

# The Survivability of Historical Ethnic Village: The Malay Village of Semarang, Indonesia

*by* Margareta Maria Sudarwani

---

**Submission date:** 12-Jun-2023 10:17AM (UTC+0700)

**Submission ID:** 2114107314

**File name:** Article-Turkey.pdf (1.07M)

**Word count:** 3713

**Character count:** 19615

---

# The Survivability of Historical Ethnic Village: The Malay Village of Semarang, Indonesia

Margareta Maria Sudarwani<sup>1</sup>, Bambang Erwin<sup>1</sup>

<sup>1</sup> Architecture Study Program, Faculty of Engineering, Universitas Kristen Indonesia.

---

| Corresponding author: [margareta.sudarwani@uki.ac.id](mailto:margareta.sudarwani@uki.ac.id) |  
| <https://orcid.org/0000-0001-6223-9349> |  
| contact number: +6282227138363 |

---

## Abstract

Semarang has developed as a large coastal city with an important port due to its strategic and unique position. This strategic and unique position is shown by the hills at the top of the city as well as lowlands at the bottom of the city. In the history of the development of Semarang city, during the reign of the Dutch East Indies under the wijkentesteele rules, Semarang was a city consisting of several ancient villages, namely Chinatown, Kauman Village, Malay Village, and others. One of the important historical ethnic villages to be appointed is Malay village of Semarang. Malay village of Semarang, like Malay village in other places, is located and developed around the old port or old boom of Semarang. Its existence as a front area makes the residents of the area diverse and formed by communities with activities centered on the port. This study aims to examine the survival of settlement in the Malay village of Semarang. The uniqueness of Malay village as a result of the formation of space where humans survive to occupy it indicates the existence of meaning and attachment that the community has towards their place of settlement. This research uses a descriptive method based on empirical facts and literature. The results of The Survivability of Historical Ethnic Village: The Malay Village of Semarang-Indonesia research are then used as needed, including development strategies and city government decisions in the future.

**Keywords:** historical ethnic village; Malay Village; survivability

---

## Contact Person

<sup>1</sup> Margareta Maria Sudarwani, S.T., M.T.  
Architecture Study Program, Faculty of Engineering, Universitas Kristen Indonesia  
2 Mayjen Sutoyo, Cawang, Jakarta 13630  
Telp.: +6282227138363  
E-mail: [margareta.sudarwani@uki.ac.id](mailto:margareta.sudarwani@uki.ac.id)

## Introduction

Semarang is a fairly old city. The city of Semarang as a city that has gone through periods of development since its formation as a traditional city, a colonial city and a modern city shows special characteristics, especially in the development of urban settlements or urban villages. Tracing the history of the development of the city of Semarang, it can be said that there are many ancient villages in Semarang which have become the forerunners of development cities. The names of these ancient villages are adapted to ethnicity, occupation or conditions and situations in these villages, such as Chinatown, Malay, Kauman, etc.

This study discusses special settlements or ancient villages, namely villages based on ethnicity. Ethnic villages such as Kauman, Chinatown, Malay Village as traditional villages that were formed at the beginning of the city administration have experienced rapid dynamics and changes until now. Even though there have been changes, there are many things that can still be marked as the identity of these villages. Another problem is related to the transformation of traditional villages not only from a physical perspective, but also with community dynamics. Today, not only certain ethnic groups live in these ancient villages, but also other ethnic groups have long lived, mixed and interacted harmoniously. Inter-ethnic harmony in the city of Semarang is an invaluable asset. This harmony has formed a very unique and diverse culture, which contributes to our national culture.

The development of Semarang as a big city and main port in Indonesia is due to its unique and strategic geographical location. This unique geographical location is indicated by mountains in one part of the region such as Mount Gajah Mungkur, Pura, Mrican, Mugas, Mount Sawo, Simongan and so on, as well as lowlands in other areas. This Jongkie quoted Van Bemmelen's opinion that in the 15th century Kaligarang was a very busy natural port and had business potential. Kaligargi is surrounded by Bergota Hills and Mugas Hills which are located on an island/jasirah known as Tirangi Island. Tirang Island merged with the mainland in subsequent developments due to silt deposits around Kaligarang.

The main street of Malay Village is Layur Street, Kakap Street and Boom Lama Street. Some street names are fish names, such as Dorang Street, Petek Street, Lodan Street, Cucut Street, and Tombro Street. Layur Street is an alley that shows the diversity of the area's residents. The presence of each tribe can be read from

elements of the built environment that show their identity, such as Malay Village Mosque, which has the form of a stage and a tajug roof, but has towers and a peninsula-style gate; Indo-Chinese houses and the Malay Village Temple; and Indies-style houses alternate with local-style houses.

The problem of an inadequate drainage system has caused the area to be prone to flooding and tidal inundation, the result is a decrease in the physical condition of the village, both buildings and the environment, which are no longer able to show the remnants of past glories. The purpose of the research conducted was to examine the survivability of ethnic settlement in the Malay Village and aims to optimize the potential of existing villages so that they can be used as a basis for planning the development of Malay villages. The benefits of the Research on Settlement Spatial Survival in Malay Village Semarang are as follows: 1) Providing input and solutions for the success of the Semarang city government policies that have been implemented regarding the revitalization of Semarang Malay Village; and 2) Develop knowledge about the survivability of regional architectural characteristics in relation to the concept of sustainable tourism.

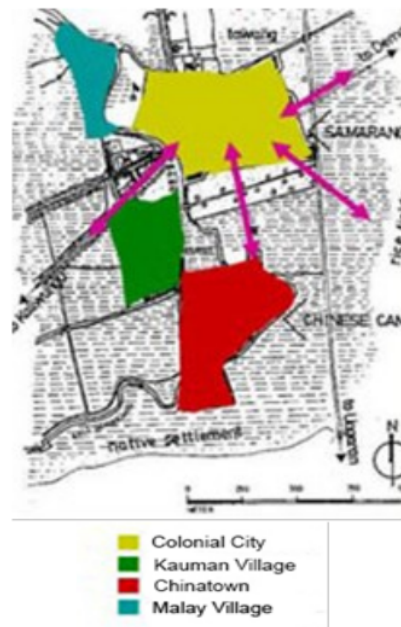


Fig 1. Map of the Development of Four Sections of Ancient Semarang  
(Source: Wijayanti, 2019)

## Method

The method used in The Survivability of Historical Ethnic Village research is descriptive analysis, observation method, and library data collection. The research was conducted in 2 stages. Stage one, namely observation and interviews to collect the latest data on settlement conditions, after the data is obtained the next step is to analyze the data. The descriptive analysis method is a method that uses data explanations in the form of the condition of the research object that has been obtained through the results of field surveys, namely observations and interviews (Best, 1982). Field survey observations to find out the model of the settlement and the character-forming elements of the existing buildings in the settlement. Data obtained from observations and interviews were directly analyzed on the spot to produce a valid research result and in accordance with the expected research objectives.

## Results and Discussions

### 1. The History of Malay Village of Semarang

The interpretation of the name of this Malay village varies, it is suspected that the village was inhabited by people from outside Semarang, such as Aceh, Banjar (Kalimantan), Sumatra (Malay), Bugis, Gresik, Samudera Pasai and foreigners such as Chinese, Arabs and Indians/Gujarat. In addition, the name of the Malay Village is used to distinguish it from the original village, because the village is thought to have been founded by Malay, Arab and Indian traders (Budiman, 1978). The feature that highlights the term Malay Village is that the people who lived there at that time used the Malay language in their interactions and communications.

The foundation for the formation of Malay settlements is estimated around the 15th century, when Ki Ageng Pandanaran began to open up the Semarang area. Traders from outside Semarang began to arrive in the area around the estuary of the Semarang River, which at that time became a means of transportation for small boats (Budiman, 1978).

When the Dutch moved the port from Mangkang to Boom Lama (Boom Lama means old pier) in 1743, trade through the Semarang River was even more lively because the location of Boom Lama was close to Pasar Pedamaran which was the center of trade at that time. Villages or hamlets then appeared around the Boom Lama, as many traders lived in the area. Until now this village is known as Darat Village (Ndarat). A settlement known as the village of Ngilir

also appeared near Darat Village. Later, the two villages merged into a dense and spacious village. The combination of the two villages mentioned above is called Besar Village (besar=big), with residents of different ethnicities.

The first stage of the construction of the new wharf was to plan the construction of a new canal in 1854. The construction was carried out in 1873 and completed in 1875. The aim of the construction of the new canal was 1180 meters long and 23 meters long. width must cut the flow of the Semarang River which is too long (Joe, 1933: 178). Deandels' pioneering forced labor succeeded in creating a postal road (de Groote Postweg). This route is an east-west land transportation route. The construction of this postal toll road has changed the pattern of urban planning in Semarang in general. The orientation of the villages located on the banks of the river has changed, ie. they are oriented towards the river or the main road. After the postal road became operational, urbanization occurred again, so that the population became denser. To provide housing, the housing industry or land leasing is starting to develop at this time, namely through the Malay Village land or building rental system. The perpetrators of this housing trade were citizens of Arab and Chinese descent (Budiman, 1978: 63).

### 2. The Settlement Blocks of Malay Village

Settlement blocks in Malay Village occur due to a process of social grouping, based on kinship and ethnic identity of the inhabitants. In its development, toponyms of settlement blocks emerged to indicate their specific place of residence, and also to indicate the existence of that place (space) in a particular built environment. The appearance of the toponym (name) of the settlement block in Malay Village was based on phenomena at that time. For example, the term "specific" appears because of the topographical conditions (trees, swamps, rivers, land), the origins of the inhabitants (Banjar, Chinatown, Cirebonan), and the existence of important events in the area (Geni Village, Baru Village). See Figure 2.

The population of the Malay Village grew both quantitatively and ethnically in the mid-18th century. The names of cities in the Malay settlement environment indicate the environmental conditions, situation and nationality of the population. The old designation is still attached and used beside the current formal name.

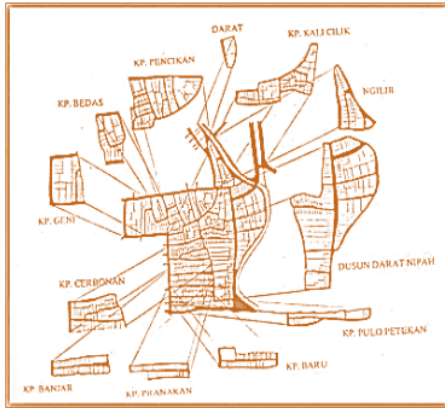


Fig 2. Settlement Block of Malay Village

The names of street of village, which are partly derived from the Malay word, also show environmental elements or the diversity of the resident community (Tunjung, Wijayanti, & Nugroho, 2016), as follows:

- a. Darat Village, darat or 'ndarat'=landed. The name of the village that used to be where the boat docked. Population: migrants and traders from various ethnicities, after the port of Mangkang was moved to the Boom Lama (=old pier).
- b. Ngilir Village, ngilir or hilir=downstream, closer to the sea. The name of the village on the riverbank on the downstream and becomes access to Malay Village. Population: mostly Madura and Bugis.
- c. Kali Cilik Village, kali cilik=little river (in context there is a bigger one). The name of the tributary of Semarang River, which is navigable by small boats and whose banks later developed into villages. Population: mostly Malay and Banjar people.
- d. Pencikan Village, pencikan or encik= calling for adult males (Malay). Kampung where the encik or Malay people live. Population: mostly Malay people.
- e. Geni Besar Village, geni besar=big fire. The name of the village is related to an event in history, namely a fire. In 1975 this area caught fire, approximately 200 square meters of residential land was burned. Population: mostly inhabited by ethnic Javanese.
- f. Cerbonan Village, cerbonan or cerbon=short word of Cirebon. The name of the village related to the community leader comes from Cirebon.
- g. Banjar Village, banjar=the name is related to the Banjar tribal community that inhabits the village.
- h. Peranakan Village, peranakan=descendants of immigrant tribes/races born in places or born by local women. In the context of the Malay Village, what is meant is the descendants of the Hadramaut Arabs. Population: the majority are of mixed descent between Arabs and Koja and Banjar.
- i. Baru Village, later built village. Population: the majority are Banjar people and Arabs

The toponymy of street and village names in Malay Village is a type of "environmental identity" which reflects the condition and expression of activities and events in that environment. Things like that must be sustainable and advanced in the planning and design of urban areas, so that the sense of place and historical traces are well preserved. Street names, districts/regions are often changed for political reasons so that they lose their meaning and historical perspective.

### 3. The Survivability of Historical Ethnic Village

Survival means 1) the state of continuing to live or exist, often despite being in trouble or danger; 2) something that has been around for long time (Dictionary, 2015), while survivability is the ability of a system to handle disturbances and recognize them at the same time as experiencing changes to return to maintaining the same function, structure and feedback (Walker et al., 2004). Resilience and adaptability are concerned with the dynamics of a system or set of closely related systems whereas transformability is concerned with fundamentally changing the nature of the system. According to Walker et.al., resilience is not always a good thing, sometimes change is desirable, usually on a larger scale. According to Sumarwoto (2004) that ecosystems are always in a certain balance, that balance is not static but dynamic and always changing, sometimes big or small depending on nature and human actions. Systems that can convert disturbances into information and use that information for adaptation are called resilience systems. This theory is also in line with Lyon (2014) which suggests that resilience is a continuous effort of a social system to avoid stress without changing its function or development path. According to Juwono (2009), there are several factors that can affect the survival of an area in relation to urban development: 1) life based on togetherness and the concept of unity and harmony in struggling to survive in a city, 2) local strengths that are able to grow mutually filling in the life of a city, 3) the ability to adjust due to external factors the power

of urban development and internal factors of the area to manage and maintain patterns of life.

Ethnic village or ethnic settlements are often represented as places that still hold traditional and cultural values related to belief or religious values that are special or unique to a particular society that are rooted in a certain place and beyond historical determination. As a product of the community, the shape of the settlement environment is the result of a social agreement, not an individual product. This means that different communities certainly have different settlement characteristics. It is this difference that gives traditional buildings their own uniqueness, which can be seen, among other things, from the orientation, shape, and building materials as well as the religious concept behind them. This uniqueness is also one of the attractions for tourists. Therefore Koentjaraningrat (2005) explains that objects made by humans are a form of physical culture, including settlements and traditional buildings.

#### 4. The Buildings Typology of Malay Village

##### a. Malay Village Mosque

The Layur Mosque is one of the ancient buildings in the form of an old mosque in the city of Semarang which is also called the Malay Village Tower Mosque. See Fig 3. The location of the Layur Mosque is easy to reach, from Pasar Johar to the Old Town via the Great Post Office on Jalan Pemuda, before Berok Bridge turn left.

In terms of buildings, the Layur mosque is one of the unique mosques, this mosque is surrounded by high walls with a typical Middle Eastern tower in front, next to the entrance. The main building of the mosque itself is in a typical Javanese style with a three-tiered roof of the mosque, the wall ornaments look unique and beautiful. The floor of the building is made like a gadang house and can only be reached by a ladder on the front side. The stone foundation supports the



Fig 3. Malay Village Mosque: a) The Tower; b) The Mosque  
(Source: Sudarwani & Erwin, 2023)

wooden frame structure. This mosque, seen from its architectural style, is a mixture of three cultures, namely Javanese, Malay and Arabic with a touch of beauty by the makers.

The mosque building is still sturdy and is still used by the local community for worship. Until now this mosque is still being cared for by the local mosque foundation as an effort to preserve history and as an old mosque that is the pride of Semarang City. Over all the Layur Mosque is still original as it was when it was first built, there are only a few improvements such as replacing the roof tiles and adding space for administrators on the right side of the mosque complex.

##### b. Malay Village Temple

The Malay Village temple is located in the western Layur corridor. This temple worships the god of the earth, not the god Mazu (the god of fishermen and Chinese immigrants). According to Chinese beliefs, this temple functions to expel and fortify evil spirits that want to hinder the smooth running of trading businesses in the market, and most importantly to maintain the safety and life of ethnic Chinese in Malay Village. See Fig 4.

##### c. Indies House

The big indies style house 1 is located at the the main road, beside the Layur Mosque(See Fig 5). There are big indies style house 2 which located at the end of the main road, at the skewer position actually but the condition of the house is damaged and abandoned (See Fig 6). This building underwent several



Fig 4. Malay Village Temple  
(Source: Sudarwani & Erwin, 2023)

conversions from a residential house to the Al-Irsyad School (an educational institution founded by the Arab community in the early 20th century, at a time

when there was a rise in awareness among the colonized of the need for education for progress).

Malay Village Indo-Chinese houses vary in the number of storeys, presence of terraces/porches, and windows. The similarity lies in the gable roof with a curved ridge at the top which has been partially



**Fig 5. Indies House 1, old and new**  
(Source: www.seputarsemarang.com; Sudarwani & Erwin, 2023)



**Fig 6. Indies House 2, old and new**  
(Source: Sudarwani & Erwin, 2016; 2023)

#### d. Indies-China Houses

Indies-Chinese houses of Malay Village seen from the gable roof with a curved ridge at the top which has been endured and seen from Dutchdoors and window. See Fig 7.

#### e. Indo-China House



**Fig 7. Indies-China House**  
(Source: Sudarwani & Erwin, 2023)

altered. See Fig 8.

#### f. Malay Village Gate

The gate of the Malay village was built by the government at the corner of Layur Street in the framework of revitalization to increase tourist attraction. There are many architectures buildings typology which can be visited along Layur street. See



**Fig 8. Indo-China House**  
(Source: Sudarwani & Erwin, 2023)

Fig 9.



**Fig 9. Malay Village Gate**  
(Source: Sudarwani & Erwin, 2023)

## 5. The Socio-cultural Life of Malay Village

Malay Village of Semarang developed from the 17<sup>th</sup> century as a place where traders landed their small ships (jonk) along the Semarang River. The traders came from Fujian (China), Gujarat (western India), Yaman, Banjar (Kalimantan), Aceh and Sulawesi. Many of them settled in Malay Village permanently, making it a diverse and multicultural neighborhood.

Malay Village is called a multi ethnic village, however, every citizen can fulfill their social, religious and cultural interests in harmony. Evidence that each tribe respects each other is the fact that this Malay village has ancient mosque buildings, namely the Menara Layur Mosque and Malay Village Temple. In addition, it can be seen that even though each tribe lives together in the same village, harmony between residents is maintained. Only ethnic Banjar and Arab Hadramaut live in Kampung Baru. In the past, only most of the Banjar people lived in Kampung Banjar. The Kakap Street corridor is mostly inhabited by ethnic Javanese. The multiculturalism life can be seen to this day through the diverse architecture buildings typology includes religious sites, festivals, rituals, food and traditions.

### Conclusion

The cultural acculturation of the Malay village community can also be seen in the architecture of residential houses and houses of worship. Originally representing traditional Banjar architecture, residential houses have undergone many changes, both total changes and additions. Today, only a few original Banjar architectural buildings remain in Malay village. The rest of the houses have a "gado-gado" architecture, that is, old houses that have been renovated or old houses that have been totally renovated with the influence of new Indian elements.

### Daftar Pustaka

- [1] Best, John W. (1982) Metodologi Penelitian dan Pendidikan. Surabaya: Usaha Nasional
- [2] Dictionary, O. (2015). Oxford Advanced Learner's Dictionary. Oxford University Press.
- [3] Joe, L. T. (1933). Riwajat Semarang Dari Djamannja Sam Poo Sampe Terhaposnja Kongkoan. Boekhandel Ho Kiem Yoo.
- [4] Juwono, S. (2009). Kebertahanan Kampung Dalam Perkembangan Kota, Kampung Kuningan Di Kawasan Mega Kuningan Jakarta. Universitas Diponegoro.
- [5] Koentjaraningrat. (2005). Pengantar Antropologi II.

Rineka Cipta. <https://megapolitan.kompas.com/>

- [5] Lyon, C. (2014). Place Systems and Social Resilience: A Framework for Understanding Place in Social Adaptation, Resilience, and Transformation. *Society & Natural Resources*, 27(10), 1009–1023.
- [6] Sumarwoto, O. (2004). *Ekologi, Lingkungan Hidup dan Pembangunan* (10th ed.). Djambatan.
- [6] Tunjung, Wijayanti, & Nugroho. (2016). *Panduan Jelajah Pusat Kota Semarang Lama-Kota Pusaka Semarang (Guide to Exploring the Old Semarang City Center-Semarang Heritage City)*. Bakti Budaya Djarum Foundation.
- [6] Undang-Undang No 1 Tahun 2011 Tentang Perumahan dan Permukiman
- [7] Undang-Undang No 11 Tahun 2010 Tentang Cagar Budaya
- [8] Walker, B., Holling, C. S., Carpenter, S. R., & Kinzig, A. (2004). Resilience, adaptability and transformability in social-ecological systems. *Ecology and Society*, 9(2). <https://doi.org/10.5751/ES-00650-090205>
- [6] Wijayanti, Widya. (2019). *Arsitek Indonesia dan Pelestarian Cagar Budaya (Indonesian Architect and Preservation of Cultural Heritage)*. Paper presented in the Workshop on basic preservation of cultural heritage buildings conducted by IAI Central Java Province, August 7-8 th, 2019, at Jiwasraya Building, The Old City of Semarang. [



# The Survivability of Historical Ethnic Village: The Malay Village of Semarang, Indonesia

## ORIGINALITY REPORT

13%

SIMILARITY INDEX

8%

INTERNET SOURCES

4%

PUBLICATIONS

3%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="https://repository.uki.ac.id">repository.uki.ac.id</a> Internet Source	4%
2	Submitted to Babes-Bolyai University Student Paper	2%
3	R S Rukayah, A B Sardjono, M Abdullah, R Yulichandra. "Measuring land subsidence of buildings in Semarang Chinatown", IOP Conference Series: Earth and Environmental Science, 2021 Publication	1%
4	<a href="http://www.indonesia.is">www.indonesia.is</a> Internet Source	1%
5	<a href="http://www.granthaalayahpublication.org">www.granthaalayahpublication.org</a> Internet Source	1%
6	<a href="http://jurnalsaintek.uinsby.ac.id">jurnalsaintek.uinsby.ac.id</a> Internet Source	1%
7	Margareta M. Sudarwani, Edi Purwanto, R. Siti Rukayah. "Sociocultural concepts for the Chinese settlement resilience in Lasem", IOP	1%

# Conference Series: Earth and Environmental Science, 2020

Publication

---

8	E Heldayani, M Oktavia, N Nuranisa. "Spatial Perspective in Ethnic Areas in Indonesia", IOP Conference Series: Earth and Environmental Science, 2018 Publication	<1 %
9	Submitted to Universitas Diponegoro Student Paper	<1 %
10	mzuir.inflibnet.ac.in Internet Source	<1 %
11	text-id.123dok.com Internet Source	<1 %
12	www.researchgate.net Internet Source	<1 %
13	González Quintero Cristina. "Operacionalización y medición de resiliencia socioecológica a nivel hogar : análisis empírico en dos comunidades rurales de la costa de Oaxaca, México", TESIUNAM, 2020 Publication	<1 %

---

Exclude quotes On

Exclude matches Off

Exclude bibliography On