



+



[LW] Editor Decision

Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal <jurnal@unmer.ac.id>

Tue 11/14/2023 12:42 PM

To: Margareta Maria Sudarwani <margareta.sudarwani@uki.ac.id>

 1 attachments (7 MB)

9905-34710-1-SP.doc;

Margareta Maria Sudarwani:

We have reached a decision regarding your submission to Local Wisdom :
Jurnal Ilmiah Kajian Kearifan Lokal, "THE SUSTAINABILITY OF SEMARANG KAUMAN
VILLAGE When Conservation Meets Development".

Our decision is to: Revision Required

Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal
Unmer
lwsoj17@gmail.com

Center for Local Wisdom Studies
Department Of Architecture, University of Merdeka Malang
Local Wisdom
P ISSN: 2086-3764
E ISSN: 2615-4951
Email: lwsoj17@gmail.com
<http://jurnal.unmer.ac.id/index.php/lw>



LOCAL WISDOM

(Local Wisdom Scientific Outline Journal)

P ISSN: 2086-3764 E ISSN: 2615-4951

PAPER REVIEW FORM

Title : THE SUSTAINABILITY OF SEMARANG KAUMAN VILLAGE. When Conservation Meets Development

Paper ID : 9905

Please rate the manuscript with respect to the following items (√). Some of the fields are optional. You do not have to fill out all categories.

Technical correctness:		Novelty/originality:		Reference to prior work:	
Excellent		Excellent		Excellent	
Good		Good	v	Good	
Acceptable		Acceptable		Acceptable	v
Fair	v	Fair		Fair	
Very Poor		Very Poor		Very Poor	
Quality of experimental results		Organization and clarity:		Importance to the field:	
Excellent		Excellent		Excellent	
Good	v	Good		Good	v
Acceptable		Acceptable	v	Acceptable	
Fair		Fair		Fair	
Very Poor		Very Poor		Very Poor	

Comments About Paper:	
Strengths	<p>The physical potential of the study area, which has a socio-cultural background throughout its history, makes it a fascinating research location to study. Comprehensive studies and good consistency of discussion are needed. The author must be able to highlight the potential power of this study as an exciting study and by the research objectives.</p> <p>As written in the abstract, this research examines the sustainability of residential space in Kauman Village, both physical and non-physical characteristics. It seeks to optimize the existing village's potential for urban development planning. Discussions must consistently examine the sustainability of the residential space. Use the standard terms village or Kampung. This terminology differs in terms of spatial scale. Please clarify.</p>
Weakness	<p>The weakness of this manuscript lies in the consistency of writing Village or Kampung terminology. This will have an impact on the scope of the discussion. Regarding writing, local language (phrases) should be written in italics and used consistently. The understanding of the study area needs to be clarified: Kauman as (village: administrative area), Kampung (rural area, such as a hamlet), or Kauman area as part of the urban development area (Semarang city) because it is confusing whether the Kauman village is actually in the town (Semarang), or the</p>

	Kauman area (as a Kauman community entity) in the city of Semarang.
Other comments and Recommendation to Author	The topic of this manuscript is potential and follows the scope of the study of the Journal of Local Wisdom; however, improvements still need to be made according to the review results below.

Recommendation (√):	
Publish as it is	
Publish with the minor revision noted above	V
Publish with major revision noted above	
Reject (*)	

For Editor Section:	
What should you do? (For accepted papers)	
Additional Information	

List of Amendments on Manuscript (For Author)

Title: THE SUSTAINABILITY OF SEMARANG KAUMAN VILLAGE. When Conservation Meets Development

Please ensure that you fill in all amendments with your reply as it is unlikely that any further changes will be possible.

No.	Comments & Recommendations (From Reviewer)	Pages (Before)	Amendments (From Author)	Pages (After)
1.	The Kauman area (Kauman may be more accurately interpreted as an area, not a village) is one of the assets of the City of Semarang. In the statement in the Abstract, it is stated that; This research examines the sustainability of residential space in Kauman Village, both physical and non-physical characteristics. This seeks to optimize the potential of existing villages for urban development planning. The description and results of the analysis of "Residential Space" whose sustainability has been studied are not/have not been analyzed systematically and consistently and are not included in the Conclusion statement.			
2	In the Methodology Section, the steps in carrying out the research should be described. Describe the research process by making a scheme (diagram).			
2.	Use of non-English foreign terms should be written with local words in italics. Many local terminologies must be revised to clarify the analysis and facilitate readers' understanding of the text content.			

The Sustainability of Semarang Kauman Village
When Conservation Meets Development

M. Maria Sudarwani & Galuh Widati

3.	Images in the text must be an inseparable part of the text, and all images must explain the text description. If not, then the image does not need to be attached.			



Local Wisdom Scientific Online Journal, in press
ISSN: 2086-3764 (online)

Copyright@Local Wisdom Press, Malang

**THE SUSTAINABILITY OF SEMARANG
KAUMAN VILLAGE**
When Conservation Meets Development

Abstract (English):

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 such as Gajah Mungkur, Candi, Mrican, Mugas, Mount Sawo, Simongan and others as well as lowlands at the bottom of the city. One of the important historical ethnic villages to be appointed is Kampung Kauman, Semarang, which has a distinctive history related to the existence of the Great Mosque of Semarang, is an ancient village inhabited by local residents which began to be awakened during the reign of Ki Ageng Padang Aran. The Great Mosque of Semarang, although it is quite an old mosque, is the first mosque in the city of Semarang which was founded by Ki Ageng Padang Aran. The Great Mosque of Semarang is located in the old Semarang square complex which has the same pattern as Javanese city squares in general. There are many opinions regarding the term "kauman". There is an opinion that "kauman" comes from the word: nggone wongqum (place of the clans), pakauaman (place of residence of the clans), singaman (safe group/people) or there is also the opinion of qo'um muddin (Islamic religious leader). Based on the opinions described above, "kauman" contains the meaning of the residence of the scholars. This study aims to examine the sustainability of residential spaces in Kauman village, both physical and non-physical characteristics and aims to optimize the potential of existing villages for urban development planning. This research uses a descriptive method based on empirical facts. The results of the Kauman Village Residential Spatial Sustainability Research are then used as needed, including development strategies and future city government decisions.

Keywords: Conservation; Development; Kauman Village; Sustainability

1. INTRODUCTION

The development of the face of urban areas in Indonesia, especially the face of the old city, after independence has shown quite rapid growth in both its population and settlements as well

as their supporting infrastructure/facilities. City growth is closely related to the development of time, this confirms that in the past, it was the historical aspect that played an important role in shaping the morphology of the city (Tallo et al., 2014). This development is a reflection of the face of the old city which still applies the two-faced pattern of colonial heritage. The city center is a residential area that is intended as a government elite as well as a trade center and suburban areas that are arranged around government elite settlements and trade centers are ordinary citizen settlements. During the Dutch colonial period, the city center was an elite government settlement as well as a trading center occupied by ethnic Chinese, Arabs and Foreign Orientals, while the suburbs were occupied by native residents. The division of the population was carried out during the colonial period by dividing the population into 3 strata of European, East Asian and Indigenous (Lailawati, 2020). The two faces of the residential area reflect the structure and development of settlements with different conditions; one denotes an urban or urban lifestyle, while the other faces a village or rural lifestyle (Badruzzaman, 2008).

The history of the city of Semarang began with the arrival of an envoy of the Ming Emperor, namely Cheng Ho who landed on Java Island around 1405 to 1433 (Pratiwo, 2010). Cheng ho was later called Sam Po Tay Djien by the Chinese community around Simongan. According to the beliefs of the people around Simongan, Ong King Hong (Sam Poo Tay Djien's right hand man during his voyage) did not continue his journey but settled on the banks of Kali Garang and established a Chinese settlement there. Many of his followers are married to indigenous people. Riverside areas are good locations for developing civilizations because river flow encourages public and commercial transportation activities. The Gedung Batu Temple was built with Sam Poo Tay Djien and Ong King Hong as the gods to be worshiped. In 1476, according to previous folklore, in Bergota, a propagator of Islam, Ki Ageng Pandan Arang, and his followers established a settlement with a small harbor. This hill is to the east of Kali Garang, about 1.5 kilometers from Simongan. After Ki Ageng Pandan Arang died, his successor, Ki Ageng Pandan Arang II, moved the settlement to the north. Ki Ageng Pandan Arang was crowned as the first Regent of Semarang by the Sultan of Mataram in 1547. The new Regent built his palace on the west side of the Semarang River, to be precise in a small area in the Bubakan, Jurnatan and Kanjengan areas, which later became the present City of Semarang. This palace faces north and in front of it is the square and the mosque on the west side. The city of Semarang has developed from time to time and in its development has several ancient settlements which have become embryos or forerunners of the city's development. Ancient settlements were named according to certain ethnic communities, community livelihoods, or conditions that had occurred in the village, for example: Chinatown village, Malay village, Kauman village, Batik village, Skinan village, Geni village, and others.

In the history of the development of the city of Semarang, during the reign of the Dutch East Indies under the *wijkenstelsel* rule, Semarang was a city consisting of several ancient villages, namely Chinatown, Kauman, Malay, Skintan, Batik and others. Ancient settlements including Kauman, Chinatown, Kampung Melayu as ancient settlements initiated during the reign of the Dutch East Indies have now changed and developed a lot. Although much has changed, many identities still characterize these ancient settlements. Matters related to the changes in the ancient village are not limited to physical matters but also to non-physical matters such as the activities of the people who live there. In ancient settlements, which were previously inhabited only by certain ethnic groups, in their development, they were also inhabited by other ethnic groups who then lived for a long time and interacted with each other. The inter-ethnic harmonious social interaction process is an important asset for the city of Semarang. The process of social interaction creates a unique and diverse culture and includes our national cultural wealth.

One of the important historical ethnic villages to be appointed is Kampung Kauman, Semarang, which has a distinctive history related to the existence of the Great Mosque of Semarang. is an ancient village inhabited by local residents which began to be awakened during

The Sustainability of Semarang Kauman Village

When Conservation Meets Development

M. Maria Sudarwani & Galuh Widati

the reign of Ki Ageng Padang Aran. The Great Mosque of Semarang, although it is quite an old mosque, is the first mosque in the city of Semarang which was founded by Ki Ageng Padang Aran. The Great Mosque of Semarang is located in the old Semarang square complex which has the same pattern as Javanese city squares in general. Around the old Semarang square there is a government complex called *kanjengan*. *Kanjengan* means home for *Kanjeng* or the Regent of Semarang. Apart from the grand mosque and *kanjengan*, there is an ancient village, the Kauman village. In principle, big cities in Java usually have a Kauman village, which has a distinctive identity, including the city of Semarang. *Kampung Kauman* is currently developing along with the dynamics of the social interaction process of its people. There are still traces of cultural beauty in Kauman Village which can be seen in the architecture of residential houses, mosques and the *Dugder* tradition which is typical of Semarang (Wijanarka, 2007). There are many opinions regarding the term "kauman". There is an opinion of the Kauman from the words: *nggone wong* of the people (place of the people), *pakauman* (the place of residence of the people), the people of *sing safe* (safe group/people) or there is also the opinion of *qo'um muddin* (Islamic religious leader). Based on the opinions described above, kauman contains the meaning of the residence of the scholars.

The purpose of the research conducted is: 1) To examine the spatial sustainability of Kauman village settlements based on activities, functions and values and aims to optimize the potential of existing villages so that they can be used as a basis for planning the development of Kauman urban villages; and 2) To provide research criteria for the Kauman Village area as one of the ethnic cities to be prepared for the determination of the heritage city of Semarang This research uses a descriptive method based on empirical facts. The results of the Research on the Physical and Non-Physical Characteristics of Kauman Village are then used as needed, including the development strategy and future decisions of the city government.

2. RESEARCH METHODS

Research on the Sustainability Study of Settlement Space in *Kampung Kauman Semarang* uses a rationalistic approach and a qualitative paradigm. The qualitative-rationalist research approach is adapted to the research problems and objectives. Qualitative research methods are used to carry out research activities on the condition of natural objects, and the researcher becomes the key instrument. Existing literature is used as descriptive material and ends with new knowledge through field observations in the Kauman area of Semarang. This rationalistic research design rests on a theoretical framework compiled from a summary of existing research results, grand theories, ideas and ideas of experts, and is built by looking at existing phenomena and compiling gaps that need to be examined later.

The research location is in *Kampung Kauman Semarang* which is the downtown area of the old Semarang city and is a city trading area, covering the vicinity of the Great Mosque of Kauman Semarang. The Kauman Research Site is adjacent to the main square to the north, Jl. Regency in the east, *Kranggan* area (Jl. K.H. Wahid Hasyim) in the south and Jl. People in the West. This area is a residential area known as *santri* with a distinctive way of life and environmental conditions, this area has a fairly high building density, with the division of road lanes according to the position of the plots that form a grid pattern. *Kampung Kauman Semarang* as the research location is a Muslim village with the position of the Great Mosque of Semarang. Residential architecture in the Kauman area of Semarang has a variety of forms. The

activities of the Kauman Village community are on average as entrepreneurs/traders with the location of the village close to Johar Market.

3. DISCUSSION

Since the second half of the 18th century, the small port city of Semarang which has three main elements, namely Kampung Kauman as the administrative center of the Semarang district with native settlements around it, the city of Dutch Fort, and Kampung Cina, was developed as a city that is regulated in three separate administrative units. After the Chinese rebellion in Batavia, Chinese people (immigrants and settlers) were relocated to the area to the south of the Semarang River with definite boundaries, and then the ruling VOC also reconfirmed the government in Chinatown by appointing a captain. The administrative center of the Semarang Regency: the kanjengan, the square and the Great Kauman Mosque have also been rearranged into separate units, surrounded by local settlements. Kali Semarang plays a very important role for trade because it is a liaison between the two trading centers, or between the fortress city of the old boom (harbor) and the trading center in the interior. This is related to the position of Chinese traders as a link between the authorities and the population. Towards the end of the 18th century the VOC built a land axis connecting the Chinatown with the fort town in the area now called Pekojan. Until now, when the barriers that were deliberately made have been torn down, the traces of the past are still clearly visible. The connecting shaft is no longer working but is still there. The knitting of cultural heritage continues in the context of different relationships. The cultural heritage assets of the city of Semarang are still visible today in the fortress city which later became known as the Old City along with the Malay village, Chinatown, and the Great Kauman Mosque along with the Kanjengan trail and its square.

3.1 The History of Kauman Village, Semarang City

The central government of Semarang has moved several times. The center of the Semarang government under Ki Ageng Pandan Arang was located in the Bubakan area. The center of government of Semarang when Regent Mas Tumenggung Wongsorejo moved to the Gabahan area around 1659. The center of Semarang government when the regent Mas Tumenggung Prawiroproyo moved back to the Sekayu area in 1666. The center of Semarang government during the reign of Tumenggung Alap-alap moved again to the Kanjengan area from 1670 to 1942. (Tio, TT: 12).

In 1678 during the reign of King Amangkurat I there was a rebellion by Trunojoyo. King Amangkurat I asked for Dutch help to quell this rebellion in return for the city of Semarang and its surroundings. The Dutch then built the Vredestein Fort which was surrounded by 6 bastions in order to assert their authority in the city of Semarang. The city of Semarang became the capital of the north coast of Central Java on June 9, 1702. After that the Municipality of Semarang was formed to regulate the government (Liem Thian Yoe, 1933:18-20).

The Netherlands then imposed the *wijkenstelsel* system, namely community-based ethnic government. The Regent of Semarang governs the native ethnic group, the municipality supervises and supervises the ethnic group, and the Kongkoan oversees the ethnic Chinese (Pratiwo, 2010: 32). The development of Semarang as a port city is in line with the development of trade in the north coast of Java. On October 5, 1705 there was an agreement that determined the legal status of the city of Semarang as the second city after Batavia in the VOC government. This agreement was signed by Susuhunan Paku Buwono I with the VOC (Verenigde Oost Indische Compagnie) in Kartasura and had an effect on economic development. In the city of Semarang, many plantations, sugar factories and other trades were established. This economic development has encouraged migrants from other regions to develop businesses in Semarang

The Sustainability of Semarang Kauman Village *When Conservation Meets Development*

M. Maria Sudarwani & Galuh Widati

(Tio, TT: 16). The population growth in Semarang is getting higher, both local residents, residents outside Java (Bugis, Sumatra, Kalimantan and others), as well as foreign residents (Chinese, Arabs, Indians, Europeans and others). Immigrants at that time inhabited ancient villages based on their ethnicity because they felt comfortable living with other ethnicities.

Kauman Village as one of the ancient villages in Semarang consists of small villages such as Bangunharjo, Patehan, Kepatihan, Book, Getekan, Mustaram, Glondong, Butulan, Pompo, Krendo, Mosque, Kemplongan, Pungkuran, Suronggalan and the Duchy. The names of these small villages show the condition of the village and the types of community activities, for example: Kampung Patehan is a village where a number of residents produce tea, Kampung Kepatihan is the village where the patih lives, Book (=wall) is a village with walls, Kampung Getekan (getek or rafts) because when it rains the village is flooded and the residents always use getek, Mustaram village is the village where a government official named Mustaram lives, Glondong village is a village that is used to store logs, Butulan village (butul=translucent) because the road in the village is a dead end, Kampung Pompo (=water pump) is the village where the water pump is for the fire extinguisher, Kampung Krendo (=keranda) is the village where the coffins are housed, Kampung Kemplongan is the village where many of the residents do ngemplong work (i.e. the process of peeling off the wax by being beaten with m use wood).

The development of the Kauman village is indicated by changes in the function of the building/land and community activities. Most of the people who inhabited Kauman Village at its inception were indigenous ethnicities, then in its development lived various ethnicities such as Javanese, Chinese, Arabs, Malays and others. Community activities are not only religious activities, but also economic activities. Some of the buildings that no longer survive around the Kauman square are the Kanjengan Hall. Dugder cultural activities which are usually celebrated before the month of Ramadan also began to disappear from the Kauman village, changing locations around the Great Mosque of Central Java, which was built in 2007.

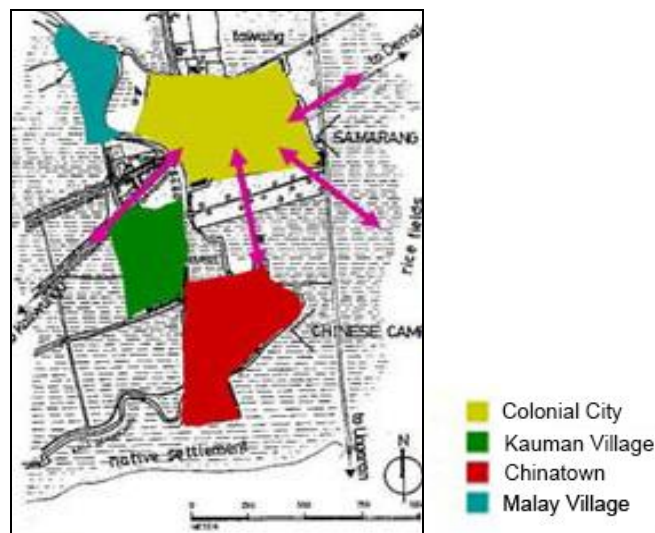


Figure 1. Map of Kauman Village of Semarang
(Source: Wijayanti, 2019)

3.2 The Important Buildings of Kauman Village



- Keterangan:**
1. The Kauman Great Mosque
 2. The Resident of The Regent
 3. The Old Square of Semarang
 4. Johar Market
 5. Pedamaran Market
-  Kauman Village
 Research Location

Figure 2. Map of Kauman Important Buildings

3.2.1 The Kauman Great Mosque

The Kauman Great Mosque was built during the reign of Kanjeng Kyai Adipati Surohadimenggolo at its current location and was completed in 1749. The mosque replaced the old mosque which burned down in the Chinatown commotion. The role of Nicholas Hartings, Governor of the Land of Java, in the spatial planning of the center of Semarang City after the war was very large. The mosque which was burnt by lightning in 1885 was repaired a few years later and completed in 1904 with the basic form still visible today. The announcement of the start of the month of Ramadan was made at the Great Mosque of Semarang ending the dugder festival. The mosque cannot be separated from Kauman Village, the area where the clergy and mosque managers live and the spiritual life of the people. The Great Mosque of Kauman is crowded with people from all over, including from abroad.

Figure 3. The Kauman Great Mosque
(Source: Personal Documentation, 2022)

3.2.2 The Residence of The Regent (*Kanjengan*)

Kanjengan means the residence of The Regent, which is the administrative center of Semarang Regency which was originally part of Demak. The administrative center at its new location was laid out in post-war China and consisted of district buildings, a square and a mosque. Soon the city market grew and then a prison was built. *Kanjengan* has a spacious pendapa flanked by two buildings running north-south, but the complex was completely demolished to be replaced by modern shops, following which the square in front of it was made Ya'ik Permai. Shopping mall fever has taken its toll on the building's precious cultural heritage.



The Sustainability of Semarang Kauman Village

When Conservation Meets Development

M. Maria Sudarwani & Galuh Widati

Figure 4. Kanjengan was replaced by modern shops
(Source: Personal Documentation, 2022)

The integration between religious life, economic life and the existence of kanjengan as the identity of Kampung Kauman is something that needs to be preserved. The Kanjengan complex which was turned into a shopping center needs to be returned to its original kanjengan condition so that Kanjengan, which is located adjacent to the Kauman Great Mosque, and faces the Alun-alun as an element forming a traditional Javanese city, becomes a reinforcement for the sustainability of Kauman Village.

3.2.3 The Square (*Alon-alon*)

The Old Square of Semarang is quite unique. Its structure is like a kite, its east side is bordered by a market that continues to grow, namely Pedamaran Market. Throughout its history the alun-alun has hosted growth pressures, starting with the construction of the Johar market in 1936. Now the old square of Semarang has been restored as a green open space that can be enjoyed by the people of Semarang. Around the old alun alun, Semarang, every Friday, Saturday and Sunday afternoon are used for culinary so that people can relax in the alun-alun while buying various foods from the people of Kauman.



Figure 5. The Old Square of Semarang Kauman Village
(Source: Personal Documentation, 2022)

3.2.4 Johar Market

Johar Market is the masterpiece of architect Thomas Karsten which was completed in 1939. The market is recognized as the result of a design innovation with a wide-span mushroom structure that solves the problem of natural lighting and ventilation.



Figure 6. The natural lighting and ventilation of Johar Market
(Source: Personal Documentation, 2022)

3.2.5 Pedamaran Market

Damar – material for making batik, Pedamaran is the name of the alley where damar traders live, is an area as well as a bustling route that connects Semarang's Chinatown with the market.

3.2.6 The Hallways of Kauman

Kauman is one of the traditional settlements in the Great Mosque Area and the Old Town Square of Semarang. In the past, Kauman was bordered by the main square in the north, the Kanjengan complex in the east, the Kranggan area (Jl. K.H. Wahid Hasyim) in the south and Jl. People in the West. The East Boundary was apparently originally Jl. Kauman Regency, which then experienced pressure for the growth of the Johar Market's commercial activities. The residential area to the west of Kauman, namely Jonegaran, which is directly adjacent to the Great Mosque, is now generally called part of Kauman because it has very similar characteristics. The main street of Kampung Kauman, although it is close to Pasar Johar, is very busy and filled with shops of various goods. Kauman is unique because of its alleys and arches. The street is a narrow alley and is bounded by rows of relatively small buildings that are close together, with gaps (arches) that were originally made every few houses for security and infrastructure in densely populated neighborhoods. In these alleys one can find a row of houses that are unique and very diverse. Street names in Kauman Village are related to or refer to environmental elements, or geographic position. See Fig.7.

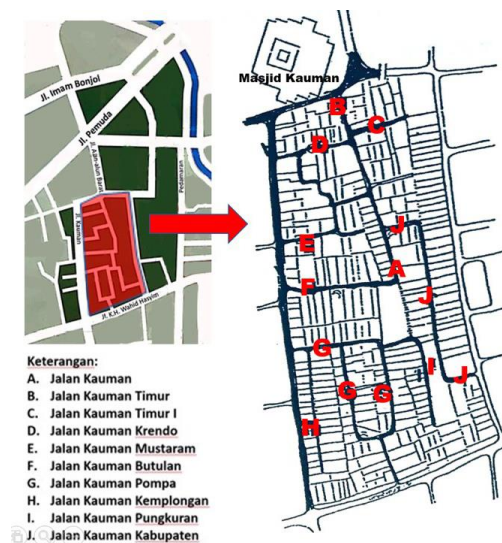


Figure 7. The space pattern of Semarang Kauman Village



Figure 8. The hallways of Semarang Kauman Village

The Sustainability of Semarang Kauman Village When Conservation Meets Development

M. Maria Sudarwani & Galuh Widati

(Source: Personal Documentation, 2023)



Figure 9. The Gates of the hallways
(Source: Personal Documentation, 2023)

Table 1. The Street Name on Kauman Village

Kauman Butulan	<i>butulan</i> -way through. the name of the connecting road connecting the two larger roads, in this case Jl. Kauman Timur.
Kauman Kabupaten	the road that used to be directly adjacent to the regency.
Kauman Kemplongan	<i>kemplongan</i> (Javanese language)-small anvil table sets and wooden beaters. In the batik process it is used to smooth the surface of the cloth to be batik.
Kauman Krendo	<i>krendo</i> -corpse carrier. The street where the krendo storage is.
Kauman Mustaram	<i>Mustaram</i> -names of community leader. The name of the street where Mustaram's house is.
Kauman Pompa	a place where there are pumping wells, public facilities built in the early 20th century.
Kauman Pungkuran	<i>pungkur</i> -behind. The naming refers to the position of the rear Kanjengan (which is behind the main part of the complex).
Kauman Timur	located in the eastern part of the area.

(Source: Tunjung, Wijayanti, & Nugroho, 2016)

3.3 The Architectural Character of Kauman Village Residence

The development of the Kauman area which began from the age of Kyai Ageng Pandanaran I to the present has given rise to various forms of residential buildings according to the era or period in which the building was erected. This diversity then creates its own characteristics according to each era when the building was built. The characteristics of this building are the great potential of the Kauman village. Some examples are Jalan Kauman Mustaram No. 54 belonging to Mrs. Ba'diah was built in 1920. Then in 1995 it was renovated. The house is used for business/shop. The building in general is still original.



Figure 10. The Fasade Residences
(Source: Personal Documentation, 2023)



Figure 9. *Jengki* Architecture
(Source: Personal Documentation, 2023)

From the physical characteristics, the existence of a grid space structure and buildings that are characteristic of the area are things that need to be maintained. This is in line with UNESCO's concept whereby the preservation of historic areas from various parts of the world must be packaged in the context of a historic urban landscape, the key is how to manage change or the management of change, how to respond to the pressures of future challenges, taking into account the existing characteristics. Unesco provides research criteria for designating heritage cities, including the following: 1) Demonstrating the exchange of noble human values, within a span of time or within a cultural scope, in architecture, technology, art, monumentalism, urban planning or landscape design; 2) Having a role as a unique or special trace of a cultural tradition or civilization, both those that have disappeared and those that still exist; 3) Related directly or indirectly to events or living traditions, to ideas, to beliefs, to works of art and literature that have outstanding universal importance; 4) Is a masterpiece of human creative intelligence; and 5) are outstanding examples that represent major stages of Earth's development history, including records of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or other physiographic features. Given that Semarang has a long historical journey that spanned from the Hindu era, the Muslim era, Chinese era, the Colonial era, the Independence era and until now, therefore Semarang City needs to be proposed as a World Heritage City (World Heritage City).

3.4 The Sustainability of Kauman Village of Semarang

The sustainability of residential spaces needs to consider its dynamics, namely the development and preservation of settlement spaces that are able to encourage residents to form spaces that accommodate diversity, cooperation, empowerment and are rooted in their traditions.

3.4.1 The Development and Preservation of Kauman Village

The right approach is to place two thoughts, namely through the concept of development by encouraging mutually beneficial relationships and the government's role in maintaining this situation. This also explains that place degradation in Indonesia is seen in the unintegrated planned and organic spatial development. The process of exchanging values between the modern area (planned space) and Kauman village (unplanned space) is due to the strengthening of the existing place system. The workings of urban architectural development can move outward or inward to adapt to environmental changes that occur. Moving out means manifesting

The Sustainability of Semarang Kauman Village *When Conservation Meets Development*

M. Maria Sudarwani & Galuh Widati

an expansion of values. The concept of *genius loci* is a capital of spatial values in this study that are not static but always experience dynamics influenced by community interactions and responses to their environment.

In the language of urban architecture, there are several strategies for building sustainable space in Kauman Village, namely:

- a. There are 3 elements in the preservation of spatial resources (containers, activities/actors, values). The role of wise actors as a commitment to *genius loci*.
- b. Development of space that is based on local strengths
- c. Links between regions as a form of anti-segregation that emphasizes justice and equality. Preserving a village or urban historical space that still has community life should be understood as strengthening the resilience of the community and its space.

Urban transformation is not only something that cannot be avoided in the development of cities in Indonesia but also has an impact on the degradation of the social abilities of city residents. Studies on residents living in villages show that the city's last bastion in facing a crisis is not the power of the city as an economic engine but one of them is the power of neighbors that grows from the settlement environment (Setiawan, 2000).

Based on observations of the Kauman village, it shows that neighborhood relations are not limited to the internal village but have been developed between the village and the modern area. The principle of togetherness which contains the principle of sharing space shows the existence of a neighborly relationship. From the formation of good neighborly relations, space can be preserved. On the basis of the existence of space, values, traditions are maintained and the empowerment of citizens can be developed. The resilience of the village as it is known is rooted in its spatial values which are formed by the residents' perception of its space. The energy of these spatial values is the basic capital in dealing with social and spatial changes. Thus the development of the city has encouraged them to develop social capital, namely togetherness and empowerment. The phenomena to watch out for include:

- a. There is a decrease in the attitude of togetherness because residential spaces tend to build an attitude of individualism and functional solidarity,
- b. The weakening of tradition and community identity causes problems in life to lose connection with the roots of society. Traditions here are shaped by the same society and environment while modernity is shaped by functional values.
- c. The power of exploitation that marks the loss of the symbiotic relationship and the continuation of the exploitation system. The developed way of survival is to carry out the exploitation process of various existing resources.

The principle of maintaining space and life that is developed refers to the concept of a process that refers to the principles of local *genius* and *genius loci*, namely:

- a. Efforts to maintain cultural values and artifacts that become the character and identity of the region.
- b. Development of functions in accordance with current and future needs through a revitalization process. In fact, the existing communities in urban society will continue to exist, not only because there are social and economic functional relations, but because of the need for a place system in urban development.

From the reproduction and production of urban space in urban planning and design can be translated into transformation and conservation. The transformation process is an indication of the dynamics of urban space.

3.4.2 The Social Conservation

Conservation is an important agenda in the integration of urban space to maintain the sustainability of architectural dimensions related to time, function and physical (Shirvani, 1985; Trancik, 1986). The problem is that conservation in urban planning and design practices in Indonesia is still seen narrowly as the preservation of objects or cultural heritage environment, not as a preservation of productive environmental potential. Many conservation practices as mentioned above have failed as long as the understanding of conservation refers more to efforts to maintain the physique than to preserve the values and activities of the perpetrators of the activities. Kampung Kauman is a small case of conservation which has various dimensions, including the transformation-conservation balance, the role of residents and the reciprocal relationships of city residents.

In cities that have maintained physical systems that the conservation process is completed by physical arrangement and revitalization (Cohen, 1999). This becomes biased when applied to cities in Indonesia whose social values are stronger than their physical systems. Like the urbanization process, the contents of the conservation of cities in Indonesia are different when compared to the conservation of cities in Europe and America. The challenge for conservation in Indonesia is dealing with preserving character, community values and spatial planning but also developing productivity. In the context of architecture, maintenance of the physical, spirit and behavior of the people who are the subject of the process must be carried out. This research touches on the issue of urban conservation in an effort to maintain the city's identity and spirit. The development of the city, which is the process of transforming the city, must be balanced with conservation so that the city does not lose its roots. The development and preservation of the Kauman village shows that this success is closely related to several internal environmental factors and the community itself. What is needed as community capital is:

- a. residential space awareness,
- b. organizational social awareness that is fostered by trust,
- c. settlement economic power.

This is very important in order to deal with the process of urbanization in the context of increased migration and more complex changes in population structure. Government policies must be carried out not limited to regulatory aspects but touching on empowering communities to develop spatial capital so that conservation can take place effectively. Revitalization will place the object as a life monument not a dead monument or as an artifact that is still needed as a functional as well as symbolic space. The failure occurred because it did not refer to empowerment and preservation of traditional and religious values which are the spirit of the community. In this case the principles of involution process need to be understood in conservation.

3.4.3 The Concept of Sustainability of Kauman Village

From the various findings, it can be stated the basic concept of the sustainability of Kauman village, namely the first is the development and preservation of space and the second is space based on values.

a. Village Development and Preservation

There are various phenomena of sustainability which show that in the village it is known that there are concepts of development and preservation. The village carries out development but on the other hand controls the development of its main elements. The implementation of this concept is based, among other things, on spatial selection, increasing spatial capital and controlling spatial development.

The Sustainability of Semarang Kauman Village *When Conservation Meets Development*

M. Maria Sudarwani & Galuh Widati

b. Village Value-Based Space

Consistency and changes in village spaces show the influence of village values. The existence of these values serves to direct and control the process of spatial change.

1. Shared Space Value

In the Common Room, at the time of the recitation event, almost all of the space in the house was used for the joint recitation event. Except for private and service rooms. Space and village life are formed by the pillars of togetherness which view that reciprocal relations between humans are based on the similarity of space and equality relations. Residents' awareness of togetherness in this space creates an attitude of prioritizing dialogue in order to forge agreements based on the tradition of togetherness, friendly relations, the principle of maintaining harmony, respecting diversity and mutually beneficial cooperative attitudes. Awareness of the importance of the principle of sharing space that creates a mutually beneficial relationship in utilizing space. This space based on togetherness has the character of being easy to reach, a catalyst for regional relations, a feeling of security, a space for learning to live together and a space for communication and socialization. On the other hand, the existence of these values creates a need to form or preserve space to build a relationship of togetherness between them and with managers. The existence of knowledge sharing this space can implement this shared value overcoming the limitations of space and their ability to form space.



Figure 10. The Kauman Ward Office
(Source: Personal Documentation, 2023)

2. Economic Space Value

The value of Economic Space is a value that upholds the ability and efforts to mobilize strength and all available capital in order to increase its capabilities. The value of economic space that is oriented towards empowerment has encouraged the transformation of the village as a space to accommodate various activities that can improve their welfare and dignity. The value of economic space can be shown by the principles of revitalization, adaptation and the principle of building the spirit of citizens. generate interest in being present in community activities, the dynamics of life throughout the day, the involvement of residents in organizing and the role of community leaders in managing the village. This awareness of empowerment values maintains a mutually beneficial interaction relationship.

Kampung is a space that has empowerment principles in maintaining space that can be seen in various forms as follows: (1) Development of space that is capable of developing new, broader activities or functions with the aim of strengthening old functions, (2) Principles of adaptation, acceptance of new conditions with new techniques without reducing existing values as a strategy. The strategy adopted by

the villagers shows that in order to survive, it is necessary to accept new values and discard old principles that will actually harm the existence of the village. (3) Modernization related to technology and change as the center of educational and cultural activities is the result of a process of revitalizing its basic values, not a process of de-sacredization. Residents are aware that their presence in this village is not the result of a gift but the result of a struggle that must be carried out. There are also various conflicts that the villagers know about the concept of empowerment space.



Figure 11. The Vendors of Kauman Village
(Source: Personal Documentation, 2022)

3. Traditional and Religious Spatial Values

In the Religious Room in the village of Kauman, Semarang, recitation activities are a habit that has been carried out by the community for generations. Study activities are carried out regularly. Apart from commemorating major holidays or celebrations in Islam, this activity is also carried out regularly once a week. Usually the recitation is held on Thursday after the evening prayer (Friday night). The men carry out this activity in the mosque, and the women carry it out by moving from house to house the members of the study group. The size of the house that will be used is not a problem, because for them the main thing is hospitality and good prayers for the owner of the house. From the themes of residents' efforts to maintain various activities and spaces such as mosques, and develop functions in accordance with the spirit of tradition and religion.



Figure 12. a) Assajidin Mosque; b) Al Iman Mosque of Kauman Village
(Source: Personal Documentation, 2023)

These values are the ones that protect the space and life of the village. These values grow from traditions, namely habits and customs that have developed in the village. The religious values are the spirit, attitude and behavior based on the teachings of Islam. Tradition and religion are inseparable, because religion has become part of the life of the villagers. This is not merely the people of Kauman village, it is a community rooted in Islamic religious traditions and values. The principles are based

The Sustainability of Semarang Kauman Village *When Conservation Meets Development*

M. Maria Sudarwani & Galuh Widati

on the principles of appreciation of tradition, identity and religiosity. The implementation of these values gives birth to preservation, development of local spaces and maintaining regional identity that is intertwined between village residents and area managers. The principle of appreciation and respect for the values contained in it goes beyond physical activity which has been passed down from generation to generation and is part of their identity as a religious community. The belief based on tradition that there is a mosque that must be sacred encourages residents to preserve it. For villagers, this kind of space must be maintained at all times and cannot be replaced with space or moved to another location. The tolerance in treating these spaces is changing their physical appearance but not moving their ordinates at that location.

4. CONCLUSION

The Kauman Village is an asset of the Semarang city (as a local cultural property), therefore this area with buildings that are now living monuments must be maintained so that they retain their original shape and space. The persistence of form and space which is the distinctive character and identity of the Kauman Village area has physically changed due to trade developments and also road widening which has caused the transformation of settlement structures, shape transformation or changes in the appearance of buildings due to changes in function, which threaten the sustainability of the form and space of the area.

Conclusions and suggestions from the study:

1. Based on research findings, the sustainability of Kauman Village was formed because of the concept of development and preservation of Kauman Village where in the process of development Kauman Village underwent a process of development and change on the one hand and preservation of Kauman Village on the other. Between development and preservation go hand in hand like right foot and left foot while development and preservation are supported by spatial values which are based on togetherness values, adaptation values, traditional values and religious values.
2. The findings of this study are: 1) the intangible richness of space, in the form of a system of values and beliefs which are social capital that are well developed and maintained by the users of the space; and 2) palpable spatial richness, in the form of the physical characteristics of the grid space structure and buildings that are characteristic of the area which need to be maintained, so that every plan must pay attention to these uniqueness so that changes in buildings do not leave the area's distinctive character.
3. Given that Semarang has a long historical journey that spanned from the Hindu era, the Muslim era, the Muslim and Chinese era, the Colonial era, the Independence era and until now, therefore Semarang City needs to be submitted as a World Heritage City (World Heritage City) and the local government need to increase the conservation fund budget to support this.
4. The Kanjengan complex which was turned into a shopping center needs to be returned to its original kanjengan condition so that Kanjengan, which is located adjacent to the Kauman Great Mosque, and faces the Alun-alun as a traditional Javanese city-forming element, becomes a reinforcement for the sustainability of Kauman Village..

REFERENCES

- Badruzzaman. (2008). Perkembangan permukiman diperkotaan. Jurnal “AI-Qalam” No., XIV(Xxi), 75–94.
- Cresswell, J. W. (2009). *Research Design: Qualitatif, Quantitative, and Mixed Methods Approach* (Third Edition). Sage Publication.
- Joe, L. T. (1933). *Riwayat Semarang Dari Djamanja Sam Poo Sampe Terhapesnja Kongkoan*. Boekhandel Ho Kiem Yoo.
- Koentjaraningrat. (1985). *Pengantar Ilmu Antropologi*. Aksara Baru.
- Koentjaraningrat. (2005). *Pengantar Antropologi II*. Rineka Cipta.
- Kostof, S. (1991). *The City Shaped: Urban Patterns and Meanings Through History*. Thames & Hudson.
- Lailawati, F. D. (2020). Penghapusan diskriminasi, ras, dan etnis pembuatan surat keterangan waris yang didasarkan pada penggolongan penduduk. *Jurnal Cakrawala Hukum*, 11(1), 12–20. <https://doi.org/10.26905/idjch.v11i1.4051>
- Lang, J. (1987). *Creating Architectural Theory-The Role of the Behavioral Sciences in Environmental Design*. Van Nostrand Reinhold Company.
- Pratiwo. (2010). *Arsitektur Tradisional Tionghoa dan Perkembangan Kota (Chinese Traditional Architecture and City Development)* (Ombak).
- Permen PUPR No.19 Tahun 2021 Petunjuk Teknis Penyelenggaraan Bangunan Gedung Cagar Budaya (<https://pustaka.pu.go.id/storage/biblio/file/buku-i-juknis-bgcb>)
- Rapoport, A. (1969). *House Form and Culture*. Prentice Hall Publisher.
- Rapoport, A. (1977). *Human Aspects of Urban Form Towards a Man-Environment Approach to Urban Form and Design* (First Edit). Pergamon Press Ltd.
- Sudikno, A. (2017). “Teori dan Metode Pelestarian Arsitektur dan Lingkungan Binaan”. Cahaya Atma Pustaka Yogyakarta.
- Schulz, C. N. (1984). *Genius Loci, Towards a Phenomenology of Architecture*. Rizzoli.
- Tallo, A., Pratiwi, Y., & Astutik, I. (2014). Identifikasi Pola Morfologi Kota (Studi Kasus : Kecamatan Klojen, Kota Malang). *Jurnal Perencanaan Wilayah Dan Kota*, 25(3), 213–227. <https://doi.org/10.5614/jpwwk.2015.25.3.3>
- Trancik, R. (1986). *Finding Lost Space-Theories of Urban Design*. Van Nostrand Reinhold Company.
- 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.
- Undang-Undang No 1 Tahun 2011 Tentang Perumahan dan Permukiman
- Undang-Undang No 11 Tahun 2010 Tentang Cagar Budaya
- 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.

Re: [LW] Editor Decision

Margareta Maria Sudarwani <margareta.sudarwani@uki.ac.id>

Sun 11/26/2023 8:22 PM

To: Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal <jurnal@unmer.ac.id>

 2 attachments (7 MB)

revised article nov 26th.doc; revised article nov 26th.doc;

Dear Editor

I have made revisions according to the article review.

Please check if there is still something we need to fix.,

I look forward to hearing from you,

Regards,

Dr. M. Maria Sudarwani

From: Margareta Maria Sudarwani <margareta.sudarwani@uki.ac.id>

Sent: Tuesday, November 21, 2023 9:19 PM

To: Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal <jurnal@unmer.ac.id>

Subject: Re: [LW] Editor Decision

Thank you for your confirmation.

From: Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal <jurnal@unmer.ac.id>

Sent: Tuesday, November 14, 2023 12:41 PM

To: Margareta Maria Sudarwani <margareta.sudarwani@uki.ac.id>

Subject: [LW] Editor Decision

Margareta Maria Sudarwani:

We have reached a decision regarding your submission to Local Wisdom :
Jurnal Ilmiah Kajian Kearifan Lokal, "THE SUSTAINABILITY OF SEMARANG KAUMAN
VILLAGE When Conservation Meets Development".

Our decision is to: Revision Required

Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal

Unmer

lwsoj17@gmail.com

Center for Local Wisdom Studies

Department Of Architecture, University of Merdeka Malang

Local Wisdom

P ISSN: 2086-3764

E ISSN: 2615-4951

Email: lwsoj17@gmail.com

<http://jurnal.unmer.ac.id/index.php/lw>

[LW] Editor Decision

Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal <jurnal@unmer.ac.id>

Thu 1/4/2024 2:17 PM

To: Margareta Maria Sudarwani <margareta.sudarwani@uki.ac.id>

Margareta Maria Sudarwani:

We have reached a decision regarding your submission to Local Wisdom :
Jurnal Ilmiah Kajian Kearifan Lokal, "THE SUSTAINABILITY OF SEMARANG KAUMAN
VILLAGE When Conservation Meets Development".

Our decision is to: Submission Accepted

Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal
Unmer
lwsoj17@gmail.com

Center for Local Wisdom Studies
Department Of Architecture, University of Merdeka Malang
Local Wisdom
P ISSN: 2086-3764
E ISSN: 2615-4951
Email: lwsoj17@gmail.com
<http://jurnal.unmer.ac.id/index.php/lw>



STATEMENT LETTER

Paper Number: #9766

Dear Margareta Maria Sudarwani,

On behalf of the Editorial Board of the Local Wisdom Scientific Online Journal, we are happy to inform you that your article entitled: “ **The Sustainability of Semarang Kauman Village When Conservation Meets Development**” Authored by Margareta Maria Sudarwani, Galuh Widati, is **under-reviewed** for publication in **Vol. (16) Issue 1 January (2024)**.

For the following process, please wait for the results of the corrections from the reviewers, and make any changes according to the review results. The final quality of the manuscript will determine when you accept your article for publication in volume 16 above.

We thank you very much for your contribution. Congratulations again on a wonderful job.

Sincerely yours,
Editor in Chief

A handwritten signature in black ink, appearing to read "Respati Wikantiyoso", is written over the "local wisdom LW" logo. The logo consists of the words "local wisdom" above a large, stylized "LW" where the "L" is orange and the "W" is dark grey.

Prof. Ir. Respati Wikantiyoso, MSA., Ph.D.

Date: April, 06 2024