

## The Sustainability of Semarang Kauman Village

*When Conservation Meets Development*

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### Abstract

#### Keywords:

*Conservation;  
Development; Kauman  
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Due to its strategic and unique position, Semarang has developed as a large coastal city with an important port. 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, and 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 Great Mosque of Semarang. It 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 Ki Ageng Padang Aran founded. The Great Mosque of Semarang is located in the old Semarang Alun-alun complex, which generally has the same pattern as the Javanese city of Alun-aluns. There are many opinions regarding the term "kauman". There is an opinion that "Kauman" comes from the word *Nggone Wong Qoum* (place of the clans), *Pakauman* (place of residence of the clans), *sing aman* (safe group/people), or there is also the opinion of *Qo'um Muddin* (Islamic religious leader). Based on the above opinions, "kauman" means the scholars' residence. This study examines the sustainability of Kauman Village's residential spaces, both physical and non-physical characteristics. It aims to optimize the potential of existing villages for urban development planning. This Research uses a descriptive method based on empirical facts. The Kauman Village Residential Spatial Sustainability Research results, including development strategies and future city government decisions, are then used as needed.

## 1. Introduction

After independence, The development of the urban areas in Indonesia, especially the face of the old city, has shown quite rapid growth in its population and settlements as well as their supporting infrastructure/facilities. City growth is closely related to the development of time. It confirms that in the past, the historical aspect played an important role in shaping the city's morphology (Tallo et al., 2014). This development reflects the old city's face, which still applies the two-faced pattern of colonial heritage. The city center is a residential area intended for a government elite, a trade center, and suburban areas 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 and a trading center occupied by ethnic Chinese, Arabs, and Foreign Orientals, while native residents occupied the suburbs. During the colonial period, the population was divided into three strata: 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, 2018).

The history of the city of Semarang began with the arrival of an envoy of the Ming Emperor, Cheng Ho, who landed on Java Island from 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 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 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 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 in a small area in the Bubakan, Jurnatan, and Kanjengan areas, which later became the City of Semarang. This palace faces north, and in front of it is Alun-Alun, and the mosque is on the west side. The city of Semarang has developed from time to time, and several ancient settlements have become embryos or forerunners of the city's development. Ancient settlements were named according to specific ethnic communities, community livelihoods, or conditions in the village, for example, Chinatown village, Malay village, Kauman village, *Batik* village, *Kulitan* 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 Wijkenstelseel rule, Semarang was a city consisting of several ancient villages, namely Chinatown, Kauman, Malay, *Kulitan*, *Batik*, and others. Ancient settlements (Kauman, Chinatown, and Kampung Melayu), which were 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 old village are not limited to physical matters but also to non-physical issues such as the activities of the people who lived there. Ancient

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settlements, which were previously inhabited only by certain ethnic groups, were also occupied by other ethnic groups who then lived for a long time and interacted with each other in their development. The inter-ethnic harmonious social interaction process is an essential asset for Semarang. Social interaction creates a unique and diverse culture, including 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 Great Mosque of Semarang. It is an ancient village inhabited by 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 Ki Ageng Padang Aran founded. The Great Mosque of Semarang is located in the old Semarang Alun-alun complex, which generally has the same pattern as the Javanese city of Alun-aluns. Around the old Semarang Alun-alun, 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 Kauman village. In principle, big cities in Java usually have Kauman villages, which have a distinctive identity, including the city of Semarang. Kampung Kauman is developing along with the dynamics of its people's social interaction process. 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 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 Qoum* (place of the people), *Pakauman* (the place of residence of the people), *sing aman* (safe group/people), or there is also the opinion of *Qo'um Muddin* (Islamic religious leader). Based on the views described above, Kauman contains the meaning of the scholars' residence.

The purpose of the Research conducted is 1) To examine the spatial sustainability of Kauman village settlements based on activities, functions, and values and 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 city government's development strategy and future decisions.

## 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 conduct research activities on the condition of natural objects, and the researcher becomes the key instrument.

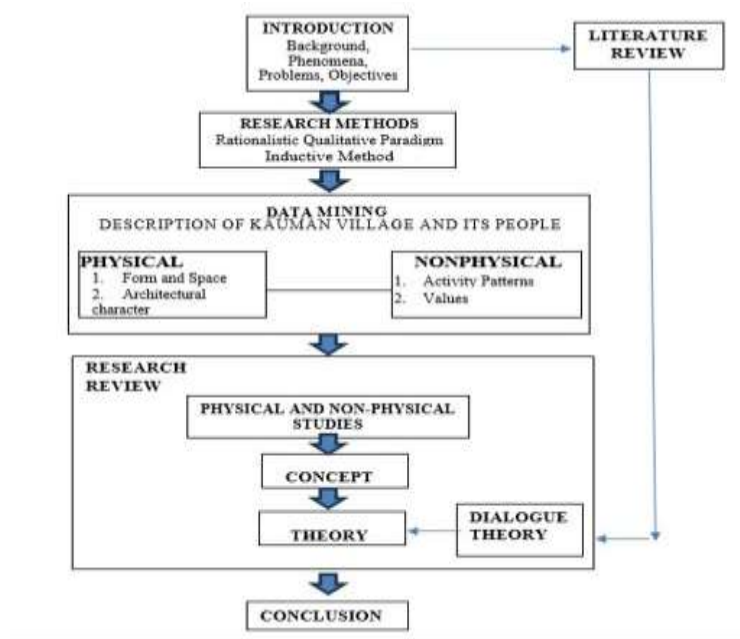


Figure 1. The Scheme of Research Process

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, and ideas of experts. It is built by looking at existing phenomena and compiling gaps that need to be examined later.

The research location is in Kampung Kauman Semarang, the downtown area of the old Semarang city. It is a city trading area covering the vicinity of the Great Mosque of Kauman Semarang. The Kauman Research Site is adjacent to the main Alun-Alun to the north, Jl. The Regency is in the east, the Kranggan area (Jl. K.H. Wahid Hasyim) is in the south and the west. This residential area, known as *Santri*, has a distinctive way of life and environmental conditions. It has a reasonably high building density, with the division of road lanes according to the position of the plots that form a grid pattern. Kampung Kauman Semarang, the research location, is a Muslim village near 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, entrepreneurs/traders, with the village located 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 town of Dutch Fort, 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 south of the Semarang River, which had definite boundaries. Then, the ruling VOC also reconfirmed the government in Chinatown by appointing a captain. The administrative centers of the Semarang Regency, The *Kanjengan*, *Alun-Alun*, and the Great Kauman Mosque have also been rearranged into separate units, surrounded by local settlements. Kali Semarang plays a significant role in trade because it is a liaison

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between the two trading centers or between the fortress city of the old boom (harbor) and the trading center in the interior. It 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 Chinatown with the fort town in the area now called Pekojan. Until now, when the deliberately made barriers 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 Alun-Alun.

### **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. Semarang's government center when Regent Mas Tumenggung Wongsorejo moved to the Gabahan area around 1659. The center of the Semarang government when the regent Mas Tumenggung Prawiroproyo moved back to the Sekayu area in 1666. The center of the Semarang government during the reign of Tumenggung Alap-alap moved again to the Kanjengan area from 1670 to 1942 (Tio, 2001).

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, surrounded by six bastions, to assert their authority in Semarang. 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 (Joe, 1933; Widodo, 1988, 1996).

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). 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, an agreement determined the legal status 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 affected 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 (Tio, 2001). The population growth in Semarang is getting higher, both residents outside Java (Bugis, Sumatera, Kalimantan, and others), as well as foreign residents (Chinese, Arabs, Indians, Europeans and others). Immigrants then inhabited ancient villages based on ethnicity because they felt comfortable living with other ethnicities.

The Semarang City Government has made several efforts to maintain the existence of existing cultural heritage buildings/districts. The effort was initiated by the issuance of Mayor Decree 650/50/1992 for 102 ancient or historic buildings in the city of Semarang that are worth protecting (Rubiantoro, 2018). Kauman Village as one of the ancient villages in Semarang consists of small villages such as Bangunharjo, Patehan, Kepatihan, Book, Getekan, Mustaram, Glondong, Butulan, Pompa, 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 Pompa (=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).

Changes in the function of the building/land and community activities indicate the development of the Kauman village. Most 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 Alun-alun are the Kanjengan Hall. Dugder cultural activities, usually celebrated before Ramadan, also began to disappear from the Kauman village, changing locations around the Great Mosque of Central Java, which was built in 2007.

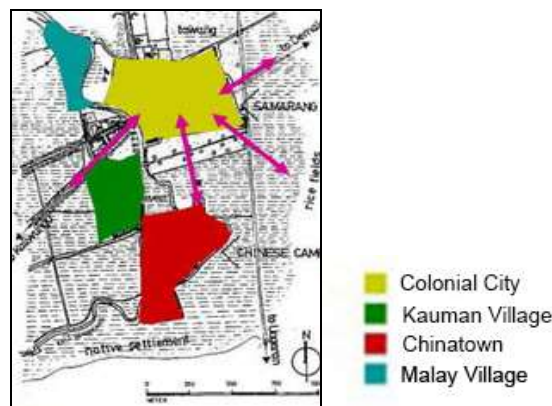


Figure 2. Map of Kauman Village of Semarang  
 (Source: Wijayanti, 2019)

### The Important Buildings of Kauman Village



Figure 3. Map of Kauman Important Buildings



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**The Kauman Great Mosque**

The Kauman Great Mosque was built at its current location during the reign of Kanjeng Kyai Adipati Surohadimenggolo 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 huge. The mosque, 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, where the clergy and mosque managers live and the people's spiritual life. The Great Mosque of Kauman is crowded with people from all over, including abroad.



*Figure 4.* The Kauman Great Mosque  
(Source: Personal Documentation, 2022)

**The Residence of The Regent (*Kanjengan*)**

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



*Figure 5.* Modern shops replaced Kanjengan  
(Source: Personal Documentation, 2022)

The integration between religious life, economic life, and the existence of *Kanjengan* as the identity of Kampung Kauman must 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.

#### **Alun-alun (*Alun-alun*)**

The Old Alun-alun of Semarang is 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 constructing the Johar market in 1936. Now, the old Alun-alun of Semarang has been restored as a green open space that the people of Semarang can enjoy. 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 Alun-alun of Semarang Kauman Village  
(Source: Personal Documentation, 2022)

#### **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)

#### **Pedamaran Market**

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

#### **The Hallways of Kauman**

Kauman is one of the traditional settlements in the Great Mosque Area and the Old Town Alun-alun of Semarang. In the past, Kauman was bordered by the main Alun-Alun in the north, the Kanjengan complex in the east, the Kranggan area (Jl. K.H. Wahid Hasyim) in the south, and the west. The East Boundary was originally Jl–Kauman



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Regency, which then experienced pressure to grow the Johar Market's commercial activities. The residential area to the west of Kauman, namely Jonegaran, 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 bustling and filled with shops for 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 close together, with gaps (arches) that were made initially every few houses for security and infrastructure in densely populated neighborhoods. One can find a row of unique and diverse houses in these alleys. Street names in Kauman Village are related to or refer to environmental elements or geographic positions. See Fig.7.



*Figure 7.* The space pattern of Semarang Kauman Village



*Figure 8.* The hallways of Semarang Kauman Village  
 (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 and Nugroho, 2016)

### 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 characteristics according to each era when the building was built. The characteristics of this building are the great potential of the Kauman village. An example is Jalan Kauman Mustaram No. 54, which belonged to Mrs. Ba'diah. It was built in 1920. Then, in 1995, it was renovated. The house is used for business/shopping. The building, in general, is still original.



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



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

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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. It aligns with UNESCO's concept whereby preserving historic areas from various parts of the world must be packaged in a historic urban landscape context. The key is how to manage change or the management of change and respond to the pressures of future challenges, considering the existing characteristics. Unesco provides research criteria for designating heritage cities, including the following: 1) Demonstrating the exchange of noble human values within a period or 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. Since Semarang has a long historical journey that spanned from the Hindu, Muslim, Chinese, Colonial, and Independence eras and until now, Semarang City needs to be proposed as a World Heritage City (World Heritage City).

### **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, and empowerment and are rooted in their traditions.

### **The Development and Preservation of Kauman Village**

The right approach is to place two thoughts through the concept of development by encouraging mutually beneficial relationships and the government's role in maintaining this situation. It 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 an expansion of values. Genius loci is 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 three 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 community's resilience 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).

Observations of the Kauman village show 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 a neighborly relationship. Space can be preserved from the formation of good neighborly relations. Based on the existence of space, values, and traditions are maintained, and the empowerment of citizens can be developed. The village's resilience is rooted in its spatial values, which are formed by the residents' perception of its space. The energy of these spatial values is the primary capital in dealing with social and spatial changes. Thus, the city's development 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 and the loss of connection with the roots of society. The same culture and environment shape traditions here, while functional values shape modernity.
- c. The power of exploitation 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 relates to the principles of local genius and genius loci, namely:

- a. The effort is to maintain cultural values and artifacts that become the character and identity of the region.
- b. The development of the current and future is needed through a revitalization process. 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.

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.

### **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 Space (Shirvani, 1985; Trancik, 1991). The problem is that conservation in urban planning and design practices in Indonesia is still seen narrowly as preserving objects or cultural heritage environments, not as preserving productive environmental potential. Many conservation practices, as mentioned above, have failed if 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 with various dimensions, including the transformation-conservation balance, the role of residents, and the reciprocal relationships of city residents.

In cities with maintained physical systems, the conservation process is completed by physical arrangement and revitalization. It becomes biased when applied to cities in Indonesia with stronger social values than their physical systems. Like the urbanization process, the contents of the conservation of cities in Indonesia are different when

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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 while also developing productivity. In the context of architecture, maintenance of the physical, spiritual, and behavioral 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 city's development, 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 show 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 to deal with the urbanization process 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 to empowering communities to develop spatial capital so that conservation can occur effectively. Revitalization will place the object as a life monument, not a dead monument or an artifact still needed as a functional and 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 the involution process need to be understood in conservation.

### **The Concept of Sustainability of Kauman Village**

There are several factors that can affect the sustainability 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 (Juwono et al., 2009). 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**

Various phenomena of sustainability 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.

#### **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 Space, 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 reciprocal relations between humans based on the similarity of space and equality relations. Residents' awareness of togetherness in this space creates an attitude of prioritizing

dialogue to forge agreements based on the tradition of togetherness, friendly relations, maintaining harmony, respecting diversity, and mutually beneficial cooperative attitudes. Awareness of the importance of the principle of sharing space 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, these values create a need to form or preserve space to build a relationship of togetherness between them and managers. The existence of knowledge sharing this space can implement this shared value, overcoming the limitations of space and its ability to form space.



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

## 2. Economic Space Value

Economic space is a value that upholds the ability and efforts to mobilize strength and all available capital 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 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 to strengthen 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 how to survive. It is necessary to accept new values and discard old principles that will harm the village's existence. (3) Modernization related to technology and change as the center of educational and cultural activities results from a process of revitalizing its basic values, not a process of de-sacredization. Residents know that their presence in this village is not the result of a gift but a struggle that must be carried out. There are also various conflicts that the villagers know about the concept of empowerment space.



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

3. Traditional and Religious Spatial Values

In the Religious Space in the village of Kauman, Semarang, recitation activities are a habit that the community has carried out 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 study group members. The size of the house that will be used is not a problem because, for them, the main thing is hospitality and suitable 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 by 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 lives of the villagers. It is not merely the people of Kauman village. It is a community rooted in Islamic religious traditions and values. The principles are based on the principles of appreciation of tradition, identity, and religiosity. Implementing these values gives birth to preserving and developing local spaces and maintains the regional identity 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 always be maintained 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 Semarang City (as a local cultural property). Therefore, this area with buildings that are now living monuments must be maintained to 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, village spaces, namely shared, economic, and religious spaces, are sustained. The existence of these spaces shows that at the micro level of the village, some actions and behaviors maintain the existence of these spaces.
2. 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. 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.
3. The findings of this study are: 1) the intangible richness, in the form of a system of values and beliefs which are social capital that is well developed and maintained by the users of the space; and 2) the tangible richness, in the form of the physical characteristics of the grid space structure and buildings that are characteristic of the area which needs to be maintained, so that every plan must pay attention to this uniqueness so that changes in buildings do not leave the area's distinctive character.
4. 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.
5. 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.

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