



Transformation of Activities and Space in Malay Kampong as Heritage Kampong in Semarang City

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Abstract. Urban development is a very dynamic process which determines by the function and the value of an area. Development of the city and the modernization causes social, economic and environmental changes and causes spatial transformation in the urban kampong. The spatial transformation cannot be generalized and have different forms. Malay Kampong is one of the kampongs in the Semarang city that still survives till now. The function of Malay Kampong was very vital and had enormous value in the colonial era so that it became a special attraction in the service trade sector. However, in the 20th century, Malay Kampong changed its function which led to changes in spatial planning in the region. Based on the results of the analysis, there are indications of decreased activity in the region regarding economic, environmental and social aspects both in the context of physical and non-physical changes. Therefore, the purpose of this research was to make a spatial transformation that occurs in Malay Kampong Semarang. The qualitative method was used. This study discusses the historical role of Malay villages from the future, how to assess the character of space and activities in Malay Kampong and the spatial transformation in Malay Kampong. The output of this research is spatial transformation that occurs in Malay Kampong, Semarang City.

Keywords: spatial transformation, urban kampong, kampong heritage

INTRODUCTION

Cultural heritage has an important role in the development of a city which if properly developed can increase the livability of the surrounding area [1]. Including kampong that have high historical and cultural values, their existence is very important in a city. Kampong has an important role in shaping the history of a city. Therefore, it is necessary to conserve the kampong to maintain its historical heritage and kampong does not turn into a slum neighborhood [2]. The city of Semarang has several villages that still survive today. Over time the kampong experienced spatial transformation both physical and non-physical. One of them is Malay Kampong. Malay Kampong as one of the urban villages in the city of Semarang has a high historical value because its function is vital in the 18th to 19th century. It made Malay Kampong as heritage kampong in Semarang City. The function of Malay Kampong is the center of international trade in services and logistics. The existence of these centers has an impact on the development of inter-ethnic education and settlement centers in Malay Kampong. However, in the 20th century, Malay Kampong experienced a decline in the function of the region due to the shift in the use of the transformation path to land transportation. This causes a spatial transformation in Malay Kampong. Spatial transformation indicates changes over time and is related to the history of an area [3]. Transformations occur in economic, political and social structures including people's lifestyles over time. Spatial transformation that occurs in Malay Kampong is related to physical transformation, which is seen from the environmental and economic point of view, and non-physical transformation, which is seen from the social point of view. The spatial transformation that occurred in Malay

Kampong was also related to the decline in the function of the area in this village from time to time. Therefore, it is important to understand how the spatial transformation that occurred in Malay Kampong as a historic village which still survives in line with developments of the times. At the end, based on the entire analysis, there is a gap in the function of Malay Kampong in the 17 - 20th century and the 21st century until now. The purpose of this study is to describe the spatial transformation that occurred in Malay Kampong as a historic village both physical transformation and non-physical transformation.

Heritage Kampong

Kampong is identical to an unplanned settlement. Kampong has an important role in shaping the history of a city. Therefore, it is necessary to conserve the kampong to maintain its historical heritage and kampong does not turn into a slum neighborhood [2]. Heritage kampong can stay alive with the role of the community that preserves various stories and the main characteristics of kampong [4]. In preserving the heritage of kampong, strong internal and external relations are needed, the relationship between the government [5], indigenous local communities, socio-cultural communities, and other organizations [4]. In the effort to preserve heritage objects (see Figure 1), it is necessary to determine priorities between conservation or redevelopment [6].



FIGURE 1. Malay Traditional Houses in Kampong Morten Malacca [7].

Transformation of Activity and Space

One of the impacts of development is spatial transformation in terms of economic, social and cultural transformation. Transformations occur in economic, political and social structures including people's lifestyles over time. Globalization is the key word in the process of spatial transformation in a city. Globalization affects the environment of a region and its locality culture [8]. The process of globalization greatly influences the development of cities in different forms. The shape and order of the city today is a form of gradual transformation from generation to generation in which intergenerational generations leave traces on physical, political, economic and social institutions [3]. The existence of spatial transformation is also caused by several factors including the function or value of an area, the activities within it and others. Spatial transformation is related to the existence of the center of attraction and land value of a place [9]. The causes and forms of spatial transformation in a city or region can vary so that it cannot be generalized. Spatial distribution patterns and transformations are difficult to generalize between one city and another [10]. The process of urban transformation took place very rapidly since the 18th century in stages, large-scale and destructive. On the other hand, it created serious problems related to the issue of preserving heritage cities, especially in developing countries [11].

METHODOLOGY

This study used a qualitative approach. The data were collected by using field observations and interviews. Interviews with community figures in Malay Kampong, located in Dadapsari Urban Village, Malay Kampong indigenous, and surrounding communities affected by the development of Malay Kampong. The scope in this research is Dadapsari Urban Village. The map of Malay Kampong can be seen in Figure 2. The analytical method is descriptive qualitative. The analysis stage was performed by identifying heritage role of Malay

Kampung, identifying the character value of Malay Kampung, identifying transformation of activity and space in Malay Kampung.

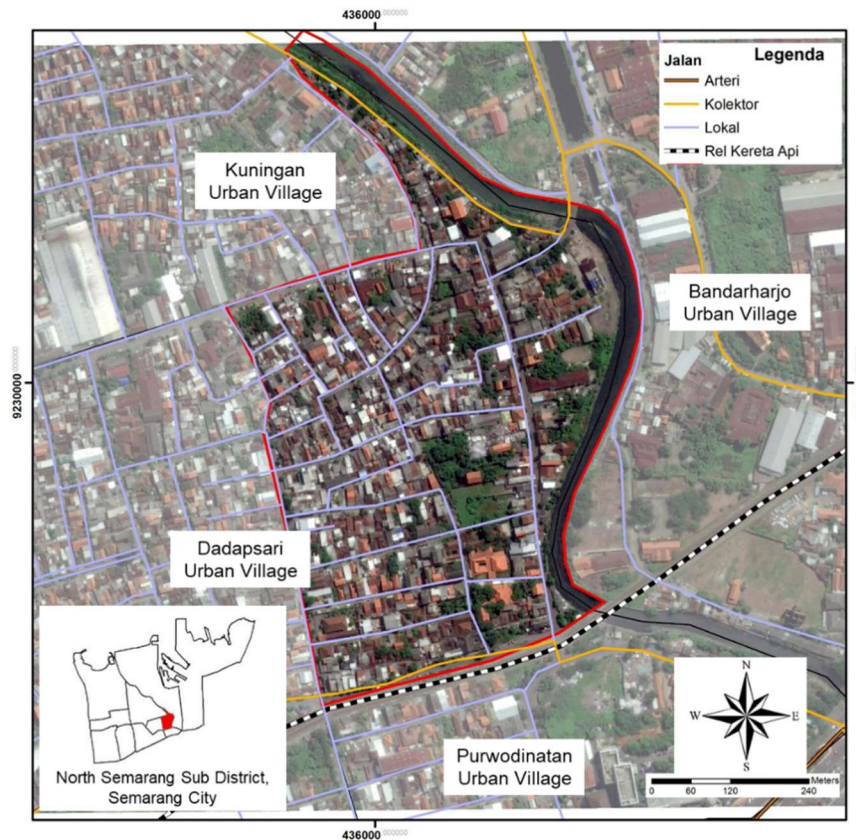


FIGURE 2. The Map of Malay Kampung. Source: Analysis Result.

RESULT AND DISCUSSION

Heritage Role of Malay Kampung

Malay Kampung has a dominant historical role in the economy of Semarang. In the 17th century until the early 20th century, Malay Kampung was a center for trade and service activities in Semarang. Trade and service activities that developed in Malay Kampung were supported by Kali Semarang as the main water transportation route. When the VOC came and took control of Semarang, the government moved the port from Mangkang to Groete Boom or Boom Lama located in Malay Kampung. This has led to the development of trade and services in Malay Kampung. Based on this history, there were several centers of trade and services that developed in Malay Kampung at that time, including the Layur Corridor, Ngilir Market and Krampyang Market. First, the Layur Corridor is an ethnic Chinese settlement along Layur Road which the building had dual function of becoming residential area and trading place. Trade activities on Layur Road developed very rapidly because they were supported by Kali Semarang as the main transportation route for the distribution of goods. Second, Ngilir Market is a market formed by the centralization of fisherman settlements. This market was the first market Semarang City which emerged in the 16th century. Third, Krampyang Market is a market located in one of the open spaces in Malay Kampung.

Since the end of the 20th century until now, Kali Semarang has lost its function as a transportation route. As a consequence, a very significant decline in trade and service activities occur in Malay Kampung. Kali Semarang have stopped functioning as a trade transportation route due to sedimentation in the Kali Semarang which have caused ships to not be able to pass. In addition, there is sea tide occurring along the Layur Corridor, which causes the inconvenience of traders to continue trading. Transformation has occurred at the center of trade and service which was once highly developed to support trade and service activities in Malay Kampung. In the Layur Corridor, the building was abandoned by its owner. However, there are also owners who rent out the building as a trade place. The most popular trade in Malay Kampung is the sale of fishing equipment.

Changes also occurred in Ngilir Market and Krampyang Market. Ngilir Market has now become a residential area and Krampyang Market has become an empty land and railroad.

In the 17th to 19th century, the activity of trade in services and the loading and unloading of goods via the water transportation was very high in frequency. Therefore, many traders settled and lived in Malay Kampong. This also led to the arrival of traders with various ethnic groups from outside of Semarang; Chinese, Malay and Arabic. The arrival of various ethnic groups made Malay Kampong as a center for a residential area of traders from various ethnicities, thus creating a process of cultural acculturation and tolerance between ethnic groups. Different forms of tolerance between religious and ethnic groups are very visible in the Layur Corridor where there is the Layur Mosque and Kam Hok Bio Temple located on the same corridor. In the Layur Mosque, there is a tower which was a beacon to help merchant ships to dock. In addition, with the various ethnic groups living in Malay Kampong, it can be seen the division of districts between ethnic groups in Malay Kampong, the division of districts is based on certain ethnic or group. Differences in ethnic groups can also be seen from the architecture of the houses, each ethnic has architectural characteristics, that can be seen in Figure 3.

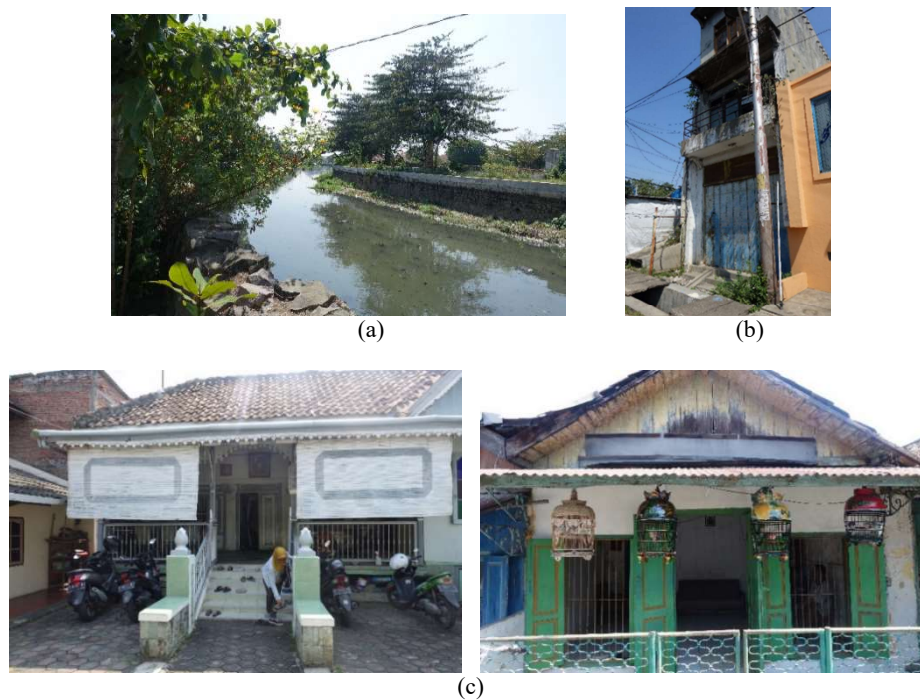


FIGURE 3. Kali Semarang as The Main Water Transportation Route in The 17th to 19th Century (a), Chinese Architecture Shophouse in Layur Road (b), and Banjar Architecture House (c). Source: Observation.

The Character Value of Malay Kampong

Malay Kampong provides a strong memory of the economic formation of the City of Semarang. Malay Kampong was very famous for international level trade and service activities because it is close to Kali Semarang as the main transportation route and Boom Lama as its port. However, Semarang River is no longer used for trading and service activities because of the sedimentation in Kali Semarang and sea tide which continues to occur in Malay Kampong. This has led to reduced trade and service activities in Layur Corridor. Shops located along the Layur Corridor are now partly transformed into residences, places, and there are also empty houses that have not been inhabited for a long time because they were abandoned by their owners. Now, trading and service activities are higher on Jalan Kakap which was previously a residential activity.

The arrival of various ethnic traders who settled in Malay Kampong in ancient times, gave a strong character to Malay Kampong. In Malay Kampong, there are various ethnic groups that live among Chinese, Malay, Arabic and Javanese ethnic groups. Before the 19th century, the building facade in Malay Kampong was very unique in which each building represented the ethnic community. The ethnic character in Malay Kampong is reinforced by the presence of Malay Kampong landmarks, the Layur Mosque which presents Arab ethnicity and Kam Hok Bio Temple which presents ethnic Chinese. However, after the 20th century until now, the facade of the building has changed due to the sea tide and high maintenance costs of the old building. Therefore, only few old buildings have survived in Malay Kampong. However, there are also Chinese architectural buildings along the Layur Corridor that are not maintained due to being abandoned by their owners. In addition, there

are Islamic activities in Malay Kampong to celebrate Ramadhan by iftar and drinking Arabic coffee together in Layur Mosque. Arabic coffee is formulated using hereditary recipe since the arrival of ethnic Arab in Malay Kampong. Character value of Malay Kampong, that are Layur Mosque, iftar and drinking Arabic coffee together in layur mosque, Klenteng Kam Hok Bio can be seen at Figure 4.

Before the 19th century, the form of the residential area forming a district pattern underwent changes following the times and the provisions of administrative boundaries and the basic needs of the community. Forms of settlements that originally followed the pattern of the existence of each ethnicity, now along with the development of the times the need for land is greater. Therefore, the expansion of each village leads to the merging of certain villages. Now, the form of the residential area is still in the form of districts even though many people have merged and inhabited by migrants. Each village district has a naming based on certain historical values. In addition, before the 19th century, the Layur Corridor was a corridor used for non-motorized movements. However, after the 20th century, there was a change in the structure of roads in Malay Kampong. Layur Corridor, which was originally non-motorized, is now motorized. As well as the structure of the road in Malay Kampong is developing, that is, the road is being widened in line with the increasing need for community infrastructure, especially because the use of motorized vehicles.



FIGURE 4. Layur Mosque (a), Iftar and Drinking Arabic Coffee Together in Layur Mosque (b), and Klenteng Kam Hok Bio (c). Source: Observation.

Transformation of Activity and Space in Malay Kampong

Globalization affects the environment of a region and its locality culture [1]. This happened in Malay Kampong, that is spatial transformation caused by changes in activities within it. Space transformation can be caused by globalization, economic transitions and certain local factors. The localization process on city development caused by culture, political system and economy [12]. The map of transformation space and activity in Malay Kampong can be seen in Figure 5 and Figure 6. Based on the map of differences in spatial use in the 17th to 20th century and spatial use in the 21st century, it can be seen that there was a change from settlement to warehouse, from market to warehouse, from loading and unloading area to open space. The present form of city order is a form of gradual transformation from generation to generation in which intergenerational generations leave traces on physical, political, economic, and social institutions [3]. Spaces in Malay Kampong show the existing historical value, be it physical, political, economic, and social history. The causes of transformation in Malay Kampong activities and spaces that are transformation ethnic settlement become settlement, education center become settlement, and trade and services.

Ethnic residential area in 17th – 20th century become a residential area in 21st century. In the 17th to 20th century, there are inter-ethnic settlement activity that created a unique cultural acculturation. The arrival of various ethnic traders who settled in Malay Kampong in ancient times, gave a strong character to Malay Kampong. In Malay Kampong, there are various ethnic groups that live among Chinese, Malay, Arabic and Javanese ethnic groups. But after the 20th century until now, the facade of the building has changed due to the sea tide and high maintenance costs of the old building. Therefore, only a few old buildings have survived in Malay Kampong. In 21st century, some of the socio-cultural elements in Malay Kampong still maintain it. However, most of them do not. In the past, the land use for various ethnic settlement. However, in the present time, there are no ethnic specific settlements because many migrants come and settle to Malay Kampong. However, the space for settlement still functions as a settlement.



FIGURE 5. Map of 17th to 20th Century Land Use. Source: Analysis Results.



FIGURE 6. Map of 21st Century Land Use. Source: Analysis Results.

Education center in 17th – 20th century become settlement in 21st century. In the 17th to 20th century, Malay Kampong had several functions besides settlements, there was an education centre with national-scale education centre, Pondok Pesantren, which is one of the oldest Islamic boarding schools in Indonesia. With the large number of students influencing the vast Pondok Pesantren area in west of Malay Kampong. But now, Pondok Pesantren is no longer left aside from the Kyai Sholeh Darat Mosque. The cause of the loss of the education center in the Malay Kampong was that the Islamic boarding school had been moved to Pekalongan and a number of students were moved to Solo. Therefore, there are transformation of space, from the centre of Islamic education is now just an ordinary settlement. However, there are still cultural heritages which are still being carried out. There is routine Qur'an recital in Kyai Sholeh Darat Mosque to commemorate Kyai Sholeh Darat birthday.



FIGURE 7. Qur'an Recital in Kyai Sholeh Darat Mosque. Source: Observation.

Trade and services were conducted mostly in 17th – 20th century 21st century. In the 17th to 20th century, Malay Kampong was dominated by international trade in services and loading and unloading of goods on the presence of the Kali Semarang. But after the 20th century until now, service trade activities just local scale and there is no loading and unloading of goods. It caused by the reduction in trading activity is the non-functioning of Kali Semarang as a transportation route and the presence of sea tide and land subsidence. The cause of social and cultural decline due to urban processes that occur erode existing cultural activities. In addition, there is also a trading centre in Malay Kampong, the Layur Corridor, which has a function as a trade and services center, then alongside Kali Semarang, functions as a loading and unloading area for warehouses. Now there are many warehouses around Kali Semarang which are not functioned. The cause of the reduction in trading activity is the non-functioning of Kali Semarang as a transportation route and the presence of sea tide and land subsidence.



FIGURE 8. Layur Corridor. Source: Observation.

CONCLUSION

Based on the Semarang City Regional Regulation No. 14 of 2011 concerning the Spatial Planning of the Semarang City Region in 2011 - 2031, Malay Kampong is designated as a cultural heritage area in the City of Semarang. As the times grew, Malay Kampong underwent a transformation of activities and spatial use which was influenced by several factors. Changes that occurred in this region began since the transformation of the main transportation route of Semarang City from Semarang River as a transportation route, especially logistics and trade to land transportation in the late 20th century. The existence of Semarang River made Malay Kampong as a trading center in Semarang City whose function was very vital and affect the activity and utilization of the surrounding space. The existence of Malay Kampong influenced the development of culture and heritage in the city of Semarang. There are relics of high historical value both in the form of buildings and areas, which some have been declared a cultural heritage of the City of Semarang, one of which is Layur Mosque. Besides that, Malay Kampong still maintains a centralized spatial pattern in accordance with its characteristics although there have been developments over time. Based on the spatial transformation identified from time to time, there is a gap in the function of the Malay village before the 21st century and after the 21st century until now. The gap underlined is the change in function of the Malay Kampong region. Malay Kampong at that time had a very large role in the activity of trade services and logistics between cities. Therefore, it brought traders from outside Java and even outside Indonesia to settle, thus creating an acculturation process. The acculturation process affects the shape of buildings and areas in Malay Kampong. Now, Semarang River is no longer functioning and even has some problems in the environmental sector. This makes Malays function less vital in the city of Semarang. The main function of Malay Kampong in the 21st century until now is the center of settlements with some tourism potentials that have not been properly maintained. Most people claim that it is difficult to preserve some of the historical buildings in Malay Kampong because of financial constraints. So it can be concluded, the transformation of activities and spaces in Malay Kampong occurred over the

development of time and the changes that occurred can be underlined, namely starting in the 21st century, when the main logistics and trade routes in the city of Semarang changed from Semarang River to Land transportation line.

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