

## The Spatial Lay Out of Joglo Pencu House in the Socio Cultural Change the Settlement of Kauman Community in Kudus

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### Abstrac

Socio cultural life of Kauman community in Kudus Kulon (western Kudus) has changed and influenced the spatial lay out of Kudus traditional house of traditional house, Joglo Pencu. The purpose of this research was to analyze the following problems: (1) how is the socio cultural change in the settlement of Kauman Community in Kudus? and (2) how is the spatial lay out of Kudus traditional house that has been influenced by socio cultural in the settlement of Kauman community in Kudus? Methodologically, this research used qualitative method and observed interdisciplinary. The research data was collected by the technique of observation, interview, and document study. The data validity was used source triangulation. Data analysis was done by reduction, presentation, and verification of data. The research results were; first, the society in Kauman community Kudus Kulon developed influencing the population composition, economic life change, and belief system change. Second, the socio cultural change influences the spatial lay out of Joglo Pencu house. It is suggested to the heir of Kudus traditional house owner to manage the spatial lay out and to maintain it wisely the heritage house. This research is beneficial to the heir of the house and the development of science.

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## INTRODUCTION

Home is one of vital necessities for people. Home has an important role as a residence, as a shelter from the rain, the sun, and from the dangers. Every home owner always pays attention and sets the spatial lay out of his/her residence in harmony with the environment and values that grows in it. Home as a physical building is not only can be seen and treated as a physical unit of material, but also as a symbol that reflects the owner's identity (Triyanto, 2001:5).

Human reason is the foundation for the creation of a home, as one of the main needs and becomes a system of self-protection mechanisms in carrying out his life. Similarly, the culture which is born from human reason in creating, developing and improving something that exists for the benefit of his life (Darmawanto, 2015:100). Humans not only use his mind to try to meet the needs of their life, but also share an idea, process and artifacts as a culture.

Culture as a society's bond is not static. The changes and dynamics are intrinsic characteristics in the society and culture (Garna, 1992:1). Changes are phenomena that always colors the historical journey of society and culture (Iswidayati, 200:180). Every society always undergoes a transformation so that no one has the same picture in a different time.

Indonesia as multicultural country that makes the changes and dynamics of culture is not strange anymore to the society. The diverse groups of people in Indonesia live side by side. Actualizing themselves with each other and creating plurality is one of the characteristics of multicultural society. Therefore, people with a strong cultural system though, in a certain period will experience a change.

One of cities in Indonesia that represents a strong culture is Kudus, Central Java. Kudus is one of religious area formed from the process of Walisongo Islamic spread. Sunan Kudus is one of Walisongo that widely known transmits Islam Religion through cultural approach in Kudus area and the surroundings. Sunan Kudus

obviously leave the marks of culture that reflects multicultural character, i.e., Kudus Tower that is famous with its uniqueness, its beauty, and rich with cultural wisdom values (Said,2010:8). The settlement of Kauman community in Kudus Kulon is one of historical areas in Kudus that becomes the center of cultural development and civilization around Kudus Tower.

There are many old and traditional buildings in Kudus Kulon area that become identity of Kudus society, one of the is Joglo Pencil house. Joglo house with Pencil roof is one of artworks forms that is a characteristic of culture, social, and economic of Kudus society (see Sari, 2012:67; Sudarwanto and Murtomo, 2013:35). The view of Kudus traditional house architecture is one of interesting traditional houses in Indonesia.

Kudus traditional house is a unity of several buildings that functions as a residence (Sardjono, 2009:54). Traditional house is one of architecture works that the manifestation cultural values that is covered in a form of building that is not only functioned as a residence but also as a place for teaching learning and inheritance of owner noble values (Budiharjo, 1989:15).

Along with the development of era, a new phenomenon occurs related to Kudus traditional house that experiences changes. (Arifin, 2014:1). Kudus society begins to ignore the customs and their ancestors' heritage. The cause is due to time, being sold for economic needs, or being changed due to job demands and increasing number of occupants including inheritance.

Based on the background and the beginning findings in the field about Kudus traditional house, the purpose of this research was to analyze the following problems: (1) how is the socio cultural change in the settlement of Kauman Community in Kudus? and (2) how is the spatial lay out of Kudus traditional house that has been influenced by socio cultural in the settlement of Kauman community in Kudus?

The socio-cultural changes in the Kauman Kudus community are studied by Haviland's theory (1988: 263-265), that due to cultural contact, there is often a change in local society

that causes change, mixing, addition, subtraction, renewal and rejection. The change in the spatial lay out of Kudus traditional house is studied with Sztompka's theory (2008: 187)reinforced by Soekanto's (1994: 156-160), that social change influences behavior change, composition, structure, and cultural function.

## METHODS

The research problem is the spatial lay out change of Kudus traditional house in the area of Kauman community that is influenced by the socio cultural change of its society. The research method is qualitative. This research is observed with with sociological and anthropological approach. The usage of cultural approach axiologically grants a benefit that holistic explanation system that can be used as a solution medium in solving the observed problems can be obtained (Triyanto, 2018:65). The research was situated in the settlement of Kauman, Kota district, Kudus Regency, Central Java Province. It is divided into three villages, Kauman, Langgardalem, and Kerjasa,

The main target of this research is the socio cultural change of Kauman community and its influence on spatial lay out change of traditional house in the settlement of Kauman community in Kudus. The informants in this research was the older figures in Kauman community, craftsmen, and the experts of Joglo Pencu house, the heirs of Joglo Pencu house.

The technique of data collectionused in this research were: observation, interview, and document study. The data validity in this research determine the reliability, and authenticity of research data. The technique of data triangulation, source and method were used to maintain the validity and credibility of data. The data analysis technique used data reduction, data presentation, and data verification.

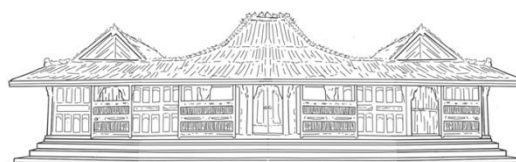
## RESULT AND DISCUSSION

### Kudus Kulon, Kauman Community Settlement, Society and Its Culture

Kauman Community of Kudus Kulon is known as the Santri (obedient Islamic Religion followers) and the merchants. This community is Puritan Moslem group that strongly hold Sunan Kudus teaching. They uphold Sunan Kudus Islamic teaching and values that makes trading the most advisable livelihood. Sunan Kudus is famous as Islamic trader that deliver gusjigang culture (baGus budinya (good attitude), pintar mengaJi (smart in reading Al Qur'an), and pandai berdaGang (skillful merchant).

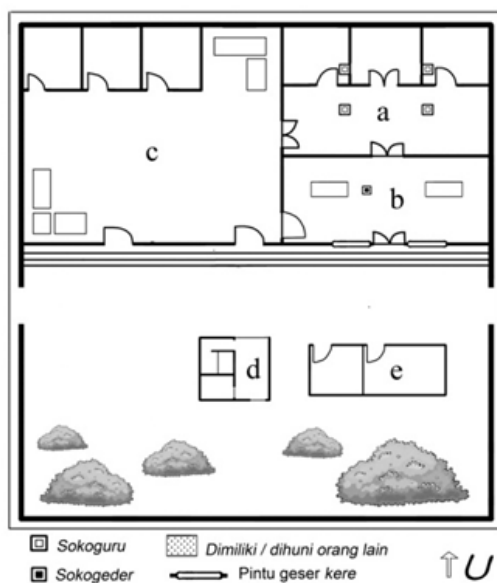
The people of Kudus Kulon in Kauman village, Langgardalem, and Kerjasa majority live in Pencu roof house. The settlement of Kauman Kudus Kulon is unique and closed. The people stayed there mostly behind the high wall so that we can only see the high roof top. Restrictions on the wall of the fence created a narrow alley in the settlement as a village road.

The houses behind Kauman's high walls have their own distinctive, joglo-shaped, filled with intricate carving ornaments, distinctive look and spatial lay out. The shape of the Joglo roofed Pencu house can be seen in figure 1. The joglo roofed Pencu house is one of the works of art and cultural work of Kauman community, as one needs to display the values of beauty, as well as providing space for the owner to become a connoisseur and the perpetrator (Damayanti, 2016:100).



**Figure 1.** The Front View of Joglo Pencu House

The complex and intricate carved ornaments inside the house in figure 1 are not only a house decoration, but also have a symbolic meaning to the owner (Triyanto, 2011:117). Apart from the shape of the building and its decorative motifs, the uniqueness of Joglo Pencu house is also found in the spatial arrangement which can be seen in figure 2.



**Figure 2.** The Spatial Lay Out of Joglo Pencu House

In Figure 2 seen that Joglo Pencu house is a unity of several buildings consisting of main building or dalem (code a), Jogosatru or reception room (code b) and pawon (code c). Opposite the main building there is a bathroom or pakiwan (code d) facing the pawon and the Bangunan Sisir (a separated building close to the main building) (code e), located on the right or left side of the pakiwan adjusts the shape of the tread.

### The Socio Cultural Change in the Settlement of Kauman Community Kudus

Kudus community is perceived as a santri-moslem community with economic life based on trade and industry. After Sunan Kudus passed away Kudus people were trading as their livelihood, such as convection for sale out of town, and some of them were hoarding rice in the harvest for sale in times of famine. Trading

activities are still being carried out by some of Kauman's communities until now.

The results of the interview describe that gusjigang philosophy as a guidance of Kudus people reflects an independence life. A merchant has to be smart, tenacious, diligent, and independent. The second philosophy is that the most important knowledge is Religion. If people learn religion, they learn how to live in the world and prepare for afterlife. The economy of Kauman people is also developed with the existence of Kudus tower as a tourism object.

The tourist destination of Kudus tower causes the society dynamic in Kauman grows following the environmental condition. In the surrounding of Kudus tower mosque people from various class meet for interaction. The interaction around the mosque gets wider and influences the neighborhood settlement. The immigrant community in the Kauman settlements are numerous and countless, entering Kauman settlements for different purposes. The change is in line with Haviland's theory of cultural mixing.

Immigrants enter the Kauman settlement along with the displacement of the local population to various areas outside Kudus Kulon. The dynamics of people entering and leaving the Kauman settlements are influenced by marriage, economic, brotherhood, education, and religious factors in accordance with Haviland's theory of change. Migrant communities adapt to other migrants and with local communities by engaging themselves and participating in local social, religious and traditional activities. The immigrant community is divided into three groups: traders, santri, and pilgrims.

The immigrant community in Kauman settlement must be able to follow the norms of Kauman settlement society, especially those related to religious norms so that the interaction that occurs is a form of cooperation and harmonious competition without any conflict. In order to maintain its existence, interests and survival, migrants must be able to integrate with the Kauman settlement environment by reducing the differences that exist between

groups in society according to Haviland's reduction theory. From the mixing of these community groups in the Kauman settlement, Kauman society began to change to be more open to the outside environment and renewal.

The changes affect the economic life of Kauman community Kudus Kulon. The principle of *gusjigang* begins to recede and appear some people who want to become employees. The public's pride of the status of the merchant and the entrepreneur begins to transform into an employee. *Kebangaan* tersebut berganti lagi menjadi pegawai yang memiliki status sosial tinggi seperti dokter, pegawai bank, dan PNS.

The next change happened to the education of Kauman community Kudus Kulon. At first they chose Islamic school for their children education. The condition changes when people bring their children to Islamic school until only Junior High School level. The new thought raises in their mind to bring the children to public school (SMA/Senior High School) for the next level. The second condition is enforced by Haviland's theory of cultural change.

Culture is inherited from generations to generations (Hadjjah, 2012:38). The socio cultural change also affects the society's order of life and religion of Kauman community. The Islamic religion teaching that strongly hold does not change, but it can be denied that various renewal in several components affect to the religious life in this area. The change of belief of Kauman community leads to the belief of local wisdom values in it (Pambudi, 2015:89). It is related to ritual tradition, the using of old belief custom such as 'petungan' in building and renovating a house, marriage begins to be left. It is in accordance with Haviland's Rejection Theory. The implementation of religious activities and custom ritual that were not flexible, now are adjusted to be more flexible but still hold the Islamic teaching from Sunan Kudus.

### **The Spatial Lay Out of Kudus Traditional House is Influenced by Socio-Cultural Change**

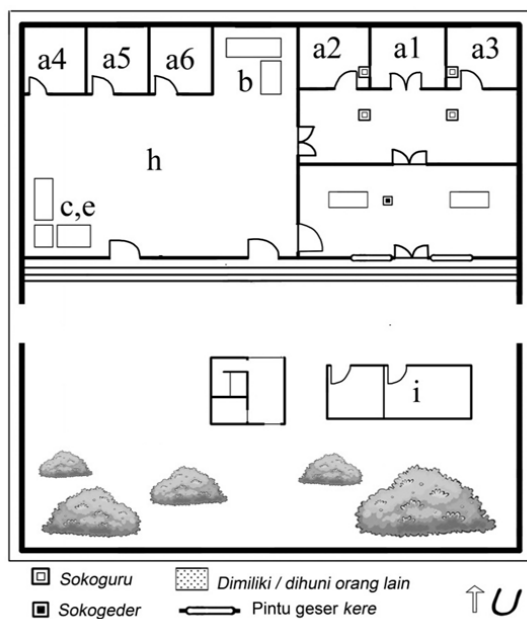
Currently various forms of traditional art that has survived tens and even hundreds of years ever more and more lost from the circulation, even the supporters are increasingly reduced (Triyanto, 2015:3). The existence of Joglo Pencil house in Kauman Kudus community village can be said to be neglected, with the number of joglo house population that can be calculated using fingers. Kauman community that is more complex causes a change in behavior where the more people do not know Kauman culture especially Joglo Pencil house. People now tend to feel that they do not own a traditional house completely, so it does not become a burden to sell it. If the Kauman community understands the meaning of the Joglo Pencil house, it will grow the love for caring for and preserving the inheritance of the ancestor.

Therefore it is important to provide an art education system based on value and culture education in the community, especially in the family of Joglo Pencil house owners. The importance of preserving the wisdom of existing values in Joglo Pencil house makes every Kauman community is expected to learn social institutions, learn the cultural symbols, and can make the values contained in the Joglo Pencil house as a guide to behave (Triyanto, 2016:5-6).

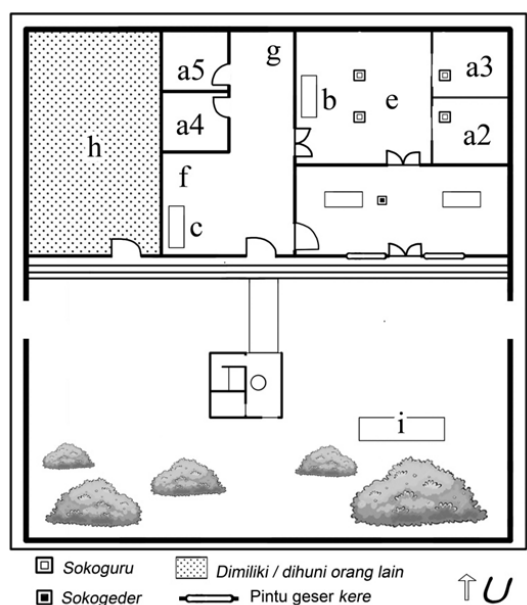
If we see Kudus traditional house that is still survive until now, there is no change globally. The changes significantly affect the composition and cultural structure of Sztompka and Sardjono's theories, especially the spatial changes. The picture of the spatial layout of the Joglo Shelter house is shown in Figures 3 and 4.

From Figure 3, it is seen the changes in spatial lay out of Joglo Pencil house in Kauman settlement especially jogosatru room, gedongan, and pawon. The addition of new spaces to one of the spaces of the Joglo Pencil house tends to occur due to the need factor (code a). Pawon function is the part that changes frequently. Kitchen as a cooking place (code b), family room (code c) and dining room (code e) turn into garage (code f), storeroom (code g) and

bedroom (code a2, a3, a4, a5). Homeowners who have side businesses at home tend to use one of the rooms as a working place (code h), but if business activities have changed the arrangement and use of space has also changed. Space that is often diverted as a work space is the pawon and jogosatru space.



**Figure 3.** Spatial Lay Out of Joglo Pencu House in 1950



**Figure 4.** Spatial Lay Out of Joglo Pencu house in 2018

Livelihood factors shift the use of space and the addition of space is also done when increasing family members. Birth of child or marriage causes the need for private space is growing so tend to be done in making new rooms (code a4, a5). The addition of new bedroom in one of the gedongan space tends to be done by partitioning space with wooden booths or curtain. While the kitchen is made of insulation with wooden booths and some use the walls. These changes are in accordance with Sztompka's theory of cultural composition and function changes. The addition of space is also done outside the main building which tends to be done by changing or adding new space to the Bangunan Sisir due to work factor and changing number of family members (code i).

Changes in spatial layout of Joglo Pencu house are generally influenced by three main factors, namely: (1) The location of the house with changes in social environment and the economy of the community; (2) Inheritance of houses that affect changes in the economic status of homeowners include livelihoods and educational background; (3) Changes in the number of residents of houses and their daily activities.

## CONCLUSION

The social and cultural changes that occur in Kauman community are change, mixing, reduction and rejection of cultural elements and influenced by human needs factors including economy and livelihood, community life pattern, education system, social status change and trust. The socio-cultural changes in the Kauman settlement affect the spatial layout of Joglo Pencu house and there is a change in the behavior, composition, structure and functioning. Spatial change is influenced by changes in the needs, education and social status of the owner influencing the change of noble values that exist in Joglo Pencu's house.

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