

Kampong as a heritage element in a conservation of an Indonesian city.

(Semarang case)

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Abstract:

Kampong is an integral part of many cities in Indonesia. The colonial management had had designed Indonesian cities, but left the native low income people settlement unplanned. Kampong had only an entrance and access to the main road, and then the native inhabitants “do the rest”, to live in and treat their inhabitants in the native’s traditional way. That than will be a “blessing in disguise” for the conservation of Indonesia culture included the Indonesian traditional settlement pattern and architecture. Kampong is not a representation of poverty, there are poor Kampong settlements and there are Kampongs with prosperity too. There are many unique historical Kampong like Bustaman, Kulitan etc. in Semarang. In Semarang we have found several Kampongs were extinct, such in Gumaya hotel building process and still in construction - a new hotel in Dargo Market Street. It’s a threat to historical Heritage assets of Indonesian city. Some developments take side to Kampong such as Kampong improvement Program (K.I.P) in Jakarta, recent movement in changing a Slum and poor traditional settlement -in Rio de Janeiro - into a unique settlement so that foreigner want to live in it. Kampong as a heritage element in a conservation of an Indonesian city can be a Postmodern solution too for a better city in Indonesia nowadays, as a developing country.

Keywords: Kampong, Semarang-Indonesia, element of heritage, city conservation

1) Introduction:

Indonesia (NKRI) proclaimed the independence from the Dutch colonialism on 17th of August 1945 after 350 years being colonized. The Dutch colonial government had had designed Indonesian cities with many Urban-design paradigm in the range of about 350 years. Semarang city as the capitol of Central Java had been designed as a Modern city, such as the Garden city concept by Thomas Karsten. We can find many urban-zones for many classes of communities. In Semarang we can find The Dutch zone for Dutch people, Chinese zone for Chinese people, Arab zone, Hindi zone and Javanese zone for indigenous people.

The Javanese living zone is much more popular in the name of a “*Kampong*”. Kampong is an indigenous Javanese living zone, the Javanese people in colonial-era is *notabene* a low-income city’s people in comparison with the Dutch zone. In Semarang city-planning, Kampong had only an entrance and access to the main road, without any detailed plan for the development of the Kampong and without any future plan. It’s all “up to the people” who inhabit there. In other words the inhabitants “can do the rest”. The inhabitant, the Javanese people, can live and treat their inhabitants in the Javanese’

traditional way. That than will be a “blessing in disguise” for the conservation of Indonesian culture included the Indonesian traditional settlement pattern and architecture.

2) Kampong as a heritage element in a conservation of an Indonesian city.

Kampong is not a representation of poverty, there are poor Kampong settlements and there are Kampongs with prosper inhabitants too. There are many unique and prosper historical Kampong like Bustaman¹, Kulitan² etc. in Semarang. In Geertz³ category, the two historic kampong is inhabited by the “Santri”⁴ community. Those two Kampongs, Bustaman and Kulitan, lies on the west side of Jalan MT Haryono.

2.1 Kampong Kulitan & Bustaman



Figure 2 : The gate to Kampong Bustaman Gedong



Figure 1 : The gate to Kampong Bustaman

¹ Trivena, Caroline, KARAKTER VISUAL ARSITEKTUR RUMAH TINGGAL DI KAMPUNG KULITAN dan BUSTAMAN, SEMARANG,

² Ibid,

³ Geertz, Clifford, The religion of Java, we use the category of Javanese people about Priyayi, Santri , Abangan. Priyayi is a category for Feodal Javanese people who are usually rich and do not live in a Kampong

⁴ The purer Islam is the subtradition I have called *santri*. Although in a broad and general way the santri subvariant is associated with the Javanese trading element, it is not confined to it, nor are all traders, by far, adherents of it. There is a very strong *santri* element in the villages, often finding its leadership in the richer peasants who have been able to make the pilgrimage to Mecca and set up religious schools upon their return. (Geertz, Clifford, The religion of Java,)



Figure 4 : Layout of Kampong Bustaman & Kulitan

Kampong Kulitan and Kampong Bustaman known as ancient Kampong which had a very significant roles in the establishment of Semarang city. In the history of the establishment of Semarang city, many traders from many countries came to Semarang to trade. Those newcomers built their shelters and markets as places for trade. There are several historical relics especially in the sectors of architecture in the form of residences in Kampong Kulitan and Kampong Bustaman in Semarang City⁵. There we can find that the architectural visual character on the exterior of the building facade or existing dwelling of residences in Kampong Kulitan and Kampong Bustaman, Semarang, had been influenced by the architecture visual character of the Dutch, Arabic, Chinese and Javanese buildings. It can be seen from the use of Netherlands typical roof (Mansard roof) and Chinese typical roof (Hsuan Shan roof), at the opening of the doors there were 3 pieces taken from Arabic architecture that symbolizes Islam, Iman, and Ikhsan. Besides, Arabic architecture also appear on a console that has a plastic curved shape, and the details and *listplank* adopted using floral motifs typical of the Javanese architecture⁶.

2.2 Kampongs in Petologan district

⁵ Trivena, Caroline - Soesilo, Rudyanto, Krisprantono, KARAKTER VISUAL ARSITEKTUR RUMAH TINGGAL DI KAMPUNG KULITAN dan BUSTAMAN, SEMARANG

⁶ ibid

Petolongan is an old dwelling zone, in Semarang old-city. Petolongan district can be accessed from Mataram (MT Haryono) street or Pekojan (the dwelling zone of Koja/Hindi people) street. Petolongan district contain old kampongs inhabited by people who keep their value of culture, including of architecture. The decline of environmental conditions such as flooding, *rob* (the rise of sea-water level) change the inhabitants to get the floor of the house higher and higher to run away from the rising sea-water level.

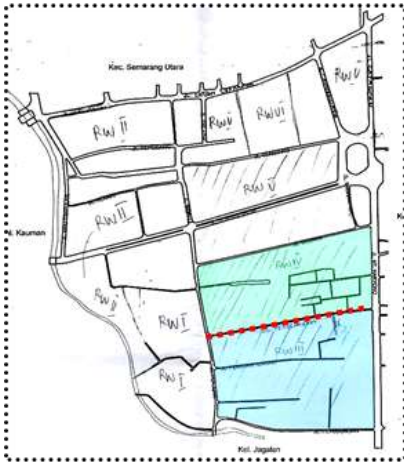


Figure 5: Petolongan old district



Figure 6 : the mosque of Petolongan



Figure 7 Interior of the Mosque



Figure 8: houses in Petolongan old district



2.3 Kampong Leduwi

On another side of M.T. Haryono street , there are many Kampongs too, such as Kampong Gutitan, Kampong Branci, Kampong Leduwi. Kampong Leduwi has a different lay-out compare with the others, because the shape of the lay-out

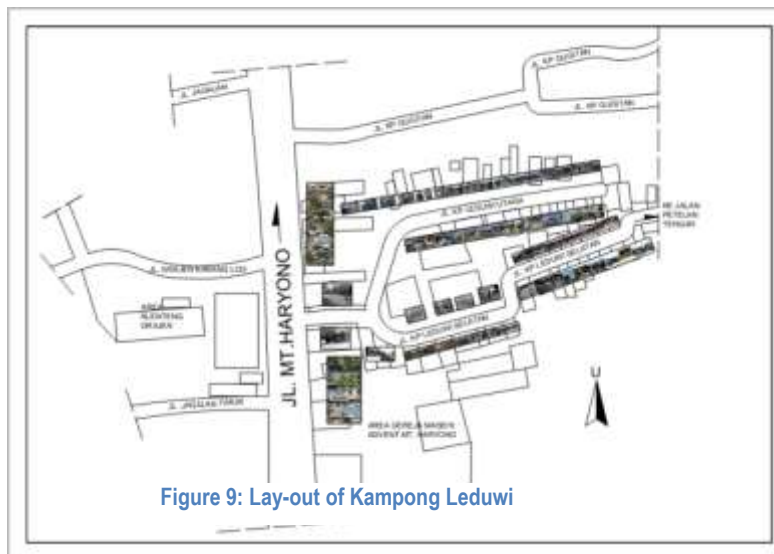


Figure 9: Lay-out of Kampong Leduwi

has a "Y" shape. There is a "delta" area, an area which is inhabited by the "Toean-tanah" (Land-lord) a rich people who owned the land surround the delta, include many retail shop on the main M.T. Haryono (Mataram) street. In the classification of Greertz, the inhabitants of Kampong leduwi can be classified as the "Abangan"⁷ community.



Figure 11 The entrance to Kampong Leduwi, M.T. Haryono street



Figure 10 (Modern) Housing @ Kampong Leduwi



⁷ The *abangan* religious tradition, made up primarily of the ritual feast called the *slametan*, of an extensive and intricate complex of spirit beliefs, and of a whole set of theories and practices of curing, sorcery, and magic, is the first subvariant within the general Javanese religious system which I shall present below, and it is associated in a broad and general way with the Javanese village.

Figure 12 : Silhouette of houses @ South Kampong Leduwi



In comparison with Kampong Bustaman and Kampong Kulitan which have a classical vernacular architectural style, Kampong Leduwi housing architecture has been always up-dating to the latest fashion and the latest new-material although in the context of the lower income class purchasing-power.

3) Conclusion

Kampong as an integral part of many cities in Indonesia has a great potential as a heritage element in a conservation of an Indonesian city like Semarang. Until nowadays, the conservation effort in Semarang is likely being concentrate in “Kota lama” while another heritage object likely to be forgotten. Kampong is one of them! As we know, Kampong as a “blessing in disguise” for the conservation of Indonesian culture included the Indonesian traditional settlement pattern and architecture. So, as long as we still have the opportunity let us give attention too to Kampong as a heritage element in a conservation of an Indonesian city.

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