
THE CHARACTERISTICS OF KAMPUNG SEKAYU CONSERVATION AREA, SEMARANG CITY

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ABSTRACT

Kampung Sekayu is an original village in Semarang City which has a cultural heritage building in its area, so its existence needs to be maintained. Its strategic location in the center of the city makes this village develop into a trade and service area, thus affecting the area's physical characteristics. Character identification is needed to know the current condition of the area. The method used in this research is descriptive qualitative and explanatory techniques. This study shows that the physical condition of the building has partially changed due to the development of the area from a residential area to a trade and service area. However, some buildings can still maintain their distinctive character as the original buildings that were built during the colonial era. The Great Mosque as a landmark of this area is a characteristic that cannot be separated from the existence of this village. Judging from the social characteristics of the community, cultural mixing occurs because the composition of residents is now dominated by immigrants

KEYWORDS: conservation, area characteristics, Kampung Sekayu

INTRODUCTION

Each country must have its own historical story which later became the background for the formation of cities in that country. These historic cities are certainly built with struggles and cultures that characterize each. Currently, the topic of urban area conservation is very interesting to discuss. The city has a very special cultural history that must be preserved to ensure its existence in the history of a nation. This effort also aims to ensure that future generations can enjoy the area not only in the form of stories but also through the physical buildings in the historic area.

Development pressures in some of the world's major cities have been influenced by the rapid socio-economic developments in the last few decades (Chohan & Wai Ki, 2005). Urban problems that are often faced such as population growth and economic development sometimes have an impact on the existence of historic cities in developing countries (Said, 2018). This is where the strategic location of urban planners and city policymakers to make strategies to solve this problem, to create a balance between new developments while still paying attention to the preservation of the historic area. To ensure that these historic components remain intact

in today's modern environment, conservation is seen as capable of maintaining the historic city that it belongs to.

The goal of conservation historic areas is to ensure that the cultural significance of the area can be maintained for future generations through actions aimed at preserving the property, both tangible and intangible (Burke, 2010). Area conservation is needed to protect the area. The aim is to prevent the occurrence of loss of identity, welfare, and culture of a city, as well as to control the development of the area. The implementation of area conservation will provide protection for historic areas (including their contents) so that their development is controlled and not displaced by the modernization of urban development.

Semarang city is one of the big cities in Indonesia which is one of the witnesses of the struggle of the Indonesian nation in achieving its independence. This city which is hundreds of years old was formed through a long historical struggle where it is marked by various historical relics in the form of ancient buildings. This historical wealth is often glimpsed by tourists from various regions to serve as tourism that can provide its benefits for the community. However, the Semarang city government tends to be talkative to build commercial buildings in

the form of malls and other buildings without careful planning so that it has the potential to displace historic buildings in that location (Sari et al., 2017).

One of the consequences of the modernization of urban buildings and development is the threat of the existence of historic villages. Kampung Sekayu is one of the villages that became the "tripe base" of Semarang City (Bahar & Nursanti, 2012). This village is included in the Bodjong area (Jalan Pemuda) which has been established since the Dutch colonial era and is included in the Semarang City Regulation Number 14 of 2011 concerning City Spatial Planning. Kampung Sekayu is included in a cultural heritage area that deserves to be preserved. Although several blocks have been lost due to the massive construction of Paragon Mall, Kampung Sekayu still exists as one of the original villages of Semarang City even though its existence is not widely known by the public (Bahar & Nursanti, 2012).

The current development of Kampung Sekayu cannot be separated from the influence of the location of the area adjacent to the city center. Its strategic location is in the city center (CBD) and the golden triangle of Semarang City, making Kampung Sekayu develop into a trade and service area. Administratively, Kampung Sekayu is located in RW I, Kelurahan Sekayu and consists of 7 RTs, namely RT II to RT VIII. Initially, Sekayu Village consisted of 8 RTs, but due to the expansion of the trading area, RT I was lost and its space utilization changed to become a Paragon Mall parking lot (Lindarni & Handayani, 2014; Evansyah & Dewi, 2014).

As a protected cultural heritage area, conservation is needed to avoid the threat of the loss of Kampung Sekayu from the future historical map of Semarang City. Kampung Sekayu is often referred to as the last bastion of modernity for the city of Semarang. Therefore, it is necessary to identify the characteristics of Kampung Sekayu to formulate appropriate conservation actions for this area.

Heritage Area Conservation

Conservation is the process of caring for a place, object, space, and landscape, to maintain its cultural, aesthetic, historical, social, or spiritual value (Australia ICOMOS Burra Charter, 2013). Conservation is the process of understanding, maintaining, maintaining, and if necessary repairing, restoring, and adjusting functions to maintain cultural values. Conservation is a sustainable system that not only pays attention to architectural aspects but also economic and social aspects. The focus of conservation is the history, present, and future of buildings by considering: historical evidence, current

needs, and sustainability for the future (Orbasli, 2008).

Heritage can be defined as a legacy (culture) of the past, concerning what humans are currently living, and what will be passed on to future generations (Howard, 2002). According to Ibid in the book World Heritage Committee, heritage is divided into two elements, namely:

1. Intangible Heritage (abstract) is the heritage that cannot be touched because it is not a tangible object (language, ritual, music, dance, belief, etc.);
2. Tangible Heritage (concrete) is a heritage in the form of tangible or touchable objects.

Region Physical Character

Physical characters can be identified both on the elements of the city's image and the physical building.

1. Physical Elements of City Image

Elements of the city's image are the result of an impression on the public's observations of real and unreal elements (Lynch, 1960). Due to differences of opinion on the elements of the image of the city, Lynch (1960) classifies the elements of the image of the city based on the physical aspects in the form of object forms that can strengthen the meaning of an area. Lynch (1960), then divided the elements of the city's image into 5, namely:

a. Path

Path or also called road can be interpreted as circulation routes that are usually used by the public for general movement. Roads, main alleys, transit roads, railroads, and canals are physical forms of paths.

b. Edge

Edge is a linear element and cannot be used or viewed as a path element. The location of the edge is usually found on the boundary between two specific areas that function as linear breakers. The shape can be in the form of a beach, a wall, a good boundary between a railway, a river, a topography, and so on. The function of the edge is as a barrier between one area and another. In addition, edges can be used to unite two adjacent regions.

c. Node

Nodes are knots or circles of strategic areas where the directions or activities meet each other and can be changed to other directions or activities. Examples are traffic intersections, stations, airports, bridges, or parts of the city as a whole on a macro scale such as markets, parks, squares, etc. The hallmark of a node is its shape which is usually a center of activity, a meeting center for several roads, or it can also be a place for changing means of transportation.

d. District

The district can be defined as urban areas on a two-dimensional scale. An area or district has similar characteristics, both in terms of shape, pattern, and form. The hallmark of a district is that there is a limit to where people feel they have to end or start. The district has a better identity if the boundaries are clearly defined and can be seen as homogeneous, and the function and position are clear (introvert/extrovert or stand-alone or associated with others).

e. Landmark

A landmark is a symbol or device used to indicate an area or part of a city. The shape of the landmark can usually be in the form of a city boundary gate (which shows the location of the city/regional boundary), or a city monument (showing the characteristics of a city or the splendor of a city/region), statues or reliefs (showing the historical side of a part of the city/region), or it can also be in the form of certain buildings and structures that have a specific characteristic that is only owned by the city/region. The existence of a landmark can show and remind people about the neighboring city/region.

2. Physical characteristics of the building

There are 3 main aspects that need to be reviewed to identify the characteristics of the building, namely: the age of the building, the function of the building, and the physical condition of the building.

Non-physical character

In addition to the conservation of tangible objects, it is also necessary to conserve heritage that cannot be touched because it is not an intangible object. Kampung Kota is not just a residential area dominated by low-income residents who are near the center of activity (city), this area is usually full of historical and cultural values brought by its residents. It is important to know the non-physical character of the research site as one of the considerations in formulating conservation actions for the area. Non-Physical Characters can be seen from social activities and cultural activities.

RESEARCH METHODOLOGY

Based on the formulation of problems related to conservation in Kampung Sekayu, this research was conducted using qualitative descriptive methods and explanatory techniques. The approaches used are:

1. Identify the Physical Characters of Kampung Sekayu to determine the existing physical

conditions. Collecting data by using direct observation in the field. The analytical methods and techniques used are descriptive qualitative.

2. Identification of Non-Physical Characters of Sekayu Village to find out the social conditions of the people in the area. Data collection through resident interviews. The analytical methods and techniques used are descriptive qualitative.

RESEARCH RESULT AND DISCUSSION

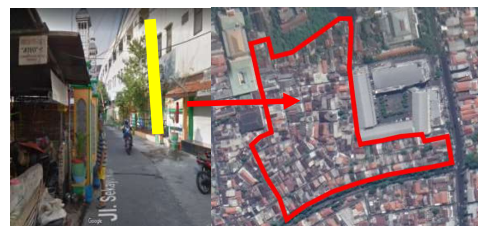
Physical characteristics of Kampung Sekayu

1. Identify Elements of City Image

The five elements of city image in Kampung Sekayu are as follows:

a. Path

The route that is often used by the people of Kampung Sekayu to move is Sekayu Raya street. Sekayu Raya street is a connecting road between the Pemuda Secondary Arterial Road and Sekayu Village and the Inspection Road to MH. Thamrin street. Sekayu Raya, which used to be an environmental road, has now become the main road that is most often passed by the community, both from outside and from the original Sekayu Village community. The increase in the frequency of movement that occurs is due to the increasing number of boarding house tenants and the increasing number of visits to Kampung Sekayu.



Picture 1. Path in Kampung Sekayu
(source: Google Earth, 2021)

The impact of commercial use on the main access road to Kampung Sekayu turned narrow due to the use of the road as a parking area and food vendor tents.

b. Edge

The edge of Kampung Sekayu is the Semarang River which is located to the south of Kampung Sekayu. Semarang River is the edge of Kampung Sekayu because it is a barrier between Sekayu Village and Miroto Village.



Picture 2. Edge in Kampung Sekayu
(source: Google Earth, 2021)



Picture 5. Landmark in Kampung Sekayu
(source: Google Earth, 2021)

c. Node

The nodes in Kampung Sekayu are the intersection between Sekayu Masjid street and Sekayu Raya street. The intersection, which is the meeting point of the road from the historic building of the At-Taqwa Mosque, is a node because at the intersection point there are village-scale environmental activities such as the Kamling Post, Taman, and Posyandu for toddlers and the elderly.



Picture 3. Node in Kampung Sekayu
(source: Google Earth, 2021)

d. District

Kampung sekayu is located in the golden triangle of Semarang City, the center of the city. The district in Kampung Sekayu has a mixed pattern, namely settlements with a mixture of trade and services at several points. For more details on the description of the districts in Sekayu Village, see Figure 4.



Picture 4. District in Kampung Sekayu
(source: Google Earth, 2021)

e. Landmark

The landmark found in Kampung Sekayu is the At-Taqwa Mosque which is also a historic building that characterizes this area. The existence of the At-Taqwa Mosque is also one of the justifications for the determination of Kampung Sekayu to become a Religious Thematic Village for the City of Semarang.

2. Physical characteristics of the building

There are several aspects that distinguish Kampung Sekayu from other original Semarang villages, namely the existence of an original element in the form of a mosque left by the Wali. At-Taqwa Sekayu Mosque, which is an old and historic building, was built around 1413 by Kyai Kamal as a trial mosque before the Demak Mosque. Kampung Sekayu is one of the oldest villages in Semarang, Kampung Sekayu used to have a function as a wood-gathering village for the construction of the Great Mosque of Demak, so the majority of the original buildings in Kampung Sekayu used teak wood. The original building, which was built in colonial times, features a pyramid roof, and arrow-shaped ventilation holes. This native house which has a typical Semarang character can be seen in Figure 6.



Picture 6. Physical condition one of the houses in Kampung Sekayu
(source: Soesilo, 2018)

Currently, there are three types of buildings in Kampung Sekayu, namely the original building, the original building that has undergone changes, and the new building. The new building and the change that appears is Paragon Mall Development. Many residents have changed the function of their homes to meet the needs of Paragon Mall employees. Many original houses have been sold to Paragon Mall, especially in the RT 1 area which has now become Paragon Mall and its parking lot. Changes in function also result in changes in the shape of the building.

Changes in the activity that occurred in Kampung Sekayu also had an impact on changes in the physical environment, especially land use as well as changes in the function and form of buildings from residential buildings to boarding houses and trading places. The building changes are very visible, especially in RT 3 and RT 4 which are located adjacent to Paragon Mall. The change in the function of the building is to meet the needs of the immigrant population who tend to want to be involved in economic activities in the area.

Non-physical character in Kampung Sekayu

Kampung Sekayu was born in 1413 as a Pekayuan village which means a place to collect wood for the construction of the Demak Mosque by Sunan Kalijaga. In 1950-1980, the Semarang Indonesian People's Building (GRIS) in Kampung Sekayu became the center of the crowd in Semarang City, which was famous for its "Ngesti Pandowo" puppets and had an influence on the socio-cultural and economic life of Kampung Sekayu. The years 1986-1995 were conflict years in which internal conflicts occurred in GRIS. Around 1997-2007 the condition of GRIS was no longer used and was auctioned off to investors to be used as Paragon Mall. 2010 was the year when the former GRIS land changed to Paragon Mall and started operating. The impact caused by the change affects Kampung Sekayu both socio-culturally and economically.

1. Social activity

The social activities that existed in Kampung Sekayu before the Paragon Mall were gathering, paying tribute, and visiting the sick. This activity is always carried out by village residents to establish ties of friendship and bring a sense of mutual care between one community to another. The construction of Paragon Mall has a direct impact on Kampung Sekayu because Paragon Mall provides an increase in the number of immigrants in Kampung Sekayu. Migrants have different characteristics from indigenous people and greatly affect social activities in Kampung Sekayu (Evansyah & Dewi, 2014).

Kampung Sekayu's social interaction is still more often done, although only with close neighbors and when there are activities or community gatherings. Usually, often chat and gather in front of the house or in front of the road. Meanwhile, interacting with other communities is only done occasionally, when there are activities or community gatherings. In Kampung Sekayu, the social organizations that are still active are recitation, PKK, RT groups, RW groups, Dasa Wisma. While the social organization that is not active is Karang Taruna because many youths have migrated out of Kampung Sekayu. The community also still actively participates in organizational

activities because the activity time does not interfere with work time. On the other hand, social organizations that are still active are only recitations. Other social organizations are becoming less and less active because they are rarely followed by citizens.

2. Cultural activity

The culture in Kampung Sekayu is religious and can also be called a religious village which is indicated by the existence of recitation activities that are carried out regularly every week by residents around the At-Taqwa Sekayu Mosque which is the oldest mosque in Semarang City. This recitation activity is carried out to preserve the services of the ancestors and get closer to God. Activities that are routinely carried out on weekdays are every afternoon where the Koran is held for children, for ladies and gents, Thursday night kliwon (Maulud), and Friday night (Yasin tahlil).

CONCLUSION

The image of Kampung Sekayu is influenced by changes in the surrounding activities. However, At-Taqwa Mosque as the landmark will always be a characteristic that cannot be separated from the existence of this village. Kampung Sekayu is one of the oldest villages in Semarang, Sekayu Village used to have a function as a wood-gathering village for the construction of the Great Mosque of Demak, so the majority of the original buildings in Sekayu Village used teak wood. The original building, which was built in colonial times, features a pyramid roof, and arrow-shaped ventilation holes. The physical condition of the ancient buildings in Kampung Sekayu is still quite good and well-maintained.

The physical condition of the residents' houses has also undergone some changes, especially the walls of the houses, most of which have changed from wood to brick walls. This is motivated by the function of the area in Kampung Sekayu as a residential area as well as trade and services, so the functions of the buildings in Kampung Sekayu are as a place to live as well as a place for trade and services. There is a mixing of cultures between natives and immigrants because the composition of the residents of Kampung Sekayu is currently dominated by immigrants because many natives have moved or died. However, social and cultural activities are still being carried out and followed by the community.

Seeing the characteristics of the Kampung Sekayu Conservation Area, further research can be carried out related to the direction of developing the Kampung Sekayu conservation area based on the potential and problems that exist in the area. The formulation of conservation actions can be drawn up to develop the Kampung Sekayu Conservation Area.

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