Resilience of Historical Urban Multi-ethnic Settlement: Entrepreneurship and Religiosity Concept of Gresik City

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Abstract. Important aspects in continual development include economic and social developments, as well as environment protection. Social development aspect should concern political aspiration and local socio-culture as resilience of their local wisdom features. A review on urban resilience is more focused on economic and physical concepts, without developing the social concept. Objective of the study was to find out the resilience concept of Gresik City, which was the earliest description of a big trade port city in Indonesia, for example, Jakarta, Surabaya, and Semarang. The study applied morphology approach on spatial settings at historical urban multi-ethnic settlement through physical and non-physical observations, as well as validation through historical records and archives. The descriptive analysis of morphological pattern relates to activities on social, economic, and cultural aspects in order to obtain basic concept of social life. Morphological pattern of Gresik, which is dominated by multi-ethnic settlements, such as Arabs, Chinese, ex-Dutch-colonial, and the natives of Javanese and Madurese, has attracted traders from various nations and ethnics. History of the city as the center of Islamic learning and dissemination has formed the public of Gresik to have basic religious life, which is reflected on Islamic rituals. Settlement domination, which functions as household industries, craftsmanship, and small-scale trading, shows that entrepreneurship activities as socio-economy activities have highly supported daily religious ritual activities. Entrepreneurship and religiosity concept, which is formed and developed through long history of Gresik, represent the resilience of multi-ethnic societies at cities along the North Coast of Java.

Keywords: Resilience, Entrepreneurship, Religiosity, Multi-ethnic settlement, Gresik

1. Introduction
Nowadays, urban development faces some challenges, such as, increasing population, limited environmental resources, and global climatic change. Therefore, continual urban development concept must be developed. UN’s documents from World Summit 2005 stated three pillars that must be related to each other and they are considered as supporting pillars for continual development, which include economy and social developments, as well as environment protection. Social development, of course, considers socio-culture aspects of the society, whereas the development steps of continual development concept include: 1) the first phase considers economic productivity and ecological
equilibrium aspects, 2) the second phase includes social welfare aspects, and 3) the third phase should consider political aspirations and socio-culture of local society. Therefore, urban development must be able to conserve its local wisdom features in an exact-new formulation for urban continuity in the future [1].

As the center of social and cultural community, cities have an important position on cultural dynamics in Indonesia. Basically, dynamic and interactive correlation between both of them cannot be separated. In fact, urban life dynamics affect the cultural dynamics, and vice versa. The historical course in Indonesia has shown that since the beginning of the establishment maritime and agricultural cities or trading towns during colonial era until the establishment of modern cities post-independence, cities in Indonesia have dynamically played important roles in social life of the Indonesian peoples, not only as the center of politics, economics, and government, but also as the place where transformation process takes place, as well as configuration of various elements of local and foreign cultures in Indonesia [2].

Cities that lie along the coast in Indonesia, particularly at the north side of Java Island, are typical of multi-cultural cities, which are established and developed along with their various ethnicities. These cities formed urban morphological structure, which is heterogeneous with new culture that was established through acculturation process [3]. Cities along the North Coast of Java are categorized as initial cities in Indonesia established and developed into big and modern cities. Developments of such cities, which are recorded as big trade port cities, include: Gresik, Tuban, Lasem, Semarang, Cirebon, and Batavia.

Gresik, along with its multi-ethnic settlements that were built side by side on the same area, has formed specific character. The non-natives, such as Arabs, Chinese, and Madurese, as well as the native Javanese have different cultural backgrounds that create specific settlements. Such multi-ethnic settlements have been established and developed on a cultural and geographical environment along the North Coast of Java since colonial era in Indonesia. Characteristics of the urban architectures and socio-culture of the societies in this area are very interesting to review as the development of a local theory concerning with concepts on historical urban multi-ethnic environment in Indonesia, particularly in Java [4-6].

Architectural and cultural reviews in Gresik City are required due to the rapid growth and development of Gresik City as a seaport and an industrial city, which will accelerate the urban physical changes including the cultural artifacts, spaces, and its architecture. Today, urban physical conditions and its society at the old city of Gresik can still be observed its historical tracks. The findings of cultural and architectural concepts, which are the local wisdom concepts of Gresik City, are used for the basic development policy of Gresik City. The founded urban concepts are also description of historical urban multi-ethnic concepts in trade port cities at the north side of Java, which have developed into big cities and metropolitan such as Jakarta, Surabaya, and Semarang.

Architectural studies show a paradigm shift. The methods and approaches used should be able to find the meanings and relationships of a phenomenon. Today, a review on new theory of architecture is interdisciplinary and uses paradigms of modernism, phenomenology, structuralism, post-modernism, and post-structuralism [7]. Development of the architectural reviews at present has put power, difference, and embodiment aspects as the important aspects of review that can be revealed by paradigm and perspective from capitalism and theory of critics, post-colonial, as well as feminist approaches [8]. Post-colonialism paradigm emphasizes on the review of power, identity, and resilience efforts to defend the existence (struggle) [9].

In historical urban of colonial era, post-colonialist paradigm did not only review the hegemonic aspect of the colonial power and its impact on the colonized (subaltern), but also reviewed its resilience concepts. Ethnic grouping and settlement separation in accordance with races, as underlined by colonial’s policy, would not completely make absolute dichotomy. There are some meeting points may enable such separation to create new characteristics [10]. Thus, the architectural study with a new paradigm in Gresik City aimed to find the urban resilience concepts of Gresik city as one of the historical multi-ethnics cities in Java.

2. Methods
The research used typology-morphology analysis through architectural and spatial qualitative description on buildings and environment [11]. It is expected that the application of qualitative
method could reveal socio-culture and historical background behind the physical appearances of the spaces, buildings, and environments [12]. The research was initiated by collecting data on environmental spatial morphology and buildings around the area of the research. Data were taken through map images, which were transformed into outline maps in order to show borders of the environment and building components. Map images will be validated using data from direct observation in the field. The next step was the deep-qualitative description through socio-culture and historical cases in order find out themes, concepts, and local theories. Qualitative description was conducted through observations in the field, interviews, and comparison with references and theories.

3. Discussion

Results and discussions cover: the history of Gresik City, the morphological pattern, and the qualitative description of historical, social, and cultural aspects on the topics of morphological pattern analysis results.

3.1. History of Urban Multi-Ethnic Settlement Development in Gresik

According to Chinese News Report, Gresik was so-called “Ce-cun” or “T’se T’sun”. In the beginning of the 15th century, the place became a rich trade port. The populations were 1000 families and more foreign traders and the natives came to this place [13]. The history of Gresik’s development is divided into several periods [14]:

- Periods of 1480-1487 was the initial development of Giri Kedaton Kingdom as the center of religious, the center for development and intensification of Islamic doctrine around Java;
- Periods of 1487-1605, The area of Gresik City started to open a port and transformed itself into city, having economic and political functions and, of course, it attracted more Islamic Kingdoms in Java and outside Java;
- Periods of 1605-1748, when Giri Kedaton Kingdom was declined as a result of the conflict of interest between Mataram Kingdom and the Dutch Colonial Government;
- Periods of 1748-1916, industrial activities at Kampung Kemasan as the pioneer of Gresik establishment as an industrial city, Gresik City/Grisse attracted the Dutch Government to transform the area into industrial area of tannery and other public facilities and to build Customs House at the port. Grissee City started to grow due to the development of railways network; and
- Periods of 1916-2008, which was marked by the building of the port at Surabaya City in 1911, and the trade lane was gradually moved to Tanjung Perak which made Gresik Port was left by the big traders.

The history on the establishment and development of Gresik City is related to function of the city as the center of learning and spreading of Islam. Besides Gresik had developed into a port city and the center of big trade transaction that attracted more newcomers from diverse regions and ethnics. Gresik City had grown and developed into urban multi-ethnic settlements, which was dominated by Arabian population [15]. These facts have made the society have religious life as reflected through various Islamic artifacts and cultural rituals.

3.2. The Morphology of the Old City of Gresik

The area, well-known as the old city of Gresik, belongs to Gresik Sub district of Gresik Regency that lies at the Northwest of East Java Province (Surabaya) and covers the area of 1,191.25 square kilometers. Geographically, Gresik Regency is located at 112°–113° East Longitude and 7°–8° South Latitude. It comprises of 18 sub districts, and Gresik sub district comprises of 5 villages and 16 administrative villages. Based on the historical data, the center of Gresik City was located at the administrative villages of Kauman, Bedilan, Pulopancikan, and Gapuro Sukolilo. The location of those four administrative villages are around the Square. These area started to develop to the north side, west side, and to south side. Location of the Old City of Gresik is at Gresik Sub district which is presented in Figure 1.
Today, the Gresik’s Square area and its surroundings have specific environmental layouts as heritage of the colonial period and as center of government that has hybrid pattern combining Western and Javanese traditional patterns and their physical shapes that apply colonial and local architectural styles. At the east of the square, buildings with some combined architectural styles like colonial, Arabic, Chinese, and local styles have been conserved for cultural preservation. Such morphological structures will not change at all, as recorded in historical data, which indicated that components and spatial layouts of the Old City of Gresik are as follow [16]:

- At the beginning, highways network were utilized as access to important places in that city, such as internal highway from the center of government to seaport, markets, and mosques.
- The main market was located 500 meters at the northwest of the square, near the river flow.
- The former Great Mosque of Gresik was drawn on an old map in 1775, but it was called as the temple.
- The Square as the center of the city Is against old cities in Java.
- Dalem means the center of government in Gresik Regency.

The most dominant functions at old city of Gresik are the groups of settlements called ‘kampung’. These groups are mixed with trade facilities and some governmental offices at the street corridors that surround them [17]. The existence of those functions have spread evenly over the whole area of the Old City of Gresik. The morphological pattern dominated by multi-ethnic settlements, such as Arabian, Chinese, Dutch, and the natives of Javanese and Madurese, has become urban historical description that attracted traders from various nations and ethnics. According to urban archeological records of Islamic Mataram [17], it was stated that the settlements at the Old City of Gresik are shown below:

- From the east of the square, we can find a Chinatown at the coastal area. According to map of 1775, There was the legend of Patzinana. It was strongly presumed that Patzinana was the Chinatown.
- At the southeast of the square, we can find Arabian and Pancikan settlements. The Arabs are located near the grave of Maulana Malik Ibrahim.
- At the south of the square, we can find Gapura settlements. This place is used as the grave for the Regents of Gresik, who lived before 20th century, and Maulana Malik Ibrahim as one of the Nine Saints in Java.
- At the west of the square, it is a specific area that is well-known as Kauman (formerly was a specific settlement for Muslims and the pious Muslim leaders) and Tlogotrate (it was a lake where more water lilies were grown on it).
During the colonial era, morphology of the Old City of Gresik indicated that the Arabs settlements were at the north side of the city, and the Chinatown was at the south side. Meanwhile, the square was right at the center of the city, and it was surrounded by tamarind trees. At the south, west, and north sides of the Square were settlements for the Europeans. Offices and storehouses were built around the port like the Customs House. Near the south gate, we can find the Regent’s house. At the other side toward to the shore, Chinatown was found with its big buildings. The morphological pattern of the Old City of Gresik is presented in Figure 2 and 3.

The development of Gresik City has specific characteristic. It is generally different from other cities in Java, that began from kingdoms (Majapahit, Mataram Tuban, Surakarta, Kotagede, and others), which started from the establishment of royal palace where the king and political leader lived, and then it was followed by other buildings for the priests and workers. The Gresik City development was begun by the establishment of a village, which grew into settlements for fishermen, stopover for regional traders inter-island and cross-country, and it turned Gresik into the important trade city port at the North Coast of Java during 15th-17th centuries.

3.3. Social and Cultural Aspects of Society at the Old City of Gresik Based on Islam

Gresik has specific social and geological conditions, which makes different from other societies around it. Geological condition, lime mountain, is unsuitable for farming. The land, which surrounds this small town, is infertile and unsuitable for farming. Therefore, Gresik is surrounded by salt and milkfish embankments. Sociologically, Gresik is well-known as the place where Islamic preachers lived in the end of Majapahit era, such as Sunan Giri and Maulana Malik Ibrahim. This small town is different from other cities around it, in which population of the Arabian’s descent is more prominent than the Chinese’s descent.

Because the natural condition is unsuitable for agriculture and its location at the coastline, making it as the prominent port where the Arab community was dominant, it makes Gresik City a unique industrial and trade city. Small-scale industries that produce bags, sandals, rimless caps, clothes, and snacks have established communities which are different from subculture of the societies around them.

Gresik has plural societies. Even though as an open-port city, which enables it to be inhabited by multi-ethnics, but they live in peace and harmony. Most of them live in groups at certain locations, inhabited by the same ethnic. Socio-culture condition of the society at the Old City of Gresik, based on demographic data, is dominated by Muslims and most of them make their livings from entrepreneurship.

The main character of Gresik peoples is the Islamic spirit, in which the Islamic teachings have deeply rooted and become the identity of Gresik people. It has enriched their views and attitudes in
daily life, particularly in expressing what they feel, such as in traditional arts, in which the Islamic nuance has affected each tradition and traditional art in Gresik.

The most prominent tradition of Gresik people is paying great respect to the ancestors, particularly the prominent Islamic figures or the Muslim leaders. Such respect is done by placing their pictures on the wall, and on public room, for example, the living room. Meanwhile, the cultural ritual activities include devotional visits to the grave of Muslim leaders and “Khol/Haul” to commemorate the birth of the prominent figures. Also, it is intended to reveal the history of the respected figures, to encourage the spirit of religious services, and to encourage the spirits of struggle and living in harmony.

More traditional festivals are held relating to various traditional ceremonies, for example, **Tingkeban**, proposal of marriage, **Sunatan**, and others. Among the traditional festivals, **Macapat** has still been conserved by a small number of people in Gresik. For wedding ceremony, celebration of **Maulid Nabi Khaul of Sunan Giri**, and other Islamic ceremonies are usually livened up with **Samrah** (**Yalil-valil**), **Qasidah** or **Hadrah**. All of them have Islamic nuance [18].

The development of such Islamic arts, traditional festivals, and cultures was related to the role of Sunan Giri, his descendants, and his students since mid-century of 15th. Sunan Giri was an educator who loved literary work of art. Through education as the medium of religious preach, he educated his students wisely. Sunan Giri created diverse traditional games that contained Islamic teachings (**Jelungan**, **Jamuran**, **Bendi Girit**, **Ilir-ilir**, **Jor**, **Gulu Ganti**, **Cublek-cublek Suweng**), and created musical composition for gamelan (**Asmaradhana** and **Pucung**) which are mostly loved by the society because they contain religious teachings.

Furthermore, other specific tradition related to socio-economic needs of the society is **Pasar Bandeng** (**Market selling milkfish**). The tradition at **Pasar Bandeng** (**prepekan cilik** and **prepekan gede**), which is held two days before Eid Mubarak, is the place where Gresik peoples introduce and sell their products and to strengthen the relationship between religious traditions and economy. This tradition is the preparation to welcome the day. Not only milkfishes, but also all products of Gresik people are available in this market, such as: clothes for kids, rimless caps, **terompah**, sandals, shoes, buckles, food, and special snacks from Gresik, as well as other goods, which are usually required to celebrate Eid Mubarak. There is an assumption stating that **Hari Raya** Connects to new things. For Gresik people, this activity grows, develops, and supports each other as exemplified by Sunan Giri and Nyi Ageng Pinatih, who played their roles as both religious figures and great entrepreneurs.
Before *Pasar Bandeng* is held, it is usually initiated by ‘*malem selawe*’ (at the 25th day of Ramadhan), which is conducted at the Grave of Sunan Giri.

### 3.4. Entrepreneurship and Religiosity as The Resilience Concept of Society in the Old City of Gresik

The term of “resilience” is mostly used in ecology and psychology in order to describe caring capacity and ability to control oneself from pressure and stress. Societies have also strength and weakness to overcome their problems and they have to strive to continue their lives [19]. Resilience appears to be a famous word since the ecological, psychological, social and economic sciences began to use it to refer, respectively, the capacity of ecosystems, people, societies, the economy, and more recently even urban systems to overcome disturbance [20,21]. Supports, in the form of social, cultural, and environmental resources, may be developed through social network, which is reinforced as the buffer system of the community’s life [22].

On historical urban multi-ethnic settlements as in Gresik, the historical aspects of urban establishment and development have formed both physical and non-physical concepts of society and city as the resilience embodiment of its society. Gresik as the center of learning and dissemination of Islam has established a religiosity concept based on Islam as the philosophy of life embodied in physical aspects, such as space, architecture, and urban environment. Meanwhile, the potency and limited resources have established an entrepreneurship concept as the basic life of socio-economic of the society, which still conforms to their religiosity principles. Such religiosity and entrepreneurship concepts have become the social resilience of historical multi-ethnics urban in Gresik.

Religiosity and entrepreneurship are the city resilience concept that has been formed in Gresik society. Religiosity and entrepreneurship principles are formed and influence the spatial and architectural shape of Gresik City. The morphological structure of the city has accommodated various religious and entrepreneur activities. The interrelation between the principles of religiosity and entrepreneurship as the social dynamic aspects and urban structures as the built environment aspect are two of the four aspects of Urban Resilience Research. Two other aspects are Metabolic Flows (Production, supply and consumption chains) and Governance Networks (Institutional structures and organisations) [22]. Thus, these aspects need to be maintained as the concept of local wisdom that has proven to form and evolve in line from the early formation of the city to this day.

### 4. Conclusion

The morphological pattern of Gresik City, dominated by multi-ethnic settlements, such as Arabic, Chinese, Dutch, and the natives of Javanese and Madurese, has become the urban historical description attracting traders from various nations and ethnics. The history of the city as the center of Islamic learning and dissemination has formed the people of Gresik to have basic religious life, reflected on Islamic rituals. Settlement domination, which functions as household industries, craftsmanship, and small-scale trading, shows that entrepreneurship activities as socio-economic activities have highly supported daily religious ritual activities. Entrepreneurship and religiosity concepts, which are formed and developed through long history of Gresik City, have represented the resilience of multi-ethnic societies among cities along the North Coast of Java.

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