Preservation “Kauman Kampong Qur’an” as Religious Educational Tourism

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Abstract: Kauman is a historic kampong in Semarang and historically inhabited by the Java Moslem community. Characteristic of Kauman is the number of ‘santri’ (Moslem apprentice) as the centre of Semarang’s santri in the past. Kauman Mosque Semarang as a centre of Islamic religion also has an important role in the development of Semarang until now. Kauman’s main characteristic is their Great Mosque, which around the square are the centre of government, and traditional markets. Kauman as a centre of Islamic culture, has the Great Mosque Kauman as a relic of Ki Ageng Pandan Arang, it is the oldest mosque in Semarang. The religious tradition is ‘dugderan’ activities undertaken ahead of the month of Ramadhan to inform the public that tomorrow is already entered 1 Syawal or Ramadhan. This tradition is accompanied by a parade or procession through the main streets of Semarang City. Kauman progressing increasingly crowded, with many migrants who need land for dwelling and trade spaces. Therefore Kauman requires conservation efforts to restore the identity of the region to invite people to maintain the culture that still exists. The conservation efforts implemented is still maintaining its culture. Meanwhile, to keep the buildings’ Arab architectural style need to support the preservation of the religious educational tourism branding “Kauman Kampung Qur’an”. The method used in this research is qualitative approach. Analytical techniques used were descriptive and spatial analysis using GIS to observe Kauman’s figure-ground. This research used primary and secondary data with data collection methods through field observation, interview and document review. The result of this research is the arrangement and design of Kauman Kampung Qur’an in the public space around the Great Mosque of Kauman Semarang.

Keywords: Kauman, Educational Tourism Planning, GIS, Spatial Analysis

1. Introduction

Kauman is a Kampong name that almost always exists in the cities of Java Island that is close to a big mosque and the square [1,2]. Kampung Kauman Semarang is a traditional Muslim village located in the heart of Semarang City. Kampung Kauman Semarang has survived as a traditional settlement for the Muslim community for approximately three centuries. The sustainability of Kauman Village in Semarang cannot be separated from the important role of religious leaders (Kyai) and Traders (local businessmen) who maintain the balance of socio-cultural and economic aspects [3]. The development of Islam in Kauman also cannot be separated by the existence of some boarding schools in the region. The place of religious education, whether in the form of “pesantrren” or Quran Education Park is the most dominant building in Kauman, beside other buildings such as housing, “wakaf” area, worship place or working place [4]. The location of pesantren cottages that spread in various areas within Kauman made the boarding school as part of the Kauman community [1]. The large number of Qur’an learning places in Kampong Kauman raises the idea of an integrated Qur’an learning Kampong entitled Kauman Kampung Quran [5]. The process of branding Kauman as Kauman Kampung Quran is not only appeared unilaterally from the caretaker of Pesantren and
the residents, but it is also known by Semarang City Government. In addition to holding learning Al Quran memorization, in Kauman Kampung Quran also want to teach the Quran’s application to everyday life [6].

Kauman area has historical value for the development of Semarang city, that as embryo of city growth starting from around Semarang River. The growth of these embryos forms the urban villages organically. Similarly with the development of Kauman, it started when Ki Ageng Pandan Arang headed to the area to spread Islam with his students. Physically, Kauman looks very different in line with the development of Semarang City, the kampung is experiencing rapid growth seen from the mass of the building that is more solid until it does not have green open space. Because of Kauman area is located in the Central Business District (CBD) of Semarang City, making it crowded with shops that strengthen the function of this area as a trade and service area, especially with Johar market which is the center of trade and services activities.

Currently what remains of Kauman's historic is the Kauman Great Mosque with the little side of Square that used for parking lots. The Square that was once widespread now diminishes due to the development of Johar market. Changes in land use that occurred in the area of Square make the identity of Kauman area is reduced. Although the Kauman Great Mosque still exists as the identity of the Kauman area, the sense of place is reduced by looking at the existing buildings that has changed to the modern facade, so that the visiting people are less aware of Kauman’s historic. In addition, some buildings in Kauman still have the architectural style of Arab and Javanese fusion. They are one of the historical and uniqueness aspects of Kauman. Therefore, to support the branding of Kauman as a religious educational village namely "Kauman Kampung Qur'an", it is necessary to preserve the area to maintain its historical value and increase the sense of place as one of the religious tourism attractions.

2. Data and Methods

2.1. Methods

The method used in this research was a qualitative approach by using descriptive analysis techniques and spatial analysis by using Geography Information System [7,8]. The data used in the form of secondary data and primary data with data collection techniques used were field observation, document review, and interview. Spatial analysis using GIS was the basis for the site analysis in the form of a figure ground and boundary of study area [6,9,10]. There are several analysis of tread used in this research that is accessibility analysis, environmental and vegetation analysis, view analysis, and also road network analysis that will produce zoning area for physical plan of Kauman center for supporting the branding “Kauman Kampung Qur'an” as Religious Educational Tourism.

2.2. Data

2.2.1. Kampong Kauman History

The history of the Kauman began when Ki Ageng Pandan Arang went down the mountain to the coastal area to spread Islam with his students (santri). After obtaining the right area as the center of the spread of Islam, then he built a mosque. This mosque is located on the west side of Semarang River. The “santri” settled around the mosque and this area by Ki Ageng Pandan Arang named as “Kemesjidian” area. After the death of Ki Ageng Pandan Arang, his position was replaced by his son. Gradually the “Kemesjidian” area became crowded. This became the concern of Sultan Demak, and in the end, the son of Ki Ageng Pandan Arang was crowned the first regent by obtaining the title Ki Ageng Pandan Arang II. Having been crowned as a regent, Ki Ageng Pandan Arang II built palace now known as “Kanjengan”.

The Semarang City at that time has been inhabited by a number of ethnic groups. In the map, clearly the Mosque (javanese temple) built by Ki Ageng Pandan Arang was in the Pedamaran area. In the southwest of the Mosque, there is a complex of “dalem” which is the beginning of Semarang regency. Around the “dalem” there had to be settlements of the courtiers. From the mosque to the east across the Semarang river there is a settlement of ethnic Chinese (now Pekojan). To the east again is now known as “Bubakan”, depicted a garden with a square shape that was designed very neatly. To the east of the mosque and Chinese settlement, on the east side of the Semarang river, depicted a fort with a pentagon shape. This fort was built by the Dutch government in 1679. In this 1695 map, the Blenduk Church area and its surroundings which by Semarang known as the old city, have not been illustrated. This clearly proves that the Blenduk Church area
and its surroundings are not Semarang's old town. Based on this map, it is clear that the area around “dalem” (now in the form of Kanjengan shops) is the site of the Semarang old city.

In 1740 there was a revolt of the Chinese against the VOC. In this revolt, Chinese ethnic settlements were destroyed and the Chinese developed settlements in the area now known as Chinatown. As a result of the rebellion, the Mosque built by Ki Ageng Pandan Arang and the occupancy of his santri were also destroyed and burned. In 1741, the mosque was rebuilt by the Regent of Suromenggolo and the mosque was built in an area known as the Grand Mosque of Kauman. The orientation of the Mosque building which was built by the Regent of Suromenggolo to the west. While the students who are descendants of the santri Ki Ageng Pandan Arang settled around the mosque and this settlement is known as Kampung Kauman.

![Figure 1. Kauman 1880 [7]](image1)

![Figure 2. Kauman 1892-1913 [7]](image2)

![Figure 3. Kauman 1913 [7]](image3)

![Figure 4. Kauman Recent Year [2]](image4)

Source: Suprapti, 1997 and Bappeda Semarang, 2010

2.2.2. Kampung Kauman Preservation

Preservation intended in urban design is the protection of existing residential neighborhoods and existing urban places and its characteristic, as well as protection against historic buildings. Preservation involves the maintenance of conservation buildings, maintenance of design elements (parks, billboards, etc.), taking into economic and cultural values.

Currently, what remains as Kauman's historic is the Kauman Great Mosque with a little side of the square that used as a parking lot. Changes in land use that occurred in the square area make the identity of Kauman area reduced. Although the Kauman Great Mosque still exists as the identity of Kauman, the sense of space has been reduced by the existence of buildings that are turning into modern fasades, so the historical side of Kauman is less visible.

Buildings or parts of the city are preserved as they represent special achievements in a particular historical style. This criterion is associated with high aesthetic and architectonic value in the form, structure, layout of the ornament. Kauman has a mixture of Javanese and Arabic architecture, because in the days of Ki Ageng Pandan Arang there were many Javanese and Arab communities residing in this area. The residence is
occupied by the current society, typical style with three large and widths doors that functioned at once for the window of the house.

![Traditional House in Kauman](source: Observation, 2015)

**Figure 5. Traditional House in Kauman**

In addition to the house with Java-Arabic architecture, buildings that will always be remembered by the community and as a landmark of Kauman is Kauman Great Mosque. The building also has Javanese and Arabic styles.

![Kauman Great Mosque](source: Observation, 2015)

**Figure 6. Kauman Great Mosque**

Based on these matters, Kauman has an aesthetic value that must be maintained and preserved so that the identity of the area is not lost in the future. Kauman is a history for Semarang City, the beginning of the village formed from associations of santri and finally developed with the arrival of Arabs until hereditary until now. The existence of building relics in Kauman formed an Arab and Javanese fusion arrangement to make this area worthy to be conserved, maintained, and revived the identity of the region as a historical and religious area. In preservation of Kauman area also looks at three other aspects namely economic, religious, and socio-cultural activities.

2.2.3. Economy Activities

Early Kauman is a settlement dominated by santri and Arabic descent. Then, along with the development of Semarang City, and located also in the CBD of Semarang City changes in the environment as the alun-alun which disappeared and replaced with commercial buildings. Therefore, in Kauman currently the most activities are trading and services activities, such as religious shops, building shops, trophy shops, etc. This development has an impact on the people of Kampung Kauman which most of their livelihoods are traders, they transform their house into shops / stalls. Trades and services in the Kauman Village area is also dominated by Chinese people who are in Kranggan area, this is because the location of this Kauman Village adjacent to Chinatown and Kranggan where most of its trade in the form of gold shop. The existence of shops has not been matched by the availability of adequate parking space so that traffic becomes blocked and crowded.
2.2.4. Socio-Cultural Activity

Kauman has strong cultural activity related to Islam. This tradition is held every year and before Ramadhan namely Dugderan. Since 2004, the dugderan tradition has returned to its original place, at the Great Mosque of Semarang / Kauman after several years moving around. The existence of this tradition is as a gathering of people who bring economic and social impacts. The economic impact is reflected in the presence of sellers scattered around the Square, whereas the social impact is the blending of the entire society from various ethnicities, all indigenous (Javanese), Arabic, and Chinese.

Dugderan tradition has been embedded in the hearts of the people of Semarang since a long time, it is necessary to purifying steps so that the historical, philosophical, and symbolic values that are inherent in this tradition can continue to survive. The people especially the young generations are expected to imitate the religious values in this tradition, namely “remember dugderan = remember Ramadan; Remembering Ramadan = remembering the mosque; Continue to remember the mosque is meant remember Allah SWT “. Hence, Dugderan, Ramadan, and Kauman Great Mosque are as implementation ways considering Allah SWT (Media Semarang, Ed 06/06/2011). Dugderan organized by ta'mir of Kauman Great Mosque, cooperation with Semarang City Government.

Figure 7. Shops in Kauman

Source: Observation, 2015

Figure 8. Dugderan in Kampung Kauman

Until now dugderan still known by the people of Semarang and outside Semarang, there is also a night market that enlivens the dugderan. Many games are presented for this night market event, so the people of Semarang or outside Semarang are enthusiastic to arrive in Kauman. Similarly with the sellers who trade various goods or toys made of clay. This tradition makes Kauman still widely known.

2.2.5. Religious Activity

Kauman is famous for the Arabian homes because as an Islam spread place in Semarang, especially supported by the Great Mosque of Kauman. Most of the religious activities took place at the Great Mosque of Kauman, and there were also small teachings in each village in Kauman. Praying activity conducted in
early months or “mauludan” performed by the community Kauman or outside Kauman. In addition, the women also participated in praying activity that is usually done on the morning, the praying activity between men and women is done separately, as well as when there is praying activity at the Great Mosque Kauman men and women also have their respective places in accordance with Islamic culture.

![Image](image1.png)

*Source: Observation, 2015*

**Figure 9.** Praying activity in “Gang Butulan” at the beginning of the month

Religious activities held in this area to add social relationships in Kauman because they interact directly with each other. In Kauman can still found many people who wear Islamic clothes. In this Kampong at mahgrib time, we can hear the chanting holy verses of the Qur'an. This is what characterizes Kauman compared to other regions.

3. Result and Discussion

3.1. Kauman Preservation Effort as Religious Educational Tourism Kampong

The effort to restore the identity of Kauman, although not fully returning like the beginning, at least the community, especially the community outside the Kauman has to participate in maintaining the culture that still exists. The preservation concept of Kauman is based on economic, religious and socio-cultural activities. Including the physical condition of the buildings and the environment in Kampung Kauman area must be considered, this is the sustainability concept of Kauman to be preserved, including the characteristic of traditional buildings and the names of alleys that have their own history. With the comfortable Kauman physical circumstances will attract visitors to visit, and with the concept can make visitors to deepen the culture and religion that exist in Kauman.

![Image](image2.png)

**Figure 10.** Sustainable Concept “Kauman Kampung Qur’an” based on community towards Tourism Region Educational Religious

The conservation effort process in order to realize Kampong Kauman as a religious educational tourism area by looking at the concept of preservation can be done as follows:

a. Preserving and maintaining the traditional forms and architecture of existing buildings, in collaboration with local government.

b. Conducting religious activities that can attract people outside the region to revive Kauman.
c. Implement routine religious activities by the community around Kauman, to keep maintaining the nuances of Islam in the Kampong from individuals as well as people from outside the region. Such as paguyuban, religious activities, and other praying activities.

d. Enliven youth association so that the teenagers in the Kauman neighborhood know/explore the culture/tradition in Kauman.

e. Keep maintaining trade and services selling typical arab trinkets, such as perfumes and Islamic religious fixtures.

f. The government provides socialization for people who live permanently in Kauman and community outside Kauman area, so that the distinctiveness of the Kampung is not lost. As with conducting religious gatherings (assemblies), marawis and barzanji events.

g. Structuring or designing the center area of Kauman, one of them is circulation and parking.

3.2. Physical analysis to support “Kauman Kampung Qur’an” as Religious Educational Tourism Kampong

To support Kauman Kampung Qur'an concept as a religious educational tourism area, the arrangement of the environment around the mosque as the center of activities to create comfort and beauty in the core location of Kauman Kampung Qur’an is. Here is an analysis to know the zoning area at the design location.

3.2.1. Accessibility Analysis

| Data | Response |
|------|----------|
| **Low Access Zone**<br>Crossed by local roads or roads inside the residential area, the intensity is lower than on the main road | **Private Activity zone**<br>Private activities zone requires a character of space with low access and can be used as a residential area |
| **High Access zone**<br>Crossed by two major roads namely JL. Pemuda and JL. Hj. Haji Agus Salim, While Alun-alun Barat Street, Pasar Johar street and Kauman Street are road inside the design area that have high mobility and crowded | **Public Activity Zone**<br>Zone with high access suitable for use as a public activity zone namely trade and service zone, education zone, worship zone, etc |

![Figure 11. Accessibility Analysis in Kauman](image)

In the existing condition, the design area in Kauman is divided into low access zones namely residential area and high access zones namely trade and service zone passed by two main roads that have high mobility and crowded. So the response to these conditions, for low access zones suitable for private activity zone such as residential area and for high access zones appropriate for public activity zone such as trade and services area, education, worship and others.

3.2.2. Neighborhood Analysis

Neighborhood around the design area is divided into two types namely trade and service zone and residential area so that the response to the condition is that in the design area is divided into four zones namely trade and service zone, worship, residential and supporting zone.
3.2.3. Vegetation Analysis

Existing conditions in the design area, green open space is very limited, there are only a few trees in front of Ya’ik Market and around the square. Response to the situation will be added a green line along the main road and the expansion of the Kauman Square and the addition of vegetation in it. Planting vegetation in addition to adding the beauty of the area can also play a role to cool the air temperature, considering Kauman located in northern Semarang where during the day especially in dry season was very hot.

Figure 12. Neighborhood Analysis in Kauman

3.2.4. View Analysis

View that can be seen from inside design area is trade and service zone includes shops, markets and roads, while view to site from the surrounding area is Kauman Grand Mosque. Response to the existing condition is to plan the expansion of Kauman square to restore Square function of and add the beauty of the
area so that the main view Kauman area is no longer shops and markets but the Kauman Great Mosque along with the square and vegetation in it.

### Figure 14. View Analysis in Kauman

#### 3.2.5. Accessibility Analysis

The road conditions in Kauman are good but do not have decent pedestrian path so the response is adding pedestrian paths on the main roads namely Alun-Alun Barat Street, Kauman Street and Pasar Johar Street. Not only adding the pedestrian paths, the plan to redevelop the square that cuts the road until the front of Kauman Great Mosque makes a change in the road pattern, especially in Jalan Alun-Alun Barat, so the road is turned around the Square.

### Figure 15. Accessibility Analysis in Kauman

#### 3.2.6. Zoning Area

Based on the above five analyzes obtained zoning area in Kauman namely trade and services zone, worship zone, supporting zone, residential zone and green line. Zoning area will be used as a reference in the preparation of site plan design area.
Figure 16. Zoning Area in Kauman

Table 1. Concept of Design Area in Kauman

| Concept                        | Explanation                                                                 |
|-------------------------------|-----------------------------------------------------------------------------|
| Arrangement of Kauman Square  | In the existing condition, Kauman square is used as a parking lot without having a sitting area. In planning, the Kauman square will be arranged and expanded to Ya’ik Market so that the function of the square can run properly. On the inside of the square is added trees, landmarks, benches, lights, bins and walkways. During the normal days of the function of the square other than as a place to relax, discuss and gathering between community or students. Then for the celebration of the big day like Eid al-Fitr and Eid al-Adha, the square can be used to accommodate Eid prayer worshippers. |
| Changes in Road Patterns      | There is a change in the road pattern, especially Alun-alun Barat Street. With the expansion of the square cutting off the Alun-Alun Barat street, therefore the road is deflected around the square using the land which now is the Ya’ik Market. The road deflection is also intended to break down the density at the front of Mosque, so activities within the mosque and the square are more conducive. |
| Pedestrian Path Provision     | Pedestrian paths are provided on the right and left side along the main roads namely Alun-alun Barat Street, Kauman Street and Pasar Johar Street in accordance with the road pattern. The pedestrian path is made from ceramic material and there can be no ladder if the pedestrian path is cut off and continues the next few meters. It is intended that the pedestrian path can also accommodate disabled users, making it easier for wheelchair users or walking stick users. |
| Street Furniture Provision    | Street Furniture is a complementary facility in open space and pedestrian path. Street furniture added include bins, benches / sitting area, street lights and parking arrangement |
| Provision of Green Open Space and Vegetation | Green open spaces are provided in the form of a square surrounded by shade trees. Trees scattered in front of Ya’ik market, Kauman square and in front of Kauman Mosque. Planting shade trees and parks in addition to adding to the beauty of the area, can also play a role to cool the air temperature, especially during the day because the Kauman is in the North Semarang so the air during the dry season was hot. |
| Drainage                      | The drainage pattern follows the street pattern in Kauman. Drainage in the form of closed drainage that is under the pedestrian path. The direction of the drainage flow leads to Kali Semarang |
| Traffic Access Lane           | The traffic access point in this area is one-way street for main roads namely Alun-Alun Barat Street, Kauman Street and Pasar Johar Street. This is done considering the density of traffic flow coupled with trading and services activities and also the condition of a narrow road so it is not possible to be passed in two directions. While the road in two directions namely the road inside the settlement area, Pemuda Street and K.H Agus Salim Street. |

Source: Concept Analysis, 2016
From the concept, the central area design is as follows:

Figure 17. Design for The Center Area of Kauman Kampung Qur’an

4. Conclusion

The preservation concept of Kampung Kauman is based on economic, religious and socio-cultural activities. Including the physical condition of the buildings and the environment in the area of Kampung Kauman must be considered. Conservation efforts in order to realize Kampung Kauman as a religious educational tourism area is by conserving the form of traditional buildings, conducting religious activities to add attraction, revive the youth association, maintain the trade activities of Arabic goods, socialize the importance of maintaining the characteristics of the village, Parties ie the community and government. Then needed the arrangement/planning of Kauman Mosque's central area to restore support Kauman Kampun Qur’an as well as restore the sense of place of the region. The plans include re-expansion of Kauman square, roadblocking, parking arrangement, street furniture pedestrian path provision and reforestation of the area.

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