Sustainability concept of multi-ethnic settlement in Indonesia

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Abstract. Kampung Melayu is one of the conservation areas in Semarang city due to its high historical values. The area is a multi-ethnic settlement that shows a mix of multi-ethnic cultures in the community. This research proposes a factors that influence the sustainability concept of multi-ethnic settlement in the Kampung Melayu area. The concept is formulated by the background of the individuals, community, groups and location setting that aim to gather naturalistic and in-depth explanatory facts. The results show that sustainability concept of multi-ethnic settlement in the Kampung Melayu area is based on historical values. Historical values held by the local people are the basis for them to always hold fast to the teachings of Islam, apply the principle of balance between the world and the hereafter, and the principle of tolerance between people in the settlement.

1. Introduction

Diversity is a condition that can show a difference in social life that can be found in each country [1, 2]. The diversity is characterized by differences in terms of both the community (human), activities (economic, social, and cultural) and basic values of life embraced by individuals, communities or organizations. Indonesia is a country with a large diversity in the world, it can be seen from the diversity of its people which consists of several nationalities, ethnicities, customs, culture, religion, and language [3]. This research is a study related to multi-ethnic settlement in Indonesia by looking at the order of life of people who live side by side or together both physically and non-physically. The diversity paradigm and multi-ethnic community life phenomena can be reflected in case study researches, namely Kampung Melayu area settlement in Semarang city, Indonesia. Kampung Melayu area is a multi-ethnic settlement in Semarang city where people live together in one settlement area and shows a life that is filled with diversity such as a blend of multi-ethnic culture between Arabs, Chinese, Bugis Banjar, Javanese, and other migrants from various areas.

Associated with the research of multi-ethnic settlements, it can be seen from the aspect of the formation of ethnic settlements, such as migration factors [4], multiethnic and multi-religious indigenization processes [5], and the role of religion and culture [6]. On the other hand, the study of ethnic interaction can be said to be a form of inter-ethnic harmony within an area, such as through archeological investigations [7], social, cultural, and economic [8], environment, personal characteristics and experiences of ethnic groups [9], as well as religious and cultural integrity [10],

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religious and ethnic meanings [11], and cultural understanding and traditional practices [12]. Furthermore, the survival of ethnic communities is very important to be highlighted, especially in terms of the life structure of those who are able to maintain their existence as ethnic groups, as demonstrated through several concepts including entrepreneurship and religion [13], karma (religion) and carpets (economics) [14], imperial-dynastic, communal-demotic, emigrant-colonist, diaspora-restoration [15], social capital (family, ethnicity, religion) [16], local identity (ethnicity, customs, culture) [17], and diversity index and life space assessment [18].

Based on the explanation above, this research highlights the factors that influence the sustainability concept of multi-ethnic communities in the Kampung Melayu area. This research is a picture of ethnic diversity in a settlement and also enriches the knowledge related to the settlement, especially multi-ethnic settlement both in terms of the concept and factors that affect both physical and non-physical aspects. The way of settling done by the community is a form of their existence in carrying out life as a different multi-ethnic society.

2. Methods
The research method used in this research is a case study research method that emphasizes past and contemporary testing (in the present) related to real life. This method has the aim to test problems and research questions that are based on natural phenomena (empirical) so that they cannot be manipulated [19,20]. The selection of research case studies based on several considerations, such as the research location of the Kampung Melayu area can represent multi-ethnic settlements in Indonesia which can be seen in the composition and background of the community which consists of several ethnicities. On the other hand, the Kampung Melayu area is one of the historical heritages in Semarang because it has a high historical value, especially in its communities and also its buildings as examples of places of worship (mosques). The data used in this study consisted of primary data and secondary data. Primary data obtained from direct observations in the field and the results of interviews. Primary data collected can be classified into field data and oral information data, as well as data from parties competent in this study. Meanwhile, secondary data is data that supports research, namely literature study. There are several sources of evidence that can be used as a focus for data collection in case study research methods, including: documents, archival records, interviews, observations, and physical devices [20]. After the data is collected, the data is processed into a spread sheet and encoded; the aim is to facilitate the organization of data. The analysis of evidence (data) in the case study method consists of testing, categorizing, tabulating, or combining empirical evidence [19].

3. Results and discussion
Semarang is one of the cities in Indonesia which has a high historical value. One of these historical heritages is the Kampung Melayu area. Based on its history, Semarang city can be said to be the main entrance to shipping and trade routes which are counted since the days of the ancient Mataram kingdom. In 1743, Semarang functioned as a shipping lane with a pier or berth called the Old Boom pier. The Old Boom Pier can be said to be a pier for the second generation in Semarang city. Kampung Melayu area is right on the Semarang riverbank which is directly connected to the Java Sea and serves as cruise access for migrants who want to visit this area. Figure 1 show that the Kampung Melayu area is used as the main shipping spot in Semarang city through the Old Boom Pier. At that time, the Old Boom Pier was known as the first land or area when migrants arrived in Semarang. On the other hand, migrants from various areas must stop at or dock at this place because this place was a place for payment of ship levies or as a shahbandar office. In addition, there were also many migrants who rested in this area.
The arrival of migrants who came from outside of Semarang to the Kampung Melayu area was in the 19th century or in the 1800s. The migrants consisted of people from Yaman (Arab Hadramaut), China, Banjar, Java, and other migrants from various areas. In Kampung Melayu area, there is a tall tower building that functions to view and supervise existing cruise activities. At the bottom of the tower serves as a place for payment of ship levies, while at the top serves to view and supervise shipping activities. The tower building can be categorized as an old building that witnesses the formation of the Kampung Melayu area. Figure 2 shows tall tower in the Kampung Melayu area.

The arrival of these migrants aimed to trade and spread the propaganda of Islam, especially for immigrants who come from Arabia. They sailed by using a ship to arrive in the Kampung Melayu area, and then leaned the ship in this area because its access was very close to the sea which was 2 kilometres away. On the other hand, this area was the zero-point area and the first trading centre in Semarang city. Based on this, it can be emphasized that the main factor that caused these migrants to come to the Kampung Melayu area was trade.

According to local historians who stated that the Kampung Melayu area was a very active area for trading activities. Buying and selling transactions that occurred between traders and buyers were very fast. Lots of coolies or workers who offered their services to transport goods that were around the dock or port area. At that time, the workers were Malays, while immigrants from Arab and Chinese could be said to be wealthy merchants. Based on this, it can be concluded that the name Kampung Melayu was taken because of the large number of workers who were Malay and could be said to be the area of migrants and workers. On the other hand, there is other version in naming system of Kampung Melayu from various ethnic groups in the settlement. Basically, the origin of Kampung Melayu naming was because the communities living in the area were people from outside Java or more precisely outside Semarang city. In addition, these migrants used Indonesian as their daily language and do not use Javanese. Literally, the Kampung Melayu area means pelarian or in Javanese known as mlayu-mlayu which is inhabited by Malays as a migrants and workers.
The migrants who came to this area were wealthy merchants; their arrival was not only to complete a mission in terms of trade and propaganda. They decided to settle by buying land and eventually settled in Kampung Melayu area. At that time, they established a mosque that was named the Masjid Menara, the purpose of which was to meet the needs of their place of worship and the place of other Islamic religious activities. In addition, the settlers built a house as a shelter and to run a life. Sightings of the remains of the first houses that were built in the 1800s or have been in their 200s can still be found today. The forms of houses in the Kampung Melayu area indirectly represent each ethnic group, such as a warehouse house inhabited by Arabs and Chinese ethnic, Malay houses inhabited by the Banjar ethnic, Arab house inhabited by Arabs ethnic, and a new or modern house inhabited by migrants from various areas. Figure 3 shows the forms of houses in the Kampung Melayu area.

Figure 3. The forms of houses in the Kampung Melayu area.

The presence of various migrants from various ethnic groups formed a multi-ethnic community that lived together or mingled in the settlement. The multi-ethnic phenomenon found in the Kampung Melayu area has been formed since the time of previous ancestors. On the other hand, the Kampung Melayu area is also one of the symbols of the presence or decline of Mbah Sholeh Darat who is prominent preacher since the transition to the 20th century and also a teacher for preachers in Java. Ethnic diversity found in the Kampung Melayu area also had an influence on the naming system of the village. This area can also be said as an area that is rich in historical value, especially along Jalan Layur corridor (now), because it was once a center of trade and prosecution. This can be proven by the existence of warehouses and places of worship in the form of mosques, namely Menara mosque and Chinese Temple. The existence of places of worship is indirect evidence that community life in this area is filled with multi-ethnicity. Figure 4 and Figure 5 show that the worship place.
Based on the explanation above, it can be concluded that history has had a huge influence on the formation of multi-ethnic settlements in the Kampung Melayu area of Semarang. The multiplicity in the area can be seen from the buildings that represent each of these ethnicities. Based on Semarang Regulation No. 14 of 2011, the Kampung Melayu area has functioned as a cultural heritage area; it is supported by buildings that have historical value which can be proven by the existence of historical places such as Menara Mosque and Kam Hok Bio Temple, as well as their multiplicity which is outside of Semarang. Historical values held by the local people are the basis for them to always hold fast to the teachings of Islam, apply the principle of balance between the world and the hereafter, and the principle of tolerance between people. The local community understands to look after each other, help, and work together to create a unified life even though it is filled with diversity in every aspect of life. On this basis, it can be concluded that sustainability concept of Kampung Melayu area as multi-ethnic settlement in Indonesia is based on historical values. Figure 6 shows sustainability concept of multi-ethnic settlement in Kampung Melayu area is formulated by abstracting the information units and the empirical evidence that are found in the settlement.
4. Conclusion
The selection of research case studies is based on the fact that the Kampung Melayu area can represent multi-ethnic settlements in Indonesia which can be seen in the composition and background of the community which consists of several ethnicities, such as the Arab Hadramaut ethnic, Chinese ethnic, Malay ethnic, Cirebon ethnic, Banjar ethnic, Koja ethnic and other ethnicities from outside of Semarang city. Kampung Melayu area settlements in Semarang are multi-ethnic ones where people live together in one settlement area. This area shows a life that is filled with diversity such as a multi-ethnic cultural mix between ethnic groups and also gives an influence on the name naming system in the settlement. Historical factors influence the formation of the Kampung Melayu area and as a basis for community sustainability in settlements. The historical values held by the local people are the basis for them to always uphold the teachings of Islam, apply the principle of balance between the world and the hereafter, as well as the principle of mutual tolerance. On this basis, it can be concluded that sustainability concept of multi-ethnic settlement in Kampung Melayu area is based on historical values.

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