The resilience of Jenang industrial traditional houses against development of the times

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Abstract. This research will reveal clarity about the sustainability of the traditional house of Kudus which is used as a house for the jenang industry. The Kudus traditional house or it can be called the joglo pencu house is a house that has a blend of acculturation with local Javanese Pesisiran characters. This character is the result of the cultural process of the Kudus community. The culture of making the traditional house of the Kudus as a residence has developed into a forum for household business activities or Home Based Enterprises (HBE), namely the Kudus jenang industry. The traditional house has been used for jenang industrial activities for generations. The Kudus traditional house is still used as a jenang production house, even though the development of buildings and technology is currently progressing. This paper discusses what factors make the jenang industry still maintain traditional houses for jenang production activities. The purpose of this study was to determine the factors that make traditional houses still function as jenang industrial production houses. This study uses a qualitative descriptive method of the Kudus traditional house. The results of this study will show that there is an effort to maintain the traditional house of the Kudus by developing socio-economic activities.

Keywords: resilience, traditional house of Kudus, jenang industry

1. Introduction

The Kudus traditional house is a house that has a typical local character of Java Pesisiran with a combination of Javanese and European traditional elements (Sardjono, 2009). The houses are scattered in the Kudus Kulon and Kudus Wetan areas, but the numbers are decreasing. Apart from being used as a residence, the Kudus traditional house can be used as a place for industrial activities. This happened in the Kudus Wetan area which used traditional houses for jenang production activities. The production of jenang is still carried out in the traditional house to this day, even though technological developments are increasingly advanced. The traditional house is still maintained today without changing the traditional Javanese values in it. This can be seen from the development of Kudus traditional houses in the times of modernization.

Jenang Kudus is a typical Kudus traditional food made from rice flour, coconut milk, and palm sugar. Jenang is a food that has been passed down from generation to generation so that it is included in the heritage food of Kudus, even though this statement does not exist legally. Jenang is an intangible with local cultural wisdom from Kudus Regency. Also, jenang is a regional superior product of Kudus Regency because it is proof that home industry products can become opportunities for entrepreneurship in the culinary world. With the capital of skills, now jenang-coconut has grown to be exported abroad.
With the existence of jenang, a home industry or Home Based Enterprises (HBE) was formed which formed a cluster, namely the jenang industrial cluster, because it was considered capable of meeting the economic needs of the community in that cluster. In addition, the jenang industry is the driving force for the economy of the surrounding community because the industry absorbs a lot of workforce from the community around the jenang industrial cluster. The jenang industrial cluster is located in Kudus Wetan with a total of ± 40 jenang industries contained in the data of the Jenang home industry in Kudus Regency in 2018. Of these industries, only a few industries use Kudus traditional houses as jenang industrial activities.

The Jenang Kudus industrial activity is not a new, but an activity that has been passed down from generation to generation to this day. These activities originated from cultural activities and then developed into market economic activities carried out at home, especially the Kudus traditional house. The development of the times in the modernization era has has influenced on the traditional house of Kudus which is known to be a cultural asset of Kudus Regency. In the Kudus Wetan area, the Kudus traditional house which is used for industrial activities becomes a manifestation of the influence of modernization. However, this influence keeps the traditional house from becoming a jenang industrial house. This can reinforce the function of the house widely in people's lives by functioning the Kudus traditional house as an industrial house.

From the results of the above explanation related to the sustainability of the traditional house of the jenang industry, the purpose of this study is to reveal the factors that make the Kudus traditional house still survive the influence of modernization, namely the jenang industrial activity. This is a manifestation that the times in modernization affect the traditional house of the Kudus. However, this influence brings positive values to the community around the jenang industrial cluster.

2. Literature Review

2.1 Kudus Traditional House
The Kudus traditional house is the one with a typical coastal Javanese character. The house has several separate masses, the building mass consisting of the main building, supporting buildings, and an open courtyard. The orientation of the main building which functions as a residence usually faces south, while supporting buildings such as bathrooms are located in the southern part of the main building facing east. The main building consists of Jogosatru, Dalem, and Pawon. Jogosatru is a space for receiving guests, which has a position in maintaining relations with the surrounding community, especially business people. This makes Jogosatru a manifestation of the occupants' socio-economic status in social relations, which is expressed through the ornaments found on the gebyok. In the Dalem section, it functions as the center or center of all occupant activities, which is marked by the presence of four pillars and has a higher floor than other rooms. Dalem has three types of space, namely Senthong Kiwo and Tengen, Gedongan, Jogan. Senthong Kiwo and Tengen function as bedrooms for children and parents. Gedhongan functions to store valuables and objects for meditation. Jogan serves as a place to formally gather with family. While Pawon functions as a kitchen, but usually it can be used as a place to gather with family. Senthong Kiwo and Tengen function as bedrooms for children and parents. Gedhongan functions to store valuables and objects for meditation. Jogan serves as a place to gather with family formally. While Pawon functions as a kitchen, but usually it can be used as a place to gather with family. Senthong Kiwo and Tengen function as bedrooms for children and parents. Gedhongan functions to store valuables and objects for meditation. Jogan serves as a place to formally gather with family. While Pawon functions as a kitchen, but usually it can be used as a place to gather with family.

2.2 Jenang Industry or Home Based Enterprises (HBE)
Home Based enterprises (HBE) are household business activities which are economic activities of the people run by families, their activities are flexible and are not bound by generally accepted regulations, including self-regulated working hours and loose relationships between capital and
workplace. According to Tulus TH Tambunan (2002) home industry is a business unit that is traditional in implementing good organizational and management systems, such as modern companies. There are various kinds of industries that are engaged in several fields, one of which is the jenang industry. The jenang industry is a home industry engaged in the culinary sector and is one of the largest industries in Kudus Regency. The jenang industry is the driving force of the economy in Kudus Regency, because it can absorb the workforce of the surrounding community.

2.3 Resilience

Resilience is a situation where these conditions can survive in the face of unexpected problems. According to Shatte and Reivich (2002), resilience is the ability to respond to obstacles and pressures with productive things. According to Muller (2007), sustainability is a system's ability to recover from the impacts that occur through preservation and restoration. This opinion was added by Cumming, G. S (2008) explaining that resilience can be interpreted as the system's ability to maintain an identity in the face of changes both internally and externally. Resilience can be related to physical aspects, namely by measuring changes in the shape of a building through history, how long the building stands, and the characteristics of the building's shape (Cutter, 2008). Also, according to Claus Ehlers (in Caroline 2008), sustainability can be related to cultural aspects, namely by describing how far a person's cultural intensity is in facing development, such as maintaining culture in connecting with other people.

3. Research Methods

The method used in this research is a qualitative method with theoretical studies or literature reviews adjusting to the existing phenomena in the traditional house of the Jenang industry. To get the results of the research, this type of case study research is used in the traditional house of Kudus. According to Nasution in Wicaksono (2005), a case study is a form of in-depth research on an aspect of the social environment including humans in it. This type of case study research can be used to provide an overview of developments that have occurred in a case to the current state. Hasan (2002) states that case study research is research on the status of research subjects about a specific or distinctive phase of the whole personality. The result of a case study research is a generalization of the typical case patterns of the object. The scope of the study of this case research depends on the researcher's objectives, it can cover certain segments or parts or cover the entire life cycle of the object and so on, either with an emphasis on certain specific factors, or the overall factors and phenomena that occur.

4. Results and Discussion

4.1 History of the Jenang Kudus Industry

Kudus Regency is a historical district that has two areas, namely Kudus Kulon and Kudus Wetan with a river called Kali Gelis as the divider between the two regions. Kudus Kulon is the forerunner of the historic Kudus Regency with the existence of Sunan Kudus, the Tower Mosque, and the cigarette industry. During the Dutch rule, the conditions of the Kudus Kulon and Kudus Wetan areas experienced differences. The Kudus Kulon settlement was inhabited by ordinary people and indigenous traders, while the Kudus Wetan settlement was more predominantly inhabited by Europeans and Chinese. The settlements are located along the square towards the east (Wardani, 1991: 33). Also, in the 19th century, Kudus Wetan became a more modern area by making Kudus Wetan the Government Center of Kudus Regency.

The development of Kudus Wetan continued with the establishment of factories such as the cigarette factory which was founded by Nitisemito, a wealthy merchant from Kudus Kulon. Along with the development of the kretek industry, in 1900 the people of Kudus Wetan began to make jenangs. The making of the jenang was inspired by a story during the Sunan Kudus era that occurred on the banks of the Kaliputu river. At first, jenang was only used as a family snack. Due to increasing
demand, in 1930 jenang was marketed freely for the first time at Pasar Bubar Menara which was sold in kilograms. At this time, jenang is marketed in the typical Kudus souvenir shop in Kudus Wetan.

4.2 Jenang Kudus Industrial Cluster
Jenang industrial activities function as houses for industrial activities in the form of household businesses or Home Based Enterprises. This activity gave rise to a cluster in Kudus Wetan as a jenang industrial cluster. The jenang industry in Kudus Wetan amounts to ± 40 units of the jenang industry (Figure 1).

Figure 1. Distribution of Jenang Industry in Kota Kudus District
Source: Husna. HN, 2019

There are types of jenang industry, namely, the middle and upper jenang industry and the middle to lower jenang industry. These types are categorized based on the number of employees, the number of production, and the production space. This type of jenang industry is spread across Kudus Wetan, which is in Kota Kudus District by forming a jenang industrial settlement. The jenang industrial settlements are located in Kaliputu and Glantengan villages. In the jenang industrial settlement, there are types of industrial houses, namely traditional houses and modern houses. However, despite this paper, it only focuses on the traditional houses in Kudus Wetan, which will be associated with the sustainability of the traditional houses in the jenang industry.

4.3 Traditional House Becomes Jenang Industrial House
The Kudus traditional house is a house that has a coastal Javanese character, with various traditional concepts passed down from generation to generation which are manifested in the spatial layout and building forms. The original culture of the house as a function of shelter for shelter and as an image of social and cultural values has developed and turned into productive economic activities, such as the jenang industrial activity in Kudus Wetan. During its development, the Kudus traditional house changed its function to become a jenang industrial house. The traditional house has become the home of the jenang industry and is still surviving in the era of current technological developments.
4.4 Resilience of the Kudus Traditional House of Jenang Industry

The Kudus traditional house has undergone a functional change in the process of developing the jenang industry. Despite changing function, the house still physically survives as a traditional Kudus house. The durability of these traditional houses raises several factors that make the traditional house jenang industry still survive. These factors can occur in terms of history, maintaining inheritance, or participating in efforts to conserve the diminishing number of Kudus traditional houses. It happened because the development of very modern technology cannot be denied from everyday life, especially for those who live in urban areas.

4.4.1 The Traditional House of Sinar Fadhil Jenang Industry

![Image of Sinar Fadhil Jenang Production House](Source: Putri. VK, 2019)

Sinar Fadhil Jenang Industry is one of the middle-upper class jenang industries in Kudus Wetan, precisely in Kaliputu Village. This industry has been established since before 1988. Industrial activities are also carried out in Kudus traditional houses because the industry is a home-based industry or home-based enterprises (Figure 2). This traditional house has been established since 1895, namely in the first generation of the Sinar Fadhil jenang industry. Sinar Fadhil’s traditional jenang industrial house has a few ornaments located in the Dalem room. Sinar Fadhil’s jenang industry still exists today because it has been practiced from generation to generation to the third generation.

**Table 1. Changes to Sinar Fadhil’s Traditional Jenang Industrial Homes**

| Traditional house          | Generation I          | Generation II | Generation III |
|----------------------------|-----------------------|---------------|----------------|
| Sinar Fadhil Jenang        | Year: unknown         | Year: 1988    | Year: Unknown  |
| Traditional Home           | Jenang production is  | There was an  | There was a    |
| Industry                   | carried out on the    | additional    | change in      |
| Year of construction:      | Dalem                 | room which    | all functions  |
|                            | Pawon                 | functioned as | of space       |

**Figure 2. Sinar Fadhil Jenang Production House**

*Source: Putri. VK, 2019*
| Traditional house | Generation I | Generation II | Generation III |
|-------------------|--------------|---------------|----------------|
| 1895              | house pawon  | a porridge production room | into a jenang production room. |

With the jenang industrial activity, there has been a change in the function of the space in the traditional house. In addition to the change in function, there is an additional room that functions as a porridge production room and a checking room (Figure 3). The traditional room in the house is now almost completely changed function, such as Jogosatru and Dalem as a packaging room, Pawon as a storage room for employee goods, Senthong as a storage room for jenang that is ready to be packed. In this case, it is seen that the occupants are using traditional space for productive activities.

![Figure 3. Plan of Sinar Fadhil Jenang Production Room](Image)

*Source: Putri. VK, 2019*

The owner of the Sinar Fadhil jenang industry still maintains the Kudus traditional house as an industrial house in the current era of technological development. This is because the traditional house has historical value in developing the Sinar Fadhil jenang industry. Everything in the traditional house has been preserved to this day, from the jenang production tools to the jenang packaging, everything is still done manually. The owner of the jenang industry also thinks that he wants to maintain the legacy that has been going on from generation to generation by maintaining the Kudus traditional house as the jenang industrial house. The sustainability of the Sinar Fadhil jenang traditional house industry is a way to maintain an identity in the face of changes both internally and externally. Other than that, the efforts made by the owner of the Sinar Fadhil jenang industry as a form of preserving the Kudus traditional house.
4.4.2 The Traditional House of Mubarok Jenang Industry

![Diagram of the traditional house](image)

The Jenang Mubarok Industry is one of the large industries in Kudus Wetan, precisely located in the Glantengan area. The jenang industry has been passed down from generation to generation in 1910 until now it has passed to the third generation. The industrial activity takes place in a traditional house. The traditional house is rich in distinctive ornaments and is very well maintained (Picture 4). The Mubarok jenang industry uses the traditional space as a jenang production space, such as the Jogosatru room as a jenang marketing space. Based on the results of an interview with the owner of the Mubarok jenang industry, Mr. Muhammad Hilmy, the jenang production room was not carried out in a traditional room. This was done when the second generation separated the jenang production room from the traditional room which was also used as a residence at that time (Figure 5).

![Plan of the Jenang Mubarok Production Room](image)
When the Mubarok jenang industry was handed over to the third generation, the jenang industrial activity was no longer carried out at home, but in a jenang factory called Mubarokfood Cipta Delicia. This was done because the production of the Mubarok jenang industry was growing rapidly, requiring a larger space. Although the jenang industrial activities have been carried out in the factory, the production room that was used for jenang production is now used for the production of madumongo.

Meanwhile, the traditional house of the Mubarok jenang industry is still being maintained by restoring the full function of the house as a residence.

| Traditional house | Generation I | Generation II | Generation III |
|-------------------|--------------|---------------|----------------|
| Jenang Mubarok    | Years: 1910-1940 | Year: 1940-1992 | Years: 1992-present |
| Industrial Traditional House | Not done in a traditional house | There was a change in function at jogosatru to market jenang. Then there was an additional room that functioned as a porridge production room. | The additional room that used to function as a jenang production room is used as a production room for madumongo. The jenang production room developed into a jenang factory. |

The survival of the Kudus traditional house belonging to the Mubarok jenang industry is a way to recover from the impacts through preservation and restoration. The owner of the traditional house in the Mubarok jenang industry still maintains the Kudus traditional house because the house is a legacy from his parents, and has witnessed history in the development of the Mubarok jenang industry. Also, the thing that makes home owners maintain the traditional Kudus house is because the house is a manifestation of the culture of Kudus Regency, where the number of Kudus traditional houses is decreasing. The reduction in the number of Kudus traditional houses is due to the relatively high cost of maintaining the house. has become a cultural asset of Kudus Regency.

5. Conclusions and Suggestions
This research has analyzed the sustainability of the traditional jenang industrial house with a focus on the Kudus traditional house. The survival of the Kudus traditional house, the jenang industry, is a manifestation of an ability to maintain, in the face of changing the function of the Kudus traditional house to become a jenang industrial house. Resilience becomes a system's ability to maintain an identity in the face of changes both internally and externally. To maintain identity is based on several factors. The factor that makes the jenang industry still use the Kudus traditional house as a production house is due to efforts to maintain historical value and cultural heritage for homeowners. Other than that, homeowners also took part in the preservation of the Kudus traditional house, which is now decreasing in number.

With the sustainability of the traditional house, the jenang industry should be an encouragement for the Kudus community to preserve culture, namely by using the house as a home industry activity. The use of the Kudus traditional house for home industrial activities is carried out so that the house has a more beneficial function for residents in socio-economic activities. This can make the traditional house of the Kudus last until the future.
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