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KAMPONG AS A HERITAGE ELEMENT IN A CONSERVATION OF AN INDONESIAN CITY

Rudyanto Soesilo

Soegijapranata, Catholic University, Semarang, Indonesia, rudyanto@unika.ac.id

Abstract:

Kampung is an integral part of many cities in Indonesia. The colonial management had had designed Indonesian cities, but left the native low income people settlement unplanned. Kampung had only an entrance and access to the main road, and then the native inhabitants "do the rest", to live in and treat their inhabitants in the native's traditional way. That than will be a "blessing in disguise" for the conservation of Indonesia culture included the Indonesian traditional settlement pattern and architecture. Kampung is not a representation of poverty, there are poor Kampung settlements and there are Kampung with prosperity too. There are many unique historical Kampung like Bustaman, Kulitan etc. in Semarang. In Semarang we have found several Kampung were extinct, such in Gumaya hotel building process and still in construction - a new hotel in Dargo Market Street. It's a threat to historical Heritage assets of Indonesian city. Some developments take side to Kampung such as Kampung improvement Program (K.I.P) in Jakarta, recent movement in changing a Slum and poor traditional settlement -in Rio de Janeiro - into a unique settlement so that foreigner want to live in it. Kampung as a heritage element in a conservation of an Indonesian city can be a Postmodern solution too for a better city in Indonesia nowadays, as a developing country.

Keywords: Kampung, Semarang-Indonesia, element of heritage, city conservation

1. Introduction

Indonesia (NKRI) proclaimed the independence from the Dutch colonialism on 17th of August 1945 after 350 years being colonized. The Dutch colonial government had had designed Indonesian cities with many Urban-design paradigm in the range

of about 350 years. Semarang city as the capitol of Central Java had been designed as a Modern city, such as the Garden city concept by Thomas Karsten. We can find many urban-zones for many classes of communities. In Semarang we can find The Dutch zone for Dutch people, Chinese zone for Chinese people, Arab zone, Hindi zone and Javanese zone for indigenous people.

The Javanese living zone is much more popular in the name of a "Kampung". Kampung is an indigenous Javanese living zone, the Javanese people in colonial-era is notabene a low-income city's people in comparison with the Dutch zone. In Semarang city-planning, Kampung had only an entrance and access to the main road, without any detailed plan for the development of the Kampung and without any future plan. It's all "up to the people" who inhabit there. In other words the inhabitants "can do the rest". The inhabitant, the Javanese people, can live and treat their inhabitants in the Javanese' traditional way. That than will be a "blessing in disguise" for the conservation of Indonesian culture included the Indonesian traditional settlement pattern and architecture.

2 Kampung as a heritage element in a conservation of an Indonesian city.

Kampung is not a representation of poverty, there are poor Kampung settlements and there are Kampung with prosper inhabitants too. There are many unique and prosper historical Kampung like Bustaman , Kulitan etc. in Semarang. In Geertz category, the two historic kampung is inhabited by the "Santri" community. Those two Kampung, Bustaman and Kulitan, lies on the west side of Jalan MT Haryono.

Kampung Kulitan & Bustaman

Figure 2 : The gate to Kampung Bustaman

Figure 1 : The gate to Kampung Bustaman Gedong

Kampung Kulitan and Kampung Bustaman known as ancient Kampung which had a very significant roles in the establishment of Semarang city. In the history of the establishment of Semarang city, many traders from many countries came to Semarang to trade. Those newcomers built their shelters and markets as places for trade. There are several historical relics especially in the sectors of architecture in the form of residences in Kampung Kulitan and Kampung Bustaman in Semarang City¹¹.

There we can find that the architectural visual character on the exterior of the building facade or existing dwelling of residences in Kampung Kulitan and Kampung Bustaman, Semarang, had been influenced by the architecture visual character of the Dutch, Arabic, Chinese and Javanese buildings. It can be seen from the use of Netherlands typical roof (Mansard roof) and Chinese typical roof (Hsuan Shan roof), at the opening of the doors there were 3 pieces taken from Arabic architecture that symbolizes Islam, Iman, and Ikhsan. Besides, Arabic architecture also appear on a console that has a plastic curved shape, and the details and *listplank* adopted using floral motifs typical of the Javanese architecture¹².

Kampongs in Petolongan district

Petolongan is an old dwelling zone, in Semarang old-city. Petolongan district can be accessed from Mataram (MT Haryono) street or Pekojan (the dwelling zone of Koja/Hindi people) street. Petolongan district contain old kampongs inhabited by people who keep their value of culture, including of architecture. The decline of environmental conditions such as flooding, rob

¹¹ Trivena, Caroline - Soesilo, Rudyanto, Krisprantono, KARAKTER VISUAL ARSITEKTUR RUMAH TINGGAL DI KAMPUNG KULITAN dan BUSTAMAN, SEMARANG

¹² ibid

(the rise of sea-water level) change the inhabitants to get the floor of the house higher and higher to run away from the rising sea-water level.

Figure 5: Petolongan old district

Figure 6 : the mosque of Petolongan

Figure 7 Interior of the Mosque

Figure 8: houses in Petolongan old district

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Kampong Leduwii

Figure 9: Lay-out of Kampong Leduwi

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Figure 11 The entrance to Kampong Leduwi, M.T. Haryono street

Figure 10 (Modern) Housing @ Kampong Leduwi

too, such as Kampong Gutitan, Kampong Branci,

On another side of M.T. Haryono street , there are many Kampongs

Kampong Leduwi. Kampong Leduwi has a different lay-out compare with the others, because the shape of the lay-out has a "Y" shape. There is a "delta" area, an area which is inhabited by the "Toean-tanah" (Land-lord) a rich people who owned the land surround the delta, include many retail shop on the main M.T. Haryono (Mataram) street. In the classification of Greertz, the inhabitants of Kampong leduwi can be classified as the "Abangan¹³" community.

¹³ The *abangan* religious tradition, made up primarily of the ritual feast called the *slametan*, of an extensive and intricate complex of spirit beliefs, and of a whole set of

theories and pactices of curing, sorcery, and magic, is the frst **subvariant within the general Javanese religious system which I shall present below,** and it is associated in a

Figure 12 : Silhoutte of houses @ South Kampong Leduwi

In comparison with Kampong Bustaman and Kampong Kulitan which have a classical vernacular architectural style, Kampong Leduwi housing architecture has been always up-dating to the latest fashion and the latest new-material although in the context of the lower income class purchasing-power.

3. Conclusion

Kampong as an integral part of many cities in Indonesia has a great potential as a heritage element in a conservation of an Indonesian city like Semarang. Until nowadays, the conservation effort in Semarang is likely being concentrate in "Kota lama" while another heritage object likely to be forgotten. Kampong is one of them! As we know, Kampong as a "blessing in disguise" for the conservation of Indonesian culture included the Indonesian traditional settlement pattern and architecture. So, as long as we still have the opportunity let us give attention too to Kampong as a heritage element in a conservation of an Indonesian city

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