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The urban heritage of Masjid Sunan Ampel Surabaya, toward the intelligent urbanism development

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Abstract

The Legend of Walisanga in Indonesia still thrive in Javanese life. Walisanga is nine saints who spread Islam at location of northern coast of Java in the period of 15th to 16th century. Ampel Surabaya is the oldest sites, relics of Sunan Ampel. At this point have been well maintained as well as preserved in a sustainable manner. This site attracted the attention of pilgrims and tourists from around the country and abroad. Time to time a visitor is likely to increase significantly.

The research objective is to find the spatial concepts, furthermore dialoging it with the concept of intelligent urbanism. It will affect to the development of preservation of Walisanga cultural heritage site in order to become a mainstay of religious tourism nationwide. The study was conducted with a qualitative method that emphasizes on field observations, then arranged a dialogue with the concept of intelligent urbanism. The conclusion of this study is that the concept of conservation of cultural heritage in the area of Masjid of Sunan Ampel relevant to the principle of Intelligent Urbanism, but still requires the strengthening of infrastructure, public space, appropriate technology, integration of related institutions, and community empowerment.

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1. Introduction

For Indonesia socio-cultural potential possessed is a social capital, so that it can be used in the rotation of economic activity. Socio-cultural potential that has been growing and entrenched will become the new force after the synergy

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with the economic capital in terms of 'cultural planning'. (Evan, G, 2001). Should the potential socio-cultural heritage is managed and preserved to be useful for national security, and to contribute to the welfare of the people through tourism.

The legend of *Walisanga* is one of the cultural heritage that still thrive in the Java community. *Walisanga* known as the holy figures of nine people who spread Islam in Java, who lived in the 15th century. *Walisanga* presence marks the end of the dominance of the Hindu-Buddhist in Indonesia, which was replaced with the teachings of Islam. *Walisanga* live in the northern coast of Java. This location is a gateway of Islam in Java. East Java region is the oldest part of the series *Walisanga* struggle. *Walisanga* history begins from the presence of Sayyid Rahmatullah, who was escorted by her father and brother to the land of Java, at the invitation of King Brawijaya's wife, who came from the land of Champa. Furthermore, he managed to carry out a given task, and getting permission to spread Islam. Then he was known as Sunan Ampel.

Landscape history in the urban space, forming a meaningful place for a community (Hayden, 1995). Identity becomes an important element in strengthening the place (Lynch, 1986). Environmental degradation has occurred due to aging, it impressed slums. However, human activity is very significant, and able to liven the area up to now.

2. Methods

Location of the research covers the area of site Mosque - Tomb of Sunan Ampel (MTSA), and settlements in the surrounding area, which is located in Surabaya. In the qualitative research, a sample is called the informant (Lexy, 2007). Informant is required to obtain the necessary information and data. In this research, the data can be categorized on the primary data, which comes from the field, and secondary data derived from the documents. Field data, consisting of physical data in the form of the building and its environment, the elements making up space; non-physical and data include: worldview, ideology, spiritual outlook, and social system, especially relating to the management and arrangement of space. Information can be sourced from anywhere, either in writing or orally. To explore the source of primary data, socio-cultural investigation. Data collected by entering the field, to collect data information, through interviews or observations, conducted openly and unstructured. Data from this participatory observation, dug out from several sources, and needed to cross check with other data, thus obtained data fix.

Mini Tour. After the previous section made the grand tour, in this section will be carried out in-depth observation and recording of phenomena, to develop a spatial pattern, formed by social situations (Suprapti, 2010).

Domains analysis. In this section, first performed searches the initial domain, to find the names of the domain of the original space. The next stage, carried out exploration throughout the observation unit, in order to rediscover, domains any space, which has a great influence in the lives of local people (Suprapti, 2010).

Focused analysis. Focused Observations performed, to deepen the observations that have been made, at the stage of the domain analysis (Suprapti, 2010).

Taxonomy Analysis. Taxonomic analysis will lead to the internal structure of each domain. It aims to discover the principles of the preparation, of the symbols within the the domain of the original space. The meaning of the symbols of the original space in this the domain of, arises from the way the elements are connected to one another.

Componential Analysis. Componential analysis is the systematic search for a component of the meaning of space, which is regularly associated with the symbol. Componential analysis done by, searching for meaning through observation how the symbols with the other symbols associated.

Themes. The theme space is the principle of which is repeated in a number of cognitive the domain, which is hidden or open and serves as the connection between the branch systems of meaning.

3. Result and Discussions

3.1. Respect to Wali

Masjid of Sunan Ampel founded in 1421 by Sunan Ampel, assisted by his students and two friends, namely Mbah Sholeh and Mbah Sonhaji. Mosque was established to serve as a medium of propaganda, in order to increase the spread of Islam, as well as improving public piety. The mosque is built on a plot of land measuring 120 x 180 square meters in the village Ampel, this land was a gift from Brawijaya King of Majapahit. Furthermore Sunan Ampel died in 1481 and was buried in the west of the mosque. Tomb area was later developed.

Many other Wali, who are buried here, among others, is the tomb of Mbah Son Haji or Mbah Bolong and there Sholeh, the tomb of national hero KH. Mas Mansyur etc. Javanese culture known the traditions of respect to the ancestors or "*pepunden*" (Wiriyotomo, 1995). Javanese tradition put *pepunden* as ancestral sacred and highly valued by the community. Ancestral graves cared for and maintained by the residents. Islam is also close to the tomb of the mosque. The religious leaders or important ancestors, deceased buried in the mosque compound. *Walisanga* regarded as a sacred figure, who has an important role in the spread of Islam through peaceful way. As a sacred figure, the citizens still expect a blessing even though they had died. Their tombs are well maintained and visited by many people around. Nowadays the average pilgrims everyday around two thousands people, this number could reach twice during the month of fasting, and in particular on the *Ramadhan* could reach ten thousands people. The visitors are usually intended for prayer and remembrance, solemnly while on pilgrimage and pray at the tomb of the oldest *Wali*. Visitors from abroad, among others came from Malaysia, Brunei, Philippines, Thailand, China, Korea, Japan, Saudi Arabia, Australia, New Zealand, France, England, America, etc.

Aged about 600 years ago, and until now, people still recognize it as an identity. The perpetrators of the history of adapting the values of the past handed down by his ancestors, with current conditions. The meaning of 'respect' in the *Wali*, has been instilled by parents and religious leaders (Suprapti, 2014). The Respect covers keeping the courtesy, obedient and submissive to his teachings. Historical landscape dominated area, thus forming a strong place (Hayden, 1995). Identity plays an important role in strengthening the sense of a place (Lynch, 1969).

3.2. Islamic symbols

The complex is equipped with gate 5, as signifying for someone has entered MTSA area. All this gate symbolize the five pillars of Islam. Pillars of Islam are the five pillars that are the foundation required to be owned by a Muslim believer. Each gate arranged sequentially, from the core part MTSA leading to the outside, according to the order of the pillars of Islam itself. Each of the gate from the inside to the outside are: (1) Gate symbolizes *Paneksen* first pillar of Islam, namely the testimony read the sentence 'Creed'; (2) Gate of *Madep* symbolizes the ritual prayers as a means of facing Allah. (3) Gate of *Ngamal* symbolizes *Zakat* as a means to do good to the poor, (4) Gate of *Poso*, symbolizing fasting, (5) Gate of *Munggah*, symbolizing the Hajj which is ordered for a Muslim that is capable.



Fig. 1. Five Gate which symbolize the Five Pillars of Islam in the Tomb-Mosque of Sunan Ampel. Clockwise (5) Gate of Panksen, (2) Gate of Madep, (3) Gate of Ngamal, (4) Gate of Poso, (5) Gate of Munggah

3.3. Moral Education for Youths

One influential educational institutions in the region MTSA, is foundation of Nurul Huda, founded in 1994, located in Street of Sencaki Surabaya. It is an integrated Islamic education institutions, which include: (1) kindergaten-junior

high school, (2) integrated junior high school, (3) an integrated high school. Scope includes: *Madrasah Diniyah*, Institutions Courses, Pondok Pesantren for Boys and Pondok Pesantren for Girl. Starting in 1955, a *wakaf* (endowment) mushola of Nurul Huda of the local residents, which is located approximately 200 meters east of Sunan Ampel Mosque. The leader *Mushola* at that time was KH Ridlwan Baidlowi, managed to change the area which was originally known as the slums, shelter thieves, pickpockets, murderers, cockfighting, etc., Into the area either obey the religious principles with correct. After he died in 1971, a vacancy occurs so that in 1994, there arose a newcomer namely KH Abdurrahman Navis, alumni from Riyadh - Saudi Arabia, which is then given a mandate, to become head of foundation of *Pondok Pesantren Nurul Huda*. Islamic education institutions is a religious space of social production, which resulted in the young generation of Muslims, moral standing good and quality. The younger generation, will become prospective *ustadz* (teachers), as well as leaders of Muslims in the future. In this way they become symbols of Islamic teaching institutions, as well as being morally surrounding community controller. In Islamic societies, public education is the principle of the *Hablumminannas*, which emphasizes the importance of the relationship between human beings (Tajuddin, 2003). It is an independent private institution, which is the result of the community participation.

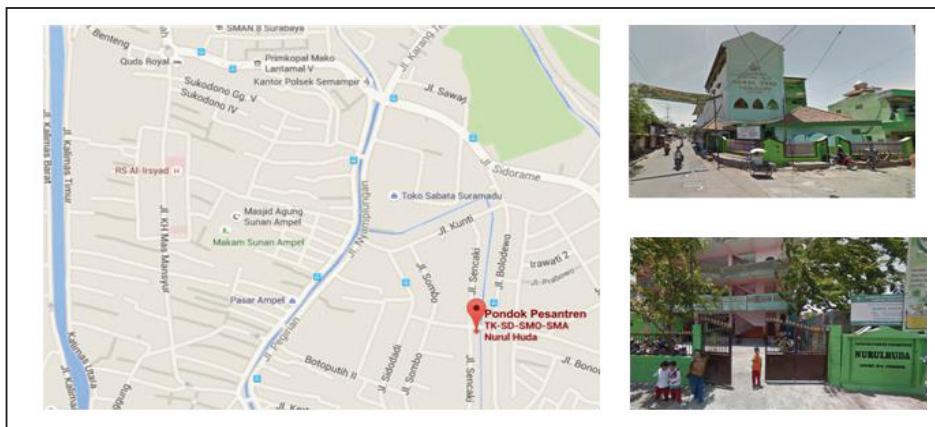


Fig. 2. Location Nurul Huda Ampel, The complex consists of elementary school, junior high school integrated with the boarding school. By developing from the endowments, their own schools, mosques and official buildings.

3.4. Space of Barokah

Space of Barokah is space in daily life, used for social, economic, religious, and it can give moral and material happiness. It was only because of God Allah. Space is used to the maximum as possible, to get a blessing from Allah SWT. MTSA area is an area of historic, because this is where Islam first spread widely throughout Java. Therefore, for the majority of the Muslim community, and especially communities around the region, where MTSA regarded as *karomah*[†]. Local visitors came from Java, Kalimantan, Sumatra, Makassar and Papua. Most come due, the name of Sunan Ampel fame as the oldest *Walisanga* personnel, which contributed to the spread of Islam in Java. That's why *Hidayah* of the Sunan Ampel, is believed to have a blessing for visitors. Visitors are willing to: perform *dhikr*, and pray, and say a prayer in this place, to be able to get the blessing. In fact there is trust, which developed among the Muslim community that, performing a ritual pilgrimage in the area MTSA, had the same benefits with performing the Hajj in Mecca. Or in other words, a pilgrimage to the mosque-tomb of Sunan Ampel, is Hajj in Java. For the natives of this region, the majority are Arabs, who have lived for generations, this area is full of blessing. So it can make them feel comfortable to live here. By residing in the region, in one time people could to get the comfort of socio-cultural, religious activism, and economic activism. This is the command of the Quran, for a Muslim to maintain good relations with Allah, and good relations with other humans, and between humans and nature, namely

[†]Karomah is a privilege, extraordinary (beyond human reason), which occurs in a Wali Allah. This is because a form of respect, which is given to Wali Allah, as evidence of respect for their struggle.

Habluminallah Habluminannas, Habluminnalalamin (Tajuddin, 1999).



Fig. 3: Sunan Ampel mosque at this time, in addition to the original building that was built by Sunan Ampel in 1421 (bottom right), at this location is equipped with the New Mosque (Top Right)

The ethnic of Arab already occupies this region, since the imposition of centralized population, by ethnic group, in the era of the Netherlands allocated in the East Red Bridge and centered on Ampel Mosque (Supriharjo, 2004). This area has the characteristics of a Muslim settlement pattern (Nur, 2010). Furthermore Nur (2010) explains that the linear settlement pattern follows the pattern of the road. Residential buildings oriented to the street, a dead end labyrinth organized on the composition, and the complex, which consists of a few alleys, which are interconnected with each other cypress. The mosque is a center orientation. Roads have a hierarchy, where the road labyrinth boils down in a wide road, flanking. One of the gang that has an important orientation is gang Ampel mosque, because in this area has become Shopping Street, known as the Guba Market Guba. Market has become a favorit for the visitors / pilgrims MTSA. This residential area has a total population in 2014 was 22.801, with an area of 38 hectares, the high density of 577 people / ha.

Land Use Sub Ampel shows the dominance of land use. for the built environment by 77.6% (including housing 6.5%, trade 5.3%, office buildings 13%, industrial 13%, public facility 26%, others 13%), as well as for open space by 22, 4% (the green space, blue space, etc.). The percentage of open space is still below the standard (30%). This will cause the water catchment area, which is less balanced for a good ecosystem. If this condition is not resolved, there is danger of the threat of flooding, in this historical district.

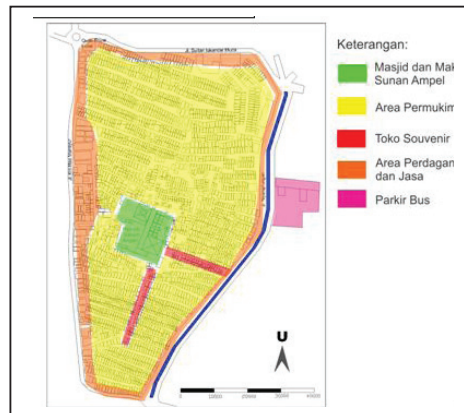


Fig. 4. Map of Land Use in the Location of Mosque - Tomb of Sunan Ampel and Surroundings District of Semampir Surabaya

3.5. Potential of Creative Economy

MTSA area is equipped with a market, known as the Guba Market. The Market is located quite strategic, because it is located at the entrance to the old mosque. The existence of MTSA site has attracted a lot of visitors to make a pilgrimage to the tomb of Wali Allah. This encourages people's creativity in utilizing the economic opportunities of visitors. Further established Guba Market as a supporter of the activity of pilgrimage. This market provides a wide range of typical products of the Middle East, such as typical cuisine of the Middle East like, *Bread of Maryam*, Rice of *Kebuli*, Rice of *Briani*, Rice of *Tomato*, etc. The culinary products processed by Arab villagers around MTSA. Yemen Restaurant located at street of KH Mas Mansyur.

Hospitality business is growing rapidly in this region, ranging from budget to five-star class dispersed in main street of KH Mas Mansyur, street of Nyamplungan, street of Sasak. Hospitality business is run in a participatory manner of the people, most of them use old buildings that appear to be less maintained, thus giving a negative impression and less attractive.

Trading activities are well developed in this area, many shops, stores, kiosks, developed along street of KH Mas Mansyur, street of Nyamplungan and surrounding areas. There is also a wide variety of hoods, scarves, Muslim fashion both for men or women, *mukena* (women's clothing for worship), caps, bags and wallets; as well as specialty items such as East-middle: perfume, pharmaceuticals and cosmetics, dates, accessories, even the Zam-Zam water; culinary. However, most of the products sold in the market brought in from outside Ampel, so the existence of economic means at Sunan Ampel, only to sell goods to the consumer. Goods are also produced in Ampel just culinary. Utilization of space for economic activities, to support the activities of pilgrims could be said to be creative. However, the products sold in the market are mostly imported from outside the area and do not have more value than similar products elsewhere. for this can be categorized as not creative.

3.6. Political Propaganda Stage

The MTSA which is visited by thousands of visitors every day turned out to be of interest to politicians. This area is visited by politicians, especially during elections. Prospective members of the Council, both central and local levels, came together to make a pilgrimage, promising infrastructure, and spread the sweet promises. Historically Sunan Ampel was a politician, when he was still alive. He played a major role in the establishment of the Sultanate of Demak. Raden Patah founder and first Sultan of Demak was his student. Likewise the Sunan Giri, who founded the Sultanate of Kedaton Gresik. Myth that developed among the people was "an official would be successful if the pilgrimage to MTSA" so that when the election season, politicians seeking support direct voice of the the Muslim people, through MTSA, which is still highly respected by the people.

3.7. Towards Principles of Intelligent Urbanism

Principles of Intelligent Urbanism includes ten principles (Benninger, 2001), the axiom intelligent urbanism include: environmental sustainability, heritage conservation, Appropriate technology, infrastructure-efficiency, placemaking, "Social Access," Transit-oriented development, regional integration, human scale, and institutional-integrity , This section will articulate research findings with the principle of intelligent Urbanism.

- Environmental sustainability. From the land use in the area appears to be dominated by the use of the built environment as much as 77.6%, while for open space is still below standard. Environmental hygiene still need attention. It is very vulnerable to trigger a flood hazard.
- Heritage conservation. MTSA area is a historic district, which is already more than 600 years old. Conservation has been done in a participatory manner by the community, and the local government. Synergy between public and private sector is still not effective.
- Appropriate technology. Many old buildings found in this area, so the building materials and structures are already old. It required a special approach in doing conservation. Many old buildings used for business activity appears not well maintained so impressed slums. This area is dominated by the investment coming from people's participation. This affects the development of the area that has not been integrated.
- Efficiency. The principle of efficiency include the balance in providing a source of energy, time, and capital resources, planned from the outset, in order to achieve a comfortable situation, secure, safe, easy to reach, as well as healthy. In this area are still not efficient network infrastructure, public space facilities still much less, pedestrian paths is not sufficient and that conditions are not safe and comfortable, as well as public transport, toilet facilities, shopping facilities, as well as accommodation facilities. It seems that still needs a lot of improvements related to the condition of existing facilities and Complete infrastructure.
- A Place for City Making. Humans generally need a place, to be able to share the benefit the common need to negotiate and manage the spatial setting. The MTSA area grow and develop community-based participation. The site MTSA and Arab settlements in the vicinity, as well as cultural activities of man in it, have been integrated to form the strong place of MTSA region as little Middle East. Here still takes a lot of social spaces, which can be used by the public to accommodate the activities of visitors and pilgrims such as plazas, parks, stadiums, transport stops.
- Social Access. A beautiful city is a city that provides access to social for good relations (friendship) among citizens. The city provides the facility to the public space, where citizens can meet and discuss on update issues. This public space is provided in stages starting from the level of the household, neighborhood, community, to the level of the city. The Social relationship in the MTSA among citizen provides in the place of: shrine-tomb, *Guba* Market, in the Arab neighborhood, parking area. To support tourism, a representative public space is needed, so as to improve the social fabric for visitors and local residents as well as to improve the quality of the environment.
- Opportunity Matrix. The town provides a range of services and facilities such as water management, waste water, energy for cooking, lighting, liquid and solid waste disposal and drainage channels for rainwater. Has good access to the place shelter, with due regard to health, human resources development. It aims to create a city for business, educational activism, and the city should also be healthy. In this area, the provision of facilities and services already available, but requires an increase in both quantity and quality, so that the city can provide safety and comfort for the user as well as health.
- Regional Integration. In this part the city and hinterland as integrated in the macro scale. Intelligent urban development should pay attention to the link region, to the economic and social aspects of physical form as well as geography. A relationship that has been going well between the city of Surabaya with the surrounding area such as Gresik, Sidoarjo and surrounding areas need to be maintained and intensified to solve environmental problems especially.
- Human scale. Pay attention to the basic level, where the pedestrian-oriented, forward mobility achievement on foot, places that are pleasant and friendly, welcoming public spaces. MTSA growing area is traditionally oriented to human scale, but that is an issue, among others, the lack of public spaces such as plazas, parks, galleries, arcade, courtyard, street side cafes, river side, etc.
- Institutional-integrity. To achieve the goal of intelligent Urbanism, can only be achieved through accountability, transparency, participatory competence of the local government. In MTSA Integration among relevant institutions both public and private is still minimal. The potential for a very large community participation is individual

conditions are still not integrated. Indispensable synergies of the the existing institutions in an effort to manage the area in order to operate effectively and efficiently.

4. Conclusions

The MTSA region is the legacy of historical legend *Walisanga*, which until now still be identity especially for people on the north coast of Java. Tradition of community who put respect for the Wali, because they have '*Karomah*' (intercession) and closer to God. *Karomah* is considered by some people, it could give '*barokah*' (a blessing). However, some other community considers, '*barokah*' be obtained from the venue is not passively, but due to active work and worship, to get closer to Allah (Supriharjo, 2004). In other words, to live in this place, residents can once lived close to relatives, to worship and work. Thus they can gain happiness in this world and the Hereafter. For the pilgrims there is a presumption that a pilgrimage in MTSA equivalent of worship in the Holy Land. Although these beliefs can not be justified truth. For the pilgrims, they want to trail, to pray and worship to increase faith, get a blessing, as well as shopping for Middle East souvenirs.

MTSA area has become a place of character 'little Middle East'. This potential could be developed such characteristics obtained of the:

- Social culture Arab villagers who live around the area.
- Business in Culinary & goods of middle east
- Activities pilgrimage
- Arab village settlements

Conservation conducted by the community and government less integrated. It is important to be done, given the enormous tourism opportunity. It is necessary for the human infrastructure, providing a sense of security, comfortable, healthy, and can be accessed by all. The addition of facilities and infrastructure must also consider the appropriate technology and investment that is integrated and participatory. The development is also considered in balance with the environment and sustainable development. The government and stakeholders should jointly work together regard to develop this area.

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