



## COMPARATIVE STUDIES IN RELIGIOUS SPATIAL PHYSICAL CHARACTERISTICS IN KAMPUNG KAUMAN MALANG, SURAKARTA, AND PEKALONGAN

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### **ABSTRACT**

Kampung Kauman is a representation of Muslim settlements in Indonesia, particularly in Java. The existence of Kampung Kauman in the central district provides its influence over the conditions of the agreement. This study aims to explore the patterns used by the community in efforts to realize the values of Islam in their settlement. Kampung Kauman in Surakarta, Malang, and Pekalongan are selected as part of the similar cities with its dynamics and development. This background of the formation of them has also become one of the considerations. The methodology was a case study, which researchers sought to compare three object regions in the same case. The case was a pattern of the physical characteristics of the settlement. This study shows the differences in religious activities and spatial physical character.

### **KEYWORDS:**

typical settlement, religious activities, case study analysis, kampung kauman

### **INTRODUCTION**

#### **KAUMAN KAMPUNG IN INDONESIA**

Indonesia is the largest Muslim country in the world. About 15% of the world's Muslim population or approximately 1.57 billion people are in Indonesia, as many 90% of Indonesia's population is Muslim [1]. It shows how rapidly the process of Islamic development in Indonesia.

The history of Islam in Indonesia has left a valuable cultural heritage [2]. Settlements as one of the beneficial results of the (empire) of Islam has established an environmental identity that helped enrich the city as a whole. Some towns with strong Islamic characteristics still exist today, including Banda Aceh or Serambi Mecca, Padang, Martapura, Yogyakarta with symbols of the palace and Sultan, and many others [3] [4]. Similarly, the existence of Kampung Kauman in some cities, especially Java is a legacy of Islamic history (especially the Islamic Mataram kingdom) in the past that still maintained until now [5] [6].

Kauman, as a representation of Islamic settlements, was grown around the Jami Masjid in downtowns of Java. Kauman has a characteristic as a kampung of santri, where the majority of the population is Muslim and still holds a tradition of kinship with traditional life [7] [8] [9]. The existence of this kampung has existed since the existence of Islamic kingdoms (Mataram), especially in Central Java, East Java and parts of West Java [10]. In the globalization and urbanization that hit big cities today, there are still many surviving kampung Kauman. It shows that these settle-

ments have inherent powers that can filter and bind their communities to survive [11].

Not all of Kampung Kauman that still exists today show the 'face' of *santri* behaviour (Islamic behaviour). Many migrant communities are trying to enter the region to get the convenience of living near downtown. This development resulted in kampung Kauman being solid and densely tended to decrease the physical quality of the environment [12]. This study aims to compare the spatial patterns of kampung Kauman related to community religious activities. Kauman in Solo, Malang, and Pekalongan, Indonesia, were chosen to represent several criteria of factors influencing the development.

#### **ACTIVITIES SYSTEM, PHYSIC, AND NON PHYSICS ASPECTS**

Rapoport states that the sociocultural element closest to associate with the spatial arrangement in settlements is the activity. These activities are related to the physical form of solutions that include social, economic, and religious (religious) activities. Rapoport also suggests that actions are a direct expression of lifestyle and ultimately shaping culture. The event contains four components; 1). The "activity" itself, is a visible aspect of the instrument, 2). How to do the "activity"? 3). How the activity is related to another 4). The meaning of "activity" as a hidden aspect [13]. Furthermore, this aspect illustrates the change in emphasis from the element of "activity" to emphasizing hidden aspects.

In considering an activity system, one can question who, doing what, where, when, with whom, how and why. The main focus is on how organized it in time and space. One can not only be associated with a single activity but must consider the system of it as a whole. Social space is an implication of social custom, while the built area emphasizes the physical aspects of space, function, morphology, visual character, and meaning. "conception of space" as the physical space produced by the whole social system of development, used and given the attributes of meaning through daily life [14].

#### RELIGIOUS ACTIVITIES

In the Islamic perspective, human activities consist of ritual worship and *muamalah*. The ritual worship consists of the individual and the congregation, that needs some routine and related activities. Usual activities comprised of events that take place every day, every week, every month and even every year, such as daily worship, Friday prayers, Eid prayers, and the commemoration of the big days of Islam. Related activities are such as marriage, death, birth, and so on.

Islam, as a religion does not distinguish between aspects of ritual with issues of everyday life. There is a different approach when looking at the fundamental values of Islam that are integral and comprehensive applied in daily life. There is no separation between religion and experience, both in line as part of worship, including work, *muamalah*, and the treatment of the natural surroundings. It is called *hablumminallah* (human relationship with God), *hablumminnass* (human connection with others), and *hablum-minal'alam* (human relationship with the natural environment).

The settlement is one manifestation of the meaning of Islam implementation in reality as the three elements above. The Muslim community needs a place to manifest its existence, meaning, function and status as humans in general. In this regard, it is necessary to know the physical and non-physical aspects of the spatial background of community activities.

#### SPATIAL PHYSICAL CHARACTER

The spatial aspects of occupancy consist of directions (orientation), layout (blocking), level (hierarchy), openness (transparency), and the magnitude of space (size) [15]. The spatial character of each architectural building has to do with the areas in it and is formed by the function, the organization of space, the relationship of space, the circulation, and the orientation of the building [16]. Every spatial element has several characters that can be identified through the function of the attributes, the size, the position, the number, and the location [17]. The data that are needed to explain the characteristics of the spatial structure is:

- Dimension: the total area of land that can be expressed by the size of a particular unit
- Boundary/ territoriality: tagging/marking the boundary demarcation areas outside and inside to have the effect of inclusivity and exclusivity

- Spatial Configuration: the arrangement of parts to form the space and the distribution of it such as the configuration of the linear, the radial, the cluster, or the expansion

- Rezoning applications: grouping function/activity as a whole.

- Hierarchy: levels based on specific dimensions. In the aspect of territoriality. It can be distinguished by the category of primary, secondary, and public territory relating to ownership [18].

- Orientation: the direction of the spatial element to the compass and Qibla.

Von Meiss describes spatial elements, including boundary, depth, density, opening, juxtaposition and interpenetration, geometry, light and shade, and floors, walls, and ceilings [19].

#### RESEARCH METHODS

The research that has been done will include cultural-context research, which focuses on a small number of societies or cultures representing ideal types that are compared, to allow for generalization of other peoples of the same kind [19]. This research is also included in Case Study research, where the research question is How and Why (causal factors) [19].

Research has begun with observations and interviews to map religious activities (Islam) adopted by the community in Kampung Kauman, external and internal factors that influence the actions of the city. Movement within Islam according to the operations of ritual worship and activities related to *muamalah*. These activities are periodic and incidental. There were also activities that have been done individually or jointly or in the congregation.

Furthermore, field studies have been done to map the spatial character as a result of the activity. The process of spatial analysis has begun by understanding the characteristics of the spatial base elements that make up the spatial structure and the relationships formed between the parts.

The research has been conducted in three locations in Java island, which are Kampung Kauman Malang in East Java province, Kauman Solo, and Kauman Pekalongan in Central Java province.



Figure 1: Research Location on Java

The selection of the three locations has been based on several criteria, including the medium cities representing inland and coastal cities. Urban development is a city with high population dynamics, including trade, education, and tourism factors that influence it. Historical elements forming Kauman Kampung in each town studied, have a different background.

## RESULT AND DISCUSSION

Kampung Kauman Surakarta has been a Muslim settlement that was born from the existence of the Surakarta palace around 1775. It has been closely to the position of the Great Mosque which is under the palace. Kauman is a land for the courtiers (*punggawa*) who took care of the mosque.

Kauman Kampung in Malang has been born from the concept of the Javanese Islamic city formed by the Dutch colonial government around the 1800s. At first, the Kauman located behind the Jami mosque was a settlement for the Dutch in Malang. As the times progressed, there had been an effort to separate the settlements of indigenous and non-indigenous ones. An Ijen region was created for the Dutch settlement.

Gradually Kauman has been abandoned by Dutch citizens and began to be inhabited by Muslim immigrants, both from Java, Madura, and Arab. Similarly, several other areas around the town square of Malang such as Chinatown and Embong Arab which have been part of the separation of the region.

The origin of Kauman Pekalongan had come from Muslim merchant settlements that initially were developed on the north coast of Java, especially in Kudus and Pekalongan [20]. They have lived, and their settlements evolved around the Jami mosque, as well as having a double duty as the board of the mosque. Some religious activities that characterize the daily lives of residents in Kauman Kampung, as shown in table 1.

Table 1. Religious Activities







Malang	Surakarta	Pekalongan
<p><i>Tahlil</i> (once a week) has taken turns from house to house of other <i>tahlil</i> members.</p> <p><i>Khataman</i> (once a month) has been performed in mosques.</p> <p><i>Terbangan</i> (once a week) has been held in Mushola al-Ikhlâs.</p> <p><i>Taddarus</i> has been implemented every once a week (Monday) in the mosques.</p> <p><i>Diba'an</i> (once a month) has been carried on rotating from one house to another.</p> <p><i>Burda</i> (once a week) has been conducted in Muslimat communities.</p>	<p>The schedule of the religious activities here has begun after the dawn at the Grand Mosque until 05.30.</p> <p>There has been a review in the Langgar Winongan that is held every day from 06.00-07.00.</p> <p>The study of <i>Tafseer</i> and <i>hadith</i> have been found in the residence of Mrs.Kusumo on Wednesday.</p> <p>The study of <i>Tafsir</i> Al Quran and Hadits had been held at the home of Mrs.Rasmo on Thursday from 7:00 to 8:00.</p> <p>The recitation in Langgar Modinan for the men and Langgar Yasinan for the women was continued at 09.30-11.00.</p> <p>The study of <i>Tafseer</i> and <i>hadith</i> in the residence of Mr Hj. Machali on Friday.</p> <p><i>Taddarus</i> is held in each mosque and musholla every Friday night.</p>	<p>-Recitation in majlis al-Hikmah Kauman (belongs to Kyai Asrori Kedinding Surabaya) has been done once a month in the evening of <i>Ahad Legi</i>.</p> <p>-<i>Nariyahan</i> has been performed after Dhuhr prayer on Friday Pahing in the home of the citizens.</p> <p>-<i>Maulud Barzanji</i> has been held twice a month, on Friday night after Isya, in the home of the citizens.</p> <p>-<i>Yasin</i> and <i>tahlil</i>, scheduled for Thursday in the second week, usually together with the citizens monthly meeting (<i>arisan</i>).</p> <p>-Recitation in the <i>Taklim Muslimat</i> in gang VIII has been implemented every Friday afternoon</p> <p>-The study at Kyai Dimiyati's house in Gang V has been held every afternoon</p> <p>-Recitation in Yayasan Salafi in gang X is held twice a week.</p> <p>- <i>Tadarus</i> is held every Friday night in Jami Mosque and musholla</p>
Religious activities were held in the mosques and the homes of the citizens	Religious activities centered on mosques and mushollas. The events at the residents' homes are only focused on some batik entrepreneurs or <i>kyai</i> who conducts regular studies.	More religious activities take advantage of residents' houses in turns, as well as the presence of majelis <i>taklim</i> in this kampung.

Source: interview result 2015

Based on the results of the interviews with some respondents have obtained the pattern of activities of residents in Kampung Kauman Malang. Religious events are held in the mosques and the homes of citizens. In Kampung Kauman Surakarta,


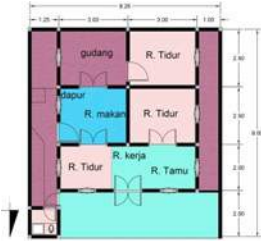
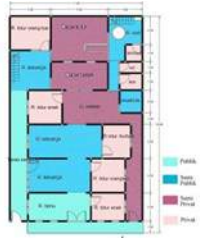
religious activities have centered on the existing mosques and musholla. Activities at home residents are only concentrated on some batik entrepreneurs' houses.

Table 2. The spatial characteristics of the Kampung Kaumans 1

	Malang	Surakarta	Pekalongan
Spatial structure character			
	Geographical conditions contoured with the lowest position in the flow of the Ampang' river that divides the kampung. The area is about 4.5 ha, and the population is about 1399 people with 279 families.	Geographical conditions are relatively flat. The area is about 6.8 ha. The population is about 1038 people with 278 families.	The geographical condition is relatively flat despite being on the banks of a reasonably wide river. The area is about 5.6 ha. The population is approximately 1000 with 300 families.
	The population was taken entirely from the RW III area of Kampung Kauman located behind the Masjid Jami', both Kauman Bawah and Kauman Atas.	-The community was based from the kampung Penguin, Sutomenggalan, Barisan and Ketibimanan at Kauman district based on toponomy is the dwelling place of Pengulu Keraton (RW 1, RW 2, RW3 (RT1, RT4))	-The research population was taken on the term Kauman Dalam which is closer to masjid Jami, and more indigenous people live.
The physical spatial character	- Settlement pattern between grid and organic, where there are two main corridors of circulation.	-The settlement pattern tends to follow the grid pattern, aligned with the road pattern around it.	- Organic settlement patterns, which was formed in harmony with the flow patterns of rivers.
			
	There is a public-private hierarchy on the street pattern; there are several patterns of <i>cul de sac</i> with high privacy.	Private-public hierarchy is not very dominant, but there is a little <i>cul de sac</i> pattern with high privacy.	Private-public hierarchy is not too dominant. There was no pattern of <i>cul de sac</i> .

Source: survey result 2015





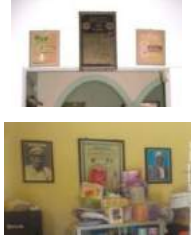



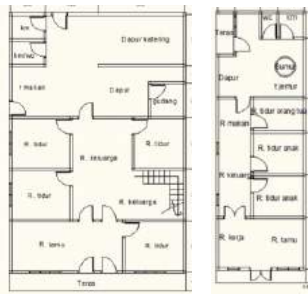
Table 3. The spatial characteristics of the Kampung Kaumans 2

	Malang	Surakarta	Pekalongan
	The spatial pattern is not very specific, but there is a public-private hierarchy.	The spatial pattern is not very specific. Some have public-private hierarchies with diffuse patterns.	The linear spatial pattern with a strong private-public hierarchy.
			

Source: survey result 2015



Table 4. The spatial characteristics of the Kampung Kaumans 3

Malang	Surakarta	Pekalongan
<p>Some respondents use curtains and furniture as a barrier, and some use a connecting door between the living room and the inner room.</p>	<p>Boundary space is dominated by door or furniture.</p>	<p>Boundary space using curtains as well as doors.</p>
		
<p>There is a spatial marker as a Muslim in some dwellings such as the installation of calligraphy in the living room, photographs of Habib, and walisongo in some spaces.</p>	<p>The lack of spatial markings that characterize Muslim houses, but instead on family pictures as decoration. Only a small portion put calligraphy in the living room.</p>	<p>Islamic spatial markers of calligraphy, as well as pictures of figures, are very explicit, especially in the living room and family.</p>
		
<p>There is a room division including mushola, but a small portion of its size does not meet minimum standards especially for the bedroom.</p>	<p>Mostly divide the space according to minimum standards, but only one in five respondents provide a praying room or mushola.</p>	<p>Mostly divide the space according to Muslim house standards, including the existence of mushola.</p>
		
<p>Only a tiny percentage of respondents separated the bathroom and closet.</p>	<p>Only a small percentage of respondents separated the bathroom and closet.</p>	<p>Most of the respondents separated the bathroom from the closet, and placed the toilet position does not lead/back in the direction of the qibla.</p>
		

Source: survey result in 2015

Based on the analysis of the spatial, physical character above, there are differences in geographical conditions and religious activities conducted by some people in Kampung Kauman. Geographical differences due to the state of contoured settlements crossed streams and on flat ground. There are differences in religious activity, especially in places used. Some of the events are held in houses, and some of them only use the mosques as the places. While from the real character of occupancy, there are differences in the private-public hierarchy. Similarly, in the spatial markers interior that characterize Muslim homes. In the organization of space, most of the citizens have a mushola as a place of worship at home.

## CONCLUSION

Based on the analysis that has been carried out, there are similarities and differences from the application of the principles of Islamic spatial planning in Kampung Kauman. It was seen in the spatial layout, which can conclude differences in religious activity patterns in the three kampungs. There are also differences in spatial characteristics, both settlements, and spatial occupation. It is influenced by several factors, including activity, religious, cultural, comfort, and privacy.

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