

Mapping *Kampong Kulitan* as Cultural Tourism Potential in Semarang City

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Abstract— *Kampong Kulitan* is forerunner of kingdom of landlord Tasripin keeps high historical value. The historical value that exists in the village is the Tasripin family house that has not been changed or renovated since its inception. These houses as historical evidence of the glory of Semarang past. Formerly this area is owned by Tasripin and his relatives. Tasripin is a landlord and trader who in his heyday controlled a lot of areas in the city of Semarang. Tasripin is a businessman of copra, animal skin, and also real estate. Tasripin has a successful leather business. Formerly Tasripin was the one who controlled the land in the *Kampong Kulitan* area.

Until now the status of land ownership in *Kampung Kulitan* is still controlled by the descendants of the Tasripin family so that most of the residents who live in *Kampung Kulitan* pay the rent to the descendants of Tasripin. To protect the historical value of *Kampong Kulitan*, Semarang City Government has established the *kampong* as one of the thematic villages in Semarang City. The theme raised by the government is the old settlement "*Kampong Kulitan*" with the Tasripin family house which became the cultural heritage asset for tourism.

Keywords— *Cultural Tourism, Tasripin Landlord, Kampong Kulitan*

I. INTRODUCTION

In every city history will surely be inherent starting from the growth of a city, which marked the journey of life from the city for centuries. The history of the city can be recalled through old buildings, bridges, fields, traditions, and everything that can still be preserved. The growth of a city cannot be separated from the existence of community activities that are equipped with urban facilities and infrastructure.[1] Semarang as the forerunner of an industrial city located on the edge of the sea, allows migrants from various directions to trade. Early trading activities were seen with the activities of Chinese traders in the Semarang River and Boom Lama. Then the Dutch Colonial Government developed trade activities by creating new canals and ports[2].

The city of Semarang began to form from the urban villages created by migrants who stopped to trade and live. The formation of a city is usually adjacent to a large river, because the activity of a city is in dire need of water sources as a daily necessity as well as for water transportation facilities, facilitating trade activities. Semarang River is the basis for the formation of Semarang City embryos. According to the Semarang map in 1810, the Semarang City embryo was in the area that became Johar's market area.

From there, there were urban villages such as Chinatown area, *Kampong Melayu*, *Kampong Pekojan* and *Kampong Kulitan*, located in an area near Johar Market.[3]

The Dutch Colonial Government carried out the division of social classes (social stratification) for the population inhabiting Java. The division of social classes which in turn encourages the separation of social classes. Except for facilitating ethnic arrangements, this policy also aims to reduce indigenous domination, especially in the economic and social fields. This politics of discrimination and division is carried out by dividing the Indonesian population into three groups: Europe (including the Netherlands), Eastern foreign (Chinese, Arabic, Indian) and Inlander (indigenous population).[4] His policy has an impact on the emergence of ethnic villages such as Chinatown, *Kampong Melayu*, dan *kampong Pekojan*.

The *kampongs* naming in Semarang around the ancient centers of power contained *kampong* (toponyms) that were named according to their profession or livelihood. Traditional villages that developed around the Semarang municipal government center were named according to the name of the profession of the majority of the population. The population is emerged as a logical consequence of market demand and the fulfillment of the needs of the people living in the areas of government center. Some of the toponyms *kampong* located in the ancient Semarang government center (around Bubakan) are: *Kampong Batik* (place of batik craftsmen), *Kampong Pedamaran* (damar trading place / batik coloring material), *Kampong Sayangan* (place the craft of household appliances from metal/copper) , *Kampong Kulitan* (a place for craftsmen and leather entrepreneurs).[1][5]

In 1740 after the Dutch Colonial Government concentrated the ethnic Chinese occupancy in Chinatown, trading activities were seen crowded in Chinatown through the Kali Semarang river waterway.[3] Whereas local residents bring agriculture produce to Chinatown and Johar Market via MT. Haryono Street (Mataram Street). Roads are crowded because there are trade activities between Chinese and local people. The village to the west of Mataram street is an ancient village that has existed since the 1700s until now. The villages grew and developed because of the activity of the trade route between Kali Semarang river (formerly Kali Koping river) and Mataram street.[2] These villages grew on land owned by the land lord Tasripin family, a leather businessman from *kampong Kulitan*. Because of its strategic location, many migrants come, work and live in the area.[6]

The Mataram street is an the ancient street as the main link between trading activities in Chinatown by trading the produce agriculture of local people, such as pepper from the Mrican area, rice from kampong Gabahan and its surroundings. Formerly the connecting road was a small bridge which is now known as Wot Gandul Street. According to Suliyati (2012) in this area / road there is a suspension bridge that becomes traffic access from the east and west of Kali Semarang river.[4]

Some kampongs in Mataram street was a land belonging to the landlord Tasripin, formerly Tasripin was a landlord from a wealthy local people. The Tasripin family has a business as a cow skin processor that employs several people and lives there, the village is known as Kampong Kulitan. This study will examine the potential of kampong that are closely related to the Tasripin family and their relics in Kampong Kulitan and its surroundings[6]. In kampong Kulitan there are still some ancient houses with well-maintained and needed to maintaining which have the potential as cultural heritage. Preservation of the kampong Kulitan in Semarang as a cultural tourism area, which can results in a concept to maintain the sustainability of the kampong Kulitan. The results of this study are expected to produce a recommendation so that the historical value of the kampong Kulitan is maintained for future generations with this conservation effort.

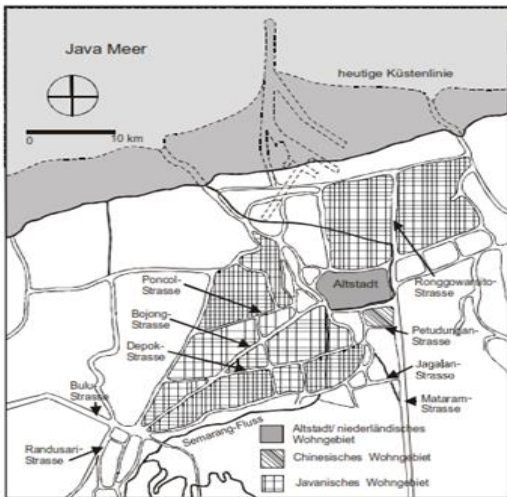


Fig 1 . Map of Semarang City in 1810 (Source: Muljadinata, A. S., 1993 in Purwanto, 2005)

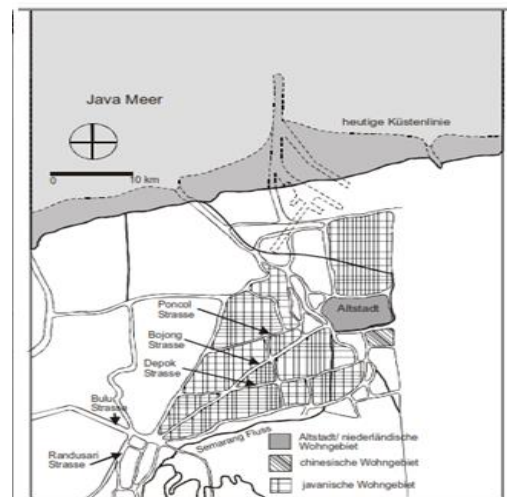


Fig 2 . Map of Semarang City in 1847 (Source: Muljadinata, A. S., 1993 in Purwanto, 2005)

II. RESEARCH METHODS

This study uses a qualitative approach. This approach still uses theories that will be brought to the field (study area) and will be examined more deeply based on the phenomena in the study area. According to Bungin (2010), theory is used as an initial answer to research questions, that actually a deductive view guides research by first using theory as a tool, size, and even an instrument to build hypotheses, so that researchers will indirectly use the theory as "horse glasses" in looking at research problems.[7]

This approach uses qualitative so that interviews are conducted more in the social culture of the kampong Kulitan people. So this whole research is more descriptive. This qualitative study approach uses qualitative descriptive analysis which is then used as a method in the analysis process. Primary data is obtained from interviews with resource persons from relevant government institutions and from the results of field observations in the study area.[7] The interviews were conducted on expert resource persons who had been determined by purposive sampling technique so that it was hoped that in-depth information could be obtained about the kampong Kulitan and the characteristics of the houses of Tasripin family. While secondary data is obtained from the review of documents and articles related to research, such as spatial planning documents, statistical books, maps, and articles from the internet. The results of this observation are the data obtained is processed by coding, then analyzed by descriptive.

III. RESULTS AND DISCUSSION

A. Analysis history of Kampong Kulitan

In this analysis to find out the physical development of Kampong Kulitan by looking at maps from ancient map. The development for social or community is seen from the history that is known from community the descent of land lord Tasripin in kampong Kulitan.[6] For physical development of kampong Kulitan can be seen from the explanation below.

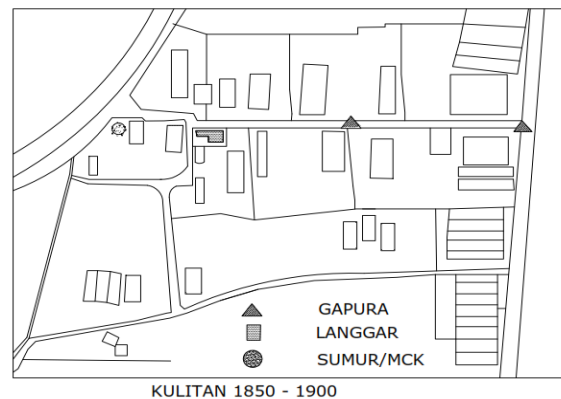


Fig 3 . Map of Kampong Kulitan in 1850-1900 (Source: Nurini, 2002)

At the beginning of the development of the kampong Kulitan there was a road that connected the Mataram road with kali semarang river. There is a gate on the kampong road to the

house of the landlord Tasripin. The craft of leather processing planned near kali Semarang river so that it is close to the river transportation line.

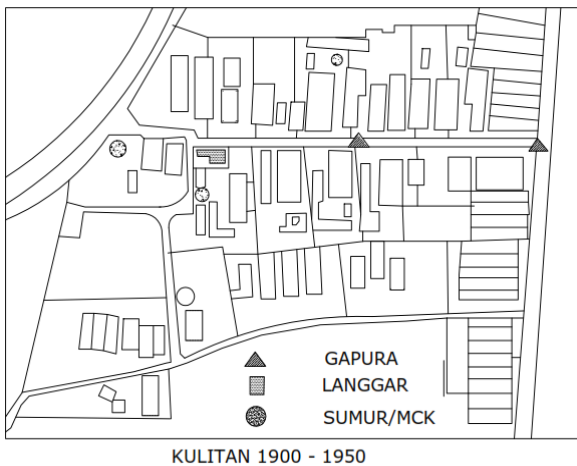


Fig 4 . Map of Kampung Kulitan in 1900-1950 (Source: Nurini, 2002)

Kampung Kulitan there are several wells for leather processing facilities and at the same time for the clean water needs of the workers. There is a mosque in the middle of the kampong Kulitan for the worship needs of the Taripin family and its workers

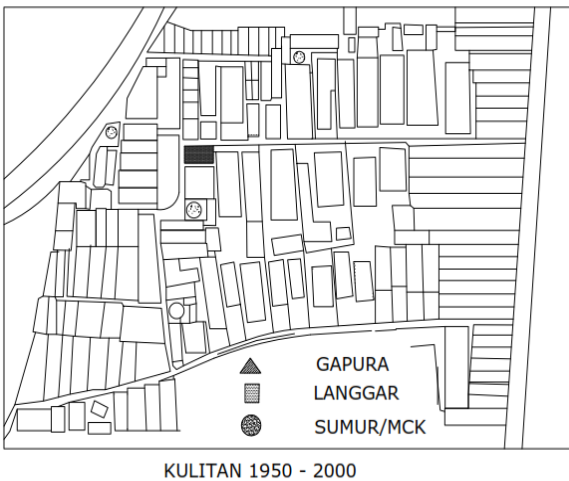


Fig 5 . Map of Kampung Kulitan in 1950-2000 (Source: Nurini, 2002)

in this period the kampong Kulitan had a high level of building density with narrow streets. The mosque in the middle of the kampong Kulitan was renovated into 2 floors. The gate to Tasripin's house has been demolished. The Tasripin family residence is still preserved and has the potential as a cultural heritage.

Kampung Kulitan is the old village is the forerunner of the Javanese village in Semarang. One of the historic villages in Mataram street is the kampong Kulitan, where the village is the center of the kingdom of leather entrepreneurs and Tasripin landlords. This village can be called a kampong kulitan because the population receives for the craft of the animal skins to be processed and dried. According to another story, the ownership of the land lord Tasripin was originally bought from the Dutch who used to occupy the city of Semarang around the 1800s. The purchase of the land was carried out by the land lord Tasripin with the aim of reducing land with Dutch ownership status, so that being able to

change ownership would become indigenous. This can be used to support the Tasripin family trading activities

The Kampung Kulitan has a spatial division, namely the area for the Tasripin family home located near the Mataram road and the area for workers with the animal skin processing factory located near the Kali Semarang river. This residential grouping is marked by the mosque building in the middle for social interaction space and for worship together. This division led to a patron of client relations between employers and workers in the kampong Kulitan.

B. Analysis of Building Architecture

Semarang as one of the important cities on the north coast of Java, is a meeting place for several cultures so that villages appear to be influenced by several cultures such as Islam (Arabic), Chinese and Malay. When entering an ancient village like the kampong Kulitan which is located in the alleys that enter along the Mataram road, we will find several houses with typical Semarang architecture. Most have a space arrangement that extends backwards, so that the circulation of space and relationships between spaces uses a straight path. This path seems to divide the house into a symmetrical shape. Most the traditional Semarang houses have a symmetrical plan that extends backwards. The walls of the Tasripin family house are still original using a single brick pair like a Dutch Colonial building.[8] Even though the house is old enough, it is still well maintained. The damage only to the coating paint.

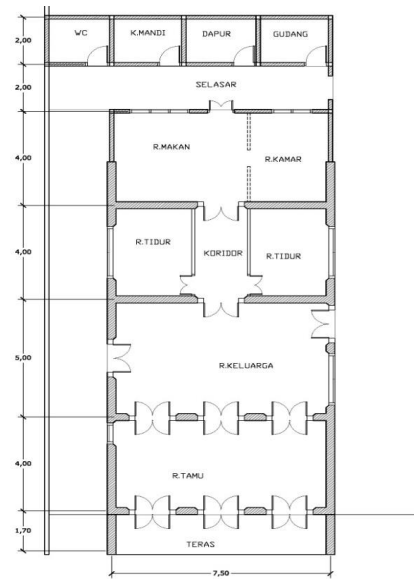


Fig 6 . House plans Descendants of Tasripin Landlords in Kampung Kulitan (Source: Field Survey, 2018)

One of the most prominent features of the Tasripin family house is the number of entrances is three, where each door has a different function. Room doors and other room dividing doors also have different width and height according to their individual needs and functions. The typical House Semarang door model is a double door that is an opening consisting of a door of a pair of outside and inside. The outer door is usually made of wood panel as a whole while the inner door is made of glass which also functions as lighting.



Fig 7 . Facade of House Descendants of Tasripin Landlords in Kampong Kulitan (Source: Field Survey, 2018)

Most of the houses in kampong Kulitan have similarities, namely in the section of the vent that is located above the door. The size and width of the vent are different according to the function of the door. Usually size of the vent on the room door is smaller or narrower when compared to the vent that is at the entrance to the living room, dining room and family room. The motif pattern of the vents varies. However, what we often encounter at house of Tasripin family in kampong Kulitan uses motives of tendrils, leaves, and flowers.[8]

The floor also did not escape the effort to beautify the typical Tasripin family house. Tiles are one of the floor covering materials with various shapes and attractive colors. The neat arrangement makes the floor display not inferior to the ceramics that are now commonly used. Tile patterns used on the terrace and inside or wall are different. The shape of this tile will also reflect the social status of the inhabitants. The more complex and detailed the motif of tile, the social status of the inhabitants will increase.



Fig 8 . Floor pattern of House Descendants of Tasripin Landlords in Kampong Kulitan (Source: Field Survey, 2018)



Fig 9 . Door with two openings of House Descendants of Tasripin Landlords in Kampong Kulitan (Source: Field Survey, 2018)

This house in Kulitan is a blend of various cultures ranging from Islam, China and Indis culture (Netherlands).[8] In line with the development of time, technology, economics, and the shifting of cultural values, the existence of this house is slow but will surely experience extinction. This can be seen from many typical Semarang houses in another village that were demolished and replaced with modern buildings. They have changed their function as boarding houses and another busines. This has resulted in increasingly typical Semarang homes shrinking and experiencing extinction.

C. Environmental Infrastructure Analysis

. This pattern of roads formed in the kampong Kulitan is a linear formation. Kampong Kulitan has a main road which then divides into several roads or alleys that spread throughout the village. In the village, the streets are divided into several groups based on the width and access capability that can be passed. This road width is not the same from the front end to the back end. This road widened and then narrowed again, with a width at the front end of the 2.5 meter wide road then widened to 3.25 meters and narrowed back to 2.5 meters. This main road can be accessed by car. While the road that enters the alley is only 1.5 meters which is only enough for motorbikes or walk..

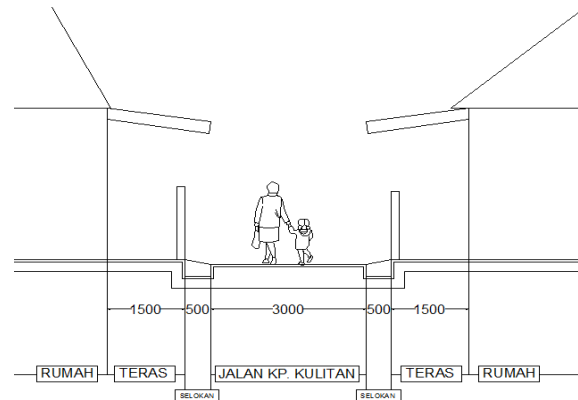


Fig 10 . Section the main road of Kampong Kulitan (Source: Field Survey, 2018)



Fig 11 . The width of the main road and narrow alley road in Kampong Kulitan (Source: Field Survey, 2018)

The need for clean water in Kampung Kulitan is obtained from ancient wells used by migrants as public MCK facilities.[6] The wells that are in the village of Kulitan in ancient times were used as a place for washing animal skin, and in the present wells that were only used for washing are also used as a source of clean water for villagers. This well serves as a fulfillment of clean water and is also used as a public toilet.



Fig 12 . Ancient wells in the Kampong Kulitan (Source: Field Survey, 2018)

Along with the times, Kampung Kulitan lost its identity as part of the historical heritage of Semarang City and also ancient villages. It is undermined efforts to restore the identity of the Kampong Kulitan even though it does not return as fully as it did at the beginning, at least the community, especially the migrants, to take care of the culture that still exists in the village.[9] The concept of preservation of the Kampong Kulitan is based on area analyzes, where settlement patterns, residential architecture, economic, religious, and socio-cultural aspects that support the preservation of Kampung Kulitan can be continue.

The process of preservation efforts to realize the Kampung Kulitan as a cultural tourism area by looking at the concept of conservation that can be done as follows:

- Continue to preserve the traditional forms of buildings that still exist, in collaboration with the local government.
- Establishment of cultural and economic activities to revive the area of kampong Kulitan at night.
- Promote economic activities that are routinely carried out by the people around kampong Kulitan.

- Turn on youth groups in the village so that teenagers in the area of kampong Kulitan know / explore culture / tradition in kampong Kulitan
- Maintaining trade to support the economy of the inhabitants by becoming a center for selling cultural specific merchandise.

IV. CONCLUSION

Kampung Kulitan is a historic village for the city of Semarang and has many stories about the city of Semarang. Kulitan Village has historically been a village inhabited by successful Javanese as an indigenous businessman with abundant wealth in the form of land so that it was known as the Landlord. The building that is still standing strong is the Tasripin family dwelling which is collected in the kampong kulitan which is still preserved and still original. In addition there is the At Tagwa Mosque which has been restored to 2 floors as a symbol that the Islamic religion has been embraced by the Tasripin family since a long time ago as a place of worship for families and workers. The comfortable physical condition of Kampung Kulitan will also attract visitors to the Kulitan, and with this concept makes visitors to explore the culture that is in Kulitan. To protect the historical value of Kampong Kulitan, Semarang City Government has established the kampong as one of the thematic villages in Semarang City. The theme raised by the government is the old village with the Tasripin family house which became the cultural heritage asset in Kampong Kulitan

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