Cultural Heritage and Identity for Sustainability: A Case Study of Kampong Kauman, Indonesia

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ABSTRACT: Kampong Kauman as a historic urban core on the history of human settlement is one of the cultural product on the royal of Islam that shaped the identity of the environment that enriched the city. The purpose of this paper is to examine how cultural heritage and identity particularly in Kauman can be used to create positive impact on social and economy in the urban area. The result are: (1) Delivering message/command and the value of the king/government to society, through community Kauman religious leaders – case of Kauman Yogyakarta; (2) Kauman located in the ‘center’ religious activities, governance, economic, and behavioral information on Kauman population will facilitate the dissemination to the public; (3) Kauman community give socially positive things as spiritual advisor to communities, and economically kampung Kauman become a place for community economic empowerment; (4) Kauman and surrounding communities serve as guardians of cultural i.e. the architecture and building pattern create strong urban identities, and traditional motive for clothing (batik); (5) the regeneration in Kauman tend to be undervalue of the heritage as high assets.

KEYWORDS: kampung, historic urban core, spatial pattern, Islamic settlement, economic empowerment, urban identities.

INTRODUCTION

Historical development of Indonesian society characterized by the old towns that have historical roots that are found in rural areas, the estuary of big rivers and coastal areas in Java island. From many of these cities, most have a characteristic that is located adjacent to the administrative centers of traditional authority. Function layout as a form of maximizing security aspects, because those cities have a function to distribute various kinds of goods and services, as well as the cities that have become administrative centers for traditional authority to regulate the surrounding region.

The cities themselves did not emerge and evolve spontaneously from the willingness of society that is therein. But the location, design and size of the cities it depends on the pattern of development which is owned by traditional authorities. For some cities in Java, the pattern of combining the various dimensions of formation, whether political, economic or cultural. This was apparent in the relationship among the variables in the presence of the old cities, from the palace as the central authority that counterbalanced by the existence of mosques (places of worship in Islam) as a symbol meaning of religiosity, the square until the existence of the market as a factor to mobilize the economic life of their communities. So that the atmosphere created is automatically filled with condensed will nuance and uniqueness of traditional Javanese (Setyaningsih, 2007).

History of Islam in Indonesia has left relics / valuable cultural work. Settlements as one of the cultures in the (royal) of Islam have shaped the identity of the environment (the district) who enriched the city as a whole faces. Kauman is the name of a village located in the vicinity of Masjid Agung (the Great Mosque) (Kodiran, 1995 in Rakmawati, 2009). Islamic Society was originally formed with the establishment of
mosques, as well as with the *Kauman* Islamic community (Darban, 1980 in Rakmawati, 2009). The characteristic of the Muslim community in Java village known as *Kampung Kauman* is the former residence of the complex of the clergy and their relatives. Socio-cultural activities in *Kampung Kauman* community full of cultural values of Islam.

Over time, the identity of *Kampung* (read: Kampong) *Kauman* as the image of Islamic settlements are increasingly fading. This is due to the increasing number of community activities, as well as the many immigrants who settled in Kampung Kauman. There is no social phenomenon which is absolutely static and there is no absolute dynamic, changing society through a process supported by a variety of reasons: first, innovation (renewal); second, the invention (discovery); third, the adaptation (adjustment), and fourth, adoption (use of new inventions) (Darban, 2000 in Rakmawati, 2009).

*Kauman* community was not immune from social changes in it. As a society, *Kauman* social changes, which have been changed, among others, norms of religious life, education, economy, culture, leadership, women's lives and social mobility. The main factor that caused changes in society Kauman is renewal in the field of view and practice of religious life. Renewal of the religious field that affects other areas (Rakmawati, 2009). The purpose of this paper is to examine how cultural heritage and identity can be used to create positive impact on social and economy in the urban area.

**THE HISTORY OF KAMPONG KAUMAN**

The existence region *Kauman* with various symbols and attributes that are attached, it turns out there are in almost all the towns on the island of Java. By geographical region located in downtown *Kauman* which means the center of business / trade as well as adjacent to the palace district (as the central government) and the grand mosque / *Jami’* (as a center of religious activity). The emergence of sustainability *Kauman* is one result of the Islamic religion by Walisongo in Java, in the 14th century. Since the king and the duke embraced Islam, became an important religious role and even influence the decisions of kings and dukes in running the government. Similarly, the great mosque (*Jami’*) near the center of government is testament to the influence of clerics at the time. The clusters of houses surrounding the mosque comprise what is known as *Kauman* (Bachtiar, 1985).

The word "Kauman" alone refers to people who live adjacent to the mosque and they were diligent worship (Hidayat, 2009). Then the clergy living around the mosque for ease in carrying out religious duties and tasks as an advisor to the king / duke. The area around the mosque and then developed into a residential scholars and relatives and the servants that consists of several layers of society ranging from *penghulu, tafsir anom, ketip, modin, suronoto* and *abdi dalem*. The presence among the scholars as well as the majority population is the highest social status in this region which underlies the selection of the name "Kauman" which means *kampung “kaunt”* or *kampung ulama* (Setyaningsih, 2007). Those who reside in settlements which doubles the administrative unit was called *kaum*, namely whose belonging to "group selection". (Lombard, 1999)

**EMPIRE AND ISLAM; THE CONSERVATION AND SUSTAINABILITY OF SOCIAL SYSTEM**

Javanese princes long used monuments and architecture to magnify their glory, provide a physical focus for their earthly kingdoms, and link themselves to the supernatural. In the seventeenth through nineteenth centuries the Dutch reinforced the position of indigenous princes through whom they ruled by building them stately palaces. Palace architecture over time combined Hindu, Muslim, indigenous, and European elements and symbols in varying degrees depending upon the local situation, which can still be seen in palaces at Yogyakarta and Surakarta in Java (Cunningham, 2009).

Masjid Agung Kauman (The Great Mosque) Yogyakarta is located west of the square of Yogyakarta. Its location is characteristic of the legacy of Mataram kingdom which is then separated into Surakarta and Yogyakarta. Therefore, both cities have the same form of urban planning. Squares, palaces, and mosques are

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1 Kauman word derived from Arabic: Qaum means the religious spreader that equal to *lurah* (village headman), then become Qoum Muddin meaningful enforcement of Islamic religion. See A. A. Darban, “*Kampung Kauman, Sebuah Tipologi Kampung Santri di Perkotaan Jawa : Studi Perbandingan Sejarah Pertumbuhan Kampung Kauman Kudus dan Yogyakarta*”, Faculty of Letters, University of Gajah Mada, 1984.
always close to its location. Form as it illustrates how closely the relationship between government leaders (umara) and religious leaders (ulama), so that the palace and the mosque one into one (Zein, 1999). So it can be said that the great Mosque of Kauman Yogyakarta as a symbol of intimacy between ulama and umara. Judging from the division of tasks assigned by Sultan / King as umara to the ulama that is handling the administration of mosques and Islamic law throughout the territory of the empire (Woodward, 1999), making ulama figure is closer to daily activities can become the foundation of society and communities in need of advice in particular in spiritual matters. Closeness between ulama with the community is very possible for Sultan / King to deliver orders to the community or socialize ‘values’ to be applied in the lives of people through the role of ulama.

The existence of the kauman and putiham, in addition to pesantrens, accordingly, represents another feature illustrative of the intensive spread of Islam and its penetration into Javanese life. Hugronje mentions that Islamic law was ostensibly in effect in those areas, as can be observed, for instance, from the fact that the mosques were not only to function as prayer houses but also to facilitate the Islamic judiciary. Here, the imâm (the prayer leader) and the khatib (a staff member to deliver the Friday prayer sermons), in addition to their responsibilities as mosque functionaries, were also in charge of administering the religion court. Every Monday and Thursday the imâm (also known as penghulu), accompanied by several experts on his staff, performed this judicial function (Saleh, 2001). Elements of Islamic law are very powerful influence in the State law enforcement (the empire) at the time. Law enforcement to the people who performed in the mosques, especially in big mosque by ‘kyai’ who served as an imâm and khatib is evidence that the imam (kyai) is representative of the Sultan / King.

Kauman is a kampung which is provided for santri (students). Traditionally it is home to the penghulu and santri are asked to lead in the palace rituals. By the rule of law allowed only one mosque in Kauman, Masjid Agung Keraton (Great Mosque Palace). Administration of the mosque is under the responsibility of the penghulu. Before World War II, his duties are to handle the administration of mosques and Islamic law throughout the territory of the empire. Now that task has been taken by the Ministry of Religious Affairs of the Republic of Indonesia, but the penghulu is still responsible held worship of Islam in the palace and to maintain and care for some will and other sacred places scattered in the territory of Daerah Istimewa Yogyakarta (Yogyakarta Special Region). Some residents use this mosque for all their prayers, but most come just at the Friday prayers. Other prayers are performed at the langgar (small mosque), which is found in almost every aisle in Kauman (Woodward, 1999).

KAUMAN IS A CENTER OF RELIGIOUS, GOVERNMENT AND ECONOMIC ACTIVITY

The urban cultural heritage recounts the history of the city, the people and religions, and the social and cultural transformations. This can be seen in the spatial and economic structures of the cities and their buildings and monuments. It can also be seen in the people who live and work there. Today the historic city centers are the distinctive features of these cities. In addition to offering intrinsic cultural value, the centers fulfill important functions in modern urban development. They foster identity and create the city’s image, and, when carefully modernized and well managed, they can greatly contribute to the economic opportunities for the entire city. (Spiekermann, 2010)

The parts of Javanese cities called kauman, were also the home of commerce and industry. The santri centers were praised in a document of 1909 for having the commercial spirit of bangsa pertengahan or middle class who engaged in trade. Such places were Kotagede in Yogyakarta, Laweyan in Surakarta, and Kauman in Kudus. The case of many kaumans is worth note. The kauman was the appointed quarter for religious officials in the native bureaucracy. Amongst the inhabitants were the abdi dalam santri who served in the bureaucracy, thus belonging to the priyayi class. By status they were priyayi, but were nonetheless middle class. The abdi dalam santri differed from other priyayi in that they shared more the ethics of santri rather than those of priyayi, so much that they did not abstain from commercial and trading activities as the priyayi usually did. The story of the kampung kauman in Yogyakarta is such an example. While the men there served as pametakan (religious functionaries), they and their wives also used to engage in trade. Ahmad Dahlan, the founder of the Muhammadiyah movement, was an outstanding example of a santri cum trader of the kauman. He was a ketib (preacher) in the official mosque or Masjid Agung of the Yogyakarta palace, yet he was also known as a successful batik trader with connections in many cities. Among the abdi dalam santri only those rewarded with high status of penghulu shared the priyayi ethics (Kuntowijoyo, 1987; Kuntowijoyo, 2008).
A comparative study of various Kauman in Java is likely to yield useful descriptions of the history of commercial society groups that exist in Java. Their development is not the same everywhere. In Kudus, it seems to have retained Kauman structures and still be functioning at near the old mosque, in the west of the city, while in the Jakarta area has virtually disappeared, although his name is still there among the names of places (around the "Djakartaweg, in the eastern part of the old town, not far from the sacred tomb of Prince Jayakarta). In Semarang, Kauman no longer be distinguished from the area next to pakojan, whose name is derived from the khoja, or foreign merchants, who had remained there a long time. On the north shore of the course dealing with the world outside the island and is a place of intermingling with new arrivals always happen easily, understanding kauman not always clearly differentiated from the notion pakojan (as found in Banten and Jakarta), or of understanding the more recent kampung Arab (as found in Surabaya). On the contrary inland cities Kauman groups remain more conservative and still maintain its identity. That is at least the impression given by the two Kauman of Yogyakarta, namely Kauman Masjid Agung, west of the plaza, and a simpler Kauman Pakualaman (Lombard, 1999).

**POSITIVE THINGS OF KAUMAN TOWARD ECONOMIC EMPOWERMENT**

Kampung Kauman have an internal power that is called ‘the spirit of place Kauman’, that were resulting three integrated power: first, economic power as economic production space; second, social/cultural power as social production space, and third, religion power as religion production space (Supratpi, 1997). Kauman strength for the economic empowerment comes from the spirit or soul as a trader who has been rooted in masayarakat Kauman itself. The soul traders are getting 'his body' when the empire / kingdom provide skills training to the community of batik (abdi dalem). From these training activities, in turn, the community people (abdi dalem) were capable to produce batik cloth. This is, as mentioned by Adaby Darban (2000) in Maziyah (2009) the society of Kauman as abdi dalem pamethakan keraton, their wives usually do the activities of batik as an odd jobs at home. Residents Kauman finally do double work as servants in the palace and batik traders. Working double are found to improve the economic life of society Kauman, evidenced by the many development-storey house owned by "Batik Handel", which is still there in the kampung Kauman Yogyakarta.

Based on the expertise provided, the village has a 20-30 home-based industry is a subscription from buyers that have been intertwined for generations and foreign tourists (Japan, Europe, Southeast Asia and the United States). Uniqueness is offered to the tourists is the ease of transactions, looking at the home venue for the activities of batik production. That is, visitors have ample opportunity to find out the process of making batik (Adi, 2009).

Besides the product of batik, kampung batik Kauman atmosphere surrounded with sites of historical buildings such as building houses joglo, limasan, colonial and architecture blend Java and colonial. The buildings of the past remain strong amid towering modern architecture shopping malls, financial institutions (banks and foreign exchange), home stay and hotels are widely available around the kampung Kauman. Support facilities around the kampung Kauman clearly provide special conveniences for all the tourists who visit in meeting other needs beyond batik (Anonymous, 2008).

There are differences of socio economic life style between the inner kampung Kauman and in outer ring kampong. People who live in inner kampong area are generally originally of Kauman, with the living most as merchant or continue the effort its old fellow batik. Whereas, people in the outer ring kampung are mostly clan of Tionghoa exploiting their house to open the shop or white colars. In the case Kauman in Surakarta starting in 1939 until the 1970's batik business went bankrupt (Santosa, 2002) which causes the batik business in Kauman gradually declined. Batik entrepreneurs are turning many professions become civil servants / private / other businesses or even stopped working due to old age. Only a small portion of batik entrepreneurs who still continue to operate, the spaces (lojen / shop, gandok / warehouse and factory) where the batik business in most of the businessman's house changed its function adjusted to the needs of current occupants. Most of the residents changed their profession to another fields, former home of batik business had been neglected and untreated (Musyawaroh, 2009).
KAUMAN SERVE AS GUARDIAN OF CULTURE

Surakarta, kampung Kauman is a small frame of the portrait blurred face of Surakarta city, its culture of strong relationships with a past that existed (because Kauman built within the framework of the glory of Javanese culture that has been elaborated Muslim-Hindu into a specific character) and is now being confronted with various agendas of modernity and then turn it into a new cultural character. Physically Kauman dominated by residential buildings in addition there are several buildings of social facilities and public facilities. Some of these buildings are old buildings. The building is really interesting but neglected so that the building unmaintained. On the whole kampung is also typical of the physical existence of the alley and in some places there are colonial buildings (architecture mixing local and foreign). While Kauman has the potential to develop as a residential area with particularity considering the historical background and their location (Anonymous, 2009).

Different agendas from the city of Surakarta (as a representation of the power of the state) as well as the development of the area around the palace to be a tourism asset, the development of economic units through a variety of modern devices such as banks, shops, modern, modern markets to changing the status Kauman - formerly owned by the palace then became property-state legalized the status of the land may be owned by individuals. The consequences of the development of the City Hall and the palace became the area of trade, eventually make an impact on Kauman directly. Kauman area-even in the end come to transform themselves in line with the dynamics of the areas in the region, because Kauman is one part of the development of a whole area of the city of Surakarta. Changes that occur later include physical and non physical dimension either in terms of value systems, economic activity until the orientation behavior of the former was based on religion, now would be the process and the extent of the changes that have occurred in the community Kauman (Ramdhon, 2002).

Different conditions indicated by Kauman Semarang. Kampung Kauman Semarang have been external pressures from its surrounding the “central business district” (CBD) of Johar. One Important thing that there was an early Kauman Semarang surrounding called by “central cultural district” around 1970 and recently have been changed to be "CBD" (Suprapti, 1997).

Kampung Kauman and kampung Pecinan (Chinatown) Ketandan in Yogyakarta, forming a typical village situations, with the position of residential houses that huddle tightly and narrow alleys. Kampung build a strong social network is accompanied by rumors that spread rapidly. The term "window eared" seems to fit with this condition. Communal relationship – as ‘power’ and ‘spirit’ for Kauman community – the faithful Muslims live together in very close proximity to each other, most houses sharing walls in common with neighbors. In that area, everybody is related, or at least acquainted, and ties of community and religion are fairly compelling (Mulder, 2005). People living in kampung have a high sense of ownership of their kampung, including the ownership of the road. Now, the front yard in kampung is very expensive and turned into homes from generation to generation.

Kampung settlement is basically that which maintains traditional land holding, tanah adat. In course of urbanization until recently, kampung settlement and its communal holding (or property of the commons) becomes critical area to be integrated into the city system. As Garret Hardin argues, the property of the commons, in its utilization and development, eventually leads to its tragedy (the remorseless working of things). Garret Hardin argues that common property eventually becomes a social trap. Every member of the community has the right to utilize the common land as every body wishes. Over utilization of the land by every member of the community has come into tragedy where the happiness they sought to gain turns into negative result. His idea may explain why urban kampung becomes burden into the city. Local government in legal term has no power to intervene communal property. Urban kampung in Indonesia has been a city within city. It accommodates every aspects of urban life, economy and politic, except its mode of practices which is non-conventional (Harjoko, 2007).

Kampung road is a typical way of agglomeration of Indonesia's population, identical to the narrow residential alleys, winding, and not uniform, as in kampung Kauman and kampung pecinan Ketandan. Narrow alley in kampung is a space used as a road, linking regions, as well as build interaction among residents. Kampung road is also a private room for the settlers, but through a process of interpersonal negotiation, between the parties and between the interests of the ongoing hand in hand with the development of society. Now it can be accessed private space to accommodate the needs of kampung residents. Kampung road which was originally a private roads (for settlers) change into the public domain. Kampung road users
interpret that path in joint space which can be accessed together, giving rise to a sense of belonging. The sense of ownership over this road lead to the desire to maintain harmony - by following the consensus and visual warnings, while providing the power to "own" the road. The pattern of accommodation is likely to still carry over up to now so often we are with the term “Dalane mbahe” which shows as if one's own path. Kampung road changed into the street 'property' which hopes to accommodate the interests of each person (Raihana, 2007).

**REGENERATION**

Historically Kauman village location situated near the center of government, where the antiquity of the central government is identical to the central city and the center of the crowd. This position lasted until now where Kauman village located in the city center and areas that are very strategic in terms of economic and social. With increased economic activity resulting in increased demand for business activities and places of residence and public service. With its position at the center of town, land in kampung Kauman the longer the higher economic value, so that the kampung Kauman community could benefit from increasing asset value of land and buildings owned. In addition to the increased asset value, Kauman region also has high access to trade and business activities. All the positive things that can influence policies related to utilization Kauman region, which could have an impact on changes in asset ownership in kampung Kauman. As noted by Lim (2005) land is the most valuable asset of cities. Land policies are powerful tools with which to achieve a wide range of political, economic and social objectives. They should therefore be firmly anchored with ethical concepts and be beneficial to the whole community. In Asian cities, it is the rich and powerful that have gained from spatial reconfigurations. In the case kampung Kauman, in fact, some buildings that have historical value and high art should move ownership because rational economic motives. Due to its strategic location in the city center, this time in that area more and more popping up places of business, especially the production and sale of batik and tourism. The place of business there are new buildings or old buildings to shelter the switching function. The rise of business activity in the region Kauman give positive impetus to economic empowerment for the people especially those living in areas Kauman. However, as proposed Lim (2005) trend that happens is the economic potential of the existence region Kauman enjoyed by large segments of society who have capital, so what happens is the entry of large groups who have capital to the region Kauman, in part by marginalizing indigenous people who are unable to maintain its economic existence.

According to Riddel (2004) that the family, the household and the individual are best positioned to focus on development and conservation values because it is at these levels that it is possible to identify a connection to social and economic wellbeing, the environmental heritage, and their attachment to the cultural heritage. Therefore, changes in asset ownership of land and buildings in kampung Kauman from the old owner who originated from Kauman to the outside Kauman that individuals who have no attachment to history with Kauman, however changes will impact on local cultural and social institutions. The shifting cultural and social institutions make the process of planting values, traditions and local culture on the younger generation to be not easy. Acculturation with arrivals plus Kauman position in the city center (the center of government and business) resulting in a culture that developed into a move away from its original form. For example, the relationship between individuals who had more of a social relation (communal relationship) shifted to a more relationship marred by business motives.

Cultural traditionalism, where certain traditional practices and values are rigidly preserved often becomes an effective instrument to freeze cultural development of the other and to oppress "inferior" cultures. All cultures must continue to change, and adapt to major disruptions generated by rapid economic growth and the externality of IT and globality. Third, cultural homogeneity—where the conventional image of a strong state is characterised by a strong, singular identity, consisting of one language and one uniform culture, and which is now disputed. Diversity has in recent years become a necessity, as many nations are encountering increasingly strong demands for the implementation of previously unthinkable solutions (Lim, 2005).

Of all the entrepreneurs in Kauman it developed with Muhammadiyah, few who still survive, is limited to the traditional batik business in the hands of the indigenous middle class. There are exceptions, to those who quickly capture new business ethics symptoms and establishing relationships with the bureaucracy and big businesses at home and abroad. Most of them are not so. Major efforts now are mostly not from the
old businesses, but from new business because of the presence of a large bureaucracy in the middle of big business. In other words, culture Muhammadiyah no longer compatible with new business (Kuntowijoyo, 2008).

CONCLUSION

Impact on economy of existence kampung Kauman can be sorted into four terms. First, as the center of economic kampung Kauman has a very open access to business activities and markets. Second, as economic empowerment. The widespread of batik market can empower Kauman villagers as a batik industrial center. Thrid, the guardian of culture. Flexibility the use of batik and acculturation with the modern garment trend of allowing batik remains sustainable. Last is related to regeneration. In this case Kauman community that actually has a soul as a trader and the existence of a strategic location is often driven by investors from outside.

While the impact on the social can be detected through the four terms: first, function delivering message. In some kampung Kauman, the presence of kyai and penghulu of the mosque can be an intermediary message / policies of the government. Second, as the center of the religious, the mosque became the center of religious activity as well as a place for communities to get a spiritual advisor. Third, as the guardian of culture, kampung Kauman still able to survive as a guardian culture (urban identity) in the form of batik cloth production, architecture, building pattern. Finally, linked to regeneration, the position kampung Kauman located in the center of government and business and culture acculturation encourage the strengthening business element in social relations.

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REFERENCES


