

Maintaining Sense of Place in a Historic Village: The Case of Pekalongan Arabic Village, Indonesia

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Abstract

Pekalongan Arab Village is a historical village closely related to trade activities, religious rituals, and influential Arab culture. It makes this village produce a good sense of place for its visitors. However, with the development of the times, there are problems such as street corridors that are no longer actively trading; houses have begun to be abandoned by their owners; and functions of spaces are changing. These have certainly made the sense of place of this village to be disturbed. In this context, this study examines the influence of changes in the village activities on sense of place attached to people's memories.

The study employs qualitative methods to examine this phenomena and problems related to sense of place present in the area. Observations and interviews are used as research instruments. Data collected were analyzed using descriptive analysis techniques.

It concludes with a strategy to maintain a wholesome sense of place in Pekalongan Arab Village, in the midst of shifts and changes in the functions of spaces. It argues that in maintaining sense of place in the historic village, it is necessary to have the support of the local people and related figures as well as the restoration of the activities that have consolidated in the memories of people. It argues that, in doing so, the vernacular and traditional sense of place of the village will be maintained for future generations.

Keywords: Sense of place, Historic village, Arab village, Changes in space function.

Introduction

Arab Villages exist not only in one or two regions, but almost every region in Indonesia. They are dominated by people with Arab ethnicity. They arose from the Arabs of Hadramaut descent who came to Indonesia to trade and spread Islam in the 13th century (Fauziah & Budi Yuwono, 2019). This was the Dutch colonial period when there were Vijkenstelsel's political policies in which people had to be grouped based on their ethnicities (Dirhamsyah, 2014; Indraswara, et al., 2022). The ethnic Arabs then grouped in a separate area and formed their villages, which later became known as the Arab villages. The Arab immigrants did not

have wives of Arab ethnicity. Therefore, they eventually married local (indigenous) women (Berg, 1989; Kesheh, 2010). Indonesian wives were not ready to live in a foreign country and refused to go to the countries of their Arab husbands. The Arabs therefore did not return to their homelands (Berg, 2010; Indraswara, et al., 2022). Thus the Arabs remained in Indonesia and continued to carry out their mission of conducting trade (Bazher, 2020; Asfiah, 2022).

The settlement of the Arabs in several regions in Indonesia gave rise to the process of acculturation, namely the fusion of the two cultures. However, the old culture was not abandoned (Koentjaraningrat, 2015). Invariably, the original cultures manifested in the forms of buildings or residential areas. For example, it can be seen in the Palembang Arab Village where the buildings still follow the original forms since 350 years ago in the form of limas houses, stone houses, and greenhouses (Fauziah & Budi Yuwono, 2019). Likewise, in the Arab village in Surakarta, the building façades use the Javanese vernacular architectural style (Bazher, 2020). Although they are built by the Arabs, the houses still follow the local customs, and there is no initiation from the Arabs to change the shape of the façade in the slightest to any Arabic style. However, the Arabs also introduced their culture in other forms, such as Arab people in the Jakarta Arab Village, which enculturated with the local culture and created what is now known as the Betawi culture with Islamic accents such as *gambus* music art, *marawis*, tambourine, *zapin* dance and so on. (Zulkarnaen, 2018). The same can be seen in the Manado Arab Village. There are traditions arising from the Arab culture which are eventually also embraced by the local people, namely the tradition of reading *diba'*, *tahlil*, and also *iwadh* (Lahilote, 2021). Although blending with the local people, the Islamic culture brought by the Arabs does not interfere with the local culture, and the local people can accept both cultures.

Various forms of Arab and local cultures have become ingrained in people's memories. The formed spaces, the activities that occur in them, and the resulting images of the areas can foster impressions or meanings for the people, often referred to as *sense of place* (Carmona, 2003; Montgomery, 2003). Habits in the past are remembered by the people and considered to still occur in the present, even though the space or activity no longer exists.

For example, in the Sagan Area of Yogyakarta, the houses built around 1930 were inhabited by the Dutch. Now, they have changed their functions to hotels, cafes, shops, pharmacies, and other commercial functions. However, visitors still feel the historical atmosphere of the maintained physical settings (Pramudito, et al., 2020). Ancient buildings that have a strong *sense of place* tend to switch functions until they are abandoned by their residents due to the lack of the preservation of the buildings and the environment as well as the presence of modern buildings. This phenomenon can be experienced in villages such as the Malang Arab Village, Palembang Arab Village, and the Semarang Chinatown Village (Aryati, et al., 2012; Fauziah & Kurniawati, 2013; Fauziah & Budi Yuwono, 2019).

A place with a strong sense of place will encourage people to stay longer because it can create interactions between people and the environment; accommodating various user needs and maintaining the user experiences (Fauziah & Kurniawati, 2013). Just like the Surakarta Pasar Kliwon Arab village, which has a *sense of place* of trade, people have already known the village as the sale of goat village and only opened on *Kliwon* day (Javanese calendar) (Bazher, 2020). Until now, the village is still actively carrying out trade activities, and there are conservation efforts on ancient buildings to increase further the *sense of place* of the village (Bazher, et al., 2017). However, it is different from Pekalongan Arab Village, where it has begun to be abandoned by their owners, and the abandoned buildings did not have maintenance from the government, causing the village to be unkempt. It also causes the sense of place in the region to fade away.

Many previous research have identified the sense of place of many such places (Aryati, et al., 2012; Fauziah & Kurniawati, 2013; Fauziah & Budi Yuwono, 2019; Pramudito, et al., 2020). In this context, this study aims to identify and also devise strategies to maintain the sense of place of these historical villages.

Its objective is to propose possible strategies to maintain the historically present *sense of place* in the historic villages. With the preservation of the *sense of place* in the village, the sustainability of the historic village will also be maintained for the next generation. The paper

highlights how specifically place values relate to sense of place, and make them as drivers in place-based sustainability transformations (Grenni, et al., 2020). It is contended that sustainability studies would benefit from a more encompassing understanding of place and sense of place (Guthey, et al., 2014). In this case, a historical village is a place that has values of history, social activities, and traditions that are very strong so that the people who live in it consider it to have profound meanings. By maintaining the *sense of place* with high value, it is hoped that its sustainability can also be maintained for the next generation. Sustainability is a significant issue in today's era.

Theoretical Basis

Sense of Place

Sense of place is defined as the collection of meanings assigned to a place and place values or the underlying feelings of importance connected to specific potential drivers in place-based sustainability transformation (Grenni, et al., 2020). It is a concept that changes a typical space to a place with unique behavior and sensory characteristics for certain people (Hashemnezhad, et al., 2013). It produces meanings connecting to a place by understanding everyday activities and associated symbols. Steele (1981) has identified the aspects that create sense of place and says that they can be divided into two categories: cognitive factors and physical characteristics of the environment. Cognitive factors include the meanings between different people.

Different senses can manifest for different people depending on their experiences, motivations, intellectual backgrounds, and physical characteristics of the environment. Physical characteristics of the environment lead not only to the differentiations between different places but also affect the meanings people perceive from those. The physical parameters which affect sense of place are size, scale, components, diversity, texture, decoration, color, odor, noise, and temperature. Identity, history, fun, mysteriousness, pleasantness, wonder, security, vitality, and memory also affect how people communicate with places.

This concept, on the one hand, is rooted in the subjective experiences of people such as memories, traditions, history, culture, and society and, on the other hand, is affected by objective and external influences of the environment such as landscape, smell, sound, etc. Indeed, these lead to various associations of a place (Hashemnezhad, et al., 2013). Factors such as physical size and other characteristics independent of human perception, geographical distance from the house, place-related activities, environmental attitudes, and the association between environmental value orientations have also been suggested to contribute to sense of place (Kasim, et al., 2016).

One physical context in which sense of place matters is a historic or heritage site in which activities in the heritage places result from interactions with material cultures, such as the geography of the sites, physical characteristics of places, and artifacts, and intangible aspects such as cultures, traditions, commemorations, artistic outputs, and forms of collective organizations (Smith, et al., 2018). Heritage areas indeed have a close relationship with the presence of sense of place because these areas contribute significantly in creating a sense of place in urban areas, which is one of the essential factors for shaping urban identity (Dameria, et al., 2018). Dameria et al (2020) explain the components of sense of place (Jorgensen & Stedman, 2001) along with the principles therein and associated with the historic space shown in the following Fig. 1.

These principles are chosen with the consideration that the nature of each principle can explain the relationship of people with aspects of tangible-intangible heritage and the physical and social environment, which tend to be influenced by the element of time (Dameria, et al., 2020). Physical characteristics of a place influence and enrich the activities and social interactions.

Sense of place is a collection of symbolic meanings, attachment, and satisfaction with a spatial setting helped by a group or individual (Kasim, et al., 2016). Sense of place meanings and perceptions of consumers affect the areas, and lead to understanding the effect of the underlying sociocultural needs (Parsa & Torabi, 2015). The place provides a way to move

beyond such framing and holds an essential role in helping to shape how people make sense of their world from mundane issues (Guthey, et al., 2014). Due to the quality of design, meanings and practices, counter-model physical parameters improve and meet the biological, psychological, social, and human needs, trigger a series of perceptions and satisfaction, ultimately creating a sense of place (Parsa & Torabi, 2015). Thus, the above principles are parameters of a place, whether having a sense of place or not and are interrelated. If one of them does not exist, then a place cannot be called having a sense of place.

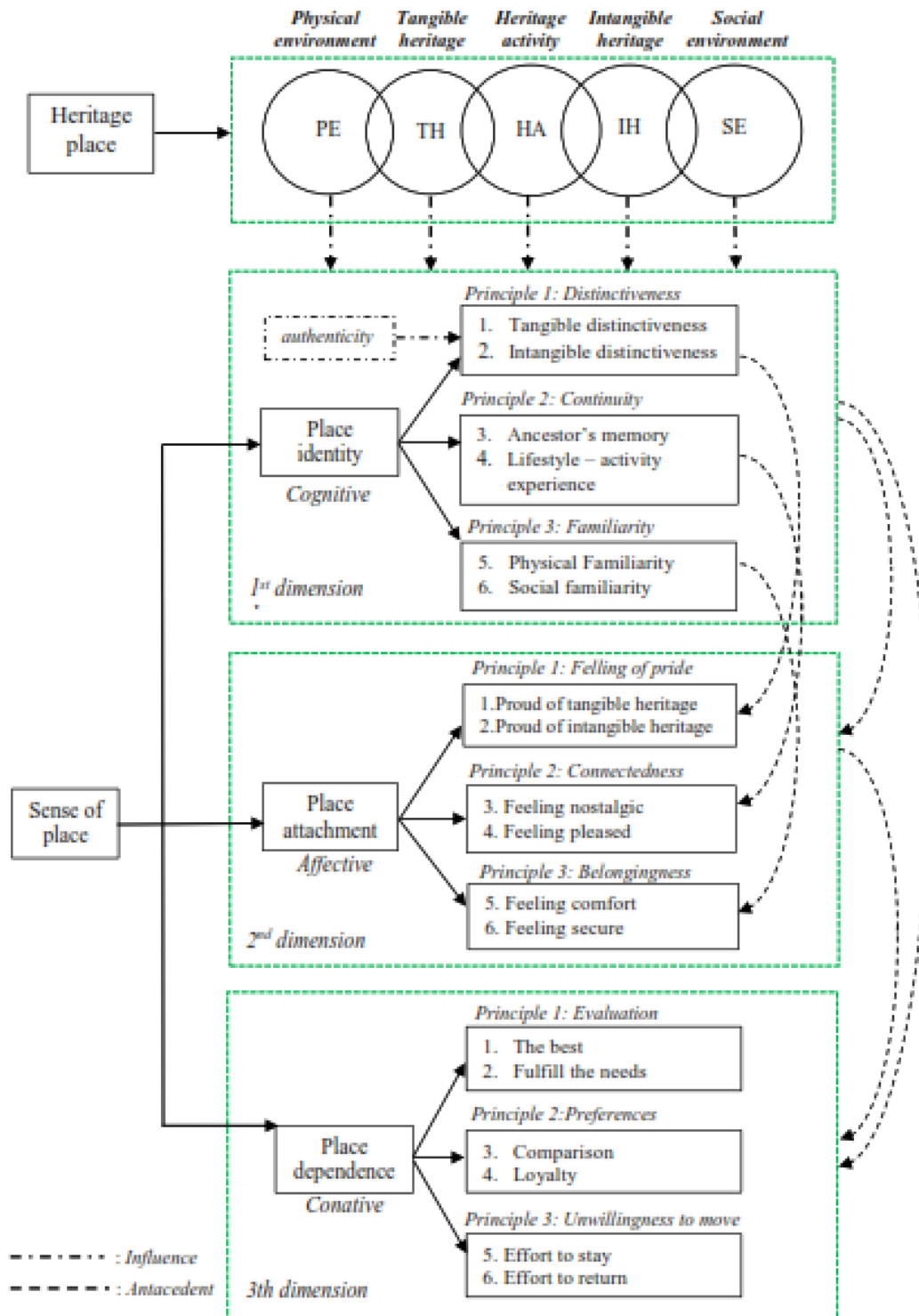


Fig 1: Conceptual framework of sense of place in a heritage context
 Source Dameria, et al., 2020)

Research Methodology

This research used a qualitative method to consider the sense of place of a historic Arab village in Pekalongan City. Sugihwaras Arab Village of Pekalongan was selected as a case study because it is one of the many Arab villages in Indonesia that still survives with trading activities and maintains the authenticity of its environment since the formation of the village in 1950 until now. This village has become influential in Pekalongan City because the trade activities have made local and out-of-town people shop for typical merchandise such as Arabic food, hajj equipment, etc.

Observations and interviews are conducted to obtain in-depth information from the site and informants on their thoughts and perceptions. This approach provides an excellent opportunity to gather precise data on people's thoughts about the place they live ~~beliefs~~ (Sari, et al., 2022). Observations were carried out armed with variables from literature studies, namely the principles of sense of place (Dameria, et al., 2020). Observation does not fall out of the predetermined boundaries. These principles are also used to interview the informants. Informants were selected using purposive sampling where only influential people in Pekalongan Arab Village could provide information, such as people leaders and the general public who live or trade in the Sugihwaras Arab Village of Pekalongan. The questionnaire will be held with open-ended question.

The information obtained from the observations and interviews are grouped into three aspects as the identification of sense of place of Sugihwaras Arab Village of Pekalongan. Descriptive analysis was used to explain how significant the sense of place in Pekalongan Arab Village is nowadays in people's cognition. The findings will show spaces in Sugihwaras Arab Village of Pekalongan which are still productive and which are not, and which still hold memories and which are not. Researchers then discuss the findings with supported and other related villages to get the strategy in maintaining the sense of place in Sugihwaras Arab Village of Pekalongan. These were further analyzed to develop appropriate strategies to achieve sustainability of the Arab Village. In the discussion, researchers also explain other's strategies of the Arab Village to maintain their sense of place and sustainability and also see how effective the strategy will be in Sugihwaras Arab Village of Pekalongan. The research structure is presented as in Fig. 2.

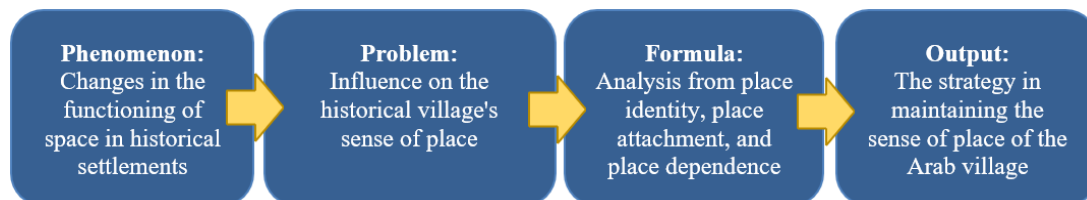


Fig 2: Research argument

Source: Author, 2022

Findings

Pekalongan Arab Village

The formation of the Pekalongan Arab Village has begun with the arrival of an ethnic Hadramaut Arab cleric named Habib Husein bin Salam Alatas in the 1800s to the 'civilization building' in the region today called Sugihwaras (Pekalongan Tourist Information Center, 2016). Ethnic Arab communities have the characteristic that when they come to a region, they will generally look for any place where there are already Arabs, especially those in the same clan. When he finds it in a village, he will feel safe. However, the ethnic Arab people are divided into two groups. They include the descendants of the Prophet (*Sayyid/Al-Rubithoh*) and non-descendants of the Prophet (*Non-Sayyid/Al-Irshad*). This grouping is also implemented in the village of Arab Sugihwaras. In the Arab village kinship system, *nasab* strongly influences other social systems, such as the marriage system. A *Sayyid* princess cannot marry a descendant outside the *Sayyid*, although Islam allows such marriages. It was done to maintain the purity of

the descendants of Prophet Muhammad. Families and women of *Sayyid* descent would instead not marry than marry non-*Sayyid* descendants, whereas, for non-*sayyids*, there is no such unwritten rule. These rules have been passed down for generations and believed generally by the Arab people and Pekalongan people.

Sugihwaras Arab Village of Pekalongan is known as the batik trade center. 50% of the business carried out by the people of Sugihwaras Arab village is related to batik business. The trade has become the identity of Pekalongan Arab village, especially since 1950 as the peak of glory until now (Wasino & Hartatik, 2017; Kridarso, 2017). The area is still the center of the batik trading area, as seen from the many residential houses that also function as business places. Apart from being traders, people of the village work as civil servants or employees in the informal/private sector. Other businesses carried out are culinary businesses, hotels, garments, IT, furniture, etc (Fig. 3). Thus, the Village has become a business center in Pekalongan City, because of the merchandise offered in this village. However, the problems in society do not affect the work they are engaged. Same is the case with ethnicity in the Village. It is now inhabited not only by the ethnic Hadramaut Arabs but also the ethnic Chinese and Javanese. Despite this, socialization of the three ethnicities is good and they can coexist in one area.

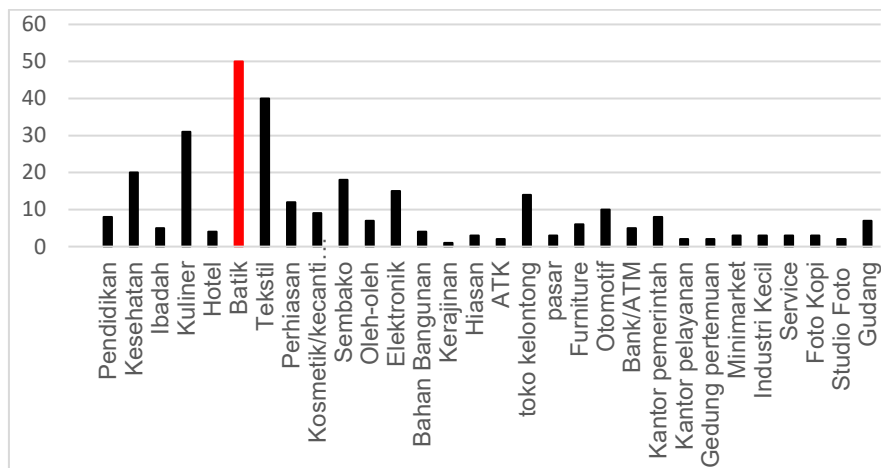


Fig 3: Types of Businesses in the Arab Villages
Source: Observations, 2022

Establishing a trading business center in Pekalongan Arab Village did not just happen. It had been predicted by one of the leaders named Habib Husein when he built the *Waqf* Mosque on Surabaya Street around 1950-1970. He believed that the mosque would become a trading center in Pekalongan City. Alternatively, this village has become the *mori* cloth trade center throughout Indonesia (Pekalongan Tourist Information Center, 2016). The mosque is used by most Muslims, not only as a place of worship but also as a center for the development of Islam in the social, educational, and economic fields, such as the Nabawi Mosque in Saudi Arabia (Imran, 2009). This is accepted by almost everyone in Pekalongan City, not only the people of Arab descent, but Javanese Muslims also adhere to this. Nevertheless, influence of the Hadramaut Arab descent is tremendous for the indigenous people in Pekalongan City. Several religious figures of Arab descent broadcast Islam, and the indigenous people of Pekalongan City greatly respect these figures. There are also several religious events held precisely at the Ar-Roudhoh Mosque on Jalan Agus Salim, and almost all the people of Pekalongan City from all directions come to the mosque to participate in worship (Fig. 4). Apart from being a trading center, Pekalongan Arab Village is also known as its center of religious rituals, especially Islam.



Fig 4: *Waqf* Mosque on Surabaya Street (a) and Ar-Roudhoh Mosque on Agus Salim Street (b)
Source: Research documentation, 2022

The two mosques are very influential for the people of Pekalongan City. However, the *Waqf* Mosque on Surabaya Street, the first mosque in Arab Village, does not play a role, while a more significant role leads to the Ar-Roudhoh Mosque on Agus Salim Street. Even though Surabaya Street is the beginning of the civilization of the Arab Village, the place where the *Waqf* Mosque stood is also a proud heritage of the Arab people. However, the maintenance of buildings and areas is not optimal on the Surabaya Street, while on Agus Salim Street, they are very well preserved. These are two contrasting things and impact other aspects such as trade, education, the comfort of staying at home, etc.

For this reason, Batik trade is now more commonly found on Agus Salim Street than on the Surabaya Street. The culinary sector also began to move to Agus Salim Street and made it the center of the Arab Village, shifting Surabaya Street. The reasons include the dimensions of the Surabaya Street, which is not as wide as the Agus Salim Street; a location that is not strategic for carrying out trading activities; and climatic conditions that cause Surabaya Street to flood frequently. Likewise, residential houses that were once also used as business houses are now starting to be abandoned. However, some residential houses have been purchased by ethnic Chinese to be used as places for business development or residential homes. Meanwhile, some ethnic Arabs have moved to the Klego area near the Sugihwaras area.

Besides Agus Salim Street, other streets are the trade center, including Sultan Agung Street, Hasanuddin Street, Bandung Street, Semarang Street, and Patiunus Street. Agus Salim Street is famous for its batik trade, while Sultan Agung Street and Hasanuddin Street are famous for general trade. Many merchandises are traded on the street, and the sellers are not purely Arabs. They are a mixture of Chinese and Javanese, considering that Sultan Agung Street is the border between the Arab Village and the Chinese Village. Thus, ethnic Chinese people also penetrated the street.

The Sultan Agung Street is also relatively wide. It also has space to park on the street side and is passed by many vehicles because it is the main street on Bandung Street and Semarang Street. There are sectors of batik traders, culinary, and also general traders on the street. Although it does not have ample parking space, it makes these trading spaces easy to reach because it is located on the main road, unlike Surabaya Street, which is not the main road but not a difficult road to walk. In terms of traffic, this street is not equipped with traffic lights. Thus, vehicles should be able to pass on this street without stopping at the traffic lights. This is a two way. Unlike other streets, which are one-way roads, the intensity of vehicles passing through Surabaya Street should be higher than other streets. This peculiarity is why Surabaya Street has become “dead” and is surrounded by other “living” streets.



Fig 5: Street Pattern in Pekalongan Sugihwaras Village
Source: redrawing from google earth, 2021

In terms of the arrangement, the Arab Village is relatively well-organized. The settlement is formed by main streets with a grid pattern and is connected by neighborhood streets and cul-de-sac alleys (Fig. 5). Physically, there was no significant change in the shape of the buildings in the corridors of the Arab Village Street. Some buildings established for a long time have become historical buildings in the Arab Village, such as the *Waqf* Mosque, which has been there from the past until now. The same goes for the surrounding houses. Although several houses and businesses have been constructed on some roads, these have not resulted in any significant changes in the Arab Village, except the functions of the buildings.

Houses now function as warehouses, shops, shophouses, or only residences. It is a transformation of functions to meet the needs of identity (psychological), lifestyle, and technological changes (Bukit, et al., 2012). These transformations have resulted in the transformation of meanings (Sulistiani & Damayanti, 2018) and the perceptions of meaning across generations (Putra, 2016).

However, until now, for the local people, the parent of the Arab Village remains on Surabaya Street and the Waqf Mosque even though trade and social activities have not taken place frequently. The question is, does it cause a transformation of meaning for the general public in looking at the Arab Village today?

Discussion

Sense of Place Kampung Arab Pekalongan

Pekalongan Arab Village, as a historical village and cultural heritage with all its peculiarities ranging from the physical environment, tangible heritage, intangible heritage, their activity, to the social environment, forms several meanings in the minds of people who live and in the village. Surabaya Street produces a place attachment because it was a pioneering road in the formation of the Pekalongan Sugihwaras Arab Village civilization. Thus, the road has a strong connectedness to people and history. Indeed, the street provides a sense of nostalgia for the indigenous people who lived in the 1960s to 1980s. Coupled with the existence of the *Waqf* Mosque, this village produces a sense of belonging because the mosque has been considered a home for the indigenous people of the village. People are also very proud of the mosque as a manifestation of tangible heritage. In addition, people also have pride in the diverse activities that occur on the Surabaya Street and, of course, the *Waqf* Mosque, such as *khol* or ancestral ritual visits that are still one *nasab* from within and outside the country. This activity is a manifestation of intangible heritage that is still ongoing today.

Nasab is an ancestral memory that has been remembered until now. Islamic values are role models in the Arab Village and have become a lifestyle. These two things become a continuity never broken by the times. In addition, the activities that have occurred and have grown in the Arab Village have become its familiarity and distinctiveness, including inter-*nasab* marriages, religious ceremonies or rituals, islamic organizations, and trade activities.

These activities taking place in the Arab Village produce a strong place Identity because not many people outside the Arab Village are involved and participate in religious and trade activities in the Arab Village. It makes the people recognize the identity of the Arab Village as a village that has high Islamic values and a trading village that can meet the needs of the people of Pekalongan City. It makes the people still loyal to the Village and not to be compared with alternative places because, with all the developments of the era and new shops emerging, people still return to the Arab Village to find their needs.



Fig 6: The condition of the Arab Village when it was hit by flood
Sumber: Pekalongan Info, 2020

To form place dependence, this village has an excellent preference. However, this is not to evaluate the unwillingness to move. A place with sense of place has no effort to make people stay or return.

However, people leave and never come back because of several factors, such as climate. Surabaya Street has begun to be abandoned due to tidal conditions that have not been resolved. The location of the Arab Village in the lowlands often experiences tidal or conditions where the sea level is higher than the land. Thus, seawater often enters the Arab Village, especially on the Surabaya Street, and makes almost one corridor flooded (Fig. 6). It makes people work to overcome these conditions so that the water does not enter their homes. None of the houses are elevated or have barriers to prevent water from entering them.

It also makes the outside people of local citizen who have already heard a good identity about the Arab Village become disappointed to see conditions contrary with what they have heard. However, the ominous image is still saved by other Arab Village streets or corridors, such as Agus Salim Street, Hasanuddin Street, and Sultan Agung Street, which are not submerged by flood and have relatively good area maintenance. Place Dependence is reasonably applied to these streets but not to Surabaya Street, so can Arab Village be called still have a sense of place?

Maintaining Sense of Place of Pekalongan Arab Village

Changes in physical conditions have a significant influence in forming sense of place. Although there is no significant change, the impact of climate change to not having physical maintenance affect the sense of place of the region. The physical characteristics of the place, where the sentiment and rating ratio; ability to adapt to the environment; and human-needs criteria to interpret the relationship between people and place making, influence each other (Parsa & Torabi, 2015). The poor condition of the village gives the people a bad impression; as a result, the village has begun to be abandoned, especially the Surabaya Street corridor.

Based on the information of local people in Arab Village, it was found that the Arab people still believe that Surabaya Street and the *Waqf* Mosque are still influential places in trade, the spread of Islam, and other social activities, in Pekalongan City, until now. It is because the history of the village that has been passed on to the people, both tangible and intangible heritage, makes people believe that all of them have untold spiritual power. Cultural heritage clearly contributes to the stories told through place-making; most tend to emerge from existing or revived traditions (Csurgo & Smith, 2022).

Even though they have left the Arab Village, some people still remember and consider the it to be a historic village for them. With all the existing heritage, efforts are needed to maintain the sense of place and sustainability for the next generation. By maintaining the integrity of the heritage, both tangible and intangible, the sense of place of the place will not change, and the people will still interpret the place as an influential place for them. This is similar to Portuguese feeling where they believe that St. Peter's Church represents the spirit of Portuguese people as they struggle in the mixed cultures of Melaka to uphold their own identity (Bahauddin, et al., 2022). The physical entity of the church has constructed the lived experiences of the Portuguese people in Melaka based on the congregational activities that they have performed, resulting in the formation of their emotional response towards the St. Peter's Church. Despite changes in the modern society, their faith in their religion has sustained and has made St. Peter's Church the obvious iconic form that epitomizes the existence of Portuguese people in the country. Likewise, with the Pekalongan Arab Village, there is the *Waqf* Mosque and the Surabaya Street, both of which are manifestations of the "identity" of the Pekalongan Arab Village itself. Even though the climate and other factors have eroded it, these beliefs are still attached to the future.

Because the physical condition of the building and the majority area is intact and there are no significant changes, it is necessary to preserve the existing physical heritage. Otherwise, the buildings and areas may disappear in the future, considering the sea water level is increasing. Therefore, regional-scale heritage sites such as Arab Village need to be maintained and anticipated not to be lost to the climate and other factors. If the building or historical area has been lost, people's memory will also be lost because their physical form is no longer visible, such as the Bulu Market in Semarang City where the market was built during the Dutch colonial period and became a very influential market for the people of Semarang City in its era (Sari, et

al., 2021), got burned and had to be demolished to build a new market. After the new market is formed, the memories and meanings of the emerging space are no longer the same as the market that used to be, although the non-physical aspects or activities that occur remain the same.

Thus, some efforts can be made to maintain the physical and non-physical integrity of the Arab Village to maintain a sense of place and sustainability (which was developed from Waters (1983)).

- 1) Conduct the historic resource survey. A history resource is a district, site, building, structure, or object that is significant in architecture, archaeology, and culture. Thus, it can be a block of commercial buildings, a home of an early settler, a bridge, a city park, or a railroad station. The main street and the buildings in Pekalongan Arab Village are historical sources that need to be recorded or inventoried to maintain the integrity of the elements in the Arab Village so that local people will be more aware that their place of residence has a very high cultural and historical wealth.
- 2) Adopt operational standards. Operational standards can include the rules of procedure, which are the regulation of bylaws adopted by the commission for the administration of commission business. One of which includes establishing procedures for processing applications for certificates of appropriateness. By formulating regulations related to preservation, land ownership rights, designation of building functions, and so on, it is hoped that the local people will be able to be more organized in maintaining physical and non-physical assets in Pekalongan Arab Village.
- 3) Develop design guidelines. The historic preservation commission establishes people standards for the care and protection of historical resources. The development of design guidelines should address four areas of concern, include rehabilitation and maintenance of existing buildings; new construction; sign; and demolition and relocation. However, once demolished, a building can never be replaced. The building which can be demolished or relocated is the building that loses its historic and environmental context. The people of Pekalongan Arab Village are expected to be able to sort out which elements can be revitalized, given new construction, marked, moved, or demolished so that buildings that do have a high history can still be maintained for the next generation.

By maintaining historical elements in a village ranging from physical environment, tangible heritage, intangible heritage, their activity, to social environment with the three conservation and preservation efforts above, the hope is that the meaning of the space created in the minds of the people will remain the same as the meaning created from the beginning. However, these efforts cannot be carried out optimally without support from related parties. The city government is the main hope of the people because they depend on what assistance or action the government will provide to maintain the historical area, considering that many historical sites in Pekalongan City, apart from the Arab Village, are also unkempt. Therefore, the City Government needs to care about preserving historical heritage sites in Pekalongan City. In addition, cooperation with external parties such as the Cultural Heritage Team, architects, academics, and other communities are also needed to maintain the cultural and physical integrity of the buildings in Pekalongan Arab Village. Of course, the most important thing is the awareness and persistence of the people themselves to carry out these cooperations so that the people will not feel that they are working alone. The more parties involved, the easier the preservation goal will be achieved. Thus, physically the building will be better maintained, and non-physical activities that have been established since the past are still carried out now, will make the sense of place of Pekalongan Arab Village still the same since the first beginning until now. Henceforth, the local people have a duty to be able to continue to maintain it.

Conclusion

The Sugihwaras Arab Village of Pekalongan is an example of a historical village whose sense of place is not well maintained. Physically, the low land conditions caused the main street or Surabaya Street (pioneer of Arab village civilization) to be flooded and over time religious

and trading activities on that street began to move to other streets. Non-physically, there are very few native Arab villagers have been able to preserve the culture on the main street, because the majority of the population have moved to other places and even to other cities. Thus, Surabaya Street becomes a dead street and seems uninhabited, even though Surabaya Street was the heart of Sugihwaras Arab Village of Pekalongan at that time. The sense of place that was attached to it slowly began to disappear and only a few memories remained that were still owned by a small number of people who had lived and had activities in the village.

Maintaining the sense of place in a historical village is not easy. Many steps and aspects need to be integrated, such as physical environment, tangible heritage, intangible heritage, their activity, and the social environment. In addition, external support is also needed, such as local government support and cooperation with stakeholders and related teams to support the recovery of the physical aspects of the historic village. The most important thing is the role of internal groups, such as local leaders and the village people, in maintaining the non-physical aspects embedded in the historical village. Integration between physical and non-physical aspects and external and internal relationships is essential to synergize with each other. Thus, the meaning of space or sense of place from the village will remain the same from the first time it was formed. With the above efforts, it is hoped that the architectural form and historical value embedded in it can survive so that the sense of place in the village can be maintained and continue to the next generation.

This research contributes to historical area architecture, cultural conservation, and sustainable development. It is important because some people nowadays consider history no longer very important. It is to be noted that the integrity of the physical and non-physical aspects determines a sense of place that is still depicted the same as it used to be or not. This research only examines the sense of place from Sugihwaras Arab Village of Pekalongan, so future studies are needed to discuss the sense of place in other historical villages, considering that in Indonesia, many historical villages are the heritage of colonial era or related to other histories. The area with historical or cultural values needs to be maintained for the next generation so that the integrity of history and the sense of place is still depicted from the past to the next. In addition, several historical villages in Indonesia have transformed into tourist villages instead of conservation efforts to maintain the existing form and history. It can also be an interesting future study to be identified and analyze the effectiveness of these efforts in maintaining the sustainability of historic villages.

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