

The Diversity of Multi-ethnic Dutch Area Corridors Leading to the City Square of Semarang, Indonesia

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Abstract

This paper reveals the development of multi ethnic corridors to the city square of Semarang which has occurred naturally, without having being designed as part of commercial street corridors. The commercial corridor was an invaluable treasure in Semarang that shows multi-ethnic architecture. The city square has become a magnet for five corridors and has now developed into a commercial area.

Formerly, the Semarang City of Central Java in Indonesia was a trading port for traders of various nations and the centre of Vereenigde Oost-Indische Compagnie activity. As a bustling port, the multi-ethnic area and the centre of colonial rule were located around the traditional city centre. Each group of residential areas is connected by a corridor to the city square. The corridor now leaves a building trail in the form of shops and shop-houses with Chinese, Arabic, and Malay characters within a multi-ethnic settlement zone known as the Dutch colonial area zone.

The study employed old maps, photographs and field surveys to examine this area and found the building characters along these corridors. The entire multi-ethnic corridor followed by the post high way (1809-1811) shows the recurring phenomenon that all corridors going to the city square are becoming a strategic area. This research uncovers the diversity of corridor character of the commercial area. The city square acts as a pull factor of economic activity in the city led by multi-ethnic traders. The recurring phenomena can be used as a model by urban planners and architects in designing the strategic areas of Indonesia.

Keywords: corridor; Semarang; city square; multi-ethnic; post highway.

Introduction

Two rows of building masses form a space to connect two areas or city areas (Moughtin, 1999). A corridor usually has buildings lined up along the roads. The buildings contribute to the physical quality of space in the environment. There are two kinds of urban corridors: commercial corridors and scenic corridors. Usually, a commercial corridor starts from the commercial areas towards the center. Scenic corridors provide unique natural landscapes and recreational experiences for motorists as they pass through the trails (Bishop, 1989). However, the scenic corridors are less common compared to commercial corridors.

A corridor as a road network is likened to a channel for blood arteries in the body. According to Kostof (1991), the economic activity of a city is like a thinking cell, the square or open spaces are like the lungs, and the city center is like the heart that pumps blood. The term corridor can physically be interpreted as a linear spatial organization while non-physically, it can be interpreted as a system of links (Moughtin, 2003). Thus, a corridor is a linear road network that connects two areas; one area acting as a pull factor and the city's economic activity acting as an indicator of the corridor as a commercial area.

In the past, the development of commercial corridors in the historic areas have been carried out using photographic analysis to interpret images from Montreal and Paris of the late nineteenth century. The images reveal the increasing commercialization of streets into commercial spaces (Lord, 2016). These studies however have not discussed about the development of multi-ethnic corridors in historical areas. In the development of several corridors, indicators will turn the area into a commercial area with multi-ethnic architectural character and colonial architectural character. The architecture styles contribute strongly to the definition of each corridor. A study on the colonial character of an Algerian city shows that the colonial heritage of the 19th and 20th centuries are invaluable treasures in Algeria (Said, Abdelkader and Nasr-eddine, 2020).

The multi-ethnic and colonial city corridors could be invaluable treasures that will divulge tools for architecture and urban design in producing city planning in the future, based on the histories of cities. In this respect, this paper examines the multi-ethnic corridors of Semarang, Indonesia. It will respond to the lack of historical analysis to reveal the development and growth of corridors in the city in the past to become a commercial corridor with multi-ethnic façade architecture along each corridor. In some countries, historic urban areas leave historic buildings along the corridors. This historical corridor functions at the same time as a commercial and scenic corridor (Singapore, Malaysia, Thailand, etc.).

Before discussing in detail the historical city corridors, this paper will discuss several historical cities. Historical cities exist across several beaches in the world, producing the characteristics of historical coastal cities, including those in Indonesia. The geographic location of the Indonesian archipelago which is in the busy shipping and trade routes between East Asia, South Asia and West Asia make the seas, straits, and islands around the Karimata Strait and the Malacca Strait become a stopover for merchant ships from various places. As a world maritime shipping route, Indonesia has several cities as stopovers (Pradjoko and Utomo, 2013). Ocean voyages and world trade routes in the past have left interesting legacies of multi-ethnic community areas in various countries such as China, the Arabian Gulf, and Malaysia (Widodo, 1996).

Moreover, Southeast Asian history shows that during the Greco-Roman period, when spices and other goods were sent to the Middle East region, people traveled by sea for exploration, trade, and diplomacy. This is another route parallel to the Silk Road. Indonesia, as the world's maritime axis plays an essential role in the route. Indonesia's strategic position in the marine spice trade route (Hutama, 2003; Lauder, 2016) has made it a place for transit or resident traders from various nations. This has allowed Indonesia to accept ideas and influences from China, the Middle East, and Europe (Wahby, 2007).

World shipping and trade routes were also followed by the development of Islamic religious traditions (Wahby, 2007). The significant era of Islam through religion and trade in the 13th century became the starting point for Middle Eastern influence that not only encourages the emergence of cities along the coast in Indonesia, especially Java (Sollewijn Gelpke, 1995) (Sadali, 1979) but also the archaeological relics with the Islamic nuances (Tjandrasmita, 2000).

The influence also came from China, who entered into Southeast Asian trade and political relations, under the leadership of Admiral Cheng Ho (Yuanzhi, 2000; Muljana, 2005). They brought not only Chinese influence, but also Islamic influence. Islam was brought to Indonesia by the traders from China, as explained in the *serat Kanda* (Which can be interpreted as a storybook: a Javanese literary work that was written anonymously in the 18th century) (Graaf And Pigeaud, 1985). They made contact with the Chinese, resulting in coastal areas in several locations having Chinatowns (Widodo, 2002, 2008) and mosque relics (Yuanzhi, 2000; Wahby, 2007) These relics show the influence of architecture as a result of cultural interactions between the Arabian Gulf and China.

The heritage of Arabic and Chinese settlements left multi-ethnic nuances, scattered in various places of Indonesia, especially in Java (Guillot, Nurhakim and Wibisono, 1997; Ariestadi and Wulandari, 2017). In addition to architectural relics of Chinese nuances, there are also some architectural relics of multi-ethnic settlements found in several cities on the North Coast of Java island such as Jakarta, Cirebon, Pekalongan, Semarang, and Lasem, etc (Handinoto, 1992; Aziz, 2015; Rachmayanti *et al.*, 2017; Rukayah and Abdullah, 2019).

Semarang

The multi-ethnic area in Semarang has a history as a port city and a transit city. Semarang was a port during the Mataram Kingdom (8th century) and in the 14th century. However, the coastline that continues to shift towards the North caused the port to move along. The finding of multiple ethnic settlements has historical records around the 14th century when the port was located in the Sleko area. Now the area is called the Malay Village (Kampung Melayu). The Malay Village has a variety of unique residential traces and architectural buildings. Along the main corridor from the Malay settlement to the city center, there are many shop-houses which reflect trade activities in the past.

Malay villages served as the main gate to Semarang in the 14th century (Rukayah *et al.*, 2018). The main gate connected the port to Alun-Alun (the city square) as the central city government led by local people, namely Ki Ageng Pandanaran (15th century). Javanese city is characterized by Alun-Alun, a large open square combined with a great mosque on the West side and a market within (Hutama, 2003). The corridors that connected the main gate to the city square has developed into a commercial corridor dominated by Arabic, Chinese, and Malay shops (Rukayah *et al.*, 2018). The Malay Village became a place of residence for various tribes, including Malay, Arabic, Chinese, Banjar, and Kalimantan (Madiasworo, 2009). This multi-ethnic region is the embryo of the existence of the city of Semarang, long before Ki Ageng Pandanaran founded the center of local government in the 15th century (Rukayah, Susilo and Abdullah, 2018). The village is located on the North side of the city center and is connected by the main corridor towards the square and local government areas. It is estimated that the presence of the Malay village area near the city square was the embryo of the coastal city of Semarang in the 15th century. At that time in the map of Semarang in 1695, the beach was in this area. As a strategic area, this area fosters local government with a city square as the center of several multi-ethnic areas such as Arab villages, Chinatowns and the development of a colonial fort in the 17th century.

The local government as a city center laid out the following model of the traditional city in Java (map of Semarang 1695, 1719). The map of the old Semarang shows the multi-ethnic village North of the city center. Archaeological research suggests the existence of a multi-ethnic area/zone around the city center of Islamic heritage city in the Mataram Kingdom. It shows a multi-ethnic settlement located on the North side of the traditional city center (Adrisijanti, 2000). In the northern coastal city of Java too, the multi-ethnic villages were on the North sides of the city square (Rukayah *et al.*, 2018).

The existence of a multi-ethnic village in Semarang which is now called the Malay village on the North side of the city center is thought to be related to the coastal city model as a bustling port of trading activities at the time. This area is a place of interaction for traders to form international markets such as in Karangantu, and Banten (Fauziyah, 2012). From temporary interactions, contacts and marriages are established until they live and form residential areas and trading activity centers. This trading activity is suspected as the embryo of economic activities. The composition of the market and the city square as the center of government and economic activity is illustrated through documentation in the Banten old map from the sources such as the “Mutual Heritage Atlas” in 1719

(Fig. 1). It is also found that in the old map of Semarang, Paasjar (market) has existed along the river on the North-east side and North side of the city square. Several old maps of Banten, Semarang, and Surakarta (although they are riverfront cities) have shown that there is a North axis that connects the port area to the city center. (Fig. 2)

Meanwhile, from the old map of Semarang in 1808-1811, several multi-ethnic villages such as Malay, Kauman, Chinatown, and Pekojan Villages can be seen, along with a corridor that connects the multi-ethnic area to the city center. From the old photographs sourced from kitlv, the corridor area has shown a trading area with a certain ethnic character. There is a strong possibility that commercial corridors would have connected the economic activities to the city square (as the center of the city government), growth as economic activities from multi-ethnic villages around the city square.

Many researchers have studied the city square, culturally, historically, and in terms of spatial planning (Handinoto, 1996; Priyantoko, 2010; Rukayah, Roesmanto, & Sukawi, 2013). The city square, as the center of trading activities, has acquired many characteristics from time to time (Rukayah & Bharoto, 2012). However, research approaches using the history of the city on urban economics are still discussed in the postweg corridor built in the Dutch colonial era. The postweg has made the city transform itself into a commercial area (Pratiwo.P.Nas, 2002). Postweg is 1000 km from Nayer (West Java) - Panarukan East Java through the cities on the North coast of Java and the postweg runs close to the city square (Fig. 1). The transformation of postweg to the commercial area as the industrial corridor toward the city square has been often mentioned (Rukayah, Wibowo, & Wahyuningrum, 2015). In Semarang, the phenomenon that the corridor of a multi-ethnic area is a commercial corridor has been repeated again when the Dutch colonial powers built the postweg route as a strategic research area for urban development research. Semarang is a unique case study of the recurrence of this phenomenon. In Semarang, a study that specifically examines the commercial corridors has been carried out but it still focuses on the spatial trade in each ethnic group, such as in Kauman, Johar, and the Chinatown (Yuliana and Rina, 2013). Meanwhile, a study conducted by Rukayah & Supriadi (2017), found that the city corridor connecting traditional market activities has grown as a commercial corridor. These findings have not addressed the issues regarding the recurrence of the phenomenon during different time periods and the diversity of each commercial corridor.

Therefore, it is important to investigate the development and character of the growth of all the corridors toward the city square as a city planning model in order to conserve multi-ethnic corridor areas to increase present and future economic values. This paper aims to uncover the growth of the corridors leading to the city square with their unique diversity of character and trade of buildings. This uniqueness can be a development potential in the form of a heritage tourism area articulating the different typological characteristics of trade buildings.

Review of Literature: Typology and character of the corridor leading to the City Square

Typology can be interpreted as a concept that classifies an object, based on the similarity of properties and characteristics or as an act of thinking in the context of grouping (Ramadanta, 2010). According to Sulistijowati (1991), the introduction of typology will lead to attempts to classify based on certain aspects or rules. These aspects are the function and style which include the functions, forms, or styles. The functions, forms and styles will be used as characteristic analysis tools on the corridors in multi-ethnic settlements near the city square such as the Arab Village, the Chinatown, the Melayu Village, and the Dutch colonial fort areas.

The Arab Village, the Chinatown, and the Melayu Village were an arrangement for cities in Java since the pre-colonial era, located around the local government square/center (Rukayah, Respati and Susilo, 2016; Hutama, 2018). This was eventually followed by the establishment of the Dutch colonial fort area (Priyantoko, 2010). According to some old maps of the Java city, the Arab Village is located near a large mosque on the West side of the city square. According to Damadi (2013), there are several characteristics of Arabic village architecture. Characteristics of Islamic and Iranian architecture consist of calligraphic elements and uses arches in the design of entrances and wall pillars (Grabar, 1980). According to Kaptan (2013), the character of Arabic architecture usually employs

geometric shapes on its columns, and doors etc. The architectural characteristics of Arabic villages in Java can be combined with local culture (Kaptan, 2013). In addition, there is a tendency for Arab people to work in the trade sector even though there is now integration with Javanese people who are involved in this work in the the Arabic village (Joko and Haryono, 2013).

In traditional Chinese architecture, there are also several elements such as symbols, numbers, and colors that generate the Chinese characteristics (Lianto, 2017). The roof structure system which is a rectangular truss is a typical Chinese element (Zhang, 2018). According to Handinoto (1990), typical Javanese cities during the colonial period had accommodated Chinatowns near the city squares. Their role as traders appears to be dominant in the society (Joko and Haryono, 2013). Almost all cities in Indonesia have Chinatowns which function as trade centers and are marked by the existence of shop houses. The shop house is a combination of a business area downstairs and a residential area upstairs (Yeoh *et al.*, 2012; Tjiiook, 2017).

Melayu Village is a village where people came from the Malay tribe and this entity established a settlement at the port and near the city center and port. According to Husny (1976), the characteristics of a Malay house is influenced by aspects of the local climate and religious requirements. The influence of climate is manifested in the form of a stilt house with high pillars and many windows or vents (Husny, 1976). Most Malay houses still use wood as a building material (Hidayat, 2011). The trading tradition among the Malay community has created a new area that has a character as a commercial area (Koharuddin and Balwi, 2005). The fame of the Malay merchant group as a merchant nation was lost when the European trade (17th century) monopolized the Malay trade and overthrew the Malay kingdoms.

The hustle and bustle of the local government center and the presence of ethnic villages near the square prompted the Dutch colonialists to build a fort nearby. The colonial fort area accommodated the settlement activities and office and trade facilities. These buildings were of the colonial style, which is a building style that has evolved in countries around America and Europe (Handinoto, 1996b) that adapts to local architecture (Soekiman, 2000; Kurniawan, 2017). This phenomenon can also be seen in the character of shop buildings and trading activities. Another character of the colonial buildings is that it stands alone with its formation of a facade, roof, doors, windows, ventilation elements and wall ornaments (Aninditama, Antariksa and Utami, 2020). The selection of building materials is based on the local resources near the construction site (Ronarizkia and Giriwati, 2020). The main corridor leading to the square from the colonial area has the character of commercial buildings such as shops, restaurants, banks and so on.

There is an assumption that trading activities happened in the multi-ethnic village corridor towards the city square because the city square functions as the center of economic and government activity (Rukayah, Dhanang and Endang, 2016). Similar to a city square, the corridor is also a public space which is a meeting point for the community in carrying out functional and ritual activities that bind a community, both in the routine of daily life and in periodic celebrations (Ersina, 2018). A corridor is usually located on either the left or the right side of a building (Moughtin, 2003).

The commercial corridor is a linear space surrounded by shops that provide various businesses and shops, and access (Mehanna, 2019). This has an impact on the growing land developed around the commercial corridor, further increasing the degree and value of the corridor (Gita Junika Pasaribu and Dwi Lindarto Hadinugroho, 2020). According to Rukayah & Bharoto (2012), based on the historical roots of the city square in Java, the city square functions as a public and economic space and also as the center of government. In Java, there is a tradition of week-end market activities that are always carried out in the city square area. Market activities in this open space still exist till today despite the existence of modern market buildings (Rukayah and Bharoto, 2012) and this activity has become the city character of several cities in Java (Rukayah, Roesmanto and Sukawi, 2013). Economic space is centered in the city square. (Arianto, 2013). The theories above show that the function of the city square and the corridor leading to it is not only a public space but also an economic area.

Moreover, the character of the buildings in the economic corridor have been often analysed, and the researchers point out that they arise from the shops and shop houses (Guan, 2011; Baroldin and Din, 2012; Wagner, 2017) Similar shop houses with ethnic characteristics such as those of the Chinatown and Bugis have also been identified in places such as Malaysia, Singapore and Indonesia

(Weebers and Ahmad, 2010; Nordiana, Hadi and Rizallindalshak, 2015; Wang Han, 2015; Nordiana, Ibrahim and Ishak, 2016). However, the character of multiplicity of corridors meeting at a city center which characterize a number of ethnicities has never been discussed.

The purpose of this research is to contribute to this absence of architectural knowledge on the character of the commercial corridors leading to a city square, which Semarang amply displays. In so doing, it also aims to reveal the symptoms of recurrent growth of the corridor towards the city square as a commercial space.

Research methods

The study uses a historical approach based on several relics referred to as artefacts (Kuntowijoyo, 1994). In this case, the architectural heritage and city history became the main resources. The historical approach was supported by a field survey to find the phenomenon of the growth of the corridor from several multi-ethnic settlements. The remnants of architectural buildings served as trade buildings/shophouses, and the trading activity in the city square. Three zones of ethnic villages that surround the city square were examined: The Arabic Village, The Chinatown, and the Malay Village. The three-zone grouping is based on trade activities that have occurred for a long time. Data were collected in the form of old photographs and maps. Old photographs are relevant as the main sources because they present more information than descriptive narratives (Pole, 2004). Thus, old data collection from *kitlv.nl* that presents the characteristics of the houses as trading activities were useful for carrying out analysis about the character and the typology of the buildings.

The analysis uses urban design analysis and techniques (Moughtin, 1999). Old photographs and maps were analyzed using an image-reading method. In this method, incomplete narrative historical data can be revealed by tracing old images, and maps from the past. Some old photos such as those of the Malay Village, the Johar Market, the Chinatown, and the Pekojan images obtained from Nederland's library website have shown the existence of trading activities in the past.

To find the typology of buildings in several corridors leading to the square, a field survey was conducted. Sulistijowati (1991) argues that the introduction of typology will lead to explain, class, or classify items based on specific aspects or rules. These aspects include (1) function: including the use of space, structural, symbolic, and others, (2) geometric: including shapes, principles of order, etc., and (3) style: including period, location or geography, politics, or power, ethnicity, and culture, etc. Thus, typology analysis is an activity to group according to functions, shapes, or styles.

Brill (1994) says that types of building activities are a way of categorizing, repeating, and knowing. De King (1994) says that typology is an attempt to clarify and produce a taxonomy. Taxonomy is the formulation of rules from some information about objects by arranging a hierarchical order of categories. In this classification, categorization is carried out by looking at the dimensions of contrast that exist in each category. Categories are the dimensions for viewing differences. Thus, a typology can be seen at the same time including uniformity and diversity. Francescato (1994) states that activities produce the same type as classification and categorization. According to Wiyatiningsih (1998), to obtain an architectural typology, the most relevant architectural elements to discuss are the facades, forms and compositions, while building settings are obtained from the spatial organization and location plans.

Data and analysis

Semarang is the capital of the Central Java Province and is included in the category of big cities in Indonesia. During the period of Dutch colonisation, Semarang had become the number one city as evidenced by the existence of a transportation network as a port city, the center of VOC trade, and the first railway line in Indonesia (Rukayah & Abdullah, 2019).

In the pre-colonial era, Semarang was the port of the *Mataram* Kingdom and a stopover port before heading to the *Demak* sultanate. The emergence of Malay, Chinese, and Arab communities in the area of the mouth of the Semarang river was the embryo of the emergence of a village, which attracted the Demak sultanate to develop politics and the spread Islam to this area in the 15th century. The administrative center headed by the regent Ki Ageng Pandanaran was in the *Kanjengan* area (previously in the *Bubakan*, *Gabahan*, and *Sekayu* areas). The urban planning pattern based on the

map of Semarang in 1719, and the Mutual Heritage Atlas has shown the existence of a mosque, a plaza, the regent's house, and a market. The map made by the Dutch became the reference for this study because no older map had yet been found. In the old map of Semarang and its surroundings in 1719, the original settlement was called *Negeri* (settlement, country). In this old map, it is identified that four settlements are around the center of the government which is marked by the existence of the square. We suspect that the term *Negerj* may be another word for the village in Javanese terminology those days. These villages are *Kampung Melayu*, Arab village in *Kauman*, Chinatown, and Javanese village. Javanese communities on the riverside are found in the Kraton environment. The location of the palace is now known as the Kauman Mosque (Grand Mosque), the square and the market (Johar). These four *Negerj*/villages are the oldest in the city of Semarang.

The analysis discusses the early city of Semarang with the existence of the oldest village at that time until the Dutch came and built a fort on the Eastern side of the Javanese village. The European / Dutch community is thought to have appeared for the first time in 1708 (after the completion of the construction of the Semarang Fort).

At the beginning of the growth of the city of Semarang, the city pattern was in the form of a center by the village of Java at the center, and the connecting corridors from the three villages to the village of Java at the city center. The existence of the mosque, the regents' house, and the market has shown that the city center was the center of government, religion, and economy. The discussion below will reveal in detail how these corridors developed and the building typology along the corridors of the three villages and the Dutch colonial fort area emerged.

The Corridors from the Chinatown, the Malay Village, the Arabic Village and the Postweg corridor to the City Center

The development of architecture and cities in Indonesia have followed the historical development of coastal cities, especially on the North coast of Java. The cities on the North coast of Java are the trajectory of world trading and the spread of Islam (Pradjoko and Utomo, 2013). Based on historical sources, it implies that the formation of the Semarang city took place in line with the Islamization process and the political expansion of the Demak Kingdom. Tomé Pires' records show that he had stopped in Semarang in 1512, and at that time, Semarang had become the territory under the rule of the Demak kingdom (Yuliati, 2013; 2019).

According to the map of Semarang in 1719, the city center appears like a traditional square (Alun-Alun) in Java. This means that even though Semarang city was the subordinate city of the Sultanate of Demak, it had similarities in the layout of the city. It is interesting to note that there is already a market near the city center (map 1719). Yuliati writes “..... *Near the regent's house in the city center, there is also a large market, where people can buy everything they need*” (Yuliati, 2019)

Thus, the city square, apart from functioning as a center of government and religion was also a trade center. The city square as a trading center connects to the port. It is suspected that the emergence and development of trading locations were also related to the access to ports. This urban pattern consisting of a traditional port and the city center is similar to some of the traditional cities in the Northern coastal region of East Java that had a port and a major trading area. This strategic location has resulted in contact with the Chinese, the Arabs, the Malays, the Indians, and the Dutch (Rukayah *et al.*, 2018). The traditional pattern of cities on the North coast of Java was to locate them adjacent to multi-ethnic areas. The city pattern originating from the mutual heritage atlas and kitlv show a similar pattern as in the cities of *Cirebon*, *Banten*, and *Semarang*. The composition of the city of *Banten* and *Semarang* has shown that there are ports and markets connected to the city center (Fig. 2). In the city of Semarang, the existence of an old port is on the North side of the city center, which is marked by the name *Kampong Darat* (landing place) in the ethnic Malay village. The urban patterns are similar to those of the Islamic sultanates with the city center surrounded by multi-ethnic areas (Adrisijanti, 2000).

The old map of Semarang shows the existence of ethnic villages such as the Malay, the Chinatown, and the Arabic villages connected by a corridor to the city center. The corridor to the city center was added again in the Dutch colonial era. At that time, the city of Semarang was a city traversed by the postal route (Fig. 1). This corridor is part of the postweg line, built in 1809-1811 to

facilitate communication between areas controlled by Daendels along the Java Island and as a fortress on the North Coast of the Java Island, a road linking the city of *Anyer* (West Java) - *Panarukan* (East Java). The construction of the Postweg line is for military purposes, but in its subsequent use, other than for military purposes, it has also been used for postal traffic and economic interests. The postal road traverses the city center and in its history of development, the city has grown rapidly into an economic space.

The postal route goes through the Semarang city square (Pratiwo.P.Nas, 2002; Priyantoko, 2010; Rukayah *et al.*, 2019). A post office and a city zero marker complement the postal route that crosses the square. The road on the West side of the town center/square is called the *Bodjong* Street (now Pemuda Street) and on the East side of the city center is called *Hereenstraat* Street (now Letjen Suprpto Street). The objects of this research are several corridors that are in the three-zone multi-ethnic settlement around the City Square of Semarang, namely the Chinatown, the Malay Village, *Kauman* / the Arabic Village, and the corridor postweg to the Dutch Colonial area (Fig. 4). This paper will also reveal the character and typology of the buildings from these corridors.

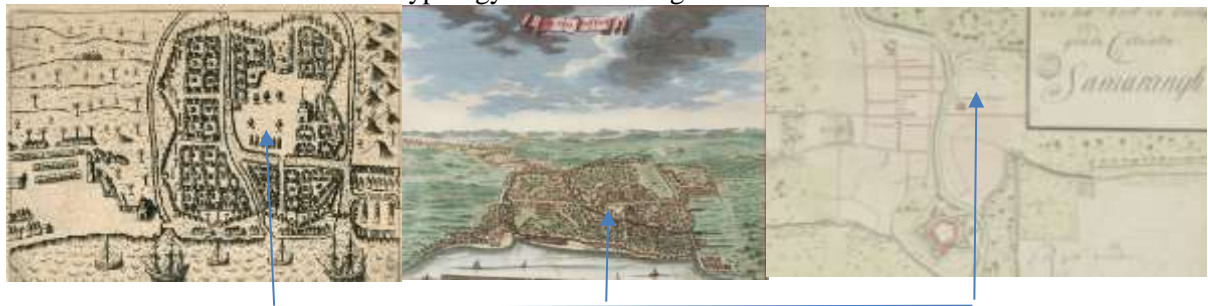


Fig. 1: The old maps Banten and Semarang show the city arrangement consists of the city square-corridor-the market- port.

Source: atlasofmutualheritage.nl

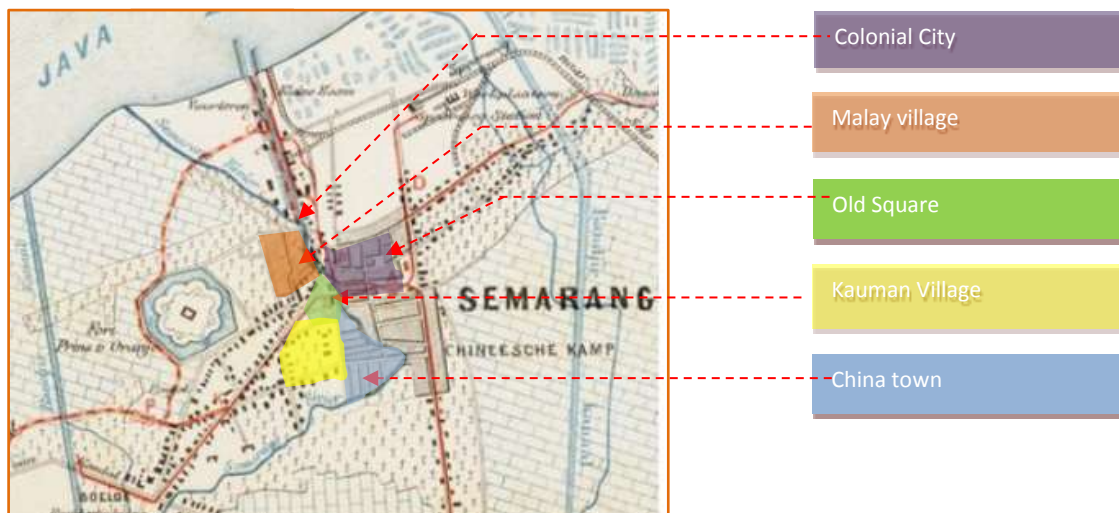


Fig. 2: The city square as the center of government, multi ethnics settlement surrounding the city square

Source: atlasofmutualheritage.nl

The three regions have a significant role because each has a historical value. Until now, historians and urban experts estimate that the multi-ethnic village in the Malay village area was the beginning of the embryonic growth of the coastal city of Semarang in the 14th century (Tio, 2004) (Rukayah, Susilo & Abdullah, 2018). Population development causes some of these ethnic groups to grow and develop around them. Moreover, the Dutch colonial government has had a policy at that time, that an ethnic migrant was required to live in enclaves of selected residential areas. This colonial segregation model was to facilitate population management and to oversee the community, especially the Chinatown.

The city square plays an important role in Semarang. In the past, the city square of Semarang was the center of government, religious, and economic space (Fig. 3 and 4). A city square is also a place that shows a multi-ethnic tradition taking place. Annually, the traditional market along with the activities of the *Dugderan*, a ritual tradition before the *Ramadan*: the fasting month, takes place in the city square. This tradition involves *Warak Ngendog*, which is a mascot: an animal with a combination of three animals, symbolized by the union of three ethnicities: Arabic, Chinese, and Malay/Javanese (Budiman, 2013; Prianto, 2013). From the taking place of this event, it can be concluded that the city square is the meeting point for both multi-ethnic economic and traditional activities.

The rapid development of Semarang has led the city square turn into a strategic area. The city center as an open space became gradually filled with shops and stalls of the traditional market in such a way that the open space was lost (Rukayah & Bharoto, 2012) Thus, *Dugderan's* cultural activities lost their place (Budiman, 2013). The growth of commerce and trading activities has been unstoppable since the construction of some retail dan markets such as *the Johar* market in the 1930s, followed by the *Kanjengan* market, the *Yaik Permai* market, the *Johar* shopping center, and other shops in the 1970s (Rukayah and Malik, 2012; Arianto, 2013).



Fig. 3: The city square as the central of economic space with the Javanese great mosque as a landmark

Source: KITLV

It can be concluded that the economic activities in the city square has exceeded its capacity in such a way that the city square had disappeared and changed the social order in the region (Arianto, 2013). However, *Dugderan* activities still exist today, even though the square as a container has been lost. The *dugderan* as the traditional ritual and crowded by the market is a symbol of the unity of the multi-ethnic merchant community around the city square.

Trade activities in the city square have become a magnet for the development of trading activities around the city square. In multi-ethnic areas, such as in the *Kauman* village, the Malay village, and the Chinatown, each has the character and typology of the buildings. A concept of the character and typology can be interpreted as the act of thinking in the framework of grouping (Ramadanta, 2010).

The Corridor: Trading activities from the Kauman Village to the square

Kauman is one of the villages with rapid economic developments in the past. According to Ashadi (2017), *Kauman* comes from the word *Pakauman* (the place for muslim community). People living in the *Kauman* Village are Muslim communities with economic traditions that rely on trade and industries.

Kauman is close to the city square. The complexity of the city square comes from the fact that it is near the Semarang River. At that time, Semarang River was a transportation route between regions, so many traders from outside the city stopped around the area. The presence of the market close to the city center has an impact on the economic development of the Islamic community in the *Kauman* village.

In economic development, almost 80% of the livelihoods of the *Kauman* community are traders, while other professions are only a few (Azizah, 2015). Not only trading, but the community is also an entrepreneur by serving a variety of services, such as tailors and hair shaving. Various economic activities that occurred in the *Kauman* Village gave rise to the character of housing that

occurred in the region. Fig. 5 shows the trading activities with building characteristics that explain the typology of houses and shops.

This area has now become a specific antique, and ethnic trading area. The majority of trading activities relate more to Islamic nuances such as trading of Islamic books, prayer equipment, festivity equipment, attributes, and ceramic building materials. With such a façade of the shophouses, it has the characteristics of Islamic architecture.

According to Damadi (2013), there are several characteristics of Islamic Architecture: namely (1) the surface of the wall has a beautiful shape with extraordinary details, (2) other elements that stand out from Islamic Architecture are calligraphy, and (3) many uses of arches exist in the design of entrances and wall pillars. Kaptan (2013) argues that the character of Islamic architecture usually involves the use of the same and constant geometrical shapes, both from the spatial structure and the supporting structures of buildings such as columns, or the formation of a continuous curve.

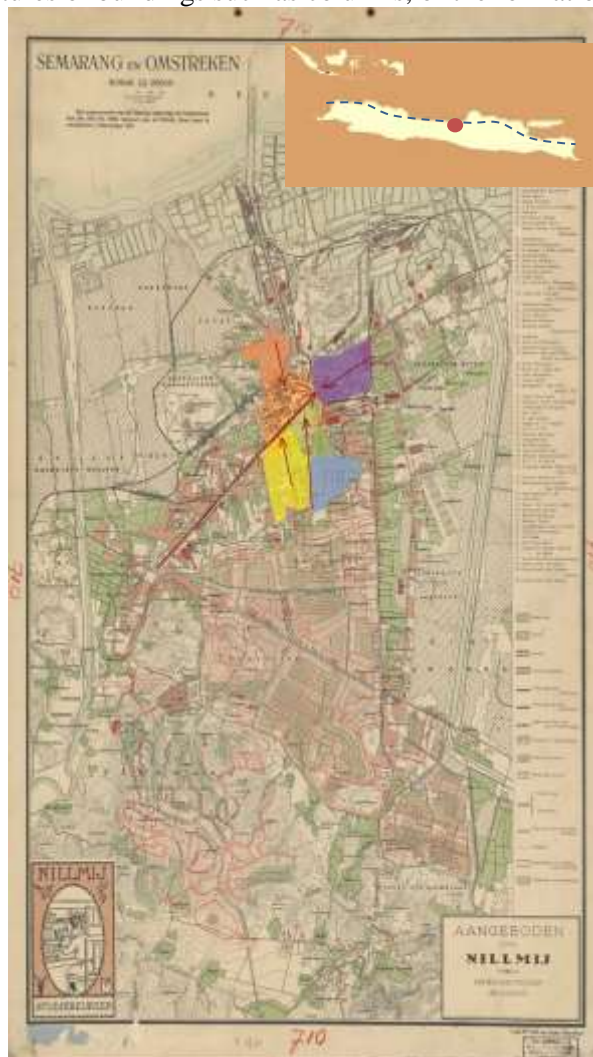


Fig. 4: The city square, the center of the corridor growth from multi ethnic villages and Dutch Colonial area
Source: KITLV

Many characteristics are used in the application of Islamic architecture. Characteristics of Islamic architecture can be combined with the surrounding local culture as well as the economic conditions. These characteristics can be combined with modern architecture (Kaptan, 2013). In the past, there was a tendency for ethnic Arabs who worked in the trade sector or in the religious trade to contribute separately, although there is now an integration between the Javanese people who are involved in this work in the area of ethnic Arab villages (Joko and Haryono, 2013).

Damadi (2013) argues that there is a predominance in the use of wall paint colors from several existing samples using green. Many accessories, calligraphic elements and curved forms signifying identical mosque shapes are used in the same and constant geometrical shapes.

Fig. 5 shows the condition of the existing shophouses near the *Kauman* Village, and there are elements of Arabic architecture that can be elaborated based on the theory of the aspects of Islamic architectural characteristics. They are as follows.

(1) According to a typology of zinc or galvalume roofing material, the flat roof is covered by the front facade, so the roof is not too prominent in the building,

(2) According to the typology of the door element, the shop building has a sliding door that is commonly used in existing shophouses with a glass door entrance or a door that opens directly to the store (the design of the shop entrance uses the Islamic architectural style because the majority of shops possess more Islamic nuances),

(3) Typologically, the elements of the wall comprise many accessories and calligraphic elements, including the formation of a curved wall that signifies the identical shape of the mosque. The *Kauman* Street as part of the *Kauman* village is now well known for its trading activities. Trade character is quite strong with the dominance of shophouses. Thus, the *Kauman* road has acquired a character with the predominance of Arab ethnicity represented trading activities around the city square on the Southside.



Fig. 5: The Arabic settlement in southern corridor from the square: *Kauman*
Source: Nederlandsfotomuseum combined with current photo

Community Trading activities in the Malay Village, Semarang

It could be said that as a settlement embryo in the Semarang City in the 14th century, Malay village was the main gate leading to the city square from the port / *Boom Lama*. It was there that the Company ships pulled over. At that time, there was a small hamlet called the Malay village (Madiasworo, 2009). Rukayah, et al., (2018) suggest that the position of the Malay village was in the coastal area of Semarang / Semarang River estuary in the past so that the area became a strategic place for traders to buy and sell along the Semarang River. The river in Semarang at that time became an important transportation route before the construction of the *postweg* (great post road) in 1809-1811 (Sarinastiti, Rukayah and Murtini, 2015).

There is an Arab ethnic group in *Kampung Pulo, Baru, Pranakan, Lengkong, Lawang Gajah, and Kampung Krangjangan Besar*. Meanwhile, the *Banjar* ethnic group is in the villages of *Cirebonan Besar, Kecil, Geni Besar, Geni Kecil, and Kampung Kranjangan Kecil*. Madura is located in the *Kalicilik* Village and the Malay Village. The ethnic Chinese and Javanese spread Malay Village (Madiasworo, 2009; Susanto, 2014). However, from these various ethnicities, only the character of the shophouses from Arab and Chinese ethnicities dominate the Layur corridor (Rukayah et al., 2018).

Arabs known as traders in the corridor of Malay Village are famous for their shophouses with Arabic, Chinese and Malay nuances. Business activities in the area is dominated by home industry

activities, factories, building material stores, etc. (Semarang City Trade Book, 1956). Now, floods and land subsidence have caused the trade area in this region to decline. Only a few shops that still run the businesses to sell rattan and fishing equipment. Besides, there are many hotels and lodgings in the area (Febbiyana and Suwandono, 2016). The spread of ethnic communities in the Malay Village has a mixed cultural effect, one of which is the architectural style found around the Malay Village. Fig. 6 shows the strong character of the activities and building characteristics associated with trading activities.

Thus, the character of the trade house in the Malay village has strong characteristics dominated by the Arabs, the Chinese, and the Malays. The dominance of these ethnic groups represent the diversity of multi-ethnic villages, namely Arabic, Chinese, Pakistani, Indian, Cirebonan, and Banjar (Rukayah, Respati and Susilo, 2016).



Fig. 6: The commercial area in Malay Village corridor
Source: Nederlandsfotomuseum combined with current photo

The remnants of the old buildings along the corridor of the Malay Village street show the uniqueness of old building shophouses. In fact, several buildings still function as shops. The Malay village has grown strategically into a commercial area with its trade corridor on the North side of the city square (Rukayah *et al.*, 2018).

The shops are inhabited mostly by the Arab, Malay and Chinese communities. However, in the existing location, many buildings are found with Indische characteristics, and few use Malay architecture. Therefore, the character of the building uses more Indische and Chinese architecture. Indische architecture is the architecture of a mixture of technologies, building materials, and climate in the Dutch East Indies with the Empire Style. There are several Indies characteristics, especially in trade buildings with the aspects of having a narrow but deep courtyard (Weebers and Ahmad, 2010), and has a wide corridor (Antonius Ardiyanto, Achmad Djunaedi, Ikaputra, 2015). We can see Malay architecture from the carvings of walls and poles which avoid animal or human motifs. The motifs of flowers, leaves, and fruit and tendrils are usually used as ornaments (Husny and Haji, 1976). The transformation from an indigenous architectural expression towards a considerably modern localized colonial-style through a series of subtle adaptations and localizations has ensured the acceptance and harmonious continuity of Malay architecture (Ju, Kim and Ariffin, 2015).

Based on observations and analysis, it can be deduced that the typology or classification of shophouse building elements in Malay Village can be elaborated based on the details of Indische and Malay architecture.

Fig. 6 shows an old photo of a shopping corridor in a Malay village. It can be seen that many houses have been built, in this typology. The typology can be seen from the shape of the roof elements; there is a saddle roof formation: many buildings have carvings in the form of green shields showing a Malay character. Apart from that, it is a combination of *Indische* architecture, which usually uses a saddle roof as the roof structure. The door of the building uses longitudinal doors and large windows, while the wall element uses a typical wooden ornament of Malay architecture and a combination of concrete and brick materials from *Indische* architecture. The columns follow the typical Dutch East *Indische* architecture, adjusted to the tropical climate in Indonesia. The character of shophouses/shops as trading activity in the corridor becomes strong towards the city square.

According to Husny and Haji (1976), the characteristics of Malay houses are influenced by the local climatic aspects and religious requirements. The climatic influence is manifested in high-rises / tall houses with many windows or vents that are used to provide enough air and light for the residents.

The carvings of walls and poles avoid using animal or human motifs. The ornament carvings use flowers, leaves, fruits, and tendrils (Husny and Haji, 1976). Most of the building materials are made of wood, while the roof still uses sago palm. In Indonesia, the use of Malay architectural elements is still rare (Hidayat, 2011).

The tradition of trade among the Malays is associated with the emergence of boat building skills. The Malay community at that time moved from one place to another (nomadic) such as Kant'o-li in Sumatra (5th period), Jambi / Malay (6th / 7th period), Surabaya, and Tuban in East Java (the Airlangga era, 11th century, and the kingdom of Majapahit (13th century) (Koharuddin and Balwi, 2005). The fame of the Malay merchant group was lost when the European trade (17th century) monopolized the Malay trade and brought down the Malay kingdoms.

The Corridor promoting trading activities in Chinatown

Around 1628, the Chinese community landed in Simongan, Semarang and participated in a rebellion against the Mataram Kingdom. The Kingdom was ruled by Sunan Mataram, who sided with the VOC. Chinese people were forced by the supervision of the VOC to move from Simongan to an area close to the Semarang River. This location is now known as the Chinatown.

The building characteristics come from Chinese architecture, such as the roof structure system, the rectangular roof stance, and the use of striking colors (Lianto, 2017). The buildings in the Chinatown also still use the philosophy of their beliefs, such as displays / or accessories that used to have uniqueness, great value, and luxury with varied roof shapes (Zhang, 2018).

However, there was a significant change in the building's façades, but it did not change the peculiar atmosphere of the Chinatown (Fig. 7). Judging from the typology of roof elements, some buildings use a gable to the side with a pointed tip. The roof uses tile material, and some already use zinc or galvalume material. (2) The typology of the door: The front view of the building uses a sliding door which is commonly used in existing shophouses, and on the inside, it uses glass / wooden doors, sometimes open directly to the store. Doors usually have typical Chinese accessories that adorn shops (3) the typology of wall elements: many shophouses in Chinatown use a striking color with a combination of original Chinese ornaments found on the walls of the shop buildings as an identical element of Chinese buildings.

There are several characteristics, such as symbols, numbers, and colors employed to create Chinese Architecture. Some other architectural characters are (Lianto, 2017): (1) Pattern layout: the pattern in the Chinese architectural buildings mean the reflection of harmony with Nature which can be interpreted as a balance and harmony with multiple concepts, as well as a balance between formal and informal (2) the roof structure is typical Chinese architecture, rectangular easel. With a tapered roof at each end and (3) color: color in Chinese architecture is also significant because undoubtedly the type of color symbolizes certain things. In Chinese architecture, forms and typologies are defined not by specific functions, but by general-purposes leading to possible combinations of “modes of behavior” (Tan, 2011).

Old Chinese individual buildings usually have uniqueness, great value, and luxury, with the shape of the roof varying and having meanings: luxury, like in a dream (Zhang, 2018). This is consistent with what Tillema stated in Handinoto (1990) that, typical Javanese spatial layout and buildings consisting of city squares, mosques, government offices, prisons, and Chinese villages. Historically, the role of the Chinese community as traders appears to be dominant in the community ranging from grocery (textile) functions to shopkeepers (Joko and Haryono, 2013).

Almost all cities in Indonesia have a Chinatown as a trade center area. Chinatown area is relatively narrow and very densely populated with traders living in Rukos (shophouse). Ruko is a typical building of Chinatown. Ruko is a combination of the business area on the lower floor and the residential area on the upper floor (Yeoh *et al.*, 2012; Tjiok, 2017).



Fig. 7: The Chinatown Corridor
Source: Nederlandsfotomuseum

Although the Chinese were known as traders, only the corridor perpendicular to the City Square grew into a commercial corridor.

Bojong Weg as part of the Postweg Development

The corridors of the historical area in Semarang from the multi-ethnic area to the city square, such as the Kauman Village, the Chinatown Village, and the Malay Village have existed since the arrival of the foreign nations in Semarang (14-16 century). In the Dutch colonial era, the Postweg Road connecting Anyer-Panarukan as far as 10,000 km was built strategically through this area. The urban planning pattern of Semarang, which was originally a grid pattern, has changed due to the presence of a diagonal postweg road. It is interesting to further investigate this diagonal pattern considering that according to experts, the construction of post roads is to follow the existing road (Pratiwo, 2002; Toer, 2005).

The village in Semarang City has historical and cultural roots that emerged with the formation of the city in the past and formed a grid pattern with the city square as its center. Initially, the villages were oriented towards the Semarang river. However, with the post line, the road corridors connecting each village to the city square are increasingly developing into a commercial area. Houses are no longer oriented towards the river (Pratiwo.P.Nas, 2002). Construction of the 1809-1811 postweg road that crosses the city of Semarang also leads to the city square.

The postweg road that crosses the city square to the Berok bridge is called Bojong Street, which is now called Pemuda Street. At that time, it was the most beautiful street in Asia with tamarind trees on the left and right (Budiman, 1978). On this road, there is the Zero Km Semarang City Monument in front of the Post Office, luxury villas, shops, and hotels. As a road that has an important role in connecting cities on the North coast of Java, in its development, this area has developed into an elite area with a colonial building typology.

During the Dutch colonial period, *Kota Lama* was also known as *de Europeeshe Buurt*, and the concept of urban spatial planning was adapted from the concept of urban spatial planning in Europe, both in regional and architectural structures. In 1824, the walls around *Kota Lama* had been demolished because the fort area had been traversed by the "Daendels" highway, and many Europeans later lived in the area outside the fort, especially in the Bojong area (now Pemuda Street) (see figure 8). The Bojong street is highly decorated and embellished with architectural ornaments according to the styles of art deco and art nouveau.



Fig. 8: Post highway in Western side (Dutch colonial area) of the city Square
Source: Kitliv Semarang

Hereenstraat as a part of Postweg development (Corridor in Eastern Side of the City Square)

The postweg road that connects the West and East sides of the island of Java crosses the square to the old town of Semarang. Crossing the Berok bridge, this part of the postweg road is called Hereenstraat (now Jalan Letjen Soeprapto). This corridor divides the Kota Lama area which was once a fortress of the Dutch colonial city. The fort area was once the center of the Dutch colonial government. In this corridor, there are houses and offices, including the Landraad (District Court) office, N.V. Goud en Zilvermederij voorheen F.M. Ohlenroth & Co. (a very prestigious jewelry shop that still existed until the mid-20th century), Cultuur Maatschappij der Vorstenlanden, and Mirandole Voûte & Co. (both are large companies managing some sugar cane, tobacco and coffee plantations in Central and East Java which were founded in 1888), Nederlandsche Handel Maatschappij, Hotel Jansen (the first European hotel in Semarang), and musical instrument shop Seelig & Son, Nederlandsch office -Indische Levensverzekering en Lijfrente Maatschappij (NILL.Mij. = Life Insurance Company of the Netherlands Indies) and Nederlandsche Handel Maatschappij (now used by Bank Mandiri). The existence of these services, trade, and industrial buildings marks the commercial corridors in this area with the colonial building typology. Based on old photos from kitlv and the rizjk museum, some buildings have shown their distinctiveness as shop buildings, trade, and services. Buildings with colonial architectural characters dominate the corridor although some of the buildings have a Malay character (Fig. 9).



Fig. 9: Eastern side corridor from the city square, present as commercial corridor
Source: Kitliv Semarang

The Trading activities in the City Square as a magnet of the commercial corridor

According to the old maps of Semarang City of 1695, 1779, and 1780, it can be seen that the traditional city center of Semarang is complete with the presence of the markets. The markets are on the East side of the square, on the North side near the port (Malay Village), and in the Pedamaran area. Several markets in the Eastern area of the square merge into an open-air market shaded by Johar trees. From these, the name Johar market was born.

The history of the Johar Market trading area began more than a century ago. In 1860, some traders were still selling under the shade of the Johar tree. In the next era, the Dutch colonial government built market stalls and booths. In the 1930s, Thomas Karsten (Dutch architect) built the traditional market into a two-story building. The merchants peddled below the Johar trees along the road (Fig. 10). In 1931, the old prison building located near the Johar market was demolished

according to the plans of the city government to establish a Modern Central Market. Traditional markets are usually adjacent to local residential areas and have shaped the communities in which those cities' cultural characteristics are well represented (Lee, 2017). Likewise, the Johar market served several ethnic settlements in the vicinity at that time.

The Central Market was established to unite the functions of the five existing markets, namely the Johar Market which became the forerunner to the Johar Trade Area (Kurniawati and Suwandono, 2015).



Fig. 10: The development of Johar Market 1930, from a traditional market to the modern market
Source: Kitliv, Semarang

According to the historical records of the city square in Java, the square near the settlement has functioned as a place for buying and selling activities adjacent to the settlement (Rukayah & Bharoto, 2012). Market activities have been carried out alternately in the settlement up to the canal with market days in Javanese terms (Syuhada, Supian and Seprina, 2017).

Market activities have been recorded in the reliefs of the Borobudur temple. In these, market activities happen in the open spaces. This can be seen in the relief of Karmawibhangga panel one, which illustrates the hustle and bustle of the market atmosphere between the sellers who offer the products and the buyers who are looking for goods according to their needs.

The history of the market activity in the past in the open space is seen as appropriate for the market design today (Rukayah & Bharoto, 2012) when the government built a modern market in a multi-story building. In its current development, the multi-level market avoids the traders on the upper floor because buyers do not go up to the second floor. The fact that market on the second floor is always empty, shows that the market activity is ideal to be on the ground floor or in an open space (Rukayah & Bharoto, 2012)

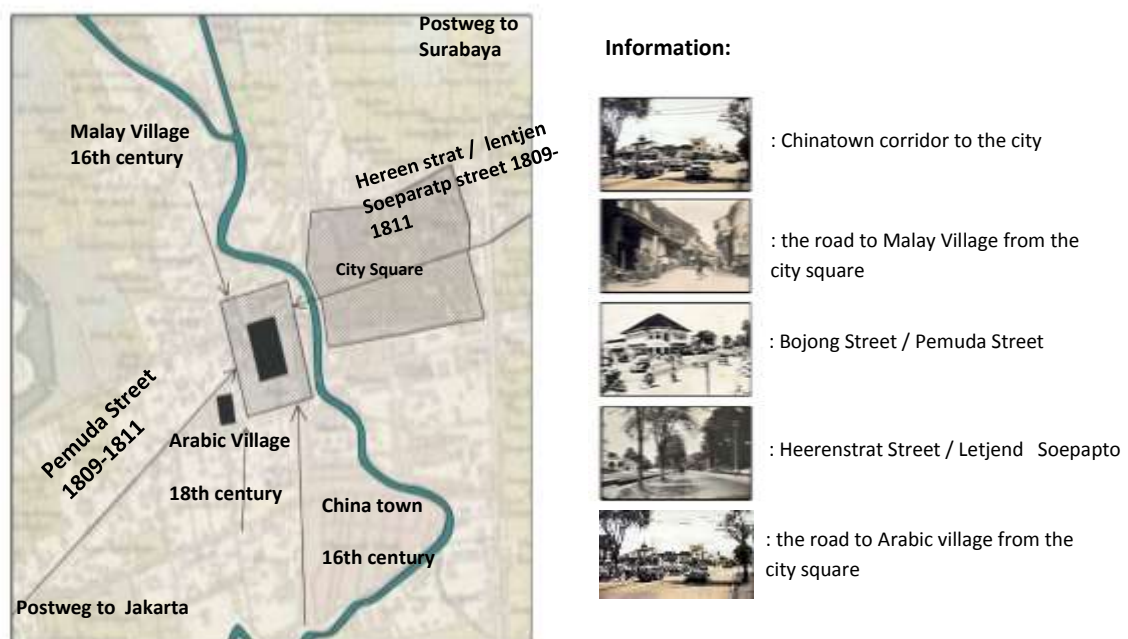


Fig. 11: Commercial corridors of villages and new corridors built by colonial Dutch leading to the city square
source: old map of Kitliv with author's analysis, 2019

Meanwhile, in the Johar market, trading activities in the open space/city square have arisen under the shades of trees. Then the market building was built permanently (Rukayah & Bharoto, 2012). The process of developing the character of the free areas in each era have created the character of several cities in Java (Rukayah, Roesmanto and Sukawi, 2013). The development of the city square from its original function as an open space until it was fulfilled by the trading building happened gradually. This is clear from the city square depicted in the map of Semarang in 1695 as an open space, until a modern market was built on the eastern side of the open space in 1930 in the Dutch colonial era. During the New Order period of 1967-1972, the square area changed into a commercial space, thus eliminating the function of the city square as an open space (Arianto, 2013).

From some of the above data, it can be concluded that the city center was established by synthesizing functions between the city square, the mosque and the government center. The role of the city square in addition to being the center of the government, is as the place of central economic activities. From the city square as the center, it has developed to the outside, which is inhabited by various communities of different ethnicities with architectural heritage, which is reflected in its architectural typology.

The results of the analysis and historical facts above show the typology of trading activities in the city square (open space in the city center). It functions as a center for socio-economic business and traditional markets dominated by the local communities. Meanwhile, typologies of trade activities carried out by the multi-ethnic communities are shop-houses in ethnic and cultural styles.

The multi-ethnic community is dominated by the Arabs, the Chinese, and the Malay ethnic groups who historically have had a culture in trading activities between nations. The most reliable evidence of the existence of trade activities between countries in Indonesia is a multi-ethnic settlement group that has the function of occupancy and economic activities. Among the old photos and old maps as main sources to reveal the economic activities surrounding the square (Pole, 2004), images and photos present more information than narratives.

The pattern of movement of the development of economic activities outwards from the city square to the multi-ethnic village forms a centripetal pattern (black line). The next pattern of growth was the trade and economic activity towards the fortress city after the construction of the Postweg lane in 1809-1811 (dotted line) (Fig. 11).

Johar Market has had an impact as an economic pull factor in the surrounding area, so the corridor connects the square to some ethnic villages transformed and later became a strategic area.

Conclusions

In Indonesia, the activity of the trade corridor that centers towards the city square has become a phenomenon that always re-occurs from time to time with the city square as a pulling economic factor. This phenomenon was proven when the construction of the postal highway that was built-in 1809-1811 located towards and out of the city square also developed into a strategic commercial corridor. As a result of the analysis of the urban trade corridor, on urban development in the past with recurring symptoms, this can be considered as a model for future urban planning.

It can be concluded that the design of the corridor leading to the city square will undoubtedly develop into a strategic economic area. The city square, which serves as the center of government, culture, and economy becomes a magnet for people to come. The circulation corridor towards the square usually grows as a trade corridor.

The function of the city square as a place of economic activity for the local community/market, ceremonial, government event (Wessing, 1992) from the past until now has become a magnet for the activity direction of the commercial corridor. The businesses of the city community in the old city square still exist and develop in a more modern fashion. The findings of this study are that the economic activities in the city square have integrated the trade activities from the surrounding area. The architectural indicator is that each corridor leading to the city square is filled with rows of shops or shops with ethnic characteristics. (Chinese, Malay, Arabic, Colonial). Usually, the city landscape is compatible with preserved colonial sites (Kim and Jeon, 2012). Besides, how to evaluate the urban heritage and revitalize the urban core formed in the colonial period has become a major common concern for urban planning (Funo, Ferianto and Yamada, 2004).

The development of the commercial corridor growth to the city square can be a model design for architects and city planners when planning a road to become a strategic area. These findings become useful for the government and city planners to design corridors to the city square which will always develop into commercial corridors. The recurring symptom of the corridor pattern is a model that the planning corridor road to the city square will become a commercial axis. Some evidence of the corridor developing into a commercial corridor can be seen from the existence of various corridors of multi-ethnic villages and from the colonial area to the City square which always develops into a commercial area.

The commercial area contains rows of shops or shop houses. The multi-ethnic shops / shop houses on the corridors leading to the city square has a different architectural character from one corridor to another. The diversity of the corridors with various architectural characters along the corridor has become an interesting character to develop into the theme of urban conservation like in other countries (Guan, 2011; Yeoh *et al.*, 2012).

It should be noted that the themes of old trade areas with urban conservation efforts are potential for heritage tourism. Moreover, further research can examine the multi-ethnic architecture of shop house buildings on each corridor. Such research is likely to fill the gaps in knowledge on the acculturation of these spaces. They become interesting to analyze and will be useful to understand the cross influences between the various corridors which are close to each other and have come into being in the same era.

Acknowledgments

The authors thank the Ministry of Research and Technology and the Research and Community Services Universitas, Diponegoro for the funding research No. 474 105/UN7.P4.3/PP/2018. The research findings were developed as material for further research funded by the Ministry of Research and Technology 2019, of the research scheme Applied Research grants No Contract: 257-91/UN7.6.1/PP/2020

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