

Interaction Spaces in the Segregation of Settlement Infrastructure in Kampung Kulitan Semarang

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Abstract

Kampung (traditional village in Java) Kulitan is a unique village in the Jagalan Village, Central Semarang, Indonesia. This village is the residence of the Tasripin family and their descendants who previously had a factory that produced animal skins exported to Europe. In the past, Tasripin controlled the land in the Kampung Kulitan area and its surroundings. An indigenous aristocrat named Tasripin has paid attention to aspects of the traditional Javanese structure to separate the social strata of the workers in the form of their houses. These houses are a testament to the historical triumph of the Tasripin dynasty, which comprised of the most successful indigenous businessmen of his time. In Kampung Kulitan, there is a segregation or separation between the occupancy of the Tasripin family and the shelter of the Boro people, but the unique thing is that this segregation can create harmony among the neighbors .

This study aims to determine the segregation in the Kulitan village and the form of harmonious spaces in the Kulitan Village. The research uses a descriptive qualitative method. Data collection was carried out by observations in the field. Interviews with the owners of the houses or others who know the development of the Kampung Kulitan residential area were also carried out. The data were analyzed using the theories related to settlement segregation.

The findings indicate that there has been a harmonious life through social and economic spaces. One of the binders of harmony is the At-Taqwa mosque as a shared religious space. The uniqueness of the social strata that appears in the structure of the building and the architectural form of the building provides a unique way of life for the social class of coastal communities that needs to be preserved by the government.

Keywords: Interaction space, Segregation, Settlement Infrastructure, Kampung Kulitan.

Introduction

After independence, the development of the urban fabric in Indonesia, especially the facades of the old city displayed a rapid development of its population and settlements as well as its supporting infrastructure/facilities. City growth is closely related to the development of time. This affirms that in the past, it was a historical aspect that played an important role in shaping a city's morphology (Tallo et al., 2014). This development is a reflection of the face of the old city which still applies the colonial heritage pattern that has "two faces". The city center is a residential area designated as a government elite enclave as well as a trade center. The

suburban areas are arranged around the settlements for government elites and the trade center is a settlement for the ordinary citizens.

During the Dutch colonial period, the city center was a settlement for the government elite as well as a trading center occupied by the ethnic Chinese, Arabs, and the Foreign East. The suburbs of the city were occupied by the indigenous people. Population division was carried out during the colonial period by dividing the three strata of the population of Europe, East Asia, and the Indigenous people (Lailawati, 2020). The two faces of the residential areas reflect the settlement's structure and construction conditions; one shows an urban or urban lifestyle, while the other faces a village or rural lifestyle (Badruzzaman, 2008).

In the context of urban development, population growth can have many impacts, both positive and negative. As a positive impact, the availability of labor can support urban development. However, population growth will lead to an increase in the need for land to accommodate all activities resulting in the expansion of urban activities and land conversion in the surrounding area (Wulang Sari, 2014). Several urban and rural activities can be found easily in the suburban areas. The urban village area underwent several transformations including land use, economic conditions and social conditions. The transformation of land use in the urban village area occurs in the form of conversion of land use to housing. In addition, the transformation of social and economic conditions can be seen from the shifting of lifestyles brought by migrants which results in a diversity of socio-cultural and socio-economic characteristics (Fitra & Pradoto, 2014). Cities bring together different people and activities, but each period brings a new phase of discourse about the nature of the spatial/social division which should be problematic (Vaughan & Arbaci, 2011).

The concept of settlement segregation has various types. The separation that usually occurs in residential areas often occurs based on ethnic, racial, or religious differences. Apart from that, segregation also occurs because of the different statuses of occupants based on socio-economic life. This segregation of settlements will undeniably have negative consequences for the social life of its inhabitants. This segregation of settlements based on the socio-economic life is very risky for the residents whose economic life is difficult for the poor. This will lead to inequality in the economic class or social class (Hidayat, 2018). The largest segregation occurs between families with different income levels. Although the differences are not very striking, the separation between family types also reflects the relationship between social distance and spatial distance (Edwards, 1970).

In Sweden, social segregation has become a political issue. Social and ethnic segregation, and unequal living conditions are considered to be major social problems (Legeby, 2009). South Africa also shares much in common with the United States in terms of segregation of residence or segregation based on race (Saffiliation, 2002).

Urban sociology emphasizes that in the various socio-cultural and socio-economic characteristics, some people live in a symbolic world. They have certain values that have ideas and efforts to communicate with others using similar symbols. In addition, people tend to live in residential areas where people have the same characteristics, such as similarities in language, race, social class and so on. For several reasons, some of them choose to separate from others who do not have a similar identity and create social exclusion (Fitra & Pradoto, 2014). Segregation or grouping of settlements is a condition that is common in various places in the world. Segregation is the separation or isolation of a collection of dwellings from other dwellings. Segregation is also intended to be like a bond that aims to separate settlements within an area (Morales et al., 2019; French, 2008).

Socio-spatial segregation has become a problem that has been very widely studied in the field of urban research during the past century. Segregation can be determined as an action to separate or remove a habit from the community activities. Segregation is the manifestation of gaps that occur in a city which is intended by efforts to separate occupancy or segregate residents in certain residential areas related to policies and comparisons of economic, social, racial, or ethnic conditions (Sitohang, 2017). Physical segregation risks derailing the life of a person and new environmental areas to improve the kinship between residents. Housing

segregation has structural and psychological consequences for affected minority groups (Diningrat, 2015; James & Melvin, 1988; Greenstein et al., 2000; Lesger & Leeuwen, 2012)

The form of residential segregation is the uniformity or homogeneity of something within a settlement, this matter has been intertwined continuously in every area. This condition is a phenomenon that occurs because of residents and this is a very logical alibi which is very much found in certain environments. The occurrence of residential segregation is the cause of intervention from the state, institutions, or the authorities who determine a residential area for residence by inviting them to live in an area that can increase the total population or strengthen homogeneity in a settlement (Sitohang, 2017; Dawkins, 2004). In Ambon, there is a neutral space which is a connecting space for the separation of settlements that occur due to religious differences (Sigit P et al., 2015). In Kampung Bustaman Semarang, there is a common space used by all residents, thereby minimizing the conflict because of the differences between each villager (Sudarwanto et al., 2019).

The Javanese society also adheres to a hierarchical social structure reflected in the shape of the house. The arrangement of space and the practice of daily social interaction that occurs in separation shows the meaning of social hierarchy (Setyoningrum et al., 2015). The Javanese traditional stratification based on heredity origin and occupation divides the society into noble class, priyayi (middle class) and kawulo alit (worker or lower class) (Vitasurya, et al, 2019).

In a dynamic and fast urban Kampung development, segregation can jeopardize further development of the urban area. Some experts say that there are negative impacts caused by segregation such as social exclusion and discrimination (Vaughan & Arbaci, 2011; Williams & Collins, 2001; Quillian, 2002). The emergence of segregation is caused more by a shift in life patterns resulting in social fragmentation. Seeing the potential for social conflict in urban areas due to segregation.

Segregation of settlement patterns is currently growing and spreading in urban environments. This can be seen from the many patterns of housing development marked by one gate for security reasons (Morales et al., 2019). This kind of situation certainly makes it difficult for residents around the housing to be able to move and access urban space, which is located in an exclusive housing zone (Timberlake, 2015). An example of settlement segregation that exists on an urban scale is the emergence of a gated community (Indrasari, 2021; Vesselinov et al., 2017). Housing zones that separate and group themselves from the surrounding settlements give rise to new problems that not only affect the city but also have an impact on the social environment. This segregation results in the fragmentation of urban spaces that should be enjoyed by the public. (Sjaaf, 2022; Yandri, 2015).

Housing segregation in Indonesia occurs because one of the factors is income differences. This is directly proportional to the occurrence of settlement segregation based on Muslim-non-Muslim religion, and indigenous and non-native ethnicities (Rangi, 2008). On a smaller housing scale, segregation can also be seen in the form of dividing residents into clusters within the housing area. Social segregation in housing can be seen from the existence of gaps and the absence of social interaction between clusters with different socio-economic conditions (Legeby, 2009; Zhang et al., 2019)

Previous research on settlement segregation has been conducted (Rangi, 2008) at Telaga Golf Sawangan Housing (Depok), Sentul City Housing (Bogor), The Green Housing (BSD City), and Pesona Khayangan housing (Margonda, Depok), in Bekasi (Kota Baru Kota Harapan Indah (Wiranegara, 2020), in the new city of Yogyakarta (Adita & Pradoto, 2014), and in Ambon (Sigit et al., 2015) which is segregated due to a religious conflict. There are gated settlements in the form of segregation of settlements on an urban scale; residential zones separate themselves from the surrounding settlements, segregation results in the division of urban space, and there is a division of groups based on social classes and will increase social inequality. According to Hendrastomo (2015), the gated community is a form of privatization of space that can trigger social disintegration.

The segregation policy carried out by the Dutch government in the 17th century divided the community into 3 groups, namely European, East Asian, and Indigenous (Setyohadi, 2007). As a result, segregation emerged in the form of village divisions in big cities like Semarang.

Thus, there is the Candi Baru Area, Malay Village, Pekojan Village, Chinatown, Petudungan Village, Kulitan Village, Jagalan Village, and so on (Setyoningrum et al., 2015). The concept of dividing the village according to the social structure of the community (elite, middle, lower) with a hierarchy of space. At the back of the middle-class settlements live the lower-class settlements which are planned in "kampung", with structures that grow organically. (Hendro, 2016; Sukawi et al., 2019)

This study examines the extent of the impact of residential segregation. It looks at the influence of social behavior on residential segregation. It intends to determine the type of segregation in the study area, followed by the extent of the impact of residential segregation in the study area. Therefore, this research raises the question "Is there an effect of social behavior on housing segregation? If so, then how strong is the influence of social behavior on residential segregation? ". Based on the research questions, the research objective was to determine the harmonious life from the socio-economic aspects even though there was a settlement segregation in Kampung Kulitan. To achieve these objectives, first, this study intends to examine the segregation that occurred in the village of Kulitan. Second, it intends to analyze the social and economic life factors due to residential segregation in the village of Kulitan.

Research Methods

This research uses a qualitative approach, which is very suitable to the research objectives. It takes the socio-economic and socio-cultural aspects as variables. There are several variables included in the socio-cultural and economic aspects such as religion, ethnicity, race, and social or economic status. Each unit variable was analyzed using descriptive analysis (Bungin, 2010).

This research focuses on the segregation of settlements and the social life of village residents. In order to do so, it collects information employing in-depth interviews, documentary research, observations and library research. For sources of information and data from the local *Kelurahan* (administered Village chief), community leaders, elders, and residents were selected using purposive sampling. The information obtained are analyzed using descriptive qualitative methods and narrative interpretation. The results of the analysis are interpreted in relation to the initial objectives of the research.

It employs field information retrieval by the current real situation as well as interviews with the inhabitants related to the changes that have happened as long as they live in the village house. Thus this research has a descriptive character. This approach uses descriptive analysis to find meanings in various ways in the analysis process. Primary information is obtained by taking the results of the description, measurement, and, existing condition of the house and the interviews with various sources including community leaders and residents of the village of Kulitan. Field observations in the Kampung Kulitan were carried out by interviewing the figures as sources or experts who had been selected by purposive sampling method. On the other hand, secondary information is obtained through search results of documents and posts related to the research, such as documents from the spatial plans, historical drawings, maps, and posts from the internet.

Kampung Kulitan: Introduction

The naming of the old village in Semarang, which was located near the center of the colonial government contained village names based on toponyms that were adjusted to the profession or livelihood of most of the inhabitants of the village. The ancient village grew up near the center of the government which was named after life and after the professional names of most of its inhabitants. The Kampung based on this profession arises as a logical consequence of fulfilling market needs and demands to meet the needs of residents who live in areas close to the center of the city government (Sukawi, 2010). Some of the toponyms located in the center of power in the old city of Semarang (near Bubakan) are Kampung Pedamaran (a place for trading in resin skins or materials for batik production), Kampung Kulitan (a village where leather craftsmen batik craftsmen), the Sayangan Village (a place for craftsmen of household appliances made of metal or copper) (Sukawi et al., 2019).

MT Haryono street or Ambengan street is an ancient road that is the main connecting road for trading activities in the central government areas such as Chinatown with traders from villages or suburbs who come from the indigenous circles, such as pepper or “mrico” in the Mrican region and its surroundings (Hendro, 2016)

Some villages along the Mataram or MT Haryono street are the land that belongs to Tasripin. In the past, Trasripin was an indigenous wealthy landlord. The tasripin family has businesses ranging from copra, secondary crops, and leather processing by employing some people and living there (Boro). The village is known as Kampung Kulitan. (Nurini, 2002) Kampung Kulitan, the forerunner of the Tasripin landowning kingdom has a high historical value. The historical value comes from the Tasripin family house which has never been renovated since its inception. These houses are a proof of Semarang's history. This area was formerly owned by Tasripin and his relatives.

Tasripin was a landlord and trader who in his prime controlled many areas in the city of Semarang. Tasripin is a businessman in copra, animal skins, and real estate. Tasripin has a successful leather business. In the past, Tasripin controlled the land in the Kampung Kulitan area (Sukawi et al., 2019). Until now, the status of land ownership in Kampung Kulitan was controlled by the descendants of the Tasripin family. Thus, most residents who live in Kampung Kulitan pay rent to the descendants of Tasripin. To maintain the historical value of Kampung Kulitan (Fig. 1), the Semarang City Government has designated the village as one of the thematic villages in the city of Semarang. The theme assigned by the government was the ancient settlement "Kampung Kulitan" with the Tasripin family home as an asset.

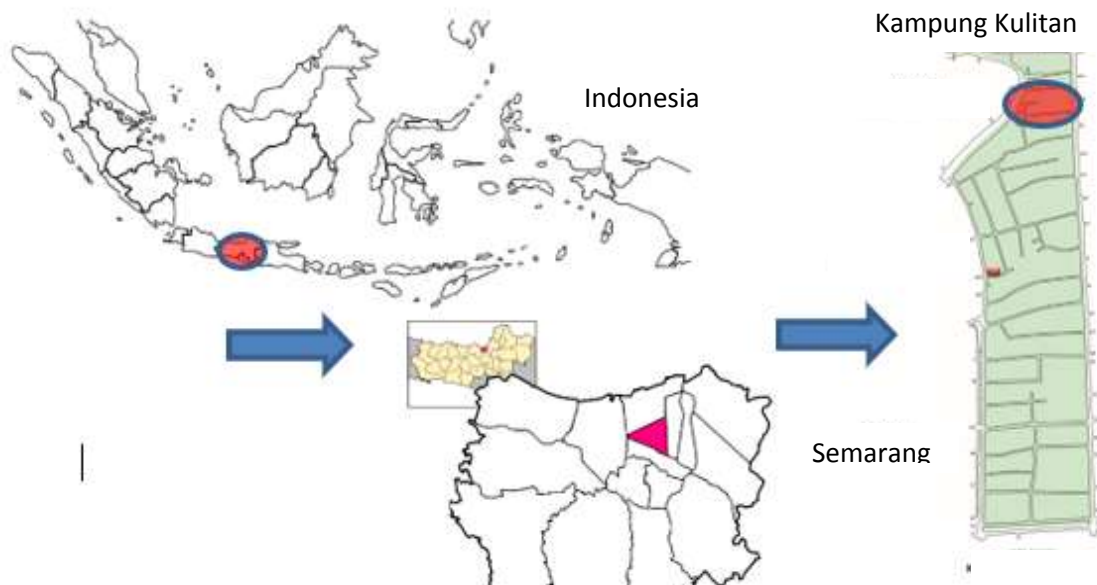


Fig. 1: The position of the Kampung Kulitan in Semarang
Source: Author, 2022

This research aims to examine the harmonious life in Kampung Kulitan in the presence of residential segregation that has been formed since the past. This segregation starts from residential blocks to the different forms of environmental infrastructure. However, this creates a concept that always protects the sustainability of the life of Kampung Kulitan and sustainability in social life to support the economic life of its residents. The segregation of settlements that occurs in Kampung Kulitan is unique, namely that there is still social interaction between residents who have different social and economic status. The socio-economic and religious values of its residents are maintained in a life full of harmony to be preserved for future generations.

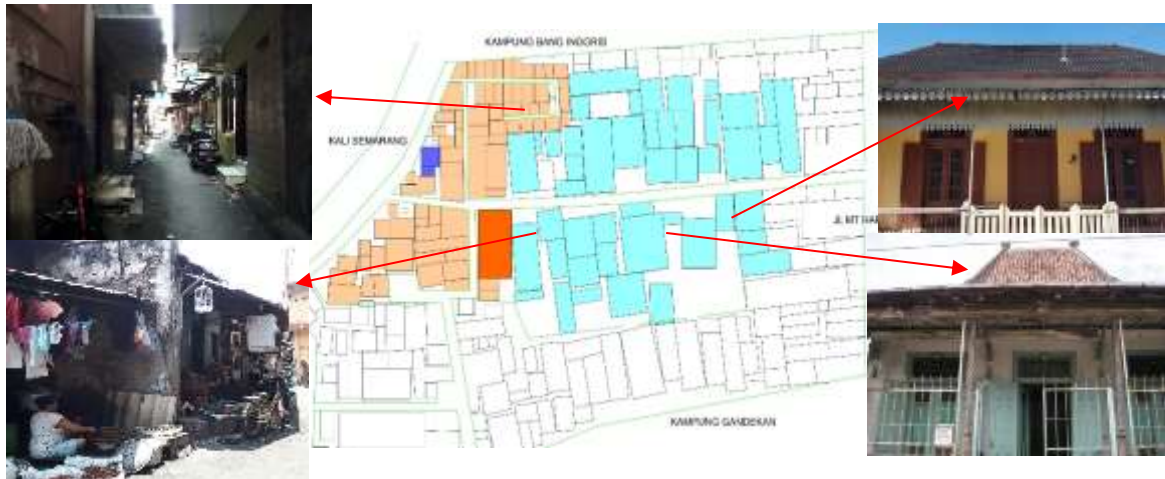


Fig. 2: Map of Kampung Kulitan with Tasripin descent blocks and Tenants' dwellings (Boro)
Source: Author, 2022

Findings and Discusson

Many people know the name Kampung Kulitan because it was the residence of Tasripin, a successful indigenous businessman as well as a landlord with considerable wealth. Along with the decline in the Tasripin dynasty's business, the popularity of the village of Kulitan, which is located on Jalan Mataram has not disappeared. The reputation of the village of Kulitan was great again around the 1960s. Many migrants who came from Klaten and Sukoharjo inhabited this village. It is known to be the base for the gilo-gilo in the city of Semarang. Every day, they wandered about peddling Gilo-gilo to various corners of the city. As Gilo-gilo is called, many residents refer to the various dishes sold by the merchants using wooden carts that are pushed around or perched at several corners of the city. The foods sold include, for example, fruit bengkoang, pineapple, melon, papaya, banana, watermelon, fried banana, bakwan, bacem tofu, bacem tempeh, various satays ranging from intestine satay, clam satay, conch satay, quail egg satay.

When we enter the village with an arched gate, we are greeted by a row of houses on either side of the road, where the remnants of the splendor of a typical Semarang or Indis house are currently occupied by Tasripin's grandchildren and great-grandparents. Several ancient houses in the style of indist architecture, which are the acculturation of traditional architecture with Dutch colonial architecture, appear to be standing strong along the alley in the village of Kulitan. Facing each other, these houses have their uniqueness that relates to the past. On the one hand, the condition of the village of Kulitan, which is behind the Tasripin family residence and which is on the outskirts of the Semarang river is currently a densely populated settlement with houses close together.

There was a division of residential groups or segregation in the infrastructure of the village of Kulitan. On the main road of the village of Kulitan, to be precise, at the front, there are houses of larger sizes. Meanwhile, in narrow alleys, there are tenement houses with narrow areas. These tenements are rented houses in the village of Kulitan which do not have a bathroom, they use the public bathroom available in the village of Kulitan (Fig. 2). Each public bathroom has a well. In addition to the public bathrooms, there are facilities for a mosque and an RW hall.

Some phenomena regarding segregation or separation of settlement groups that occur in Kampung Kulitan are as follows.

Segregation in Building Facades (Residential)

There are differences in the facades of the buildings, the area of the residence, and the layout and facilities of the Tasripin family residence with the residents of the Boro people. Until

now, there are about 10 units of the Tasripin family that still stand firmly in the form of houses with indische architecture, with a facade that has 3 doors with double windows and doors (Fig. 3). The shape of the facade, and the architecture used, is an adaptation of the Javanese and Dutch culture (Sumarni, 2022). There is a large terrace in front of the house with a wooden or patterned cast iron fence. The roof of the house still applies a Javanese roof with wide enough cantilever roof. The main house of this building is quite spacious with a complete layout from the front porch, living room, rooms on the right and left sides, and the back porch. For the service section, there is a separate building behind the house consisting of a kitchen, warehouse, and a bathroom. It follows a toilet with a well.

Besides the main house, there are several that have such as a *gandok* or a pavilion for guests and a garage. Adjustment to climatic conditions can be seen from the placement of openings in both doors and windows which are useful for natural ventilation arrangements and natural lighting. Air circulation in this residential group is optimal because in every room, there are vents. Thus, it is clear that this residence is designed with days according to the owner's wishes.

This is in contrast to the residential conditions of the Boro people around the Tasripin family residential group. The average house has only 1-2 rooms, namely a multipurpose room and a bedroom. This multipurpose room is intended for receiving guests, a place to relax watching TV, storing household utensils, a children's study area, and a family room. The residential model is A side by side lineup. The house does not have a yard, only a small terrace which is also used as a kitchen. The houses face each other with a narrow alley about 1 m long which has been reduced because it is used for the kitchen and contains cooking utensils. Most of the dwellings have a kitchen in front as well as a display case as a center for making food such as fried foods which will be sold by the *gilo-gilo* around the corner of the Semarang city. For bathing, washing and toilet (MCK) activities, 3 wells are provided for the Boro group. The residence of the Boro people is indeed not well organized because it was once a former tannery factory with a warehouse and a residence for workers, turned into a residence for the Boro who are trying their luck in the city.



Fig. 3: The facade of the Tasripin family group in the Kampung Kulitan
Source: Author, 2022

Segregation of the Road Infrastructure

In the fulfillment of basic infrastructure in the form of road infrastructure, there is also a separation or segregation of the Tasripin family and the Boro residential groups. The form of segregation in road infrastructure can be seen from the dimensions of the road and its attributes. For residential groups, the descendants of the Tasripin family have an adequate road width of

about 2.5 - 3 m starting from the mouth of the village road from the gate on the Mataram road to the At-Taqwa Mosque. This road is equipped with water channels on the right and left of the road, equipped with street lights and several potting plants to add to the beauty of the village environment. A road width sufficient for cars to pass through is to accommodate that the Tasripin family group occupies many who have cars, even more than one car. Every house has a garage next to the house and this road is specifically for getting in and out of the cars of the Tasripin family. The condition of this asphalt road is quite good and at the same time, it is also a means of transportation for the Boro people going to the Mataram street.

Meanwhile, the road that is in the residential group of the Boro has a width of about 1 m to 2 m. For those that have a width of 1.5 -2 meters, two-wheeled vehicles can still be passed, namely from the mouth of the gated alley near the Kali Semarang river (Inspeksi Street) to the At-Taqwa mosque, and between the At-Taqwa mosque up to the boundary to the Gandekan village next to it. This road is still traversed by residents by motorbike. Meanwhile, the road that enters the alley behind the Tasripin family residential group only has a distance of about 1 m. The width of this alley is still reduced by the presence of a kitchen that thins cooking utensils for residents in the form of stoves, frying pans, pans, and others. For this reason, only pedestrians can pass this alley (Figure 4). The kitchen, which is located in front of the house, is the unique thing of this village, where most of the dwellings of the Boro people produce food such as bakwan, tofu, clam satay, and others that will be sold by the Gilo-gilo traders.



Fig. 4: The shape of the road and road section in the Kampung Kulitan
Source: Author, 2022

Segregation of Clean Water Infrastructure

Fulfillment of the need for clean water in Kampung Kulitan also occurs segregation or separation of clean water infrastructure facilities between the Tasripin family housing groups and the Boro residents. For the Tasripin family residence, each house has its clean water facility by having a well located behind the house close to the service building. The well is the source of life that exists in every house in the Tasripin family. Due to the increasing need for clean water, currently several houses are equipped with PDAM water.

To fulfill the need for clean water in the dwellings of the Boro people around the Tasripin family, communal wells are used. There are 3 wells and a well belonging to the At-Taqwa mosque which until now have been used by the residents to meet the need for clean

water (Fig. 5). Every morning, we often encounter mothers who use wells for washing clothes, bathing, and cleaning the kitchen utensils. This well is the only source of clean water for the Boro because they rely on well water to meet their daily needs for clean water. The results of the interviews with the residents showed that this well always has water, either in the dry season or the rainy season.



Fig. 5: Location of the well in the settlement of the boro in the Kampung Kulitan
Source: Author, 2022

Segregation of Dirty Water / Drainage Infrastructure

The drainage system infrastructure in Kampung Kulitan also experiences segregation in terms of the flow of wastewater and also the dimensions of the sewer system. For the Tasripin family residential group, the drainage drains are on the right and left sides of the road with a diameter of U-30 cm and are equipped with an iron grille. What is interesting is the direction of the flow of wastewater to the Mataram street or MT haryono street. The highest ground position in Kampung Kulitan is the At-Taqwa mosque area. For the Tasripin family residence, water flows from the mosque at Taqwa to Mataram street through the front of the Tasripin family's house.



Fig. 6: The width of the drainage channel in Kampung Kulitan
Source: Author, 2022

For drainage water in the dwelling of the Boro people, in a narrow alley, there is still a drain on one side of the road or the alley. This drain is U-20 cm in diameter and is equipped with an iron grille. Some of the channel models are open and some are closed with the direction of discharge leading to the Kali Semarang river. This is because it used to be a leather factory used to dispose of its waste in the Kali Semarang River (Fig. 6)

Segregation in Fire Hazard Protection

The infrastructure for protection against fire hazards also occurs in segregation between the Tasripin family and the Boro family. For the Tasripin family residence, the building has a distance from other houses and has a garage next to the house so that the car can enter the side of the building and up to the service building. For the building materials, the walls use one brick with a thickness of 30 cm and also some wood in the ornament and roof construction. Each house is equipped with a water source, namely a well as a source of water when there is a fire. The road in front of the house is about 3 m wide enough so that the fire engines can access each of Tasripin's family homes.

Things are different if we look at the shelter of the Boro people. The distance between each house is lined up with the boundaries between the houses in the form of brick walls and even wooden boards. Wall materials vary from brick, wood, and multiplex walls. In the residential group of the Boro, there are only 3 wells as a source of water in the event of a fire. The roads and alleys are narrow enough so that fire engines cannot access the houses of the Boro in the event of a fire. Thus, in terms of fire protection, the shelter of the Boro people is very prone to burns seen from the distance of the house, road conditions, water sources, and building materials.

Harmony in Segregation

a. Physical Aspects.

In the Kampung Kulitan, there are two groups of settlements that have the basic infrastructure for settlements that are different even though they are in one environment. They are divided into the Tasripin family housing groups that are in good condition and the Boro groups whose condition is not good. The segregation that occurs in the Kulitan village is largely influenced by factors of social status and economic status. Even though they are the same as the indigenous population, the Tasripin family is the landlord who owns and controls all the land in the Kampung Kulitan. According to Darwis, (2013) Williams & Collins (2001) and Wagistina & Antariksa (2019), at this time in big cities, there is a separation of occupancy or segregation caused by differences in the economic level of the population. The difference between residents living in exclusive residential areas and residents living in suburbs or slum areas. The uniqueness of life in Kampung Kulitan is the difference and separation both in terms of housing and environmental infrastructure, but communication and mutual respect are still maintained between the residents of the village.

Physically, there is a unifying space between the Tasripin family group and the Boro group, namely the At-Taqwa Mosque which is in the middle of the village. Kampung Kulitan Mosque is a unifier in separating the form of housing between the Tasripin family dwellings with the Boro people or the surrounding tenants. This mosque was originally built by Tasripin as a place of worship for his family and employees. In 1993, it was rehabilitated into a 3-story building and used by all residents of the Kulitan village. In the afternoon, many children dressed in Muslim clothes with different colors gather at the mosque to learn to read the Qur'an. Every Friday afternoon, there is also a recitation for fathers and mothers who crowd the mosque.

Apart from the mosque, the RW Hall is also a unifying physical building because it functions for community meetings every month. This RW hall has a fairly large yard, usually used by the Boro to store wheelbarrows to selling. Even though the RW hall is located in the area of the Boro people, the Taripin family can still mingle if there is a meeting to discuss the condition of environment (Fig. 7).



Fig. 7: At Taqwa Mosque and the RW hall in Kampung Kulitan
Source: Author, 2022

b. Aspects of Social Space.

Social space is a common space used by all residents without showing social status. According to Henry Lefebvre in *The Production Space* (Fuchs, 2019), a space is a social product or a social construction in the environment (based on social values and creation) that is influenced by the use of space and the perception of that space. Common spaces that can be accessed by everyone in Kampung Kulitan include an alley, which is multi-functional. Apart from being a circulation road, this alley functions as a kitchen in the morning, and as a place for social interactions with neighbors on both sides, as well as a place to dry clothes too. Alley is a social space because the interaction between neighbors can only be done in a narrow alley. When there is a narrow hallway celebration, it is also used by arranging chairs in one row for guests who attend. Frequently interacting with neighbors, it is often like being considered brothers and sisters and helping each other.

The need for play for child development is very important. The children of the Kulitan Village, usually play on the inspection road (near the Semarang river) and on the Kulitan Street which is the biggest road in Kulitan Village. Even though it is a residential area for the Tasripin family, we often find children able to freely play traditional games such as "engklek", hide and seek ("petak umpet") in the afternoons or holidays. They are free to play on the streets which tend to be quiet because only motorbikes pass by and the occasional car that is a resident of the Tasripin family can pass.

This tolerance can be well established and some form of respect for the Boro family to the Tasripin family is a form of respect by saying "Baguse" to the Tasripin descendants. The area around the mosque, which is a crossroad, also has seats that are always crowded with residents just looking at a breeze and mingle with the neighbors. This intersection also functions as a security post for the residents because from this intersection, you can see people passing through the village of Kulitan.

c. Aspect of Economic Space.

Kampung Kulitan is known as Kampung Gilo-gilo, which is a center for the production of snacks or fried foods. With the separation of residential infrastructure, the economic life of the village is maintained and a unique cooperation is established in the village of Kulitan. Every morning, there is a lot of activity among mothers who make snacks in the kitchen which is located along the alley in front of each house. The Boro people prepare a trading stall in the form of a wheelbarrow and start chopping fruit, preparing equipment that will be taken around carrying merchandise consisting of various kinds of fruit and fried foods. Inadvertently, a narrow alley in the morning is transformed into an economic space to meet the economic needs of the residents of the house. There is cooperation among the residents and they do not compete with each other in supplying snacks to gilo-gilo traders or to other traders along the Mataram road. Due to the limited space, from morning to noon, we encounter many wheelbarrows of traders who prepare their wares along Inspeksi street near the Kali Semarang river and on Jalan Kulitan in front of the Tasripin family's house. The street space at a certain time changes its function to become an economic space (Figure 8). According to Mr. Sobirin, who is a gilo-gilo trader, they used the road to organize their merchandise before going around since they first started selling gilo-gilo in the 1980s. By utilizing the road, many of the road users who pass by have bought before the gilo-gilo traders leave for a round around the town.



Fig. 8: Use of alleys and roads for economic activities
Source: Author, 2022

Apart from the identification of the Kulitan village with the existence of client patrons, and the separation or segregation of environmental infrastructure with the different social strata of the indigenous people, there are 3 aspects of knowledge that support the existence and continuity of life in the Kulitan village.

1. There is social interaction among villagers. This interaction requires interaction spaces such as a space for srawung, a children's playroom, a sharing space, and so on.
2. There are economic interactions among villagers. Economic interactions also require space to produce food to be sold, arrange merchandise to be circulated around the city and places related to the economic activity spaces. On the basis of sharing, the villagers, both descendants of Tasripin and residents of the Boro, can share space for the common good.
3. There are also religious interactions. These interactions are in the form of togetherness in the implementation of religious worship in the Kampung Kulitan environment. One of the mosques is located in the middle of the village of Kulitan.

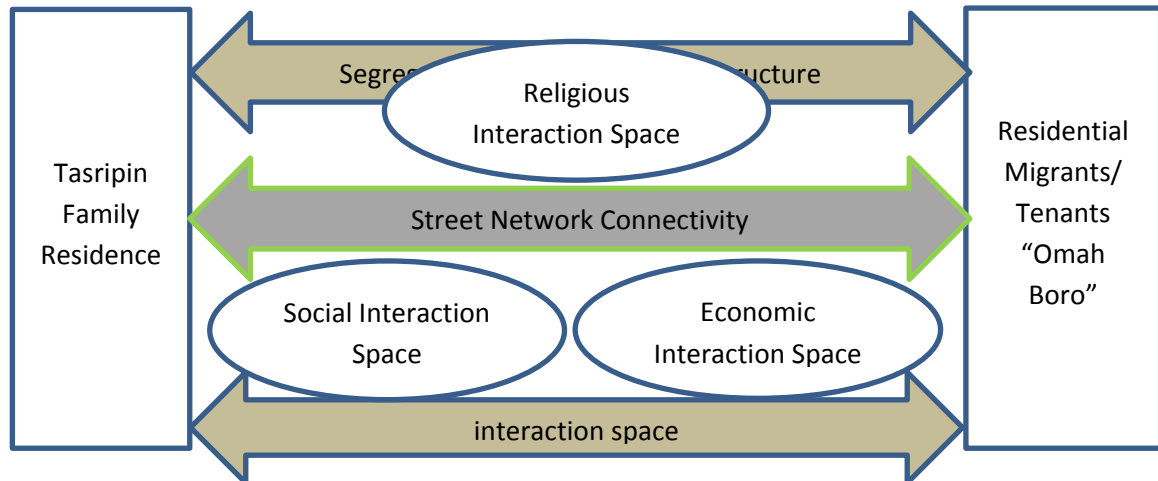


Fig 9: Schematic diagram of the interaction of Socio-economic in Kampung Kulitan
Source: Author, 2022

These three interactions are realized through the connectivity of the road network in Kampung Kulitan, because the special segregation on the road is only segregation on the road. There are still road connections and these connections, in accordance with the connectivity theory, connect roads. They cause interactions between residents in two different areas (Fig. 9). All of them are also based on the knowledge that lies in the lowest structure of the knowledge building of the social status of residents between landlords and tenants. They are built from a collection of religious values and beliefs that have been processed with local potential values resulting from reciprocal relationships that produce a value of human and environmental characteristics in the Kulitan village.

Conclusions

The Tasripin family settlement on the coast of Semarang has a residential form according to the social strata of the community. Workers live in barracks known as omah boro and cramped tenements with makeshift facilities. They rented houses with clean water facilities and infrastructure (wells) and toilets outside the building.

Kampung Kulitan is a village with its uniqueness in the occurrence of segregation, starting from the form of housing to the basic infrastructure of settlements. This segregation has been formed for a long time, starting with the owner of the village of Kulitan, Tasripin, who built a house for his family and a leather tanning factory. Segregation often creates conflicts, but in the Kulitan village, even though there is a segregation, there is harmony in life between neighbors. This harmony occurs by forming a social space that begins with the At-Taqwa Mosque as a unifier in Islamic religious matters as a place of worship together.

At the mosque, there is no difference in social status or economic status. Harmony also forms an economic space for the Boro people who depend more on the activity of supplying snacks for mobile traders. Alley and Street can be turned into an economic space by metamorphosing into a kitchen and also a place to prepare merchandise. It is hoped that harmony in this segregation will be maintained and nurtured by community leaders using communication and friendship.

The uniqueness of this paper is that it unearths, the practices of an indigenous aristocrat named Tasripin who has paid attention to the aspects of the traditional Javanese structure to separate the social strata of workers in the form of their houses. The concept of thinking is separated from the classification of traditional Javanese nobility to build a joglo-shaped house. The emergence of an Asian conglomerate of a Chinese named Oei Tiong Ham is thought to have a very strong influence on the concept of the building at that time. The uniqueness of the social strata that appears in the structure of the building and the architectural form of the building provide a unique way of life for the social class of coastal communities that need to be preserved by the government. This paper provides new knowledge about the classification of social strata structure in the Javanese society at that time in the Semarang era as the center of VOC trade at that time.

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