

THE DEVELOPMENT OF KAMPUNG ARAB AS A TOURISM KAMPUNG IN SURABAYA

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ABSTRACT

Kampung Arab, known as a religious tourism kampung in Surabaya offers historical tourism concept, culture, and commercial activity to society in which is always crowded with tourists. Over time, the area of religious tourism is increasingly and well managed, which can be viewed in terms of area functions as a commercial area cum residential Kampung. Thus, in indirect way, tourism brings a significant impact on this region. Residents of this Kampung mostly work as merchands and open businesses in the area (residential), enabling them to expand their own business further. This change as a form of adaptation to adjust their needs. Some buildings (residential) are converted to warehouse and shops or else being reformed into a modern building, thus diminish the original character of this area. This is a qualitative study which is focussed on the social condition of the residents. The researcher uses in-depth interview and observation methods. Related variables in this research is non-physical variables, include historical aspects, culture, and socio-economic, whereas physical variables include settlement patterns, land use, hierarchy of space and facade. Data analysis technique used is FGD which netting opinion technique to explore public opinion and data reduction. The results of this research is to generate criteria over tourism kampung development which combines historical, cultural (ethnical) and socio-economic (non- physical) and physical development of the Kampung Arab so that it can be sustainable tourism kampung in Surabaya which can reflect the image of the region.

Keywords: culture, building, tourism kampung, history, socio-economy

ABSTRAK

Kampung Arab dikenal sebagai kampung wisata religi di Surabaya yang menawarkan konsep wisata sejarah, budaya dan kegiatan komersil masyarakat yang selalu dipenuhi pengunjung. Seiring waktu, kawasan wisata religi tersebut meningkat dan dikelola dengan baik yang bisa dilihat dari fungsi kawasan sebagai area komersil and kampung tempat tinggal. Oleh karena itu, secara tidak langsung, wisata membawa dampak signifikan kepada kawasan ini. Penduduk kampung tersebut kebanyakan bekerja sebagai pedagang dan membuka usaha di kawasan permukiman yang

memungkinkan mereka untuk mengembangkan bisnis mereka lebih jauh. Perubahan ini merupakan bentuk adaptasi untuk memenuhi kebutuhan-kebutuhan mereka. Beberapa bangunan perumahan telah diganti menjadi gudang dan pertokoan atau hal lain menjadi bangunan modern, hal ini menghilangkan karakter asli dari kawasan. Penelitian kualitatif ini difokuskan kepada kondisi sosial penduduk. Peneliti menggunakan interview mendalam dan metode observasi. Variable yang terlibat dalam penelitian ini adalah variable non-fisik, termasuk aspek sejarah, budaya dan sosial-ekonomi, sementara untuk variable fisik terdiri dari pola permukiman, penggunaan lahan, hirarki ruang dan fasad. Analisis data menggunakan FGD untuk menjaring opini publik dan pengurangan data. Hasil penelitian berguna untuk menghasilkan kriteria pengembangan wisata yang menggabungkan antara sejarah, budaya (etis), sosial-ekonomi (non-fisik) dan pengembangan fisik dari Kampung Arab sehingga dapat menjadi wisata kampung yang berkelanjutan di Surabaya yang mencerminkan karakter kawasan.

Kata kunci: *budaya, bangunan, wisata kampung, sejarah, sosial-ekonomis*

INTRODUCTION

Tourism Kampung described by Silas (1996) is a Kampung into a tourist destination which has unique characteristics, making this kampung attract visitors or tourists. There are general criteria need to be initially met to the prospective of tourist kampung, i.e the location is not too difficult to find and easily accessed by the visitors with any transportation mode, the Kampung must have physical and non-physical uniqueness and there is certain product from the residents that can be sold as merchandise or souvenir.

Kampung Arab which located in Ampel Sub-district of Semampir District, North Surabaya is a settlement that approximately 60% of its residents are Arab descent (Monograph Ampel Sub-district, 2012). The settlement its self situated in the area of religious tourism in which there is a mosque and tomb of Sunan Ampel. Not only used as a place of pilgrimage, this Kampung also stands as a shopping complex that sells equipment for Muslim pilgrimage and authentic Arabian cuisine.

Kampung Arab has a lot of potential that can be raised as an area of religious tourism, offering various and unique historical, social and cultural diversity and good economic prospects. Along with its development, this Kampung has undergone many changes related to the socio-cultural and economic conditions. Many newly-built constructions emerge, consequently the unique characteristic of the region seems to disappear gradually. The development of Kampung Arab is confined in the period between the years 1920-1940 as compared to current conditions when this research takes place.

THEORY / RESEARCH METHODS

This research is about complicated physical-social phenomena and explains the phenomenon itself in narrative form and the phenomenon being studied is the past one elaborated from the point of view of the researcher (Groat and Wang, 2002). This historical research was conducted to determine the development of the Kampung Arab of Surabaya related to physical and non physical conditions. The history of this research also related with time and space associated with a specific time period and changes of architectural building in Kampung Arab Surabaya.

History of Kampung Arab Surabaya

Tjiptoatmodjo (1983) states that in the 16th and 17th century, Surabaya used to have wall surrounding the city. However, a century later the city wall was partially damaged, so that it needed to be ruined and built a new one. Figure 1 shows the downtown of Surabaya that confined within the wall around the city.



Figure 1. Aerial Photographs of Down Town Area in Surabaya in 1930
Source: Purwono, 2006

Geographically, Surabaya down town is split by Kalimas River. On the west side of the river was known as the European residential areas. While on the east side of the river, there were Kampung Arab (*Arabische Kamp*) and Kampung Cina (*Chinesse Kamp*) (Purwono, 2006).

Long before Dutch colony entered Surabaya city, Arab community has inhabited the area that is nowadays called Ampel. Generally speaking, Arabic community came to Surabaya as traders, remembering at that time Surabaya had very important role as a trade port. People of Arab descent had been living in the crowded area in downtown Surabaya ever since. This area is a center of the development of Islam and kampung in Surabaya (Purwono, 2006).

Based on the data, it's known that Arab descent communities who came to Indonesia was increasing, simply because Surabaya at that time was greatly exquisite in trading, yet having slow development. Faber in Artono (2003) estimated that in the city of Surabaya, the number of Arabic descent community whether compared to other social groups having showed slow demographic growth for the period 1900 to 1920. In 1930 there was increase in the number of Arab descent to 5,000 people. This figure shows that the number of Arabian descent community in Surabaya rose to 100%.

RESULTS AND DISCUSSION

Socio-Economic Activity Arabic Descent Community

Generally, most of the Arab community who came to Indonesia few centuries ago were traders. Artono (2003) stated that other distinctive activities Arab community usually did was selling goods in retail with installment method. Until now many of the residents of Arab descent still work as trader or merchants. In fact, they get big profit, especially during Hajj and Ramadhan. The profit is approximately up to 1 billion. The stall rental cost in this area is expensive too.

Characteristic of the Building

According to the existing condition in the field, most of the houses located in this area have more than one floor and many of them used for business purpose. It's because Ampel as a tourism area that's always been flocked by the pilgrims. The building architecture in this area adapting from classical European architecture and Arabic style. But there are also some buildings that overhauled following style in the present day. This is due to the increasing complex needs and expansion for the business. Both local people and pilgrims really believe in the blessing of the products that are sold in Kampung Arab.



Figure 2. Houses in the Kampung Arab

Although many of the buildings that have been overhauled in accordance with their needs and desires, reclusive impression still appears in every houses. The other characteristic of existing houses in the area are some of them still use *kere* (curtain) along with high wall construction. But some of local resident has already left this traditional style, because at present day modern architectur style is way more preferable. Figure 2 show house in the Kampung Arab.

Socio-Cultural Condition in Kampung Arab Surabaya

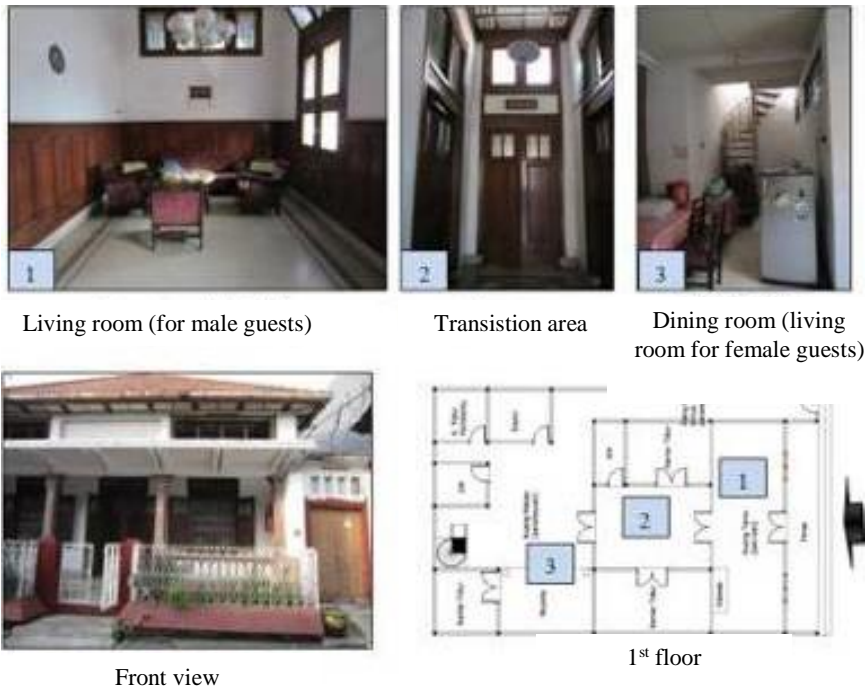


Figure 3. Organization Space in Kampung Arab

Bahanan (2008) states that in all parts of the archipelago, the existence of sub-ethnic Arabs always attached (embedded) with local custom, socio-cultural sub-ethnic Arabs still manifest themselves in the view of local culture. Although Arab community demographically dominates this area, but they still interact well with other ethnicities such as Javanese and Maduranese.

Residents living in the Kampung Arab from both Arab descent and other ethnic have the same culture. Culture is actually the culture of Islam. Arab descents are maintaining the privacy of women, that's why they implementing "the segregation" by not allowing the mixing between male and female guests that are not related in family tree. They always separate meetings between men and women. Therefore it is not virtually allowed any direct visual access between living room and family room. People of Arab descent are usually also has female and male living room. Usually, women's living room joins with dining room or family room. There is also a small passage (alley) in the existing houses in Kampung Arab. This small passage width is

approximately 1 m which functions as the entry for women in the main livingroom whether there are male guests being hosted. Figure 3 shows the organization space in the Kampung Arab.

Potential Areas of Kampung Arab Surabaya

Kwanda (2010) states that there are some potential in the Kampung Arab functioned as a religious tourist area such as:

1. The structure of the region: the pattern of land used and street patterns
Environmental urban development is centered on Ampel mosque, so that existing settlements have inward orientation. One other uniqueness of this area is a complex road network, consists of several interconnected alleys between each other. The layout patterns of this Kampung forms a big labyrinth. Each alley in the Kampung also has a distinctive names Arabic, such as the Ampel Suci, Ampel Maghfur, Ampel Masjid, Ampel Lonceng, Ampel Kesumba Pasar, Ampel Cem-paka, Ampel Kejeron, Ampel Kembang, etc (Figure 4).



1. Mosque and grave yard
2. Settlements

Figure 4. Location of Kampung Arab Surabaya

2. Diversity of architectural styles
The appearance of physical culture in Kampung Arab bears the architectural masterpiece in the form of the mosque and the tomb of Sunan Ampel. The mosque is characterized by traditional Javanese architecture with classical columns. At K. H. Mansyur Street buildings developed with different topologies corresponding era.
3. Society activity
Kampung Arab has potential as a tourist kampung and a local destination of pilgrimage. On the *Ampel Suci* street and *Ampel Masjid* street can be found places selling souvenirs distinctive to the Middle East such as scented oils, palm date fruit, prayer mats and Muslim fashion equipment. Mosque and tomb as a religious tourist area's never been empty by the pilgrims. In this place, *Sunan Ampel* was buried along with his students as a missionary of Islam.

Kampung Arab and religious tourism area are integrated with each other. This area became the beginning of the kampung in Surabaya. There are so many historical events that occurred in this area. There is archway (gate) as a sign that reminiscent of the pillars of Islam are located in this area. There are *Gapuro mungгах*, *Gapuro Poso*, *Gapuro Ngamal*, *Gapuro Madep* and *Gapuro Peneksen*.



Legend:

1. *Gapuro Mungгах*
2. *Gapuro Poso*
3. *Gapuro Ngamal*
4. *Gapuro Madep*
5. *Gapuro Peneksen*



Figure 5. Key Plan of Gate Placement

Figure 6. Gate Area Tourism Religion

From the south, precisely in the Sasak Street there's *Gapuro mungгах* which is heading towards the entrance archway of the Ampel Suci from Street Sasak. In this area visitors will be presented with residential atmosphere that resembles zinc market in the Grand Mosque of Mecca. After that, visitors will see one of *Gapuro Poso* (Fasting) which is located in the south of Sunan Ampel Mosque. *Gapuro Poso* impresses the visitors with the ambience during Ramadan and fasting, in remembrance of fasting obligation for every Muslim. After passing *Gapuro Poso*, visitors will enter the courtyard of Ampel mosque. After the daily prayers at the mosque Sunan Ampel, visitors can continue the trip and will see *Gapuro Ngamal*. Visitors can give a charity according to their abilities. The charity is also used for maintenance for the mosque and grave area. *Gapuro Ngamal* reminds us the mandatory deed for charity to purify properties. Then, visitors will pass through *Gapuro Madep* which is located right to the west side of main mosque. On the right side of the archway there

is tomb "Mbah Bolong", one of the Sunan Ampel students who determined the direction of the orientation of the Great Mosque Sunan Ampel. After that, visitors will see *Gapuro Paneksen*, gapuro is located just around the corner once the visitors enter to the tomb. This gate explains oneness of God. After the fifth archway describes Pillars of Islam. Confession of faith (*Gapuro Peneksen*), prayer with Qibla direction predetermined orientation (*Gapuro Madep*), Charity (*Gapuro Ngamal*), fasting in the month of Ramadan (*Gapuro Poso*), and pilgrimage situated along Ampel Saints reminiscent of the atmosphere in Mecca (*Gapuro mungguh*) (Figure. 5& 6)

Development Concept of Kampung Arab Surabaya

The concept of the future development of Kampung Arab is to combine elements of history, economics, and social culture. The pictures below show the changes that occurred in the Kampung Arab in 1920-1940 as compared to current conditions.

Table 1. Development of Kampung Arab



Location	Kampung Arab in 1920-1940	Kampung Arab in 2012
Aerial photographs of Kampung Arab Surabaya in 1930	 <p data-bbox="326 1236 672 1323"> Kampung Arab has been at the crowded building. Source: Purwono, 2006 </p>	 <p data-bbox="699 1236 1125 1381"> At the time this area has not changed significantly associated with building density, pattern and structure of the region. Google Earth, 2012 </p>

Table 1. Continue










Location	Kampung Arab in 1920-1940	Kampung Arab in 2012
<p>Pegirian River</p>	 <p>In the years between 1920-1940 Pegirian river was used as a place for ships to disembark Source: Said, 1920-1940</p>	 <p>Area rivers are becoming increasingly narrow, the right and left are used for planting tree and shrub vegetation.</p>
<p>Nyamplungan street</p>	 <p>Around 1920 Nyamplungan was very quiet area. Very rarely traders around the area. Source: Said, 1920-1940</p>	 <p>Condition of Nyamplungan street now been populated with traffic and street vendors</p>
<p>Jalan KH. Mas Mansyur</p>	 <p>On the side of the road there are trams line and style of ancient buildings (colonial). Source: Purwono, 2006</p>	 <p>The condition of KH Mansyur street now filled with street vendors.</p>

Table 1. Continue

Location	Kampung Arab in 1920-1940	Kampung Arab in 2012
Ampel Suci	 <p data-bbox="326 620 646 703">Ampel Suci was formerly a residential area. Source: Said, 1920-1940</p>	 <p data-bbox="701 629 1130 687">Nowadays many houses are also used for business purpose</p>
Kampung Arab	 <p data-bbox="326 1031 650 1228">Kampung Arab region was dominated by old buildings with colonial style. The use of <i>kere</i> still used to dominate in this region. Source: Said (1920-1940) & Purwono (2006)</p>	 <p data-bbox="701 1031 1116 1151">Some buildings have been recast, adapted to the current conditions. Tradition of <i>kere</i> is already abandoned by the inhabitants.</p>

Referring to the concept of travel administration by Marpaung (2002), the front area is used as facade where vending hawkers and permanent booth merchants gather. Here, various products typical Kampung Arab, ranging from authentic cuisine like *Roti Maryam*, *croquet*, *samosa*, etc are widely sold. Besides those products, they also sell pilgrimage merchandise, gift or souvenir, etc. At the second sequence, the visitors will be offered with something alike. Ampel Masjid street spoils the shoppers with more complete items and merchandise. The last shopping area is *Ampel Suci*. It was established before Ampel Masjid was open for public. In the Ampel Suci, the urban development is much better than anywhere else within the area. After completing the pilgrimage, visitors are directed towards to the Ampel suci before going home. Ampel Suci also presented atmosphere of Kampung Arab. Although a lot of buildings have undergone renovations, but the visitors can still

enjoy the Arabic ambience in this settlement. The Arab ethnic communities are also able to open her own merchandise. It will be mutually beneficial to both parties.

Providing home stay also strongly supports this religious tourism region. Home stay will be designed in accordance with the house of Arabs that are identical to a distinctive culture. This would make the visitors can enjoy themselves and feel the atmosphere in the Kampung Arab. In addition it also provided a special stand that sells a variety of foods typical from Kampung Arab. This is will be more raised characteristic of kampung through production generated by residents.

CONCLUSIONS

Kampung Arab is a tourism Kampung in which there are religious tourist areas such as mosques and grave. The majority of its population is Arab descent to the specific cultural and socio-economic life that is very unique. As time goes by, the religious tourism is increasingly crowded and more dense. Development concept that combines elements of historical, economic, social and cultural can realize the religious tourism sustainable. With the concept of neighborhood structuring elements that highlight the uniqueness of Kampung Arab can make the area have a characteristic of the region.

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