

KORESPODENDI JURNAL

C1 : The Spatial Concept of Cultural Heritage Village Toward a Tourism Development:
& Case Study of Kadilangu Demak.

No	Kegiatan	Tanggal	Keterangan
1	Submitted to the journal “Architecture and Urbanism”	11 October 2018	Pre Review Discussions: Comments for editor – (Journal system dashboard)
2.	Submission file accepted by the journal system	12 October 2018	Article file – (Journal system dashboard)
3.	Editor Decision -1: Revision Required From Reviewer – A From Reviewer – C	20 December 2018	Notification Review Article – (Journal system dashboard) – Email
4.	Editor decision – 2 : Revision Required From Reviewer – B	4 January 2019	Revision note from reviewer – (Journal system dashboard)
5.	Editor decision – 3 : Accepted	13 February 2019	Notification JAU Editor Decision – (Journal system dashboard)
6.	Discussion in the “copy-edited manuscript”	18 February 2019	Copy-edited manuscript – (Journal system dashboard)
7.	Discussion in the “copy-edited manuscript”	23 March 2019	Copy-edited manuscript – (Journal system dashboard)
8.	Proof for available review	26 March 2019	Production Discussion – (Journal system dashboard)
9.	Submission of Final article and License of Agreement	28 March 2019	Production Discussion – (Journal system dashboard)
10.	Article Published	10 April 2019	Jurnal Website

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Dear Editor,

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In the order to participate publishing a manuscript in your prestigious journal of Journal of Architecture and Urbanism, I would like to submit the original article entitled:

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"The Spatial Setting of Cultural Heritage Village toward a Tourism Development: A Case Study of Kadilangu Demak Indonesia"

Hopeful you will accept and proceed this manuscript and forward in to the next process

Sincerely,

On behalf of all teams

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Abstract. Globalization looks up the world as a large market, which requires the resources readiness as capital to be able to participate actively. Local culture is an important capital to create an identity and social harmonization in constructing a better quality of life in the globalization era. In the 15th - 16th century AD, the Java North Coast of Indonesia was known having some old towns with their important roles in spreading Islam. Centuries later, the legend of *Walisanga* still influences much the people's lives particularly in Demak. The Moslem community living tradition in this area has become the identity of the city. The development in the last decades has shown the significant impact in the tourism sector. This phenomenon means that there will be conflicts of interests between socio-cultural sectors and economic sectors. In this kind of situation, the community adapts spatial settings to accommodate their needs. The purpose of this paper is to find the concept of spatial setting formed by economic, cultural and religious factors in this historical area. The locus is the Muslim settlements in Kadilangu Demak a sites of Sunan Kalijaga's heritage. This study used qualitative research, and the findings are three spatial concepts: (1) Identity space is a local culture that still strongly exists (2) Deprivatization of Space which has changed of the glory of the noble family to be the common people (3) Space for religious mentality with the religious values controlling the community's moral. The third concepts are local genius which is the significant potency for tourisms.

Keywords: Cultural heritage, spatial setting, tourism, Kadilangu.

Introduction

North Coast of Java Island, according to the history, was the entrance gate of Islam to Java (Wertheim, 1999). One of the significant influences was the Islamic teachings brought by merchants from India, Persia, and China. The phenomenal story was seen from the *Walisanga's* role in the process of Islamic Propaganda. *Walisanga* is an Islamic religious proselytizing's institution consisted of nine trustees who were working during the initial period of entry of Islam on Java island in the middle of 15th century to 16th century. Demak was the important location regarding this history (Wertheim, 1999; Tjandrasasmita, 2000; Lombard, 2005; Qurtuby, 2003). This effort reached its heyday with establishment of the Sultanate of Demak in the Central of Java in 1475. In this period the spread of Islam developed smoothly and rapidly supported by *Walisanga* with one of the figure was Sunan Kalijaga. As a reward of this success, Sultan of Demak gave him a gift in the form of land of *perdikan* in Kadilangu (freed from payment of taxes as the result of assuming some burden or responsibility) to be managed.

Acculturation of Islamic teaching and Hindus culture enriches the Islamic teachings that finally have become the character of Islamic Javanese (Qurtuby, 2003). Moslem settlement was marked by the existence of these functions: houses, markets, *madrasah*, and mosques (Ekomadjo, 1999). The people living in coastal area were very open to outsider and very familiar to the trading activities which eventually made the economic condition better (Suprpti.et.al, 2010; 2016). This settlement is a cultural heritage which important to conserve since it contains values of local culture. (Rapoport, 2005) explained that the setting system together with the organization of space, time, meaning, communication, cultural landscape and physical elements are determining elements in a settlement. Furthermore there is a reciprocal relationship between the setting system and humas living inside.

Adaptation is an adjustment process toward natural/human system with the new environment. In this case an adjustment to avoid hazards and to get benefits from an opportunity (IPCC, 2014; Laukonnen, Blanco, Lenhart, Keiver, Carvic, & Kinuthja-Njenga, 2009; National.Research.Council, 2010). A five-century heritage village against the environmental change makes adaptation in the form of a series of changing and transformation, so it can survive its social life. The development of tourism village requires the involvement of several stakeholders participation namely the government, private sectors, community members (Amerta, 2017). Cultural heritage is the village development in the form of integration among attractions, accomodations, and supporting facilities presented in the community life structure (Dewi, 2017). A cultural village should meet at least some of the following requirements: good accessibility, some interesting objects, community and officials supports, security, adequate accommodation, and related objects already known by public (Syafi'i.et.al, 2015). In developing countries, the spatial change of cities

will influence people's economic and social structure (Santoso, 2013; Zahnd, 2006). This kind of change is mostly caused by capitalization-modernization pressure (Ishomuddin, 2005). The spatial change in a heritage area should conserve the local identity and social harmony. The spatial change of residence is a spatial change influenced by the change of functions, needs, economic, social life (Habracken.et.al, 1976; Rapoport, 1969; 1990; Rossi & Eisenman, 1982), activity and life style (Higgins, 2014; Marlina, 2017). The residential change due to informal economic factor has successfully improved the life quality (Dundar, 2001; Lawanson.et.al, 2012; Keller, 2002). The emergence of conflict of interests regarding the economic tourism pressures in Kadilangu is the important thing to know since this area has experienced changes for three periods : (1) period of *Perdikan* status before 1970, where the Sunan Kalijaga family had significant influence, (2) After *Perdikan* status (1970-1999), (3) Reformation period (1999-now).

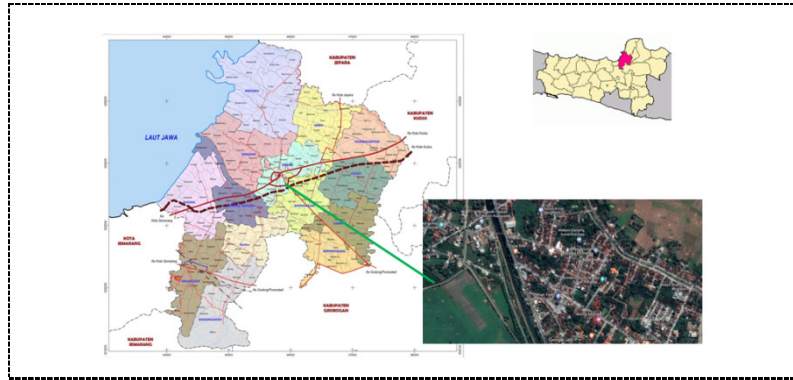


Figure 1. Research location of Kadilangu, Demak
Source : Google Earth, 2018

Methods

Research location is in Kadilangu Demak province of Central Java Indonesia (see Figure 1). Data can be categorized to primary data and secondary data. Primary data include physical data such as buildings and environment, spatial elements while non-physical data include culture, ideology, spiritual view, and social system having relation with the space arrangement. Spatial and building architecture data were compiled through measuring, documenting, and sketching. Interviews were conducted in various levels of the society: children, teenagers, housewives, heads of households, public figures, religious teachers (*ustadz*), religious leaders, and others.

a. Preparation Stage. Consisting of (1) the study of theory and literatures as the background knowledge; (2) formulation of research method, the inductive approach, that raised two local concepts; (3) preparation of research tools and equipment.

b. Field Stages. Consisting of (1) grand tours and (2) mini tours.

Grand Tours is an observation is conducted to the entire research area to obtain an early image of the condition of research area as a whole. Participative observation was done and documented in notes, diagrams, photos, sketches, maps, and other media, as well as physical data of buildings and building groups. Mini Tour is the step including in-depth observation with documentations of the phenomena in the field. There are five steps of mini tour (Spradley, 1997). The first one is the domain analysis. This step is to find the types of domains, analyze them then explore them to find influential domains. The second one is focused observation to the domains. The third one is the analysis of taxonomic which will direct it to the internal structure of each domain. This step aims to find principles of the arrangement of original spatial symbols in the domain. The fourth step is componential analysis that was done by looking for meanings through observation on how symbols are connected. The fifth step is determining themes where each theme has four criteria: measurable, logical, emic, and transcendental.

The Cultural Heritage Village of Sunan Kalijaga

Kadilangu is an area in Demak regency known from its cultural history, which has had a famous leader of Sunan Kalijaga one of *Walisanga* figure. The distance from Demak is approximately 2 km to the the south east. The area is 37,875 m² in width and has paddy fields as much as 171 m² in width. The population in 2017 was 3573, and 96% of them are Moslem. Formerly Kadilangu was a settlement of Sunan Kalijaga's descendants in the land of *Perdikan* (the fief status of land). People of Kadilangu recognize two social statuses which are Sunan Kalijaga's descendants and commoners. The agriculture sector is the main commodity, but since in 2000 along with the development of the religious tourism development people has been starting to switch their jobs to be service sector and trading sector. The structure of spatial setting consists of five elements namely (1) the House of *Kasepuhan*, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery.

1. House of '*Kasepuhan*'

The House of *Kasepuhan* was built in 1514. Formerly it was used as the government center office, but nowadays the functions are for secretarial office and for guest house since some of descendants have migrated to other cities. The organization of *Kasepuhan* conducts annual traditional ceremony centered in this building. The *Kasepuhan* Institution is led by the head which has tasks to coordinate the activities of Sunan Kalijaga, to take care the cemetery and the mosque, and *magersari* land (A large land belongs to a noble used to reside for the noble family and their servants).

2. The residence for commoners

Residence for commoners spread outside of *Kasepuhan* complex. People's livelihood have been changing from agricultures to trading and services, which support tourism such kind of homestays, souvenir shops, parking, and public toilets, and *batik* craftsmans.

3. Islamic boarding school

Pondok Pesantren (the Islamic boarding school) was established in 1881 by people purposed for teaching Islam to young generation in Kadilangu and its surrounding areas.

4. The Mosque & Cemetery

The old mosque founded by Sunan Kalijaga that firstly renovated in 1564. In the backside of the mosque located cemetery which are containing some of Sunan Kalijaga family, his wife, his children, and other relatives. Around the cemetery was a sacred well which believed able to bring blessings. The cemetery-mosque setting is a concept of the traditional Javanese spatial concept (Wirytomo, 1995), which also can be found in Ampel, Kudus, Demak, Yogyakarta, Surakarta and cities.

Identity Space for Family Dignity

The space of family dignity is a space used to strengthen the relationship of Sunan Kalijaga's kinship. Annually they arrange some traditional ceremonies in which most of family members attend and take a role. The traditional sacred ceremonies aims to commemorate the figure of Sunan for his services in Islam propaganda and for his dedication in developing the Javanese culture, and these ceremonies also could rake up people to be obedient and submissive to the ruler (Koentjaraningrat, 1974; Moertono, 1985; Moedjanto, 1987; Sutrisno & Putranto, 2005) hence the dignity of the family still respected by thousands people.



Figure 2. Photos of *Pendopo* (left), and the houses of Sunan's descendants (middle and right)

Source : Survey 2016

1. The House of *Trah* (Dinasty)

The Houses of *Trah* are divided into *Kasepuhan* and *Panembahan*.

- *Kasepuhan* is the symbol of Sunan Kalijaga pedigree. In the period of Demak Sultanate (1500-1546), Mataram Sultanate (1577-1681) *Kasepuhan* was the autonomous ruler upon of *Perdikan* of Kadilangu. However after 1970 *Kasepuhan* has less function as the institution to manage cultural activities only, in relation with changes of regimes that has triggered changes in spatial function. Changes occurred in some places to be more open for public. For example the *Pendopo* (pavilion), the original function of *pendopo* was as a meeting place between the leader of Kadilangu and his subordinates or with the guests related to government power (see Figure 2). Nowadays it has functions mainly as a gathering place for others *Kasepuhan* institutions whole of Central Java region, a place of discussion for traditional/cultural issues of Sunan's descenandants, and a place of election for the head of *Kasepuhan*. After the shift status the changes also occurred in spatial arrangement in the front side of the building, that is relocation of the kitchen. The kitchen previously separated from the main house is now attached to it. Water filtering area which has been abandoned shifted become the warehouse (see Figure 3). *Kasepuhan* at this time no longer symbolizes political power politics, but it has shifted into a space of cultural traditions open to the public.

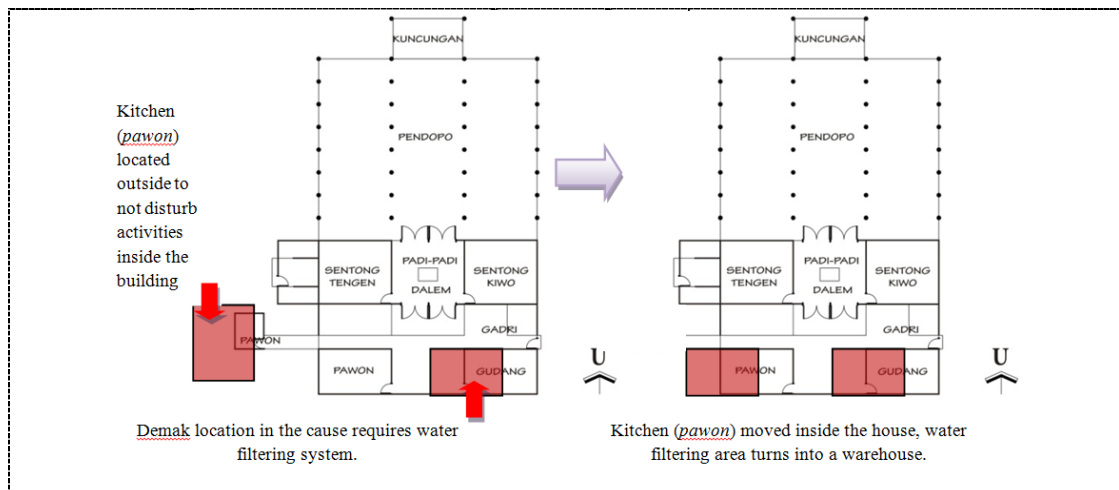


Figure 3. The change in *Kasepuhan* house at Kadilangu

Source : Survey, 2016

- *Panembahan* is the term for direct descendants of Sunan Kalijaga. The institutional system of *Panembahan* aims to keep the purity of Sunan's cultural artifacts. The spaces include the private *Panembahan* house and the office of *Panembahan*. Related to the *Panembahan* function, it has experienced changes of relationship from noble landlord-servant relation to business relation.

The *Trah* of Kadilangu conserves traditional culture such as ritual, customs, and spirituality from. From discussion above it shows that the religion aspect is one of the constructing elements (Linton, 1956; Koenjtaraningrat, 1993), which have been strongly developed during five centuries. This phenomenon usually occurs in the inland of Java instead of the north coast area of Java. The areas of Demak and Kudus, people tend to use the great name of their elders who became the role models and the space identity (Suprpti.et.al, 2014), and it is manifested in both the form of *Joglo* house equipped with the exterior and interior spaces and the traditional culture behaviors.

2. Hierarchical Space

Generally the hierarchy of space is divided into two, which are the noble strata, and the commoners. Physically the spaces for noble houses are marked with the lavish traditional houses of *jogloLimasan* (See Figure 4)), and some of these houses are closed and fenced up. This appearance is the physical shape of the social hierarchy in Kadilangu. The character of Javanese noble houses looked from ornaments, the shape of roof, and the natural materials like woods and stones. The noble houses have more complicated in the spatial arrangement, because they are the center of this hierarchy. Meanwhile the commoners houses includes *sentono* (guard faction), *merbot* (caretaker faction), and *magersari* (courtiers faction) have a simple spatial arrangements, more humble, less ornament, and with gable roof (see. Commoner houses are no fenced and more open. This openness is prone to change. Many traditional houses are demolished and rebuilt with modern shapes, but they still hold on to the concept of single story houses to respect Sunan Kalijaga's cemetery.

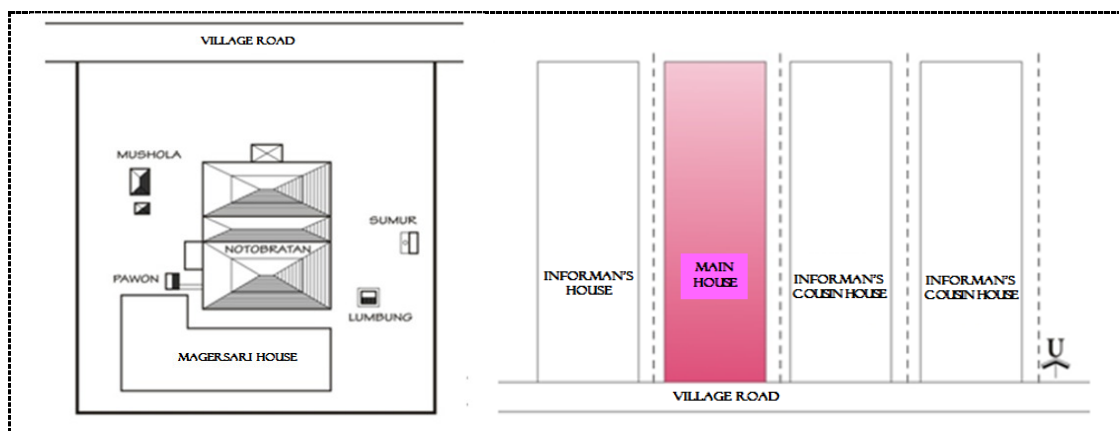


Figure 4. The *Joglo Limasan* shape with spacious yard and fence are the characteristic of noble houses while the commoners' houses are simple and gable-roofed.

Source : Survey, 2016

The hierarchical spaces in Javanese houses can be found in the hinterland areas (the former area of the Mataram Sultanate) which inherit the primordialism culture. This condition is quite different compare to the area of Java north coast. The hierarchical space in Kadilangu which maintains primordialism is an original characteristic that can not be found in any other locations in the north coast of Java including the sites of Sunan Kudus in Kudus City (Suprapti.et.al, 2014). The hierarchical arrangement in the cemetery seen to Sunan Kalijaga's tomb location held the highest level, has the farthest distance from the entrance (see Figure 5). Until nowadays people greatly honor them much.

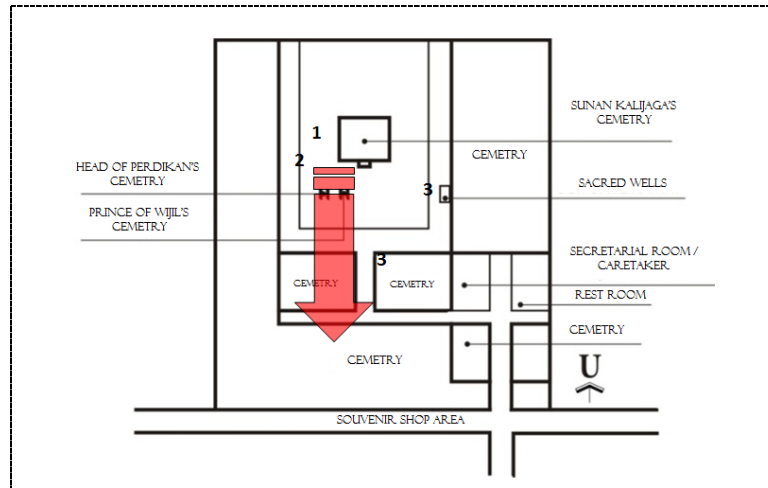


Figure 5. The hierarchical space in Sunan Kalijaga's cemetery
Source : Survey, 2016

3. Sacred Space

Padi-padi is the space inside *dalem* (the main building in a Javanese house) that functions as the throne of the head of *Perdikan* in the past. Inside was a chair for Him to welcome guests. This throne is called '*padi-padi*', and it is located under a pedestal. *Padi-padi* has meaning as a space to stabilize the fertility of agriculture land, so that the harvest will always be abundant. This pedestal has a strong tie to the ancestors. The cone shape is directed to the center point, thus *padi-padi* has a spatial pattern located in the middle of the room and towards the center (see Figure 6). Hence after the revolution, then *perdikan* status was revoked, and the *dalem* and *padi-padi* are closed for public and only open for the members of the *trah*. The sacred space, the space considered sacred and full of blessing due to its magical and psychological effects (Agustina.et.al, 2014), has changed from sacred for public to be sacred for private.

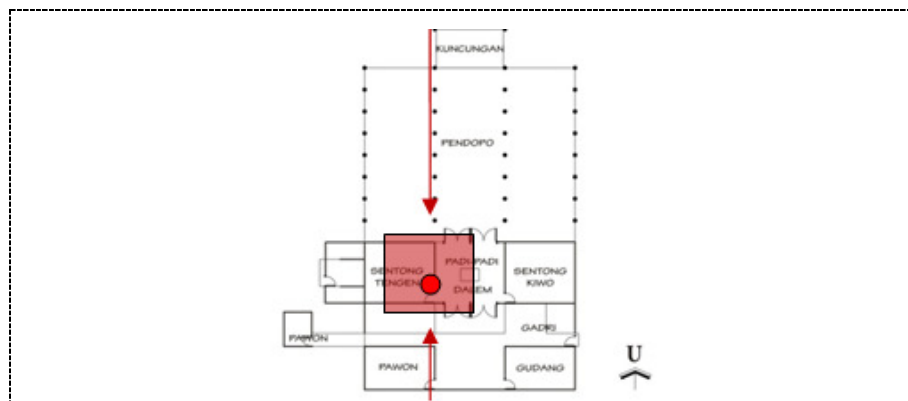


Figure 6. The space of *Padi-padi* representing the sacred space due to the respect to the ancestors and the rulers in the past.
Source : Survey, 2016

4. The Magersari

Magersari is the term for commoners who live in the aristocratic land. In the *Kasepuhan* house complex a *magersari* house located on the rear side of building (see Figure 7). Dwellers serve descendants of Sunan's as courtiers through generations. Several tasks of *magersari* are like gardening, cooking, house keeping and so on. *Kasepuhan* and *magersari*'s houses are not separated by fence. The strong bound is also shown in the arrangement of Sunan Kalijaga cemetery where has two courtiers tombs side by side with Sunan's. The concept of *magersari* is widely known as the legacy of Javanese aristocratic culture. Generally inside the complex of Javanese Palace, *magersari* shows the harmonious relationship between the rulers and people who serve them (Setiadi, 2006). The rulers lend the land located

close to the palace to be occupied by people who serve. With this way the rulers get an advantage because the servant is always ready to serve them every time, and the servants will get the free land to live near their workplace.

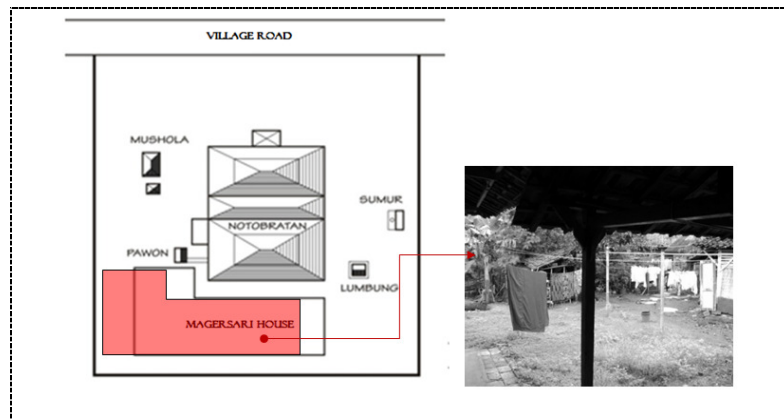


Figure 7. *Magersari* located behind *Kasepuhan* house (Source : Survey, 2016)

5. The Changing of Space Function

5.1. The Abandon of Fertility Space

In the past people of Kadilangu made a certain rituals in the harvest season to submit some of harvests result to *Kasepuhan* house, then kept it in the granary. The granary is a part of the traditional Javanese house to keep some of harvest results, which has meaning as the fertility – sacred space. The change of occupational pattern from farming to trading influences the function of the granary. Along with the decrease of farming field and the abolishment of *Perdikan* land, people have freedom in changing and building new spaces (see Figure 8), so the granary in *Kasepuhan* did not use anymore. This building has been converted into a warehouse. Now the granary is not sacred anymore shift to be profane one. The change of economic pattern has shifted the cultural orientation.

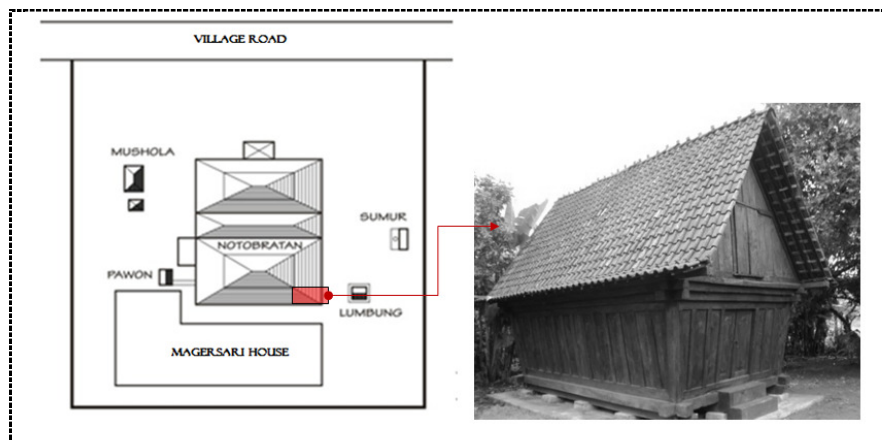


Figure 8. The granary transformed into a warehouse (Source : Survey, 2016)

5.2. The Changing of Space from Elite to be Religious

Former the shelter in the complex of *Kasepuhan* that is the specific building next to main building which functions as a place for the guests of the Rulers to stay the night. After the development of transportation and the decrease of *Kasepuhan*'s role, this shelter is no longer used. Then the function converted into a place to pray (mushola) complete with ablution area (see Figure 9). This mushola is open to public, hence a significant social changing from privat realm to be public realm. The influence of the lifestyle come about the social changes in which religious values became stronger shifts old cultural values (Rapoport, 2000).

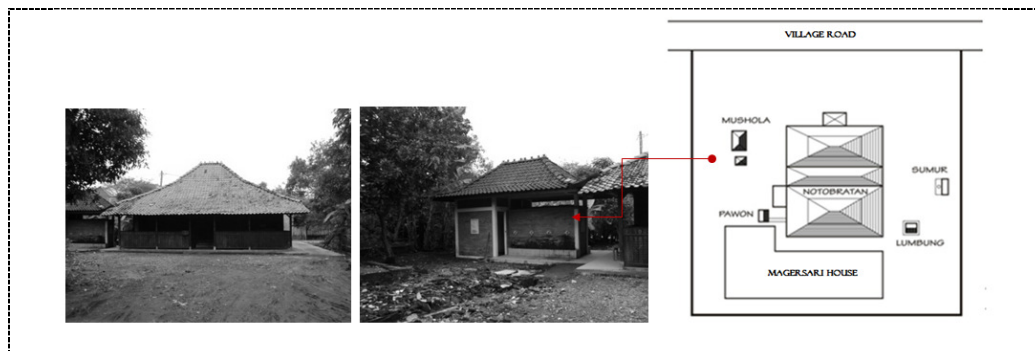


Figure 9. From left to the right: former guest house building has changed to be a mosque; new ablution area; site plan of *Notobratan* (Source : Survey, 2016)

5.3. Space for Blessing

This space is opened to public in certain days, such as the ceremonies of *ruwatan* (a traditional Javanese ritual aims to protect communities from threats of calamities and hazards), *jamasan* (a traditional Javanese ritual aims to purify the heirlooms), and *sadranan* (a traditional Javanese ritual aims to pilgrimage the tombs of ancestors in Ramadhan month). *Pendopo* is a place to conduct rituals of *jamasan*, *ruwatan*, and *anca'an* (see Figure 10). Communities believe through carrying out the ceremonies will be safe and secure, and Sunan Kalijaga descendants still belong the spiritual powers to lead those ceremonies. The tradition that has been arranged by *Kasepuhan* contains sanctity in connection with the primordial character building (Agustina.et.al, 2014). Spaces in Javanese houses and their functions are still conserved, and the strong faith for the blessing and protection of the late Sunan Kalijaga shows that people still honor him. Thousands of people attend the ritual and fight over washing water of the heirlooms. They believe that they will get blessing from this water. The similar condition can also be found in the other sites of other person of Walisanga, which is Sunan Ampel in Surabaya, in this case thousands of pilgrims visit to get blessing from the sacred water everyday (Suprapti.et.al, 2016).

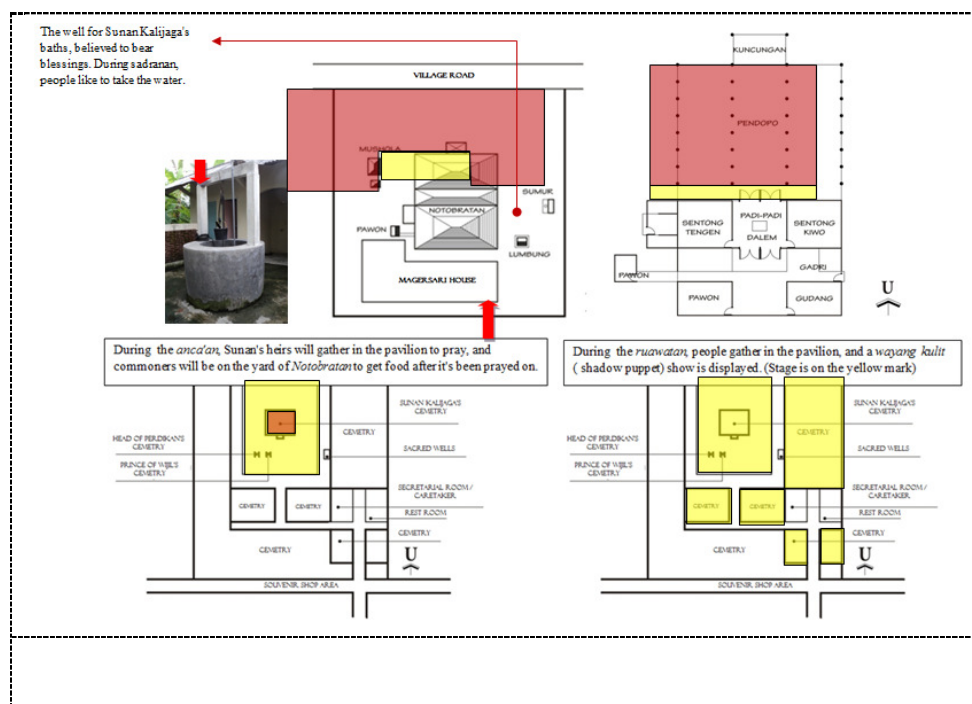


Figure 10. Some sacred places in the ritual of Sunan Kalijaga's cemetery (Source: Survey, 2016)

Deprivatization of Space

1. The Shawl House

Commoners from the faction of *sentono* or *merbot* (worker of *Kasepuhan*) mostly feel at home living around the cemetery. One of the reasons is their belief to the blessing of the place through their dedication. The shawl house form appear in line arranged in some alleys. This is influenced by the system of traditional Javanese land inheritance. The land divided linearly elongated from front side to back side into few sections according to the number of heirs. Furthermore, the heirs built new houses next to the main house and formed the shawl house

elongating to the site. The houses physically are the fenceless buildings and wall-to-wall houses. These houses create friendly neighborhood. Shawl house form also create high cohesion of social among neighbors (See Figure 11). The phenomena of shawl houses show spatial adaptation of residence influenced by social and economic conditions (according to views of (Habracken.et.al, 1976; Rapoport, 1990; Rossi & Eisenman, 1982) and, in addition, by the activities and life style (Dundar, 2001; Lawanson.et.al, 2012; Keller, 2002) as the driving factors. However in this research, it was found that the local belief serves as the retaining factor.

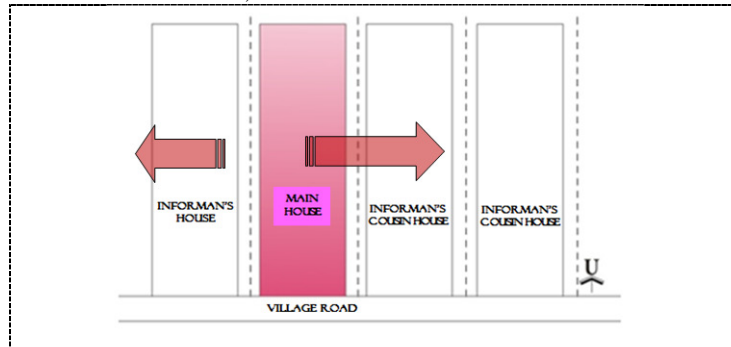


Figure 11. The shawl house form (Source: Survey, 2016)

2. Toward a Creative Economic

This sites has been developing to be the local religious tourism destination since 1999, that has been contributing to people's prosperity, hence significantly increasing business spaces near the cemetery and in the residence area. This is a capitalization of spaces. The spaces have economic value or valuable commodities, these spaces mobilizes capital & labors (Lefebvre, 1998). Businessmans come from people of *magersari* and from the others villages surrounding. The prominent product of crative ideas includes a clothes traditional batik, and *gendang* that is a traditional music tool made from wood & leather. This Business is in connection with the creative economy involving public participation because the craftworks are from the local idea's creativity (Howkins, 2001). Although the creativity still in the embrional phase, it has a chance to develop since this area has been developing as the tourism destination. The change of space caused by tourism activities allows the emergence of creative economic based on local culture. The existence of the business space presses to the setting of private spaces. Some of characters are described below.

2.1. Changing house function for mixed use

Many houses around the mosque and the cemetery are fuctioned as a business ventures supporting facility of tourism. For example are home stay, production house of batik craft, gendang craft, souvenir shop, and so on. In addition, there are many front yards are converted into shops (see Figure 12).

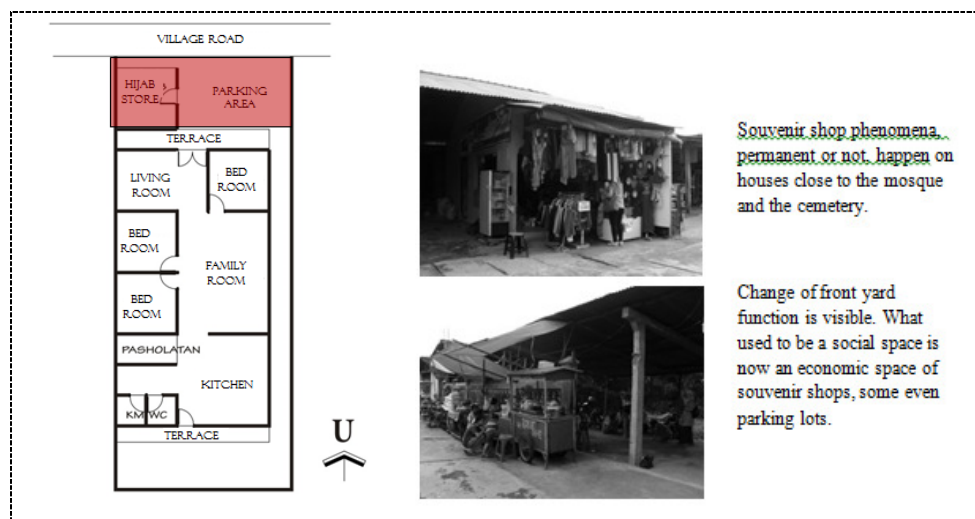


Figure 12. The conversion of front yard into shops. (Source: Survey, 2016)

2.2. Using fixed and semi fixed elements of space to accomodate the changing of building use

Many house transform the inside of the house for accomodate the changing of building use for business ventures such kind of home stay, show room, shop house, production house of craft using fixed feature elements like a brick wall, semi fixed elements for example furnitures. This is a manifestation of space requirements on the basis of people creativity against the limited physical space. (Hall, 1996) in

(Rapoport, 1983; 2000) explained that the fixed space is formed by (1) fixed feature elements, (2) semi fixed features elements, (3) non-fixed feature elements. This research showed the existence of flexible space that effectively accommodate the needs of both domestic and external spaces.

3. Change of space due to tourism development

The change of space due to tourism development can be classified into three there are: 1) the addition of spaces for economic activities, such as adding roofs to sell souvenirs or food; 2) the total transformation of traditional Javanese houses into new buildings for homestays; 3) the addition new function of a house beside the main function as a space to live in but also to run a souvenir craft like *batik*. The changes occur spontaneously depend on finance condition of people. The specific change of houses is related to the vertical development. It is prohibit to develop buildings height beyond of Sunan's tomb because of their believes doesn't permit it.

Changes also can be seen on the open that are: 1) the functional change of outdoor area, such as a field transformed a parking lot; 2) the change in shape and function, such as the transformation of a open space into housings and tourists facilities; 3) the desecration can be found in *segaran* (a pond inside the complex of Sunan site to conduct some ritual ceremonies), that is a sacred baths have been converted into a public tourism spot (see Figure 13). The decreasing of open spaces wide to be replaced some buildings make environment crowded. From description above appears that there has accured a change of functions and spaces arrangement as a result of social, economic, activity, and lifestyle (Habraken, et. al., 2013; Rapoport, 1969, 1990; Rossi, 1982; Maulana, 2013; Higgins, 2013, Arifin, 2013). Some of sacred values still persist with respect to the sanctity of Sunan, but some others have turned into phropane as *Segaran*. This indicates that identity of the area is still sufficiently maintained by building vertical settings, but not horizontally.

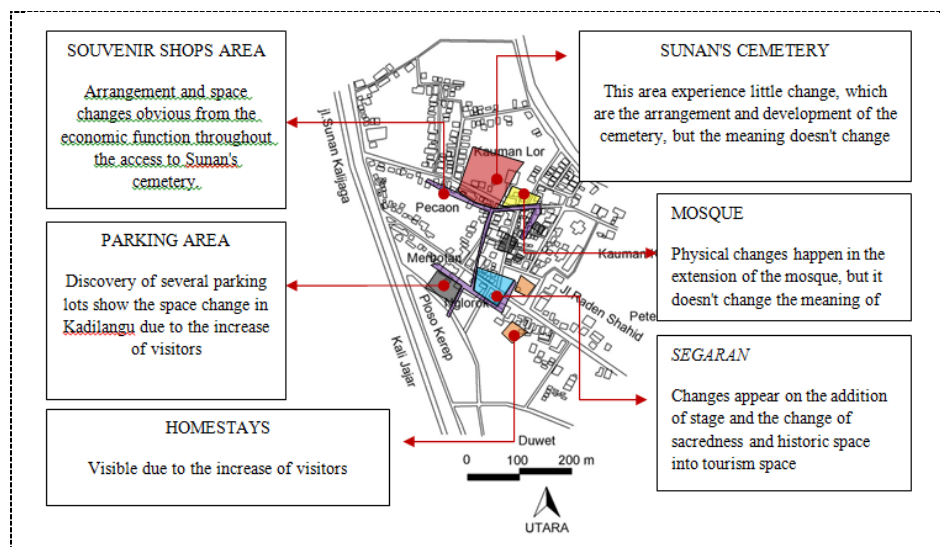


Figure 13. Changes of spaces in Kadilangu due to the increasing number of visitors. (Source : Survey, 2016)

Space for a Mentality Controlling

1. Pondok Pesantren

Pondok Pesantren is the traditional Islamic boarding school established in 1881. It aims to teach Islam to the young generation. During its development process, *pesantren* bought the land and built it gradually. The facilities of *pesantren* include the male dormitory, female dormitory, secretarial office, and *mushola*. It means that the young generation mentality of Kadilangu village and its surroundings are controlled by *pesantren*. Religious educational is a controlling tool for social change of a community (Ishomudin, 2005; Suprapti, 2017).

2. Symbiosis Space

Kyai has established a *pesantren* (traditional Islamic boarding school). Inside the *pesantren* are found some facilities like mosque, classrooms and dorms for *santri*. These buildings are open for people living in surrounding areas. Kyai and other members of *pesantren* have a good chance to make relationship with public in which *Pesantren* facilitates public to participate in the future development. The most obvious space symbiosis is the mosque used together by both *santri* and the commoners. It shows the use of resources which will provide an positive impact on the effectiveness and efficiency of spatial arrangement, especially in rural areas. (Cheng, W., et. al., 2014)

3. Space for Gender

Space for gender is seen in *pesantren*. Separation in space based on Gender can be seen in the use of

classrooms, the mosque, and other facilities which are separated by gender. Islamic teaching prohibits men and women to directly contact each other in the case to protect woman. Gender separation is strengthened by the distantly located buildings. Male spatial activities are more widely radiated while female spatial activities are mostly centered inside the building. This separation is the form of implementation of the Moslem norms protecting and appreciating females.

Conclusions

Both of the tangible and intangible cultures found in this research are the social capitals to be a creative city. This potencies are in the form of: (1) cemetery artifacts and buildings, (2) the authenticity of local cultural space settings, (3) the authenticity of the population, (3) the ongoing rituals, (4) the public trust, (5) the community participation in the form of economic creativity; which still requires development by collaborating with the originator of creative idea.

The factors that influence the development of Kadilangu are:

1. The Islamic-Javanese religious teaching that becomes filler in the culture of Kadilangu.
2. Primordial culture with Islamic-Javanese culture in Kadilangu space has been integrated to create a character of Kadilangu place.
3. The economy of religious tourism has been growing rapidly; hence a potential area.

This research found three concepts of spaces which are: Spaces of Kinship, Spaces for Commoners, and Spaces for Moral Education.

1. Identity Spaces

This is the existential symbol of the descendants of Sunan Kalijaga. The degradations have occurred in the functions of shapes. It is needed to strengthen the coastal Javanese culture of Sunan Kalijaga such as works of art, literary, because of the Sunan's figure is still attracts many visitors.

2. Spaces for Commoners.

Spaces for common people developed around the mosque and the cemetery. The symbol of people's existence in the Kadilangu settlement has grown stronger since the tourism improves. Creative economic start to grow, however assistance to the community is needed by figures to share ideas and motivate community.

3. Spaces for Moral Education.

The existenc Pesantren shapes the development of religious knowledge. The existence of pesantren is needed to control the people moral. Pesantren also facilitates sharing the infrastructures so that spatial planning can be effective and efficient.

The place of Kadilangu as a local culture heritage is a potential tourism asset. Meanwhile the supports from public in the form of creative economic are needed. For further research, it is advisable to look for the appropriate model of Spatial planning for community based on sustainable development to accommodate aspects of socio-cultural, tourism economical, and ecological.

Acknowledgements

Authors would like thank Prof. Dr. Heru Susanto (the Head of Research and Community Service Institution Chairman of Diponegoro University), M. Agung Wibowo, Ph.D (the Dean of Engineering Faculty of Diponegoro University), Meta Khairunisa, colleagues, informants, and all parties for their assistance during the research process. This research was financially supported by the General Directorate of Higher Education of Republic of Indonesia.

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Submissions

The spatial concepts of cultural heritage village toward a tourism development; A case study of Kadilangu Demak Indonesia

Atiek Suprapti, Agung Budi Sardjono, Indriastjario Indriastjario, E...

Submission

Review

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2018-12-20 09:55 AM

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2019-02-13 03:16 PM

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18863-1

Article Text, Atiek_ Kadilangu _Anonymous -Rev 230119.docx

January
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Article Text

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Notifications



[JAU] Editor Decision

2018-12-20 09:55 AM

Review I

Editor Decision -1: Revision Required – Desember 20th 2018

Atiek Suprpti, agung budi sardjono, indriastjario Indriastjario, Edward E Pandelaki:

We have reached a decision regarding your submission to Journal of Architecture and Urbanism, "The Spatial Setting of Cultural Heritage Village toward a Tourism Development; A Case Study of Kadilangu Demak Indonesia".

Our decision is: Revisions Required

Arnoldas Gabrėnas
tpa@vgtu.lt

Reviewer A:

This paper is good. The author is already explaining the history of its location as a research site. This paper is already giving a details analysis of each building and also giving a big picture of how the site is changing due to the development into a tourism area. Not only about that, a detail hierarchial spatial analysis that is done by the author is good for explaining how the function of each space is used and how its changing by the time.

the revision that need to do is explaining how the big impact for the local community, because spatial discussion always including the actor in it.

Recommendation: Revisions Required

Reviewer C:

The spatial concept as the research findings will be significant potency to develop the cultural heritage tourism.

The references and methodology used are appropriate for achieving the research objectives, so the findings obtained are clear and complete.

The included picture is sufficient to explain and support the text delivered, although in some images (figures 6 and 10) the text contained in the image is unreadable.

Need to recheck the suitability of the description in writing:

*"The structure of spatial setting consists of **five elements** namely (1) the House of Kasepuhan, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery."*

Which is correct, 5 elements or 4 elements as mentioned in the description?

"Meanwhile the commoners houses includes sentono (guard faction), merbot (caretaker faction), and magersari (courtiers faction) have a simple spatial arrangements, more humble, less ornament, and with gable roof (**see**. Commoner houses are no fenced and more open."

Does the word mean to refer to a particular image?

"(Hall, 1996) in (Rapoport, 1983; 2000) explained that the fixed space is formed by (1) fixed feature elements, (2) semi fixed features elements, (3) non-fixed feature elements."

What do you mean?

It is necessary to readjust the research findings written in the abstract with the findings described in the conclusions.

The finding research is the spatial concept, it should be the tittle more appropriate "The Spatial Concept ... " not "The Spatial Setting.....", so that the keywords used is spatial concept, not spatial setting.


Recommendation: See Comments

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[JAU] Editor Decision

2019-02-13 03:16 PM

Atiek Suprpti, agung budi sardjono, indriastjario Indriastjario, Edward E Pandelaki:

We have reached a decision regarding your submission to Journal of Architecture and Urbanism, "The Spatial Setting of Cultural Heritage Village toward a Tourism Development; A Case Study of Kadilangu Demak Indonesia".

Our decision is to: Accept Submission

Editorial Office
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Atiek Suprapti (asuprapti)

Review I

ARTICLE REVISION FEBRUARY - 12 - 2019

Messages

Note	From
<p>Reviewer A</p> <p>1. Comments:</p> <p>This paper is good. The author is already explaining the history of its location as a research site. This paper is already giving a details analysis of each building and also giving a big picture of how the site is changing due to the development into a tourism area. Not only about that, a detail hierarchial spatial analysis that is done by the author is good for explaining how the function of each space is used and how its changing by the time.</p> <p>Responds:</p> <p>Thank you very much for the nice comments.</p> <p>1. Comments:</p> <p>How The big impact for the local community, because spatial discussion always including the actorin it.</p> <p>Responds:</p> <p>Thanks for comments. Authors has improved narations in sb section 3.2. the impacts for community (p. 10)</p>	<p>asuprapti</p> <p>2019-01-23 08:05 AM</p>
<p>Reviewer C</p> <p>1. Commets:</p> <p>The spatial concept as the research findings will be significant potency to develop the cultural heritage tourism.</p> <p>Responds:</p> <p>Thanks for comments</p> <p>1. Comments:</p> <p>The references and methodology used are appropriate for achieving the research objectives, so the findings obtained are clear and complete.</p> <p>Responds:</p> <p>Thanks for comments</p> <p>1. Comments:</p> <p>The included picture is sufficient to explain and support the text delivered, although in some images (figures 6 and 10) the text contained in the image is unreadable.</p>	

Responds:

Thanks for correction., authors has improved some pictures (figure 6 to 10) to make it readable

1. Comments:

Need to recheck the suitability of the description in writing: *"The structure of spatial setting consists of **five elements** namely (1) the House of Kasepuhan, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery."* Which is correct, 5 elements or 4 elements as mentioned in the description?

Responds:

Thanks for correction, authors has revised statement to be four elements which is appropriate with the naration before (p. 3).

1. Comments:

*Meanwhile the commoners houses includes sentono (guard faction), merbot (caretaker faction), and magersari (courtiers faction) have a simple spatial arrangements, more humble, less ornament, and with gable roof (**see**. Commoner houses are no fenced and more open."* Does the word mean to refer to a particular image?

Responds:

Thanks for correction, actually there is no figure mentioned, so authors has revised the text with deleted the words (see. (p. 4).

1. Comments:

"(Hall, 1996) in (Rapoport, 1983; 2000) explained that the fixed space is formed by (1) fixed feature elements, (2) semi fixed features elements, (3) non-fixed feature elements." What do you mean?

Responds:

Thanks for correction, authors has revised naration for being contex to the statement before (p. 9)

1. Comments:

It is necessary to readjust the research findings written in the abstract with the findings described in the conclusions.

Responds:

Thanks for comments. Actually the points of research findings has mentioned in the abstract.

1. Comments:

The finding research is the spatial concept, it should be the tittle more appropriate "The Spatial Concept ... " not "The Spatial Setting.....", so that the keywords used is spatial concept, not spatial setting.

Responds:

Thanks for suggestion, authors agree to the suggestion, then has improved the title to be The Spatial Concept (p. 1)

THE SPATIAL CONCEPT OF CULTURAL HERITAGE VILLAGE TOWARD A TOURISM DEVELOPMENT; A CASE STUDY OF KADILANGU DEMAK INDONESIA

Atiek SUPRAPTI, Agung Budi SARDJONO, Indriastjario INDRIASTJARIO, Edward E. PANDELAKI

*Department of Architecture, Faculty of Engineering, Diponegoro University, Tembalang 50273 Semarang Indonesia.
Semarang Indonesia. (The place for the affiliations should be left blank for peer-review!)*

Received; accepted

Abstract. Globalization perspective considers the world as a large market, which requires the resources readiness as capital to be able to participate actively. Local culture is an important capital to create identity and social harmonization in constructing a better quality of life. In the 15th–16th century AD, the Java north coast of Indonesia was known for having ~~several~~~~some~~ old towns with their important roles in spreading Islam. Centuries later the legend of *Walisanga* still ~~greatly~~ influences ~~greatly~~ the people's lives particularly in Demak. The Moslem community ~~is~~ living tradition in this area has become ~~one of~~ the identity of the city. The development in the last decades has shown significant impacts ~~in-on~~ the tourism sector. This phenomenon showed that there would be conflicts of interests between social-cultural sectors and economic sectors. In this kind of situation, the community must adapt spatial settings to accommodate their needs. The purpose of this article is to find the concept of spatial setting formed by economic, cultural and religious factors in this historical area. The locus is the Muslim settlements in Kadilangu Demak a site of Sunan Kalijaga's heritage. This study ~~that employed~~~~equipped~~ qualitative research ~~methods, and has found the three~~ spatial concepts ~~proposed are~~: (1) ~~The-the~~ identity space of local culture ~~which-is~~ strongly exists (2) ~~The-the~~ shift in the value of space, which has changed ~~of-from~~ the glory of the noble family ~~to-be~~ the common people (3) ~~The-the~~ Space-space for morality control, which functions ~~as the~~ ~~controlling~~ control of community's moral. The third concepts are local genius, which is significantly potential for tourism.

Keywords: cultural heritage, spatial setting, tourism, Kadilangu.

Introduction

In the 11th to 16th centuries north coast of Java Island ~~was-became the-an~~ entrance gate ~~of-for~~ Islam to Java (Wertheim, 1999). One of the significant influences was the Islamic teachings brought by merchants from India, Persia, and China. The phenomenal story was seen from the *Walisanga's* role in the process of Islamic ~~Propaganda~~~~propaganda~~. *Walisanga* is an Islamic religious proselytism institution consisted of nine trustees who were working during the initial period of Islamic entry ~~on-to~~ Java ~~island-Island~~ in the middle of 15th to 16th century. ~~In this history,~~ Demak was ~~the-an~~ important location ~~regarding this history~~ (Wertheim, 1999; Tjandrasmita, 2000; Lombard, 2005; Qurtuby, 2003). This effort reached its heyday with ~~the~~ establishment of the Demak Sultanate in the Central ~~of~~ Java in 1475. In this period the spread of Islam developed smoothly and rapidly supported by *Walisanga* with ~~one-of-the-figures-was~~ Sunan Kalijaga ~~as one of the figures~~. As a reward of this success, Sultan of Demak ~~gave~~ gifted him ~~a gift in the form of~~ with a land of ~~perdikan in Kadilangu district~~ (the land was exempted from taxes as the result of bearing some burdens ~~or responsibilityresponsibilities~~) ~~in Kadilangu district-to-be-managed~~.

Acculturation of Islamic teaching and Hindu ~~s~~ culture enriches the Islamic teachings that ~~has~~ finally ~~have~~ become the character of Javanese Islam (Qurtuby, 2003). Moslem settlement was marked by the existence of these functions: houses, markets, *madrasah*, and mosques (Ekomadjo, 1999). The people living in coastal area were very open to outsiders ~~s~~ and very familiar to the trading activities ~~which-that~~ improved the economic condition (Suprpti et al., 2010; 2016). This settlement is a cultural heritage ~~which-that is~~ important to ~~be~~ conserved since it contains values of local culture. The setting system ~~together-along~~ with organization of space, time, meaning, communication, cultural landscape and physical elements are determining elements in a settlement (Rapoport, 2005). Furthermore, there is a reciprocal relationship between the setting system and humans living inside.

Adaptation is an adjustment process toward natural/human system with the new environment. In this case, an adjustment ~~aims~~ to avoid hazards and to ~~get-receive~~ benefits from an opportunity (IPCC, 2014; Laukonnen et al.,

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Style Definition: paragraph heading 3

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2009; National Research Council, 2010). A five-centuries-century heritage village against the environmental change makes adaptation in the form of a series of ~~changing-change~~ and transformation, so it can survive in social life. The development of tourism village requires the involvement of several stakeholder's ~~participation~~—namely the government, private sectors, ~~and~~ community members (Amerta, 2017). Cultural heritage is the village development in the form of integration among attractions, accommodations, and supporting facilities presented in the community life structure (Dewi, 2017). A cultural village should meet at least some of the following requirements: good accessibility, some interesting objects, community and officials supports, security, adequate accommodation, and related objects already known by public (Syafi'i et al., 2015). In developing countries, the spatial change of cities will influence people's economic and social structure (Santoso, 2013; Zahnd, 2006). This kind of change is mostly caused by capitalization-modernization pressure (Ishomuddin, 2005). The spatial change in a heritage area should conserve the local identity and social harmony. It ~~was~~ influenced by the change of functions, needs, ~~eeconomiceconomy~~, social life (Habraken et al., 1976; Rapoport, 1969,1990; Rossi & Eisenman, 1982), activity and life style (Higgins, 2014; Marlina, 2017). The residential change due to the informal economic factor has successfully improved the life quality (Dundar, 2001; Lawanson et al., 2012; Keller, 2002). ~~It is important to discover The-the~~ emergence of conflict of interests regarding the economic tourism pressures in Kadilangu ~~is-the important thing to know~~ since this area has experienced changes for three periods: (1) ~~a period of Perdikan land~~ status ~~of-land~~ before 1970, where the Sunan Kalijaga's family had significant influence, (2) ~~After-after Perdikan land~~ status ~~of-land~~ (1970–1999), ~~and~~ (3) ~~Reformation-reformation~~ period (1999–now).

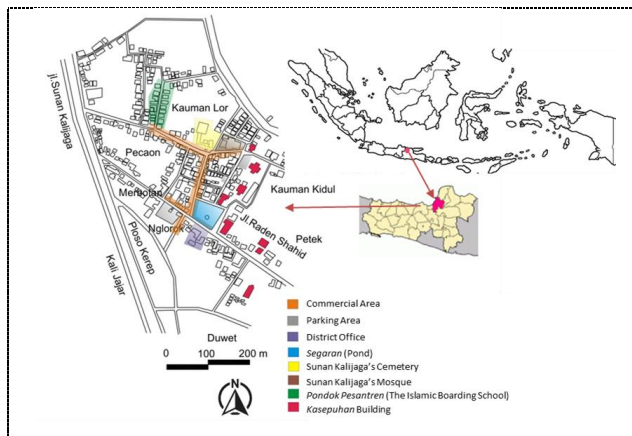


Figure 1. Research location of Kadilangu, Demak (source: ~~processed from Demak-Regency~~ (Bappeda Demak, 2015))

1. **Methods**

The research's ~~location-is-taken-place~~ was located in Kadilangu Demak ~~province~~ of Central Java Province, Indonesia (see Figure 1). ~~The Data-data were categorized-needed are to-as~~ primary data and secondary data. Primary data included physical data, such as buildings and environment, spatial elements, ~~while-and~~ non-physical data ~~include-such as~~ culture, ideology, spiritual ~~viewperspective~~, and social system ~~having-relatedrelation with-to~~ the space arrangement. Spatial and building architecture data were compiled through ~~measuringmeasurement, documentingdocumentation, and sketchingsketches~~. Interviews were conducted ~~in-with~~ various ~~levels-members~~ of the society: children, teenagers, housewives, heads of households, public figures, religious teachers (*ustadz*), religious leaders, and others. ~~The following are the stages in this study:~~

- Preparation ~~Stagestage~~. It ~~Consisting-consisted~~ of (1) ~~the study-of theory-and-literaturestheoretical study~~ as the background knowledge; (2) ~~the~~ formulation of research method, the inductive approach that raised two local concepts; (3) preparation of research tools and equipment.
- Field ~~Survey~~ Stages. It ~~Consisting-consisted~~ of (1) grand tours and (2) mini tours.
- Grand Tours is an observation ~~is-conducted to-in~~ the entire research area to obtain an early image of the condition of research area as a whole. Participative observation was ~~done-carried out~~ and documented in notes, diagrams, photos, sketches, maps, and other media, as well as physical data of buildings and building groups. Mini tour ~~is-the-step-includingincluded~~ in-depth observation with documentations of the phenomena in the field. There ~~are-were~~ five steps of mini tour (Spradley, 1997). The first one ~~is-was~~ the domain analysis, ~~this-step-is~~ to find the types of domains, analyze ~~them-and~~ then explore them to find

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influential domains. The second one ~~is~~ focused observation to the domains. The third one ~~is-was~~ the analysis of taxonomic which ~~will-would~~ direct it to the internal structure of each domain. This step ~~aims~~ ~~aimed~~ to find principles of the arrangement of original spatial symbols in the domain. The fourth step ~~is~~ ~~was~~ componential analysis that was ~~done-carried out~~ by looking for meanings through observation on how symbols ~~are-were~~ connected. The fifth step ~~is-was~~ determining themes where each theme has four criteria: measurable, logical, emic, and transcendental.

2. Result and Discussion

2.1 Cultural ~~H~~eritage ~~V~~village of Sunan Kalijaga

Kadilangu is ~~a~~ district in Demak regency known ~~from-for~~ its cultural history ~~with, which has had a famous leader of~~ Sunan Kalijaga ~~which was~~ one of *Walisanga* figure. ~~The-Its~~ distance ~~from-Demak~~ is approximately 2 km ~~to-toward~~ the southeast ~~of Demak~~. The area ~~is-covers~~ 37,875-meter square ~~meters~~ and has paddy fields as much as 171-meter square ~~meters~~. The population in 2017 was 3573, and 96% of them ~~are-were~~ Moslem. Formerly Kadilangu was a settlement of Sunan Kalijaga's descendants in the land of *Perdikan*. People of Kadilangu ~~recognize-are divided into~~ two social statuses: Sunan Kalijaga's descendants and commoners. The main commodities are from agricultural sector, but since ~~in~~ 2000, along with the development of the religious tourism people has been starting to switch their jobs ~~to-be into~~ service and trading sectors. The structure of spatial setting consists of four elements namely (1) the House of *Kasepuhan*, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery.

House of 'Kasepuhan'

The House of *Kasepuhan* (as the other name is *Notobratan*) was built in 1514. ~~as-the-Its~~ former function ~~is-was~~ for government center office, but nowadays ~~the-functions-are-for it becomes a~~ secretarial office and ~~for~~ guesthouse since some of descendants have migrated to other cities. The ~~organization-house~~ of *Kasepuhan* holds annual traditional ceremonies. The head of *Kasepuhan* has main tasks to coordinate the activities of Sunan Kalijaga's descendants, ~~as well as~~ to take care the cemetery ~~and~~, the mosque, and *pagersari* land (~~A-a~~ large land belongs to a nobleman ~~and it was~~ used to reside for the noble family and their servants).

Residence for commoners

Residence for commoners spread outside of *Kasepuhan* ~~complexhouse~~. People's livelihood has ~~been-changing~~ ~~changed~~ from agricultures to trading and services ~~in order, which-to~~ support tourism such ~~kind-of-as~~ home-stays, souvenir shops, parking ~~areas~~, and public toilets, also batik ~~craftsmancrafts stores~~.

Islamic Boarding School

Pondok Pesantren (the Islamic boarding school) was established in 1881 by local religious leaders ~~with the~~ ~~purposed-purpose for-of~~ teaching Islam to young generation in Kadilangu and ~~its~~ surrounding areas.

Mosque & Cemetery

The old mosque founded by Sunan Kalijaga ~~that-was~~ firstly renovated in 1564. ~~In-At~~ the backside of the mosque located a cemetery ~~which has been containing manyconsist of~~ tombs of Sunan Kalijaga's family ~~tombs, like-including~~ his wife, his children, and other relatives. ~~Around the cemetery was located~~ ~~There is~~ a sacred well ~~located around the cemetery~~, which is believed ~~able-to-could~~ bring blessings. The cemetery-mosque setting is a concept of the traditional Javanese spatial ~~arrangement~~ (Wirytomo, 1995), which also can be found in ~~other~~ Javanese old cities like Ampel, Kudus, Demak, Yogyakarta, and Surakarta.

2.2 Identity ~~S~~pace for ~~F~~amily ~~D~~dignity

The space for family dignity is a space ~~used-to-for~~ ~~strengthen-strengthening~~ the relationship of Sunan Kalijaga's kinship. Annually they arrange ~~some-several~~ traditional ceremonies in which most of family members attend and take a role. The traditional sacred ceremonies aims to ~~commemorating-thecommemorate the~~ figure of Sunan for his services in Islamic ~~propaganda-teaching~~ and for his dedication ~~in-to the developing-development of~~ the Javanese culture, ~~and, these-These~~ ceremonies also could rake up people to be obedient and submissive to the ruler (Koentjaraningrat, 1974; Moertono, 1985; Moedjanto, 1987; Sutrisno & Putranto, 2005) hence the dignity of the family ~~is~~ still respected by thousands visitors.

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Figure 2. Figures of *Joglo Pendopo* (left), and the *Joglo Limasan* houses of Sunan's descendants (middle and right) (source: Survey, 2017)

2.2.1 House of *Trah* (Dinasty/Clan)

The Houses of *Trah* are divided into *Kasepuhan* and *Panembahan*.

- *Kasepuhan* is the symbol of Sunan Kalijaga pedigree. In the period of Demak Sultanate (1500–1546), and Mataram Sultanate (1577–1681) *Kasepuhan* was the autonomous ruler upon *of-Perdikan* of Kadilangu. However, after 1970 *Kasepuhan* has less function as the institution to manage cultural activities only, in relation *with-to* changes of regimes that *has-triggered* changes in *the* spatial function. The changes are regarding to the characteristics of space to be more open. For example, the *Pendopo* (pavilion), *has-had* an original function as a meeting place between the leader of Kadilangu and the subordinates and also the guests in relation to government's power (see Figure 2). Nowadays it *has-functions* mainly as a gathering place for others *Kasepuhan* institutions *whole-of* Central Java region, a place of discussion for traditional/cultural issues of Sunan's descendants, and a place of election for the head of *Kasepuhan*. After releasing *the* status of *Perdikan*, the kitchen previously separated from the main house *was-is now* attached inside it. Water filtering area which *has-beenwas* abandoned *shifted* becomes the warehouse (see Figure 3). In this time *Kasepuhan* *has* no longer symbolizes *of* political power, *then-but* it has shifted into a space of cultural traditions opened to the public.

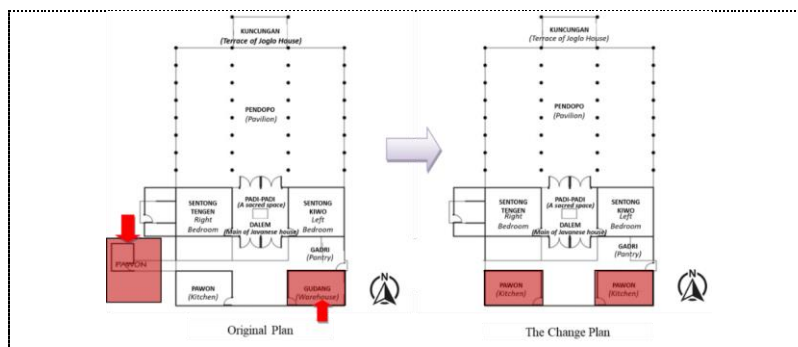


Figure 3. The change plan in *Kasepuhan* house at Kadilangu (source: Survey, 2017)

- *Panembahan* is the term for direct descendants of Sunan Kalijaga. The institutional system of *Panembahan* aims at keeping the purity of Sunan's cultural artifacts. The spaces include the private *Panembahan* house and the office of *Panembahan*. Related to the *Panembahan* function, it has *experienced* changes of relationship from noble landlord-servant relation to common people relationship.

The *Trah* of Kadilangu conserves traditional culture such as ritual, customs, and spirituality. From discussion above it shows that the religion aspect is one of the constructing elements (Linton, 1956; Koenjtaraningrat, 1993), which have been strongly developed during five centuries. This phenomenon commonly occurs in the inland of Java. In the areas of north coast Java like Demak and Kudus, people tend to use the great name of their elders who became the role models and the space identity (Suprati et al., 2014), *and it is manifested in both the form of Joglo house equipped with the exterior and interior spaces and the traditional culture behaviors.*

2.2.2 Hierarchical Space

Generally, the hierarchy of space is divided into two *categories: which are* the nobles *strata*, and the commoners. Physically the spaces for noble houses are *signedmarked* with the lavish traditional houses of *Joglo Limasan* (See Figure 2 & 4), and some of these houses are closed and fenced up. This appearance is the physical shape of the social hierarchy in Kadilangu. The characters of Javanese noble houses *looked-appear from-on the* ornaments, the shape of roof, and the natural materials like woods and stones. The noble houses are more complex in the spatial arrangement, because they are the center of this hierarchy. Meanwhile the commoner's houses include *sentono* (guard faction), *merbot* (caretaker faction), and *magersari* (courtiers' faction) *that* have a simple *and humble* spatial arrangement, *humbler-with* less ornament, and *with-a* gable roof. Commoner houses are *no-fenced-and-openedopen and fenceless.*

This openness is prone to change. Many traditional houses ~~are-were~~ demolished and rebuilt with modern shapes, but they still hold on to the concept of ~~single-story-single-story~~ houses to respect Sunan Kalijaga's cemetery.

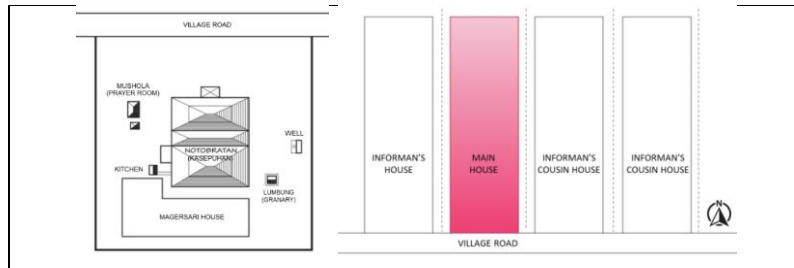


Figure 4. The Joglo Limasan shape with spacious yard and fence is the characteristic of noble houses while the commoners' houses are simple and gable-roofed (source: Survey, 2017)

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The hierarchical spaces in Javanese houses can be found in the hinterland areas (the former ~~teritoryterritory~~ of the Mataram Sultanate) ~~which-that~~ inherit the primordialism-culture. This condition is quite different ~~compare-to-from~~ the area of Java north coast. The hierarchical space in Kadilangu ~~which-maintains~~ aristocratic-aristocracy and ~~isits an~~ original ~~characteristiccharacteristic~~. It cannot be found in the locations in the north coast of Java, including in-Kudus City (Suprpti et al., 2014). The hierarchical arrangement in the cemetery put Sunan Kalijaga's tomb location, ~~held at~~ the highest level ~~and-has~~ the farthest distance from the entrance (see Figure 5). Until nowadays people greatly ~~honourhonor~~ them-the tombgreatly.

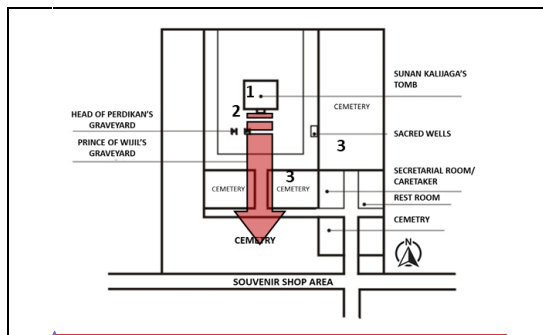


Figure 5. The hierarchical space in Sunan Kalijaga's cemetery (source: Survey, 2017)

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2.2.3 Sacred Space

Padi-padi is the space inside *dalem* (the main building in a Javanese house) that ~~functions-functioned~~ as the throne of the head of *Perdikan* in the past. Inside was a chair for ~~Him-him~~ to welcome guests. This throne is called '*padi-padi*', and it is located under a pedestal. *Padi-padi* ~~has-meaning-as-means~~ a space to stabilize the fertility of ~~agriculture-agricultural~~ land, so that the harvest ~~will-would~~ always be abundant. This pedestal has a strong tie to ~~their~~ ancestors. The cone shape is directed to the center point, thus *padi-padi* has a spatial pattern located in the middle of the room and towards the center (see Figure 6). Hence after the revolution, ~~then p~~*Perdikan* status was revoked, and ~~then~~ the *dalem* and *padi-padi* are closed for public and only open for the members of the *trah* (noble family). This sacred space is full of blessing due to its magical and psychological effects (Agustina et al., 2014). The sacred space has changed ~~moving~~ from sacred for public to be sacred for private.

2.2.4 Magersari

Magersari is the term for commoners who live in the nobleman land. *Magersari* houses ~~are~~ situated ~~on-at~~ the rear side of *Kasepuhan* building (see Figure 7). Dwellers serve descendants of Sunan-s as courtiers through generations. Several tasks of *magersari* ~~are-likeincluding~~ gardening, cooking, housekeeping and so on. *Kasepuhan* and *magersari*'s houses are not separated by fence. The concept of *magersari* is widely known as the legacy of Javanese aristocratic culture. Generally, inside the complex of Javanese Palace, *magersari* shows the harmonious relationship between the rulers and people who served them (Setiadi, 2006). The rulers ~~lend-lent~~ the land located close to the

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palace to be occupied by people who served them. ~~With-In~~ this way the rulers ~~get-had~~ an advantage because the servants ~~is-were~~ always ready to serve them every time, and they ~~will-would get-receive~~ the free land to live near the workplace.

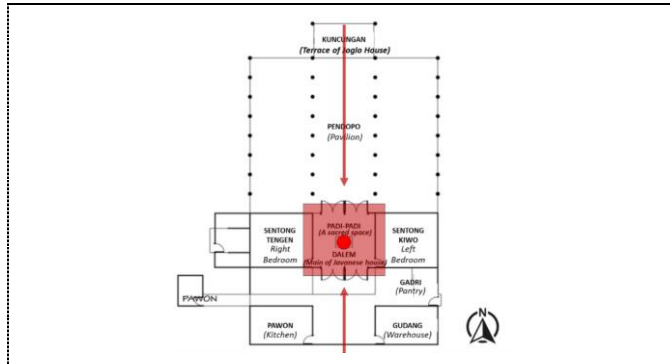


Figure 6. The space of *Padi-padi* representing the sacred space due to the respect to the ancestors and the rulers in the past (source: Survey, 2017)

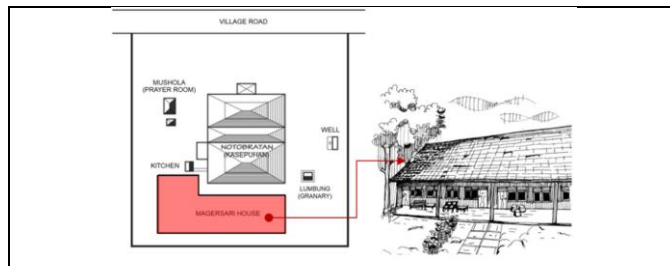


Figure 7. *Magersari* located behind *Kasepuhan* house (source: Survey, 2017)

2.2.5 Changing of ~~s~~Space ~~f~~function

– *Abandon of Fertility Space*

— In the past people of Kadilangu district made a certain ritual to hand over the harvests to the ~~Ruler~~ ruler of *Kasepuhan*, then kept them in the granary. The granary is a part of the traditional Javanese house to keep some of harvests, which has meaning as the fertility – sacred space. The change of occupational pattern from farming to trading influences the function of the granary. Along with the decrease of farming fields and the abolishment of *Perdikan* land, people have freedom ~~in-to changing-change~~ and building new spaces (see Figure 8), ~~therefore-so that~~ the granary in *Kasepuhan* has hardly been used anymore. This building has been converted into a warehouse. Now the granary ~~is~~ shifted to be profane space. The change of economic pattern has shifted the cultural orientation

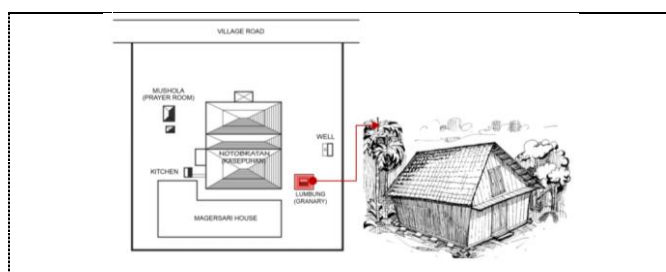


Figure 8. The granary has changed into a warehouse (source: Survey, 2017)

– Strengthening of *Religiosity*

Former-A former guest house *is was* established next to main building for the *Ruler's-ruler's* guests. But after the development of modern transportation and the decreases of *Kasepuhan's* role, this building is no longer used. Then *the-its* function *is* converted into a place to pray (*mushola*) complete with *an* ablution area (see Figure 9). This indicates the strengthening of *religiosity* leaving the aristocratic hierarchical order. The influence of the lifestyle *to-on* the social changes *in-which* appears on *the* religious values became stronger *in* shifting old cultural values (Rapoport, 2000).

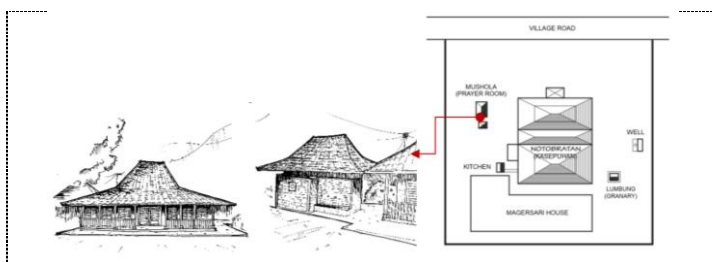


Figure 9. From left to the right: The former function *is-was* a guest-house, but now *it* is a praying room (*mushola*); a new ablution place *has-was* built *to* complete the *mushola*; site plan of *Notobratun/ Kasepuhan* (source: Survey, 2017)

– Space for Blessing

The *Pendopo* (pavilion) is opened for public in certain days, such as the ceremonies of *Ruwatan* (a traditional Javanese ritual aims to protect communities from threats of calamities and hazards), *Jamasan* (a traditional Javanese ritual aims to purify the heirlooms), and *Sadranan* (a traditional Javanese ritual aims *at-to make a* pilgrimage *to* the tombs of ancestors in Ramadhan month), (see Figure 10. & 11). Communities believe *that* through carrying out the ceremonies, they would be safe and secure, and Sunan's descendants still belong the spiritual powers to lead those ceremonies. -The tradition that has been arranged by *Kasepuhan* contains sanctity in connection with the primordial character building (Agustina et al., 2014). Spaces in Javanese houses and their functions are still conserved, and the strong faith for the blessing and protection of the late Sunan's shows that people still *honour-honor* him. Thousands of people attend the ritual and fight over washing water of the heirlooms. They believe that they will *get-receive* blessing from this water. *The-A* similar condition can also be found in the other sites of of *Walisanga* likes Sunan Ampel's site in Surabaya *where, in-this-case* thousands of pilgrims visit *the site* *to get-receive* blessing from the sacred water every day (Suprpti et al., 2016).

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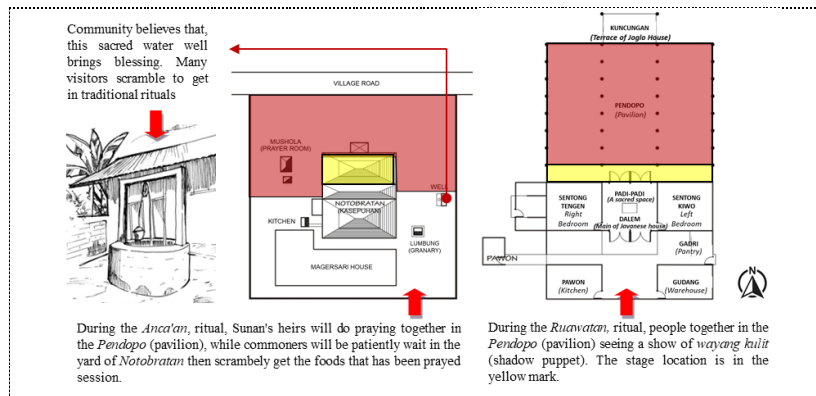


Figure 10. The using of space in traditional rituals of Sunan Kalijaga (source: Survey, 2017)

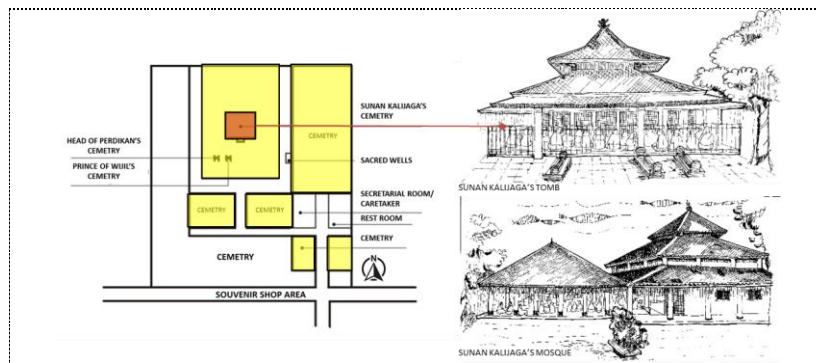


Figure 11. Some sacred seats in the traditional ritual of Sunan Kalijaga's cemetery (left); (right) above is Sunan Kalijaga's tomb and below is Sunan Kalijaga's mosque (source: Survey, 2016, 2017)

2.3 Shift in the Value of Space

2.3.1 Shawl House

Commoners from the faction of *sentono* or *merbot* (workers of *Kasepuhan*) mostly feel at home living around the cemetery. One of the reasons is ~~relate-related of-to~~ their belief ~~to-in~~ the blessing of the place through their dedication. The shawl house forms appear in line arranged in some alleys. This is influenced by the system of traditional Javanese land inheritance. The wide land ~~is~~ divided linearly elongated from front side to back side into few sections according to the number of heirs. Furthermore, the heirs built new houses next to the main house and formed the shawl house elongating ~~to~~ the site. ~~Physically The-the~~ houses ~~physically~~ are the fenceless row buildings. These houses create friendly neighborhood. Shawl house forms also create high social cohesion among ~~neighbours-neighbors~~ (See Figure 4-12). The ~~phenomenon-phenomenon~~ of shawl houses show spatial adaptation of residence influenced by social and economic conditions (according to views of (Habraken et al., 1976; Rapoport, 1990; Rossi & Eisenman, 1982) in addition to the activities and life style as the driving factors (Dundar, 2001; Lawanson et al., 2012; Keller, 2002) ~~as the driving factors~~. However, ~~in this research study was~~ found that the local belief serves as the retaining factor.

against the limited space by using fixed ~~feature-elements~~ and semi fixed feature elements (Hall, 1996; Rapoport, 1983; 2000). This research showed the existence of flexible space that effectively accommodates the needs of both domestic and external spaces.

2.3.3 Change ~~Due to T~~tourism ~~D~~development

– Change of Space

The change of space due to tourism development can be classified into three ~~categories~~: 1) the addition of spaces for economic activities; 2) the change of vernacular houses into modern buildings for business; 3) the ~~addition-additional new~~ function of a house (~~besides-as~~ the main ~~building-residence function-but~~ also ~~used-to-process-and the place for~~ souvenir craft). The changes occur spontaneously ~~depend depending~~ on their financial condition. The specific change of houses is related to the vertical development. It is prohibited to develop buildings higher than the Sunan's tomb.

Changes ~~that~~ also ~~can-be-seen~~ appear on the open space ~~that~~ are: 1) the functional change of ~~an~~ outdoor area, such as a field transformed a parking lot; 2) the change in shape and function, such as the transformation of ~~aan~~ open space into housings and ~~tourists-tourism~~ facilities; 3) the desecration ~~can-be-found-in~~ *Segaran* (a pond inside the complex of Sunan site to conduct some ritual ceremonies), ~~that~~ ~~which~~ was a sacred bath ~~has-been~~ converted into a public tourism spot (see Figure ~~43~~14). The ~~decreasing-decrease of-in~~ open spaces, ~~which were widely-to-be~~ replaced by some buildings crowded the environment. From description above, ~~it~~ appears that ~~there-has-accured-some changes of-occurred in~~ ~~regards to~~ functions and spaces arrangement as a result of social - economic activity, and lifestyle (Habraken et al., 2013; Rapoport, 1969, 1990; Rossi, 1982; ~~Higgins, 2014~~). Some of sacred values still exist with respect to the sanctity of Sunan, but ~~some~~ others have turned into propane as *Segaran*. This indicates that identity of the area is still sufficiently maintained by vertical building settings, instead of horizontal setting.

– Impacts for community

The escalation of economic activities of cultural tourism both formal and informal ~~increased-increases~~ ~~the~~ welfare of the community around the site by providing employment for housewives. Formal education and skills of the population ~~increase-improve~~ along with community empowerment. Changes occurred in the houses functionally, spatially, technologically. The economic benefits of investment in cultural heritage appear as public goods (Chauhan, 2017), which ~~had-have~~ an effect on the increase of private goods, as well as ~~improving-the quality improvement~~ of life of the community ~~life~~. The ~~Concomitant-concomitant~~ result is the lack of local friendly culture that is replaced by the modern culture - individualist and capitalist. The social environment is prone to crime ~~as-due to the~~ increasing number of outsiders ~~-increases~~.

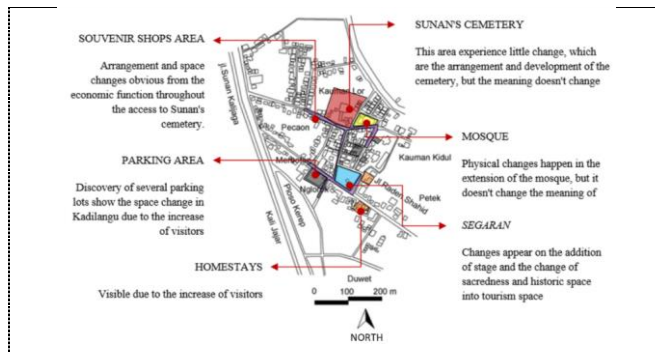


Figure ~~43~~14. Changes of spaces in Kadilangu due to the increasing number of visitors (source: Survey, 2017)

2.4 Space for a ~~M~~morality ~~C~~ontrolling

1. The Role of *Pondok Pesantren*

Pondok Pesantren is a traditional Islamic boarding school established in 1881 by *Kyai* (local religious leaders) to teach Islam to the young generations. During its development process, *pesantren* bought ~~the land~~ and built ~~it~~ ~~the land~~ gradually. The facilities of *pesantren* include male dormitory, female dormitory, secretariat office, and *mushola* (prayer area). It means that the young generations' mentality of Kadilangu village and its

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surroundings are controlled by community organization (Lughod, 1987). Religious education is a controlling tool for social change of a community (Ishomudin, 2005; Suprapti, 2016).

3.2. Symbiosis Space

Some facilities found inside *pesantren* complex like include mosque, classrooms and dorms for *santri* (student of *pesantren*). These buildings are open for people living in surrounding areas. *Kyai* and other members of *pesantren* have a good chance to make-build relationship with public in which *pesantren* facilitates public to participate in the future development. The most obvious space symbiosis is the mosque used by both *santri* and the local residence-residents. It shows the use of resources which-that will provide a positive impact on the effectiveness and efficiency of spatial arrangement, especially in rural areas (Wang, C., et al., 2014).

3.3. Segregation of Gender

Segregation of Gender-gender can be seen in the use of public facilities like classrooms, mosque, hall, etc. Islamic teaching limits direct contact of opposite gender in order to protect woman-women. The distantly located buildings strengthen the gender separation-. Male spatial activities are more widely radiated while female spatial activities are mostly centered inside the building. This separation is the form of implementation of the Moslem norms protecting and appreciating females to encourage gender segregation (Lughod, 1987).

3. Conclusions

Both tangible and intangible cultures found in this research are the social capitals to be a creative city. These potencies are in the form of: (1) cemetery artifacts and buildings, (2) the authenticity of local cultural space settings, (3) the authenticity of the population, (4) the ongoing rituals, (5) the community participation in the form of economic creativity.

The-influence factors to-influencing the development of Kadilangu includes: (1) The-the Islamic-Javanese religious teaching that becomes the filler in the culture of Kadilangu, (2) Secondly-the is aristocratic Javanese-Islam culture in Kadilangu space that has been-created-become a character of Kadilangu place, and (3) Thirdly-is the economy of religious tourism, which has been growing rapidly, is-as a significant potential area.

This research found three concepts of spaces that are:

- 1- Identity Spaces. This is the existential symbol of the descendants of Sunan Kalijaga although the degradations have occurred in the functions of shapes.
- 2- Spaces for commoners developed around the mosque and the cemetery. The symbol of commoners' existence in the Kadilangu has grown stronger since the tourism improves. Creative eonomie-economy starts to grow, even though assistance to the community is neecessary-important to share ideas and motivate the local community.
- 3- Spaces for Moral-moral Educationeducation. The existence of *pesantren* is needed to control the people-public morality. *Pesantren* facilitates a-the sharing of infrastructures to-in the surrounding community that makes the spatial planning can be more effective and efficient.

The place of Kadilangu as a local culture heritage is a potential tourism asset. -Meanwhile the supports from public in the form of creative eonomie-economy are necessary. For further research, it is advisable to look for the-an appropriate model of Spatial-spatial planning for community based on sustainable development to accommodate aspects-of socio-cultural, tourism eonomiealeconomics, and-an ecological aspects.

Acknowledgements

Authors would like thank Prof. Dr. Heru Susanto (the Head of Research and Community Service Institution Chairman of Diponegoro University), M. Agung Wibowo, Ph.D (the Dean of Engineering Faculty of Diponegoro University), Meta Khairunisa, Kania Kinasih, Nurma Mediasri, Benz Adi Akbar, colleagues, informants, and all parties for their assistance during the research process. This research was financially supported by the General Directorate of Higher Education of Republic of Indonesia.

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<p>Dear Giedrė Cesiulytė,</p> <p>Thank you for the reviewed file.</p> <p>► Some responses regarding your review:</p> <ol style="list-style-type: none">1. CG 1 (p-3): (Koentjaraningrat, 1974) replaced with (Koentjaraningrat, 1983)2. CG 2 (p-4): (Koentjaraningrat, 1993) replaced with (Koentjaraningrat, 1983)3. CG 3 (p-9): (Rapoport, 1983) replaced with (Rapoport, 1990)4. CG 4 (p- : (Habraken et al 2013) deleted5. CG 5 (p- :(Ishomudin, 2005) replaced with Ishomuddin, 2005) <p>Some revisions in the body text:</p> <ol style="list-style-type: none">1. P-7 paragraph 12. P-8 point 2.3.1, 2.3.23. P-9 point 2.3.3.4. P-10 point 2.4 <p>Thank you in advance</p> <p>Best Regards,</p> <p>Atiek Suprapti</p> <p> asuprapti, 6057-Article Text-23215-1-18-20190318- revised.docx</p>	<p>asuprapti</p> <p>2019-03-23 09:02</p> <p>AM</p>

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THE SPATIAL CONCEPT OF CULTURAL HERITAGE VILLAGE TOWARD A TOURISM DEVELOPMENT; A CASE STUDY OF KADILANGU DEMAK INDONESIA

Atiek SUPRPTI, Agung Budi SARDJONO, Indriastjario INDRIASTJARO, Edward E. PANDELAKI*

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Received 12 October 2018; accepted 13 February 2019

Abstract. Globalization perspective considers the world as a large market, which requires the resources readiness as capital to be able to participate actively. -Local culture is an important capital to create identity and social harmonization in constructing a better quality of life. -In the 15th-16th century AD, the Java north coast of Indonesia was known for having several old towns with their important roles in spreading Islam. Centuries later the legend of *Walisanga* still greatly influences the people's lives particularly in Demak. The Moslem community is living tradition in this area has become one of the identity of the city. The development in the last decades has shown significant impacts on the tourism sector. This phenomenon showed that there would be conflicts of interests between social-cultural sectors and economic sectors. In this kind of situation, the community must adapt spatial settings to accommodate their needs. The purpose of this article is to find the concept of spatial setting formed by economic, cultural and religious factors in this historical area. The locus is the Muslim settlements in Kadilangu Demak a site of Sunan Kalijaga's heritage. This study that employed qualitative research methods, the three spatial concepts proposed are: (1) the identity space of local culture is strongly exists (2) the shift in the value of space, which has changed from the glory of the noble family to the common people (3) the space for morality control, which functions as the control of community's moral. The third concepts are local genius, which is significantly potential for tourism.

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Keywords: cultural heritage, spatial setting, tourism, Kadilangu.

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Introduction

In the 11th to 16th centuries north coast of Java Island became an entrance gate for Islam to Java (Wertheim, 1999). One of the significant influences was the Islamic teaching brought by merchants from India, Persia, and China. The phenomenal story was seen from the *Walisanga*'s role in the process of Islamic propaganda. *Walisanga* is an Islamic religious proselytism institution consisted of nine trustees who were working during the initial period of Islamic entry to Java Island in the middle of 15th to 16th century. In this history, Demak was an important location (Wertheim, 1999; Tjandrasmita, 2000; Lombard, 2005; Qurtuby, 2003). This effort reached its heyday with the establishment of the Demak Sultanate in the Central Java in 1475. In this period the spread of Islam developed smoothly and rapidly supported by *Walisanga* with Sunan Kalijaga as one of the figures. As a reward of this success, Sultan of Demak gifted him with a land of *perdikan* (the land was exempted from taxes as the result of bearing some burdens or responsibilities) in Kadilangu district.

Acculturation of Islamic teaching and Hindu culture enrich the Islamic teachings that has finally become the character of Javanese Islam (Qurtuby, 2003). Moslem settlement was marked by the existence of these functions: houses, markets, *madrasah*, and mosques (Ekomadyo, 1999). The people living in coastal area were very open to outsiders and very familiar to the trading activities that improved the economic condition (Suprpti et al., 2010; 2016). This settlement is a cultural heritage that is important to be conserved since it contains values of local culture. The setting system along with organization of space, time, meaning, communication, cultural landscape and physical elements are determining elements in a settlement (Rapoport, 2005). Furthermore, there is a reciprocal relationship between the setting system and humans living inside.

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Adaptation is an adjustment process toward natural/human system with the new environment. In this case, an adjustment aims to avoid hazards and to receive benefits from an opportunity (IPCC, 2014; Laukonnen et al., 2009; National Research Council, 2010). A five-century heritage village against the environmental change makes adaptation in the form of a series of change and transformation, so it can survive in social life. The development of tourism village requires the involvement of several stakeholder's namely the government, private sectors and community members (Amerta, 2017). Cultural heritage is the village development in the form of integration among attractions, accommodations, and supporting facilities presented in the community life structure (Dewi, 2017). A cultural village should meet at least some of the following requirements: good accessibility, some interesting objects, community and officials supports, security, adequate accommodation, and related objects already known by public (Syafi'i et al., 2015). In developing countries, the spatial change of cities will influence people's economic and social structure (Santoso, 2013; Zahnd, 2006). This kind of change is mostly caused by capitalization-modernization pressure (Ishomuddin, 2005). The spatial change in a heritage area should conserve the local identity and social harmony. It was influenced by the change of functions, needs, economy, social life (Habraken et al., 1976; Rapoport, 1969, 1990; Rossi & Eisenman, 1982), activity and life style (Higgins, 2014; Marlina, 2017). The residential change due to the informal economic factor has successfully improved the life quality (Dundar, 2001; Lawanson et al., 2012; Keller, 2002). It is important to discover the emergence of conflict of interests regarding the economic tourism pressures in Kadilangu since this area has experienced changes for three periods: (1) a period of *Perdikan* land status before 1970, where the Sunan Kalijaga's family had significant influence, (2) after *Perdikan* land status (1970–1999), and (3) reformation period (1999–now).

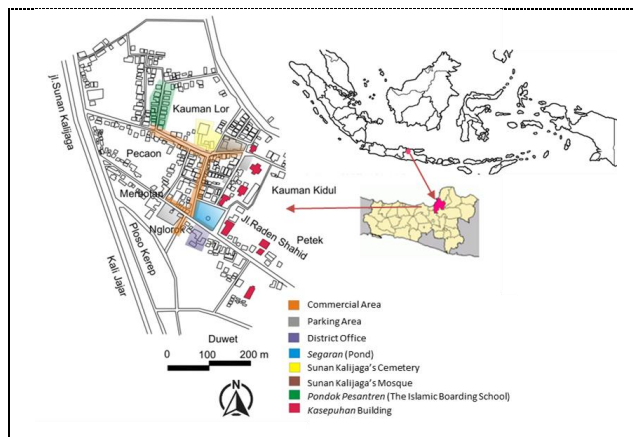


Figure 1. Research location of Kadilangu, Demak (source: processed from Bappeda Demak, 2015)

1. Methods

The research was located in Kadilangu Demak of Central Java Province, Indonesia (see Figure 1). The data needed are as primary and secondary. Primary data included physical data, such as buildings and environment, spatial elements, and non-physical data such as culture, ideology, spiritual perspective, and social system related to the space arrangement. Spatial and building architecture data were compiled through measurement, documentation, and sketches. Interviews were conducted with various members of the society: children, teenagers, housewives, heads of households, public figures, religious teachers (*ustadz*), religious leaders, and others. The following are the stages in this study:

- Preparation stage. It consisted of (1) theoretical study as the background knowledge; (2) the formulation of research method, the inductive approach that raised two local concepts; (3) preparation of research tools and equipment.
- Field Survey Stages. It consisted of (1) grand tour and (2) mini tour.
- Grand Tours is an observation conducted in the entire research area to obtain an early image of the condition of research area as a whole. Participative observation was carried out and documented in notes, diagrams, photos, sketches, maps, and other media, as well as physical data of buildings and building groups. Mini tour included in-depth observation with documentations of the phenomena in the field. There were five steps of mini tour (Spradley, 1997). The first one was the domain analysis to find the types of domains, analyze and then explore them to find influential domains. The second one focused observation to the domains. The third one was the analysis of taxonomic which would direct it to the

internal structure of each domain. This step aimed to find principles of the arrangement of original spatial symbols in the domain. The fourth step was componential analysis that was carried out by looking for meanings through observation on how symbols were connected. The fifth step was determining themes where each theme has four criteria: measurable, logical, emic, and transcendental.

2. 2. Result and discussion

2.1 2.1. Cultural heritage village of Sunan Kalijaga

Kadilangu is a district in Demak regency known for its cultural history with, Sunan Kalijaga which was one of *Walisanga* figure. Its distance is approximately 2 km toward the southeast of Demak. The area covers 37,875 square meters and has paddy fields as much as 171 square meters. The population in 2017 was 3573, and 96% of them were Moslem. Formerly Kadilangu was a settlement of Sunan Kalijaga's descendants in the land of *Perdikan*. People of Kadilangu are divided into two social statuses: Sunan Kalijaga's descendants and commoners. The main commodities are from agricultural sector, but since 2000, along with the development of the religious tourism people has been starting to switch their jobs intoservice and trading sectors. The structure of spatial setting consists of four elements namely (1) the House of *Kasepuhan*, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery.

House of 'Kasepuhan'

The House of *Kasepuhan* (as the other name is *Notobratan*) was built in 1514. Its former function was for government center office, but nowadays it becomes a secretarial office and guesthouse since some of descendants have migrated to other cities. The house of *Kasepuhan* holds annual traditional ceremonies. The head of *Kasepuhan* has main tasks to coordinate the activities of Sunan Kalijaga's decendants, as well as to take care the cemetery, the mosque, and *magersari* land (a large land belongs to a nobleman and it was used to reside for the noble family and their servants).

Residence for commoners

Residence for commoners spread outside of *Kasepuhan* house. People's livelihood has changed from agricultures to trading and services in order, to support tourism such as home-stays, souvenir shops, parking areas, and public toilets, also batik crafts stores.

Islamic Boarding School

Pondok Pesantren (the Islamic boarding school) was established in 1881 by local religious leaders with the purpose of teaching Islam to young generation in Kadilangu and its surrounding areas.

Mosque & Cemetery

The old mosque founded by Sunan Kalijaga was firstly renovated in 1564. At the backside of the mosque located a cemetery consist of Sunan Kalijaga's family tombs, including his wife, children, and other relatives. There is a sacred well located around the cemetery, which is believed could bring blessings. The cemetery-mosque setting is a concept of the traditional Javanese spatial arrangement (Wiryotomo, 1995), which also can be found in other Javanese old cities like Ampel, Kudus, Demak, Yogyakarta, and Surakarta.

2.2 2.2. Identity space for family dignity

The space for family dignity is a space for strengthening the relationship of Sunan Kalijaga's kinship. Annually they arrange several traditional ceremonies in which most of family members attend and take a role. The traditional sacred ceremonies aims to commemorate the figure of Sunan for his services in Islamic teaching and for his dedication to the development of the Javanese culture. These ceremonies also could rake up people to be obedient and submissive to the ruler (Koentjaraningrat, 1974; Moertono, 1985; Moedjanto, 1987; Sutrisno & Putranto, 2005)(Koentjaraningrat, 198374; Moertono, 1985; Moedjanto, 1987; Sutrisno & Putranto, 2005) hence the dignity of the family is still respected by thousands visitors.

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Figure 2. From left to the right: Figures of Joglo Pendopo (left), and the Joglo Limasan houses of Sunan's descendants (middle and right) (source: Survey, 2017)

2.2.1.2.2.1. House of *Trah* (Clan)

The Houses of *Trah* are divided into *Kasepuhan* and *Panembahan*.

- *Kasepuhan* is the symbol of Sunan Kalijaga pedigree. In the period of Demak Sultanate (1500–1546), and Mataram Sultanate (1577–1681) *Kasepuhan* was the autonomous ruler upon *Perdikan* of Kadilangu. However, after 1970 *Kasepuhan* has less function as the institution to manage cultural activities only, in relation to changes of regimes that triggered changes in the spatial function. The changes are regarding to the characteristics of space to be more open. For example, the *Pendopo* (pavilion) had an original function as a meeting place between the leader of Kadilangu and the subordinates and also the guests in relation to government's power (see Figure 2). Nowadays it functions mainly as a gathering place for other *Kasepuhan* institutions of Central Java region, a place of discussion for traditional/cultural issues of Sunan's descendants, and a place of election for the head of *Kasepuhan*. After releasing the status of *Perdikan*, the kitchen previously separated from the main house is now attached inside it. Water filtering area which was abandoned becomes the warehouse (see Figure 3). In this time *Kasepuhan* no longer symbolizes political power, but it has shifted into a space of cultural traditions opened to the public.

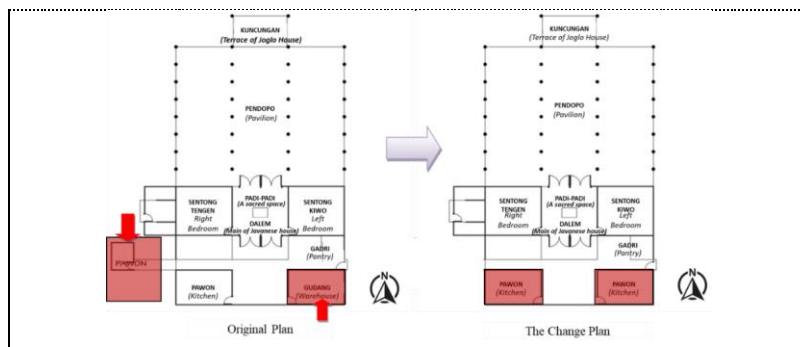


Figure 3. The change plan in *Kasepuhan* house at Kadilangu (source: Survey, 2017)

- *Panembahan* is the term for direct descendants of Sunan Kalijaga. The institutional system of *Panembahan* aims at keeping the purity of Sunan's cultural artifacts. The spaces include the private *Panembahan* house and the office of *Panembahan*. Related to the *Panembahan* function, it has changes of relationship from noble landlord-servant relation to common people relationship.

The *Trah* of Kadilangu conserves traditional culture such as ritual, customs, and spirituality. From discussion above it shows that the religion aspect is one of the constructing elements (Linton, 1956; Koenjtaraningrat, 1993)(Linton, 1956; Koenjtaraningrat, 19983), which have been strongly developed during five centuries. This phenomenon commonly occurs in the inland of Java. In the areas of north coast Java like Demak and Kudus, people tend to use the great name of their elders who became the role models and the space identity (Suprpti et al., 2014).

2.2.2.2.2.2. Hierarchical space

Generally, the hierarchy of space is divided into two categories: the nobles-, and the commoners. Physically the spaces for noble houses are signed with the lavish traditional houses of *Joglo Limasan* (See Figure 2 & and 4), and some of these houses are closed and fenced up. This appearance is the physical shape of the social hierarchy in Kadilangu. The characters of Javanese noble houses appear on the ornaments, the shape of roof, and the natural materials like woods and stones. The noble houses are more complex in the spatial arrangement, because they are the center of this hierarchy. Meanwhile the commoner's houses include *sentono* (guard faction), *merbot* (caretaker faction), and *magersari* (courtiers' faction) that have a simple and humble spatial arrangement, with less ornament, and a gable roof. Commoner houses are open and fenceless. This openness is prone to change. Many traditional houses were demolished and rebuilt with modern shapes, but they still hold on to the concept of single-story houses to respect Sunan Kalijaga's cemetery.

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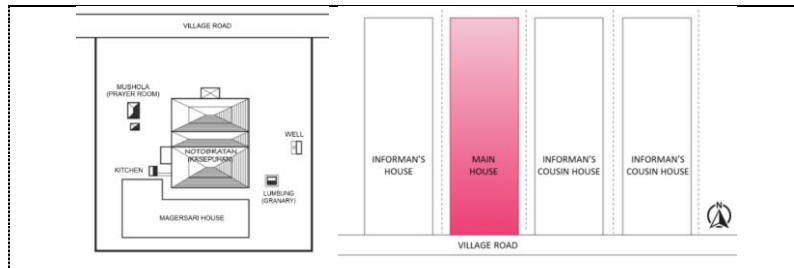


Figure 4. The *Joglo Limasan* shape with spacious yard and fence is the characteristic of noble houses while the commoners' houses are simple and gable-roofed (source: Survey, 2017)

The hierarchical spaces in Javanese houses can be found in the hinterland areas (the former territory of the Mataram Sultanate) that inherit the primordialism. This condition is quite different from the area of Java north coast. The hierarchical space in Kadilangu maintains aristocracy and its original characteristic. It cannot be found in the locations in the north coast of Java, including Kudus City (Suprpti et al., 2014). The hierarchical arrangement in the cemetery put Sunan Kalijaga's tomb location at the highest level and, the farthest distance from the entrance (see Figure 5). Until nowadays people greatly honor the tomb.

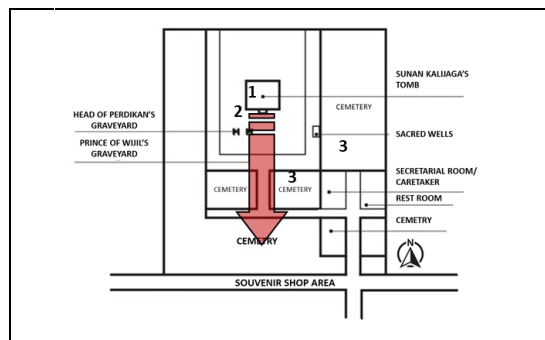


Figure 5. The hierarchical space in Sunan Kalijaga's cemetery (source: Survey, 2017)

2.2.3.2.2.3. Sacred-space

Padi-padi is the space inside *dalem* (the main building in a Javanese house) that functioned as the throne of the head of *Perdikan* in the past. Inside was a chair for him to welcome guests. This throne is called *padi-padi*, and it is located under a pedestal. *Padi-padi* means a space to stabilize the fertility of agricultural land, so that the harvest would always be abundant. This pedestal has a strong tie to ancestors. The cone shape is directed to the center point, thus *padi-padi* has a spatial pattern located in the middle of the room and towards the center (see Figure 6). Hence after the revolution, *Perdikan* status was revoked, and then the *dalem* and *padi-padi* are closed for public and only open for the members of the *trah* (noble family). This sacred space is full of blessing due to its magical and psychological effects (Agustina et al., 2014). The sacred space has changed from sacred for public to be sacred for private.

2.2.4.2.2.4. Magersari

Magersari is the term for commoners who live in the nobleman land. *Magersari* houses are situated at the rear side of *Kasepuhan* building (see Figure 7). Dwellers serve descendants of Sunan as courtiers through generations. Several tasks of *magersari* including gardening, cooking, housekeeping and so on. *Kasepuhan* and *magersari*'s houses are not separated by fence. The concept of *magersari* is widely known as the legacy of Javanese aristocratic culture. Generally, inside the complex of Javanese Palace, *magersari* shows the harmonious relationship between the rulers and people who served them (Setiadi, 2006). The rulers lent the land located close to the palace to be occupied by people who served them. In this way the rulers had an advantage because the servants were always ready to serve them every time, and they would receive the free land to live near the workplace.

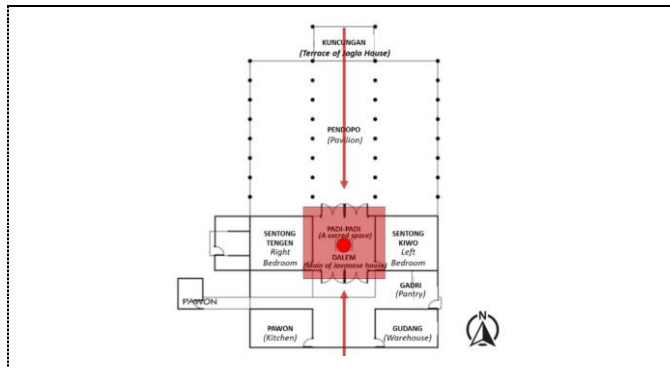


Figure 6. The space of *padi-padi* representing the sacred space due to the respect to the ancestors and the rulers in the past (source: Survey, 2017)

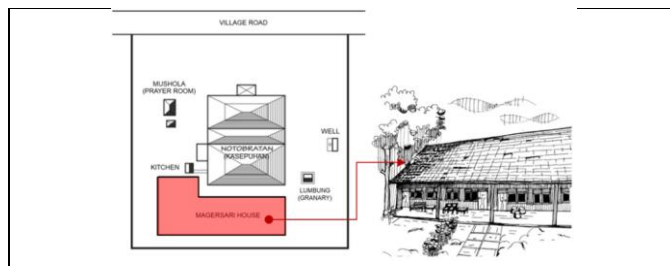


Figure 7. *Magersari* located behind *Kasepuhan* house (source: Survey, 2017)

2.2.5.2.2.5. Changing of space function

– Abandon of Fertility Space

In the past people of Kadilangu district made a certain ritual to hand over the harvests to the ruler of *Kasepuhan*, then kept them in the granary. The granary is a part of the traditional Javanese house to keep some of harvests, which has meaning as the fertility – sacred space. The change of occupational pattern from farming to trading influences the function of the granary. Along with the decrease of farming fields and the abolishment of *Perdikan* land, people have freedom to change and build new spaces (see Figure 8), so that the granary in *Kasepuhan* has hardly been used anymore. This building has been converted into a warehouse. Now the granary is shifted to be profane space. The change of economic pattern has shifted the cultural orientation.

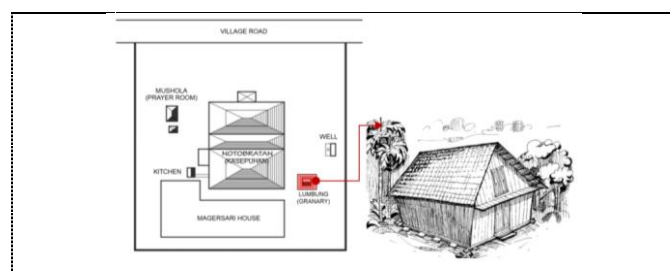


Figure 8. The granary has changed into a warehouse (source: Survey, 2017)

– **Strengthening of religiosity**

A former guest house was established next to main building for the ruler's guests. But after the development of modern transportation and the decreases of *Kasepuhan*'s role, this building is no longer used. Then its function is converted into a place to pray (*mushola*) complete with an ablution area (see Figure 9). This indicates the strengthening of religiosity leaving the aristocratic hierarchical order. Referring to the statement of Rapoport (2000), that {The influence of the lifestyle on the social changes appears from shifting of the old cultural values by the strengthening of on the religious values, became stronger in shifting old cultural values (Rapoport, 2000).

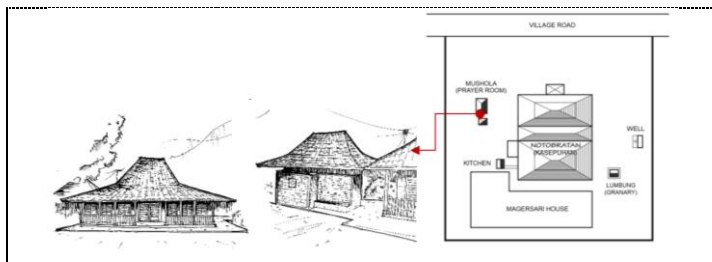


Figure 9. From left to the right: The former function was a guesthouse, but now it is a praying room (*mushola*); a new ablution place was built to complete the *mushola*; site plan of *Notobraton/ Kasepuhan* (source: Survey, 2017)

– **Space for Blessing**

The *Pendopo* (pavilion) is open for public in certain days, such as the ceremonies of *Ruwatan* (a traditional Javanese ritual aims to protect communities from threats of calamities and hazards), *Jamasan* (a traditional Javanese ritual aims to purify the heirlooms), and *Sadranan* (a traditional Javanese ritual aims to make a pilgrimage to the tombs of ancestors in Ramadhan month), (see Figure 10 & and 11). Communities believe that through carrying out the ceremonies, they would be safe and secure, and Sunan's descendants still belong the spiritual powers to lead those ceremonies. The tradition that has been arranged by *Kasepuhan* contains sanctity in connection with the primordial character building (Agustina et al., 2014). Spaces in Javanese houses and their functions are still conserved, and the strong faith for the blessing and protection of the late Sunan shows that people still honor him. Thousands of people attend the ritual and fight over washing water of the heirlooms. They believe that they will receive blessing from this water. A similar condition can also be found in the other sites of *Walisanga* like Sunan Ampel's site in Surabaya where, thousands of pilgrims visit the site to receive blessing from the sacred water every day (Suprpti et al., 2016).

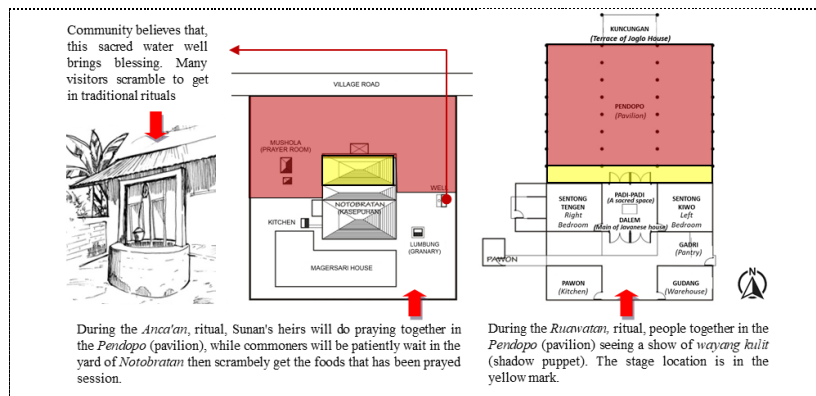


Figure 10. The using of space in traditional rituals of Sunan Kalijaga (source: Survey, 2017)

Although the creativity still in the early phase, it has a potential since this area has been developed into the tourism destination. The change of space caused by tourism activities allows the emergence of creative economy based on local culture. The existence of the business space presses to the setting of private spaces. Some of characters are described below.

– *Mixed use houses*

Many houses around the mosque and the cemetery functioned as a business ventures supporting facilities for tourism. For example, there are home stay, home industry of batik craft, a traditional music tool of gendang craft, souvenir shop, and so on. In addition, many front yards are converted into shops (see Figure 13).

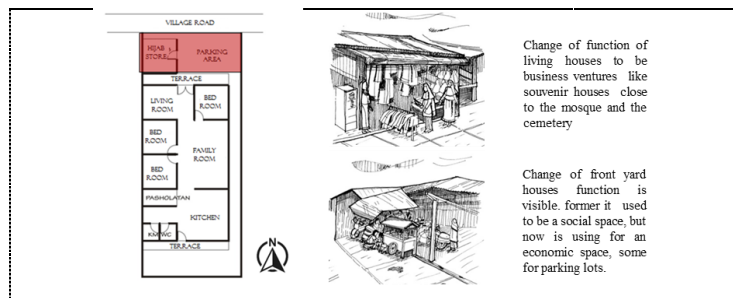


Figure 13. The change of houses function into economic space (source: Survey, 2017)

– *Using fixed and semi fixed feature elements of space*

Many houses change in the spatial arrangement to accommodate the changing use of building for business ventures such as home stay, show room, shop house, production house of craft. [The inhabitants use, by using](#) fixed feature elements, such as a brick wall, and semi fixed feature elements, such as asfurnitures. This is manifestation of space requirements on the basis of people creativity against the limited space by using fixed and semi fixed feature elements (Hall, 1996; [Rapoport, 1990](#); 2000). This research showed the existence of flexible space that effectively accommodates the needs of both domestic and external spaces.

2.3.3.2.3.3. Change Due to Tourism Development

– *Change of space*

The change of space due to tourism development can be classified into three categories: 1) the addition of spaces for economic activities; 2) the change of vernacular houses into modern buildings for business; 3) the additional [of](#) function of a house (as the main residence and the place for souvenir craft). The changes occur spontaneously depending on their financial condition. The specific change of houses is related to the vertical development. It is prohibited to develop buildings higher than the Sunan's tomb.

Changes that also appear on the open space are: 1) the functional change of an outdoor area, such as a field transformed a parking lot; 2) the change in shape and function, such as the transformation of an open space into housings and tourism facilities; 3) the desecration in *segaran* (a pond inside the complex of Sunan site to conduct some ritual ceremonies), which was a sacred bath converted into a public tourism spot (see Figure 14). The decrease in open spaces, which were replaced by some buildings crowded the environment. From description above, it appears that some changes occurred in regards to functions and spaces arrangement as a result of social - economic activity, and lifestyle ([Habraken et al., 2013; Rapoport, 1969, 1990; Rossi & Eisenman, 1982; Higgins, 2014](#)). Some of sacred values still exist with respect to the sanctity of Sunan, but others have turned into propane as *Segaran*. This indicates that identity of the area is still sufficiently maintained by vertical building settings, instead of horizontal setting.

– *Impacts for community*

The escalation of economic activities of cultural tourism both formal and informal increases the welfare of the community around the site by providing employment for [inhabitants especially](#) housewives. Formal education and skills of the population improve along with community empowerment. Changes occurred in the houses functionally, spatially, technologically. The economic benefits of investment in cultural heritage appear as public goods (Chauhan, 2017), which have an effect on the increase of private

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goods, as well as the quality improvement of life of the community life. The concomitant result is the lack of local friendly culture that is replaced by the modern culture — individualist and capitalist. The social environment is prone to crime due to the increasing number of outsiders.

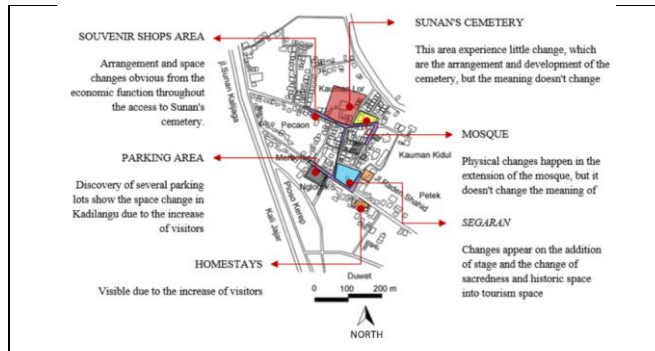


Figure 14. Changes of spaces in Kadilangu due to the increasing number of visitors (source: Survey, 2017)

2.4 Space for moral control

1. The Role of Pondok Pesantren

Pondok Pesantren is a traditional Islamic boarding school established in 1881 by *Kyai* (local religious leaders) to teach Islam to the young generations. During its development process, *pesantren* bought and built the land gradually. The facilities of *pesantren* include male dormitory, female dormitory, secretariat office, and *mushola* (prayer area). Within this religious education system it means that the young generations' mentality of Kadilangu village and its surroundings are controlled by community organization, this is similar to the statement of (Lughod, (1987). Religious education is a controlling tool for social change of a community (Ishomuddin, 2005; Suprati et al., 2016).

2. Symbiosis Space

Some facilities found inside *pesantren* complex include mosque, classrooms and dorms for *santri* (student of *pesantren*). These buildings are open for people living in surrounding areas. *Kyai* and other members of *pesantren* have a good chance to build relationship with public in which *pesantren* facilitates public to participate in the future development. The most obvious space symbiosis is the mosque used by both *santri* and the local residents. It shows the use of resources that will provide a positive impact on the effectiveness and efficiency of spatial arrangement, especially in rural areas, the same condition was stated by (Wang, C., et al., Fei, Ye, & Zhang, (2014)

3. Segregation of Gender

Segregation of gender can be seen in the use of public facilities like classrooms, mosque, hall, etc. Islamic teaching limits direct contact of opposite gender in order to protect women. The distantly located buildings strengthen the gender separation. Male spatial activities are more widely radiated while female spatial activities are mostly centered inside the building. Referring to Lughod (1987). This separation is the form of implementation of the Moslem norms protecting and appreciating females to encourage gender segregation. (Lughod, 1987).

3. Conclusions

Both tangible and intangible cultures found in this research are the social capitals to be a creative city. These potencies are in the form of: (1) cemetery artifacts and buildings, (2) the authenticity of local cultural space settings, (3) the authenticity of the population, (3) the ongoing rituals, (4) the public trust, (5) the community participation in the form of economic creativity.

The factors influencing the development of Kadilangu includes: (1) the Islamic-Javanese religious teaching that becomes the filler in the culture of Kadilangu, (2) the is aristocratic Javanese-Islam culture in Kadilangu space that has become a character of Kadilangu place, and (3) the economy of religious tourism, which has been growing rapidly, as a significant potential area.

This research found three concepts of spaces that are:

Identity Spaces. This is the existential symbol of the descendants of Sunan Kalijaga although the degradations have

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occurred in the functions of shapes.

Spaces for commoners developed around the mosque and the cemetery. The symbol of commoners' existence in the Kadilangu has grown stronger since the tourism improves. Creative economy starts to grow, even though assistance to the community is important to share ideas and motivate the local community-.

Spaces for moral education. The existence of *pesantren* is needed to control the public morality. *Pesantren* facilitates the sharing of infrastructures in the surrounding community that makes the spatial planning can be more effective and efficient.

The place of Kadilangu as a local culture heritage is a potential tourism asset. Meanwhile the supports from public in the form of creative economy are necessary. For further research, it is advisable to look for an appropriate model of spatial planning for community based on sustainable development to accommodate socio-cultural, tourism economics, and ecological aspects.

Acknowledgements

Authors would like thank Prof. Dr. Heru Susanto (the Head of Research and Community Service Institution Chairman of Diponegoro University), M. Agung Wibowo, Ph.D (the Dean of Engineering Faculty of Diponegoro University), Meta Khairunisa, Kania Kinasih, Nurma Mediasri, Benz Adi Akbar, colleagues, informants, and all parties for their assistance during the research process. This research was financially supported by the General Directorate of Higher Education of Republic of Indonesia.

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THE SPATIAL CONCEPTS OF CULTURAL HERITAGE VILLAGE TOWARD A TOURISM DEVELOPMENT; A CASE STUDY OF KADILANGU DEMAK INDONESIA

Atiek SUPRAPTI*, Agung Budi SARDJONO, Indriastjario INDRIASTJARJO,
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Received 12 October 2018; accepted 13 February 2019

Abstract. Globalization perspective considers the world as a large market, which requires the resources readiness as capital to be able to participate actively. Local culture is an important capital to create identity and social harmonization in constructing a better quality of life. In the 15th–16th century AD, the Java north coast of Indonesia was known for having several old towns with their important roles in spreading Islam. Centuries later the legend of Walisanga still greatly influences the people's lives particularly in Demak. The ~~Moslem~~ Muslim community is living tradition in this area has become one of the identity of the city. The development in the last decades has shown significant impacts on the tourism sector. This phenomenon showed that there would be conflicts of interests between social-cultural sectors and economic sectors. In this kind of situation, the community must adapt spatial settings to accommodate their needs. The purpose of this article is to find the concept of spatial setting formed by economic, cultural and religious factors in this historical area. The locus is the Muslim settlements in Kadilangu Demak a site of Sunan Kalijaga's heritage. This study that employed qualitative research methods, the three spatial concepts proposed are: (1) the identity space of local culture is strongly exists (2) the shift in the value of space, which has changed from the glory of the noble family to the common people (3) the space for morality control, which functions as the control of community's moral. The third concepts are local genius, which is significantly potential for tourism.

Keywords: cultural heritage, spatial setting, tourism, Kadilangu.

Introduction

In the 11th to 16th centuries north coast of Java Island became an entrance gate for Islam to Java (Wertheim, 1999). One of the significant influences was the Islamic teaching brought by merchants from India, Persia, and China. The phenomenal story was seen from the *Walisanga's* role in the process of Islamic propaganda. *Walisanga* is an Islamic religious proselytism institution consisted of nine trustees who were working during the initial period of Islamic entry to Java Island in the middle of 15th to 16th century. In this history, Demak was an important location (Wertheim, 1999; Tjandrasasmita, 2000; Lombard, 2005; Qurtuby, 2003). This effort reached its heyday with the establishment of the Demak Sultanate in the Central Java in 1475. In this period the spread of Islam developed smoothly and rapidly supported by *Walisanga* with Sunan Kalijaga

as one of the figures. As a reward of this success, Sultan of Demak gifted him with a land of *perdikan* (the land was exempted from taxes as the result of bearing some burdens or responsibilities) in Kadilangu district.

Acculturation of Islamic teaching and Hindu culture enrich the Islamic teachings that has finally become the character of Javanese Islam (Qurtuby, 2003). Moslem settlement was marked by the existence of these functions: houses, markets, *madrasah*, and mosques (Ekomadyo, 1999). The people living in coastal area were very open to outsiders and very familiar to the trading activities that improved the economic condition (Suprapti et al., 2010; 2016). This settlement is a cultural heritage that is important to be conserved since it contains values of local culture. The setting system along with organization of space, time, meaning, communication, cultural landscape and physical elements are determining elements

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in a settlement (Rapoport, 2005). Furthermore, there is a reciprocal relationship between the setting system and humans living inside.

Adaptation is an adjustment process toward natural/human system with the new environment. In this case, an adjustment aims to avoid hazards and to receive benefits from an opportunity (IPCC, 2014; Laukonnen et al., 2009; National Research Council, 2010). A five-century heritage village against the environmental change makes adaptation in the form of a series of change and transformation, so it can survive in social life. The development of tourism village requires the involvement of several stakeholder's namely the government, private sectors and community members (Amerta, 2017). Cultural heritage is the village development in the form of integration among attractions, accommodations, and supporting facilities presented in the community life structure (Dewi, 2017). A cultural village should meet at least some of the following requirements: good accessibility, some interesting objects, community and officials supports, security, adequate accommodation, and related objects already known by public (Syafi'i et al., 2015). In developing countries, the spatial change of cities will influence people's economic and social structure (Santoso, 2013; Zahnd, 2006). This kind of change is mostly caused by capitalization-modernization pressure (Ishomuddin, 2005). The spatial change in a heritage area should conserve the local identity and social harmony. It was influenced by the change of functions, needs, economy, social life (Habraken et al., 1976; Rapoport, 1969, 1990; Rossi & Eisenman, 1982), activity and life style (Higgins, 2014; Marlina, 2017). The residential change due to the informal economic factor has successfully improved the life quality (Dundar, 2001; Lawanson et al., 2012; Keller, 2002). It is important to discover the emergence of conflict of interests regarding the economic tourism pressures in Kadilangu since this area has experienced changes for three periods: (1) a period of *Perdikan*

land status before 1970, where the Sunan Kalijaga's family had significant influence, (2) after *Perdikan* land status (1970–1999), and (3) reformation period (1999–now).

1. Methods

The research was located in Kadilangu Demak of Central Java Province, Indonesia (see Figure 1). The data needed are as primary and secondary. Primary data included physical data, such as buildings and environment, spatial elements, and non-physical data such as culture, ideology, spiritual perspective, and social system related to the space arrangement. Spatial and building architecture data were compiled through measurement, documentation, and sketches. Interviews were conducted with various members of the society: children, teenagers, housewives, heads of households, public figures, religious teachers (*ustadz*), religious leaders, and others. The following are the stages in this study:

- Preparation ~~stage~~Stage. It consisted of (1) theoretical study as the background knowledge; (2) the formulation of research method, the inductive approach that raised two local concepts; (3) preparation of research tools and equipment.
- Field Survey Stages. It consisted of (1) grand tour and (2) mini tour.
- Grand Tours is an observation conducted in the entire research area to obtain an early image of the condition of research area as a whole. Participative observation was carried out and documented in notes, diagrams, photos, sketches, maps, and other media, as well as physical data of buildings and building groups. Mini tour included in-depth observation with documentations of the phenomena in the field. There were five steps of mini tour (Spradley, 1997). The first one was the domain analysis to find the types of domains, analyze and then explore them

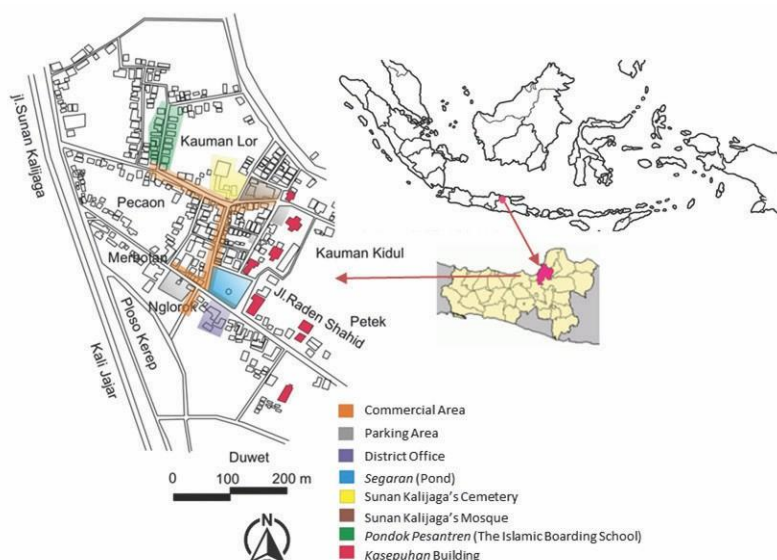


Figure 1. Research location of Kadilangu, Demak (source: processed from Bappeda Demak, 2015)

to find influential domains. The second one was focused observation to the domains. The third one was the analysis of taxonomic which would direct it to the internal structure of each domain. This step aimed to find principles of the arrangement of original spatial symbols in the domain. The fourth step was componential analysis that was carried out by looking for meanings through observation on how symbols were connected. The fifth step was determining themes where each theme has four criteria: measurable, logical, emic, and transcendental.

2. Result and discussion

2.1. Cultural heritage village of Sunan Kalijaga

Kadilangu is a district in Demak regency known for its cultural history with, Sunan Kalijaga which was one of *Walisanga* figure. Its distance is approximately 2 km toward the southeast of Demak. The area covers 37.875 square meters and has paddy fields as much as 171 square meters. The population in 2017 was 3573, and 96% of them were Moslem Muslim. Formerly Kadilangu was a settlement of Sunan Kalijaga's descendants in the land of *Perdikan*. People of Kadilangu are divided into two social statuses: Sunan Kalijaga's descendants and commoners. The main commodities are from agricultural sector, but since 2000, along with the development of the religious tourism people has been starting to switch their jobs into service and trading sectors. The structure of spatial setting consists of four elements namely (1) the House of *Kasepuhan*, (2) The residence for commoners, (3) the Islamic boarding school, (4) The mosque and cemetery.

—House of 'Kasepuhan':

—The House of *Kasepuhan* (as the other name is *Noto-bratan*) was built in 1514. Its former function was for government center office, but nowadays it becomes a secretarial office and guesthouse since some of descendants have migrated to other cities. The house of *Kasepuhan* holds annual traditional ceremonies. The head of *Kasepuhan* has main tasks to coordinate the activities of Sunan Kalijaga's descendants, as well as to take care the cemetery, the mosque, and *magersari* land (a large land belongs to a nobleman and it was used to reside for the noble family and their servants).

—Residence for commoners:

—Residence for commoners spread outside of *Kasepuhan* house. People's livelihood has changed from agriculture to trading and services in order, to support tourism such as home-stays, souvenir shops, parking areas, and public toilets, also batik crafts stores.

—Islamic Boarding School:

—*Pondok Pesantren* (the Islamic boarding school) was established in 1881 by local religious leaders with the purpose of teaching Islam to young generation in Kadilangu and its surrounding areas.

—Mosque & Cemetery:

—The old mosque founded by Sunan Kalijaga was firstly renovated in 1564. At the backside of the mosque located a cemetery consist of Sunan Kalijaga's family tombs, including his wife, children, and other relatives. There is a sacred well located around the cemetery, which is believed could bring blessings. The cemetery-mosque setting is a concept of the traditional Javanese spatial arrangement (Wiryotomo, 1995), which also can be found in other Javanese old cities like Ampel, Kudus, Demak, Yogyakarta, and Surakarta.

2.2. Identity space for family dignity

The space for family dignity is a space for strengthening the relationship of Sunan Kalijaga's kinship. Annually they arrange several traditional ceremonies in which most of family members attend and take a role. The traditional sacred ceremonies aims to commemorate the figure of Sunan for his services in Islamic teaching and for his dedication to the development of the Javanese culture. These ceremonies also could rake up people to be obedient and submissive to the ruler (Koenjtaraningrat, 1983; Moertono, 1985; Moedjanto, 1987; Sutrisno & Putranto, 2005) hence the dignity of the family is still respected by thousands visitors.

2.2.1. House of *Trah* (Clan)

The Houses of *Trah* are divided into *Kasepuhan* and *Panembahan*.

- *Kasepuhan* is the symbol of Sunan Kalijaga pedigree. In the period of Demak Sultanate (1500–1546), and Mataram Sultanate (1577–1681) *Kasepuhan* was the autonomous ruler upon *Perdikan* of Kadilangu. However, after 1970 *Kasepuhan* has less function as the institution to manage cultural activities only, in relation to changes of regimes that triggered changes in the spatial function. The changes are regarding to the characteristics of space to be more open. For example, the *Pendopo* (pavilion) had an original function as a meeting place between the leader of Kadilangu and the subordinates and also the guests in relation to government's power (see Figure 2). Nowadays it functions mainly as a gathering place for other *Kasepuhan* institutions of Central Java region, a place of discussion for traditional/cultural issues of Sunan's descendants, and a place of election for the head of *Kasepuhan*. After releasing the status of *Perdikan*, the kitchen previously separated from the main house is now attached inside it. Water filtering area which was abandoned becomes the warehouse (see Figure 3). In this time *Kasepuhan* no longer symbolizes political power, but it has shifted into a space of cultural traditions opened to the public.
- *Panembahan* is the term for direct descendants of Sunan Kalijaga. The institutional system of *Panembahan* aims at keeping the purity of Sunan's cultural artifacts. The spaces include the private *Panembahan*

house and the office of *Panembahan*. Related to the *Panembahan* function, it has changes of relationship from noble landlord-servant relation to common people relationship.

The *Trah* of Kadilangu conserves traditional culture such as rituals, customs, and spirituality. From discussion above it shows that the religion aspect is one of the constructing elements (Linton, 1956; Koenjtaraningrat, 1983), which have been strongly developed during five centuries. This phenomenon commonly occurs in the inland of Java. In the areas of north coast Java like Demak and Kudus, people tend to use the great name of their elders who became the role models and the space identity (Suprpti et al., 2014).

2.2.2. Hierarchical space

Generally, the hierarchy of space is divided into two categories: the nobles, and the commoners. Physically the spaces for noble houses are signed with the lavish traditional houses of *Joglo Limasan* (See Figure 2 and 4), and some of these houses are closed and fenced up. This appearance is the physical shape of the social hierarchy in Kadilangu. The characters of Javanese noble houses appear on the ornaments, the shape of roof, and the natural materials like woods and stones. The noble houses are more complex in the spatial arrangement, because they are the center of this hierarchy. Meanwhile the commoner's houses include *sentono* (guard faction), *merbot* (caretaker faction), and *magersari* (courtiers' faction) that have a simple



Figure 2. From left to the right: *Joglo Pendopo*, and the *Joglo Limasan* houses of Sunan's descendants (source: Survey, 2017)

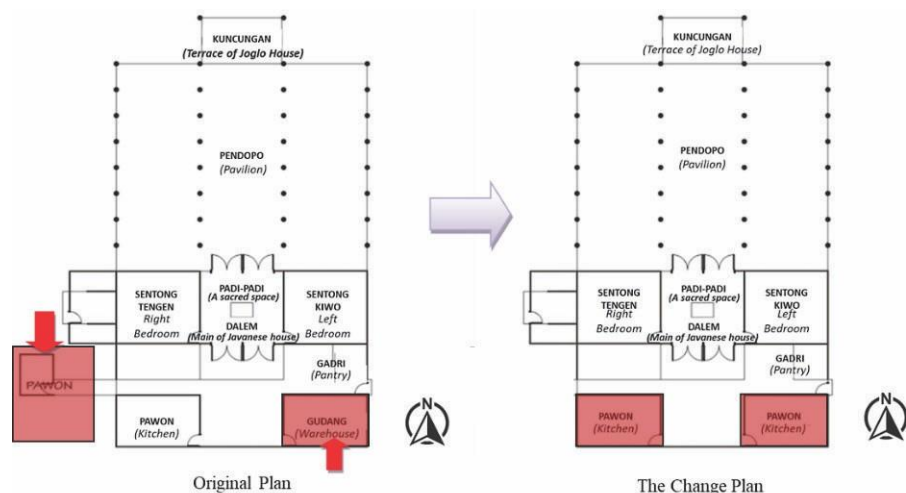


Figure 3. The change plan in *Kasepuhan* house at Kadilangu (source: Survey, 2017)



Figure 4. The *Joglo Limasan* shape with spacious yard and fence is the characteristic of noble houses while the commoners' houses are simple and gable-roofed (source: Survey, 2017)

and humble spatial arrangement, with less ornaments, and a gable roof. Commoner houses are open and fenceless. This openness is prone to change. Many traditional houses were demolished and rebuilt with to modern shapes, but they still hold on to the concept of single-story houses to respect Sunan Kalijaga's cemetery.

The hierarchical spaces in Javanese houses can be found in the hinterland areas (the former territory of the Mataram Sultanate) that inherit the primordialism. This condition is quite different from the area of Java north coast. The hierarchical space in Kadilangu maintains aristocracy and its original characteristic. It cannot be found in the locations in the north coast of Java, including Kudus City (Suprapti et al., 2014). The hierarchical arrangement in the cemetery put Sunan Kalijaga's tomb location at the highest level and, the farthest distance from the entrance (see Figure 5). Until nowadays people greatly honor the tomb.

2.2.3. Sacred space

Padi-padi is the space inside *dalem* (the main building in of a Javanese house) that functioned as the throne of the head of *Perdikan* in the past. Inside *padi-padi* is was a chair for him to welcome guests. This throne is called *padi-padi*, and it is located under a pedestal. *Padi-padi* means a space to stabilize the fertility of agricultural land, so that the harvest would always be abundant. This pedestal has a strong tie to ancestors. The cone shape is directed to the center point, thus *padi-padi* has a spatial pattern located in the middle of the room and towards the center (see Figure 6). Hence after the revolution, *Perdikan* status was revoked, and then the *dalem* and *padi-padi* are closed for public and only open for the members of the *trah* (noble family). This sacred space is full of blessing due to its magical and psychological effects (Agustina et al., 2014). This The sacred space has changed from sacred for public into to be sacred for private.

2.2.4. Magersari

Magersari is the term for commoners who live in the nobleman land. *Magersari* houses are situated at the rear side of *Kasepuhan* building (see Figure 7). Dwellers serve

descendants of Sunan as courtiers through generations. Several tasks of *magersari* including gardening, cooking, housekeeping and so on. *Kasepuhan* and *magersari* houses are not separated by fence. The concept of *magersari* is widely known as the legacy of Javanese aristocratic culture. Generally, inside the complex of Javanese Palace, *magersari* shows the harmonious relationship between the rulers and people who served them (Setiadi, 2006). The rulers lent the land located close to the palace to be occupied by people who served them. In this way the rulers had an advantage because the servants were always ready to serve them every time, and they would receive the free land to live near their workplace.

2.2.5. Changing of space function

Abandon of Fertility Space

In the past people of Kadilangu district made a certain ritual to hand over the harvests to the ruler of *Kasepuhan*, then kept them in the granary. The granary is a part

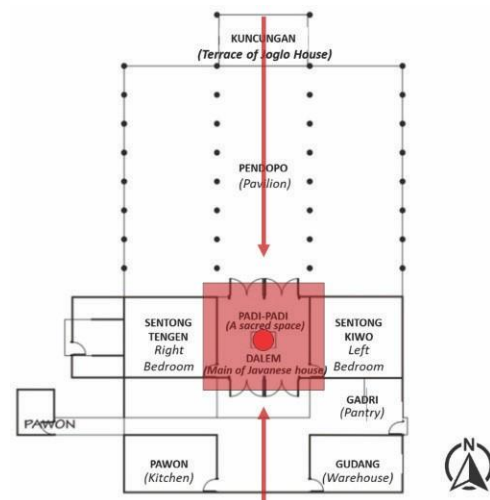


Figure 6. The space of *padi-padi* representing the sacred space due to the respect to the ancestors and the rulers in the past (source: Survey, 2017)

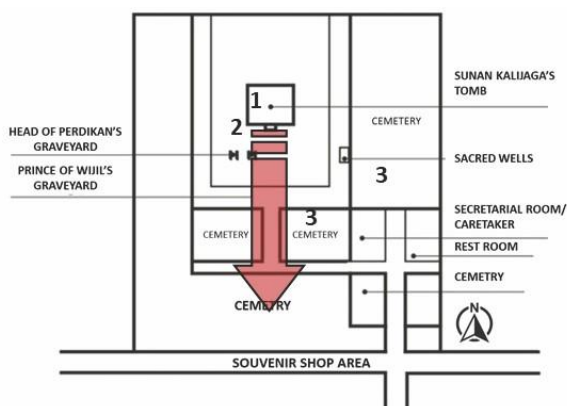


Figure 5. The hierarchical space in Sunan Kalijaga's cemetery (source: Survey, 2017)

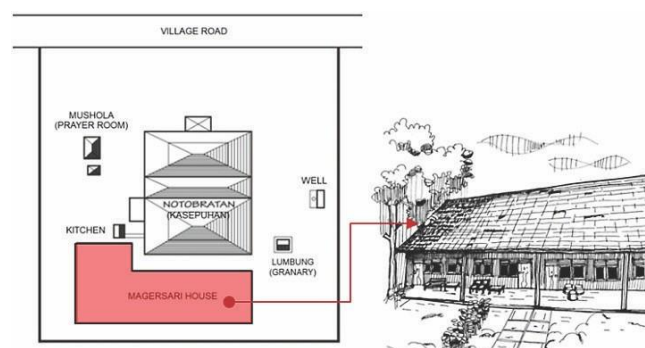


Figure 7. *Magersari* located behind *Kasepuhan* house (source: Survey, 2017)

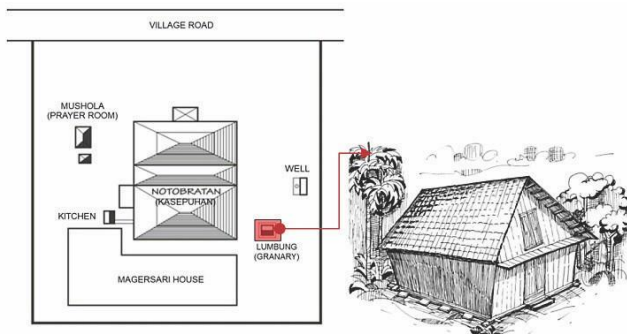


Figure 8. The granary has changed into a warehouse
(source: Survey, 2017)

of the traditional Javanese house to keep some of harvests, which has meaning as the fertility – sacred space. The change of occupational pattern from farming to trading influences the function of the granary. Along with the decrease of farming fields and the abolishment of *Perdikan* land, people have freedom to change and build new spaces (see Figure 8), so that the granary in *Kasepuhan* has hardly been used anymore. This building has been converted into a warehouse. Now the granary is shifted to be profane space. The change of economic pattern has shifted the cultural orientation.

Strengthening of religiosity

A former guest house was established next to main building for the ruler's guests. But after the development of modern transportation and the decreases of *Kasepuhan*'s role, this building is no longer used. Then its function is converted into a place to pray (*mushola*) complete with an ablution area (see Figure 9). This indicates the strengthening of religiosity leaving the aristocratic hierarchical order. Referring to the statement of Rapoport (2000), that the influence of the lifestyle on the social changes appears from shifting of the old cultural values by the strengthening of religious values.

Space for Blessing

The *Pendopo* (pavilion) is open for public in certain days, such as the ceremonies of *Ruwatan* (a traditional Javanese ritual aims to protect communities from threats of calamities and hazards), *Jamasan* (a traditional Javanese ritual aims to purify the heirlooms), and *Sadranan* (a traditional Javanese ritual aims to make a pilgrimage to the tombs of ancestors in Ramadhan month), (see Figure 10 and 11). Communities believe that through carrying out the ceremonies, they would be safe and secure, and Sunan's descendants still belong the spiritual powers to lead those ceremonies. The tradition that has been arranged by *Kasepuhan* contains sanctity in connection with the primordial character building (Agustina et al., 2014). Spaces in Javanese houses and their functions are still conserved, and the strong faith for the blessing and protection of the late Sunan shows that people still honor him. Thousands of people attend the ritual and fight over washing water of the heirlooms. They believe that they will receive blessing from this water. A similar condition can also be found in the other sites of *Walisanga* like Sunan Ampel's site in Surabaya where, thousands of pilgrims visit the site to receive blessing from the sacred water every day (Suprapti et al., 2016).

2.3. Shift in the value of space

2.3.1. Shawl house

Commoners from the faction of *sentono* or *merbot* (workers of *Kasepuhan*) mostly feel at home living around the cemetery. One of the reasons is related to their belief in the blessing of the place through their dedication. The shawl house forms appear in line arranged in some alleys. This is influenced by the system of traditional Javanese land inheritance. The wide land is divided linearly elongated from front side to back side into few sections according to the number of heirs. Furthermore, the heirs built new houses next to the main house and formed the shawl house elongating the site. Physically the houses are

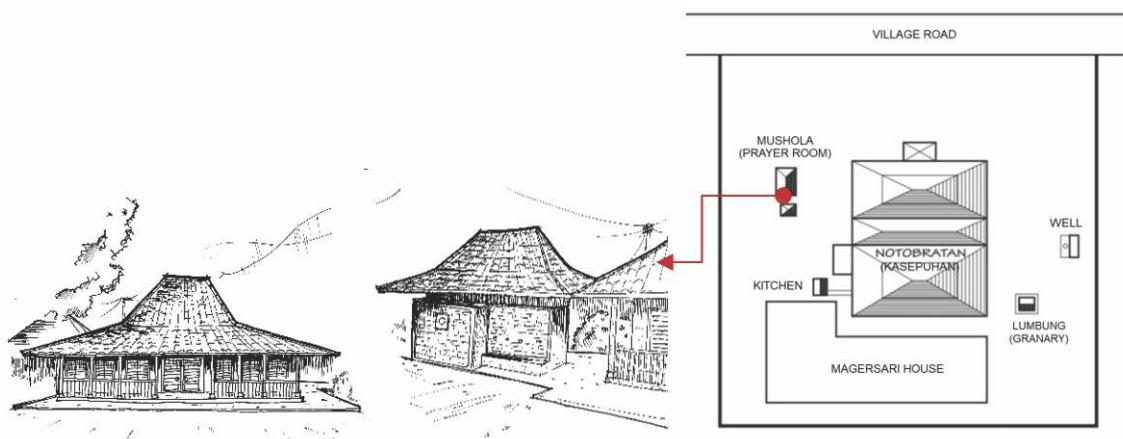


Figure 9. From left to the right: The former function was a guesthouse, but now it is a praying room (*mushola*); a new ablution place was built to complete the *mushola*; site plan of *Notobraton/ Kasepuhan* (source: Survey, 2017)

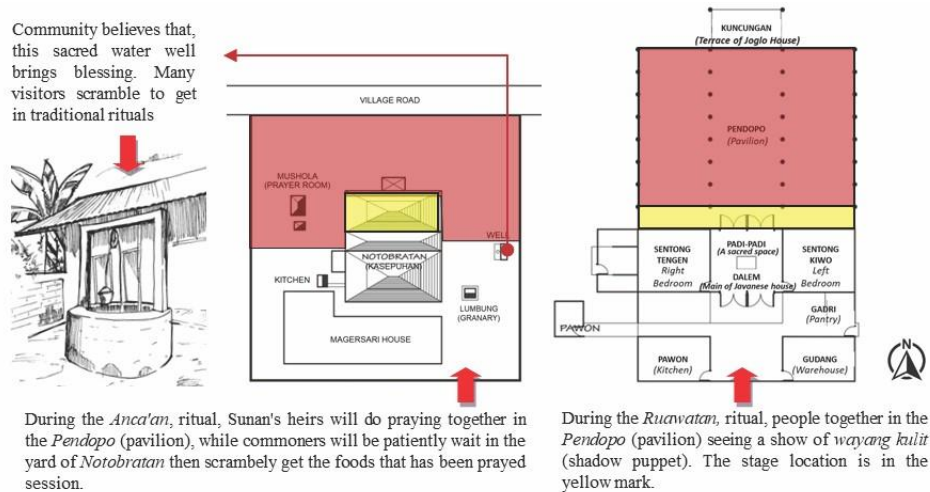


Figure 10. The using of space in traditional rituals of Sunan Kalijaga (source: Survey, 2017)

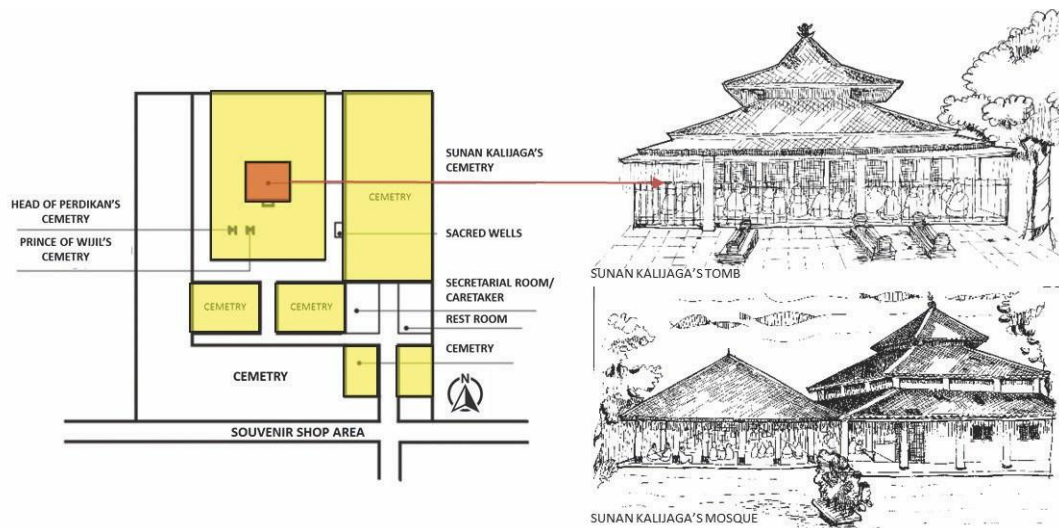


Figure 11. Some sacred seats in the traditional ritual of Sunan Kalijaga's cemetery (left), (right) above is Sunan Kalijaga's tomb and below is Sunan Kalijaga's mosque (source: Survey, 2017)

the fenceless row buildings. These houses create friendly neighborhood. Shawl house forms also create high social cohesion among neighbors (See Figure 12). The phenomenon of shawl houses show spatial adaptation of residence influenced by social and economic conditions in addition to the activities and life style as the driving factors. However, this study found that the local belief serves as the retaining factor.

2.3.2. Toward a creative economy

The site of Kadilangu has been developed into a local religious tourism destination since 1999, which has contributed to people's prosperity; hence it significantly increase business spaces near the cemetery and in the residence areas. This is a capitalization of spaces that possess economic value or valuable commodities, and mobilizes capital as

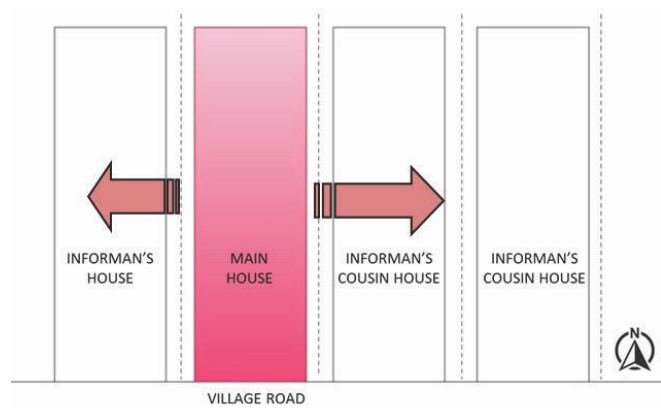


Figure 12. The shawl house form (source: Survey, 2017)

well as labors (Lefebvre, 1991). Businessman come from people of *magersari* and others surrounding villages. The prominent products of creative ideas include *batik*, which is a traditional fabric, and *gendang* – a traditional music tool made from wood and leather. This business is in connection with the creative economy involving public participation because the craftworks are from the local idea's creativity (Howkins, 2001). Although the creativity still in the early phase, it has a potential since this area has been developed into the tourism destination. The change of space caused by tourism activities allows the emergence of creative economy based on local culture. The existence of the business space presses to the setting of private spaces. Some of characters are described below.

Mixed use houses

Many houses around the mosque and the cemetery functioned as a business ventures supporting facilities for tourism. For example, there are home stay, home industry of batik craft, a traditional music tool of *gendang* craft, souvenir shop, and so on. In addition, many front yards are converted into shops (see Figure 13).

Using fixed and semi fixed feature elements of space

Many houses change in the spatial arrangement to accommodate the changing use of building for business ventures such as home stay, show room, shop house, production house of craft. The inhabitants use fixed feature elements, such as a brick wall, and semi fixed feature elements, such as furnitures. This is manifestation of space requirements on the basis of people creativity against the limited space by using fixed and semi fixed feature elements (Hall, 1996; Rapoport, 1990; 2000). This research showed the existence of flexible space that effectively accommodates the needs of both domestic and external spaces.

2.3.3. Change due to tourism development

Change of space

The change of space due to tourism development can be classified into three categories: 1) the addition of spaces for economic activities; 2) the change of vernacular houses into modern buildings for business; 3) the additional of function of a house (as the main residence and the place for souvenir craft). The changes occur spontaneously depending on their financial condition. The specific change of houses is related to the vertical development. It is prohibited to develop buildings higher than the Sunan's tomb.

Changes that also appear on the open space are: 1) the functional change of an outdoor area, such as a field transformed a parking lot; 2) the change in shape and function, such as the transformation of an open space into housings and tourism facilities; 3) the desecration in *segaran* (a pond inside the complex of Sunan site to conduct some ritual ceremonies), which was a sacred bath converted into a public tourism spot (see Figure 14). The decrease in open spaces, which were replaced by due to some buildings crowded the environment. From description above, it appears shows that some changes occurred in regards to functions and spaces arrangement as a result of social - economic activity, and lifestyle. Some of sacred values still exist with respect to the sanctity of Sunan, but others have turned into propane as *Segaran*. This indicates that identity of the area is still sufficiently maintained by vertical building settings, instead of horizontal setting.

Impacts for community

The escalation of economic activities of cultural tourism both formal and informal increases the welfare of the community around the site by providing employment for inhabitants especially housewives. Formal education and skills of the population improve along with community empowerment. Changes occurred in the houses functionally, spatially, technologically. The economic benefits

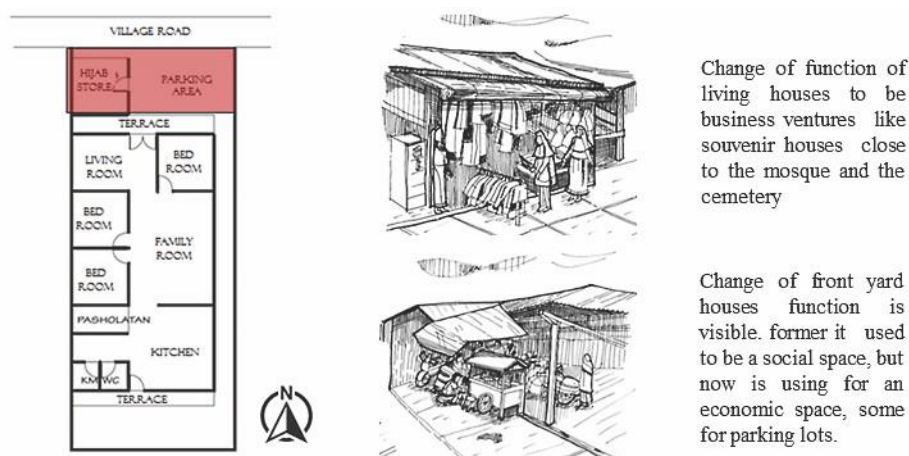


Figure 13. The change of houses function into economic space (source: Survey, 2017)

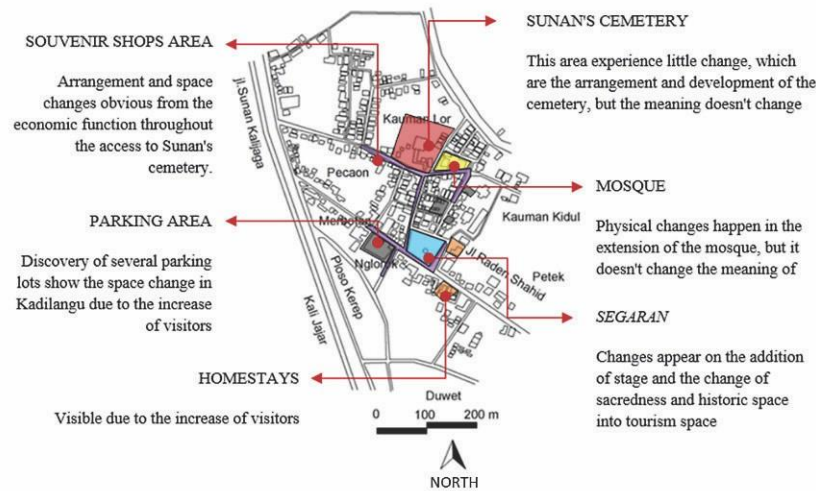


Figure 14. Changes of spaces in Kadilangu due to the increasing number of visitors (source: Survey, 2017)

of investment in cultural heritage appear as public goods (Chauhan, 2017), which have an effect on the increase of private goods, as well as the quality improvement of life of the community life. The concomitant result is the lack of local friendly culture that is replaced by the modern culture – individualist and capitalist. The social environment is prone to crime due to the increasing number of outsiders.

2.4. Space for moral control

1. The Role of *Pondok Pesantren*

Pondok Pesantren is a traditional Islamic boarding school established in 1881 by *Kyai* (local religious leaders) to teach Islam to the young generations. During its development process, *pesantren* bought and built the land gradually. The facilities of *pesantren* include male dormitory, female dormitory, secretariat office, and *mushola* (prayer area). Within this religious education system the young generations mentality of Kadilangu village and its surroundings are controlled by community organization, this is similar to the statement of Lughod (1987). Religious education is a controlling tool for social change of a community (Ishomuddin, 2005; Suprpti et al., 2016).

2. Symbiosis Space

Some facilities ~~are found~~ inside ~~the~~ *pesantren* complex include mosque, classrooms and dorms for *santri* (student of *pesantren*). These buildings are open for people living in surrounding areas. *Kyai* and other members of *pesantren* have a good chance to build relationship with public in which *pesantren* facilitates public to participate in the future development. The most obvious space symbiosis is the mosque used by both *santri* and the local residents. It shows the use of resources that will provide a positive impact on the effectiveness and efficiency of spatial arrangement, especially in rural areas, the same condition was stated by Wang, Fei, Ye, and Zhang (2014).

3. Segregation of Gender

Segregation of gender can be seen in the use of public facilities like classrooms, mosque, hall, etc. Islamic teaching limits direct contact of opposite gender in order to protect women. The distantly located buildings strengthen the gender separation. Male spatial activities are more widely radiated while female spatial activities are mostly centered inside the building. Referring to Lughod (1987), this separation is the form of implementation of the [Moslem Muslim](#) norms protecting and appreciating females to encourage gender segregation.

Conclusions

Both tangible and intangible cultures found in this research are the social capitals to ~~be support~~ a creative city. These potencies are in the form of: (1) cemetery artifacts and buildings, (2) the authenticity of local cultural space settings, (3) the authenticity of the population, (3) the ongoing rituals, (4) the public trust, (5) the community participation in the form of economic creativity.

The factors influencing the development of Kadilangu includes: (1) the Islamic-Javanese religious teaching that becomes the filler in the culture of Kadilangu, (2) the ~~is~~ aristocratic Javanese-Islam culture in Kadilangu ~~are a space that has been created-become~~ a character of Kadilangu place, and (3) the economy of religious tourism, which has been growing rapidly, as a significant potential area.

This research found three concepts of spaces that are:

- Identity Spaces. This is the existential symbol of the descendants of Sunan Kalijaga although the degradations have occurred in the functions of shapes.
- Spaces for commoners developed around the mosque and the cemetery. The symbol of commoners' existence in the Kadilangu has grown stronger since the tourism improves. Creative economy starts to grow,

even though assistance to the community is important to share ideas and motivate the local community.

- Spaces for ~~moral~~ [morality](#) education. The existence of *pesant—ren* is needed to control the public morality. *Pesant—ren* facilitates the sharing of infrastructures in the surrounding community that makes the spatial planning can be more effective and efficient.

The place of Kadilangu as a local culture heritage is a potential tourism asset. Meanwhile the supports from public in the form of creative economy are necessary. For further research, it is advisable to look for an appropriate model of spatial planning for community based on sustainable development to accommodate socio-cultural, tourism economics, and ecological aspects.

Acknowledgements

The Authors would like thank [to](#) Prof. Dr. Heru Susanto (the Head of Research and Community Service Institution Chairman of Diponegoro University), M. Agung Wibowo, PhD (the Dean of Engineering Faculty of Diponegoro University), Meta Khairunisa, Kania Kinasih, Nurma Mediasri, Benz Adi Akbar, colleagues, informants, and all parties for their assistance during the research process. This research was financially supported by the General Directorate of Higher Education of Republic of Indonesia.

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28 March 2019

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ARTICLE TITLE:

THE SPATIAL CONCEPTS OF CULTURAL HERITAGE
VILLAGE TOWARD A TOURISM DEVELOPMENT;
A CASE STUDY OF KADILANU DEMAK, INDONESIA

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