

Comparison of The Application of Islamic Values in Kauman Village Semarang and Arab Village Sugihwaras Pekalongan

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Abstract. Islam entered Indonesia through trade and acculturated with local culture. This cultural acculturation causes differences in the characteristics of each region. The ethnic differences between the two villages are the basis for a deeper look at Islamic values in Kauman Village Semarang and Arab Sugihwaras Village Pekalongan. This study aims to find the application of Islamic values with different ethnic backgrounds. The research method used is qualitative-comparative by comparing the Kauman Village Semarang with Arab Village Sugihwaras Pekalongan. The results of the analysis show that both the Kauman Village Semarang and the Arab Village Sugihwaras are areas that apply Islamic values. The first application of Islamic values, *Hablumminallah*, is establishing a mosque at the beginning of settlement construction with the intention of spreading Islamic teachings, the second is the application of *Hablumminannas* values, namely the concept of hijab in residential and the environment, the last is the application of *Hablumminalalamin* values, namely the implementation of the concept of sustainable settlements. The novelty in this study is the finding of greater tolerance and acceptance of the Arabs towards Chinese and Javanese ethnicities in Arab Village Sugihwaras compared to Kampung Kauman Semarang.

Keywords: Characteristics, Islamic Settlement, Kauman Village, Sugihwaras Village, Islamic Values

1. Introduction

Islam entered Indonesia through trade, which was brought by Muslim traders who also conveyed Islamic teachings. These traders married with local noble families as a way of acculturating and spreading Islam. Another thing that makes Islam accepted is the ability of the preachers to explain Islam through the intermediary of local culture (Hadi, 2015b, 2015a). The acculturation process between Islamic culture and local culture gives rise to uniqueness (Almuzadin, 2018). This uniqueness is referred to as local genius, making a place different from others (Christian, 1980). Acculturation occurs through a continuous exploration process that produces physical-non-physical concepts and values that are in line with Islam, based on the Qur'an and Hadith (Adrisianti, 2015). In addition, acculturation or adaptation, especially non-physical, to meaning and value in society requires efforts to explore local wisdom as a way to maintain and protect the local cultural heritage. This is like the United Nations' efforts to preserve and protect the world's cultural heritage by adopting the 11th Sustainable Development Goals (SDGs) for sustainable cities and communities.

The entry of Islam started from the coastal area which was a trade route, then headed inland through the rivers. This spread has led to the growth of Islamic cities and settlements in the Coastal and Outback (Indraswara et al., 2022). The cities of Semarang and Pekalongan are located in coastal areas, where the development of Islamic teachings was preceded by the emergence of Kampung Kauman in Semarang in 1476 by Ki Ageng Pandanaran, a relative of the Sultan of Demak (Suprapti, 2012). After that, in 1854 the Arab Village Sugihwaras Pekalongan was formed by the Arab merchant, Hadramaut Sayyid Husein bin Salim bin Abu Bakar bin Achmad bin Husein bin Umar bin Abubakar Alatas (Dirhamsyah, 2014). Kauman Village Semarang and Arab Village Sugihwaras are Islamic settlements that apply Islamic

values in their daily lives (Astuti, 2002; Murtini, 2011; Suprapti, 2012; Wulandari, 2015; Harani, Murtini and Wardhani, 2022).

Kauman Village Semarang and Arab Village Sugihwaras are included in historical villages. The difference between these two historic villages is the ethnic majority who live in these settlements. Kampong Kauman Semarang is predominantly inhabited by the Muslim community of Javanese ethnicity, while the Arab Sugihwaras Village is predominantly inhabited by the Muslim community of Arab Hadramaut ethnicity. Several previous studies that have been conducted in Kampung Kauman Semarang and Kampung Arab Sugihwaras Pekalongan include protective control in the living space of the Semarang Kauman community (Suprapti, 2012), and the meaning of gender space in residential houses in Kampung Kauman Semarang (Murtini, 2011). The socio-cultural influence of Islam on the settlement structure of Arab Village Sugihwaras (Wulandari, 2015). Arab houses in Pekalongan (Astuti, 2002), Arab Village Pekalongan Townscape (Fairuza and Ekomadyo, 2021), Conserving Conservation Area as a Cultural Basis in The Planning of The City of Pekalongan (Astuti and Ulya, 2020).

Based on previous research and the phenomenon of ethnic differences between the two Islamic villages, it can be investigated the diversity in Islamic values in the Kauman village Semarang and the Arab village Sugihwaras Pekalongan. In the previous research, the comparison of the diversity in the application of Islamic values in Kauman Village and Arab Village Sugihwaras based on ethnicity has not been discussed, which raises research questions 1) What are the characteristics of Kauman Village and Sugihwaras Arab Village? 2) How are Islamic values applied in Kauman Village, Semarang and Sugihwaras Arab Village? The purpose of this study was to find the characteristics and application of Islamic values in Kampung Kauman Semarang and Kampung Arab Sugihwaras. The benefit of this research for science is that it contributes to the theory of urban design, especially Islamic settlements that can provide direction for empowerment based on physical and non-physical potential as Islamic settlements in the community.

2. Methods

Qualitative research methods were chosen to achieve objectives and answer research questions qualitatively (Prastowo, 2011). This study uses a comparative qualitative approach to observe for the diversity and uniformity of the characteristics of Islamic values in Kauman Village Semarang and Arab Village Sugihwaras. Data collection techniques used are interviews with key persons, direct field observations, and documentation. Interviews were conducted by selecting resource persons, namely community leaders, who knew in detail the historical development of the Arab Village Sugihwaras and Kauman Village Semarang. In observation, the data collected is a comparison of the application of Islamic values in the two areas, such as regional patterns, community activities, and existing facilities. The results of observations and interviews are documented with photo and video recordings (Creswell, 2013). To complete the primary data, secondary data was also taken in the form of maps from Google Earth, references and journals as well as previous studies that had been carried out in the Arab Village Sugihwaras and Kauman Village Semarang.

Kauman Village Semarang was chosen as one of the loci because it is a settlement of the Javanese Muslim community which is the forerunner of the city of Semarang and has existed since the Dutch era (Murtini, 2011; Suprapti, 2012). Arab Village Sugihwaras is a settlement of the Hadramaut ethnic Arab Muslim community located by the Netherlands with its physical and non-physical characteristics (Astuti, 2002; Hendro and Sari, 2018; Wulandari, Mohammadi and Anwar, 2018; Indraswara *et al.*, 2022). For more details about the research locus can be seen in Figure 2.1 below:



Figure 2.1. The research locus of Kauman Village and Arab Village Sugihwaras Pekalongan (Google Maps)

3. Discussion

The concept of Islamic settlements is implemented in three Islamic values, the first is *habluminallah*, namely establishing a relationship with Allah, the second *habluminannaas*, regulating relations with fellow humans, and *habluminalalamin* regulating relations with nature and the environment (Edrees, 2012; Indrawati, 2019; Nurjayanti, 2019a; Indraswara *et al.*, 2022).

3.1. *Habluminallah*

Habluminallah or establishing a relationship with Allah can be applied to community worship activities that are accommodated in the mosque. Historically, the Kauman mosque was the forerunner of the Kauman Village which was founded by Ki Ageng Pandanaran. The mosque was built as a center of worship and the center of community activities. Likewise, the Waqf Mosque in the Arab Village of Sugihwaras Pekalongan was educated at the beginning of the establishment of the Arab Village. Building mosques for preaching is a key feature of Islamic settlements (Edrees, 2012; Priyoto, 2012; Indraswara *et al.*, 2022). For more details regarding the position of the Kauman Mosque and the Wakf mosque when it was first built, it can be seen in figures below:

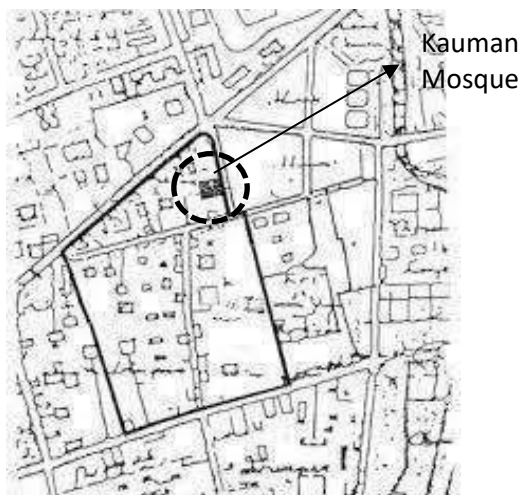


Figure 3.1 Kauman Mosque Position (Yuliana and Rina, 2013)

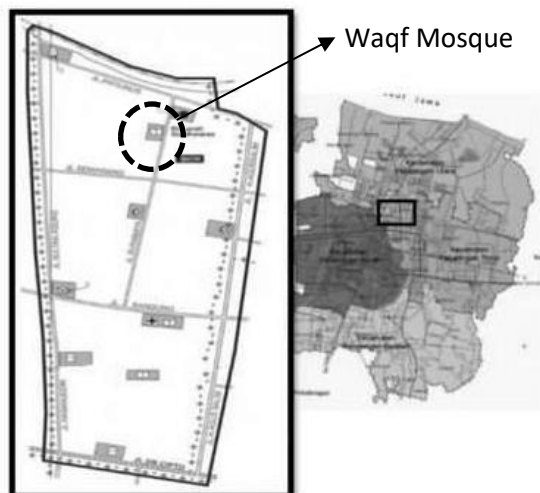




Figure 3.2 Waqf Mosque Position (Milono; *et al.*, 2017)

From Figure 3.1 and 3.2, can be seen that the position of the Kauman mosque and the Waqf Mosque are located in very strategic locations and are easily accessible. Kauman Mosque is located in the Old City area with a thriving trading center. The Waqf Mosque is located on Jalan Surabaya which is the trading center of Kampung Arab at that time and is located near the river as a water transportation route. The location of the Kauman mosque near the city center makes it easy to preach while the Waqf Mosque is located near a river because of the characteristics of the Arab community as traders.

The neighborhood of the Kauman mosque is a densely populated residential area and an economic center. The Kauman Mosque functions as a binder for the community to interact in and around it. Within the area of the Kauman Mosque, there are social, religious and economic spaces that interact to form a space that is full of benefits (Suprpti, 2018). The Waqf Mosque area is also located in a densely populated area and is located in an economic area. There are educational facilities within the Waqf mosque complex that encourage general and religious education in the Arab Village environment. Religious activities are also often carried out in Arab villages which invite crowds. The choice of location in a strategic place makes it easier for the mosque to become a center of worship and a center for community activities (Saputra and Rahmawati, 2020). For more details can be seen in Table 3.3. below:

Table 3.3. Table of Social-Religious Activities
Kauman Village and Arab Village Sugihwaras Pekalongan

Social-Religious Activities at Kauman Mosque, Semarang	Social-Religious Activities at Waqf Mosque Sugihwaras, Pekalongan
 <p>Source: (Chamim, 2022)</p>	 <p>Source: (Abahzaky, 2017)</p>

Cemetery is a place to remind oneself of death. Death will always remind humans of God, in this context is *Habluminallah* (Human relationship with Allah SWT). The existence of cemetery around the mosque often causes controversy, this happened to the Kauman Mosque which originally contained the tomb of the ulama, after the 1970s the tomb was moved. The cemetery for the residents of the Kauman Village is located in the settlement and for the residents of the Arab Village Sugihwaras is buried in the Sepuro Cemetery which is located outside the settlement area of the Arab Village Sugihwaras Pekalongan. Kauman Mosque and the Waqf Mosque which are located in residential areas have a reminder value of the Unity and Greatness of God, a reminder value for ritual worship and a reminder value for natural events created by God. Meanwhile, cemetery which located in residential areas are a reminder of death. These values refer to the reminder of the relationship with Allah SWT, which is *Hablumminallah* (Tajuddin, 2003; Edrees, 2012; Priyoto, 2012; Amalia and Pranggono, 2017; Indrawati, 2019; Nurjayanti, 2019a; Indraswara *et al.*, 2022). For more details on the application of the *Habluminallah* principle in Kauman Village and Arab Village Sugihwaras, see table 3.4 below:

Table 3.4. Table Application of the *Hablumminallah* Principle in the Kauman Village and the Arab Village Sugihwaras (Researcher Analysis, 2022)

Parameter	Kauman Village Semarang	Arab Village Sugihwaras
The value of remembering the Oneness and Greatness of God	v	v
The value of remembering worship	v	v
The value of remembering the natural events created by God	v	v
The value of remembering death (Cemetery in Residential Area)	v	x

3.2. *Hablumminannas*

Islamic city reflects the socio-cultural, political and economic structure of its people. To form an ideal Islamic city, the city must be planned according to local conditions. Muslim cities generally distinguish between public and private buildings. Supporting facilities for community activities aimed at maintaining mutual relations and protecting the environment, are some of the applications of *Hablumminannas* and *Hablumminalalaminien* values (Nurjayanti, Aly and Ronald, 2014; Nurjayanti, 2019b, 2019a).

Kauman Village Semarang and Arab Village Sugihwaras are Muslim settlement complexes which were originally established to spread Islam. To support community activities, public and social facilities were established in addition to residential buildings, where the residence functions as a private building. Kauman Village and Arab Village Sugihwaras Pekalongan are villages located in the middle of the city. The rapid population development and limited land make it increasingly difficult to find open space, especially space for reforestation. This also happened in Kauman Village and Arab villages, which still lacked greenery. Plants are planted in a limited space to add to the beauty of the environment. Open space as a place for socialization is hardly found in Arab Village Sugihwaras. The open space in the form of field is located in Klego Village which is the border with Arab Village Sugihwaras. Unlike the Arab village Sugihwaras, Kampung Kauman Semarang has an open space in the form of a field that is used for social activities of the community, the best known is Alun-alun Kauman. The facilities above are also easily accessible by all levels of society.

Educational facilities are getting more attention, both in Kauman Village and Arab Village Sugihwras. There are many educational institutions ranging from Quran education parks to formal education, both managed by foundations and individuals. Social values and relationships with others are well established, especially in the same community. It is very rare for inter-ethnic riots to occur due to social friction. Harmony between people is really maintained in Kauman Village Semarang and in Arab Village Sugihwaras. Community leaders said that the community was difficult to provoke if there was a dispute. Usually, disputes are resolved amicably or through local community leaders.

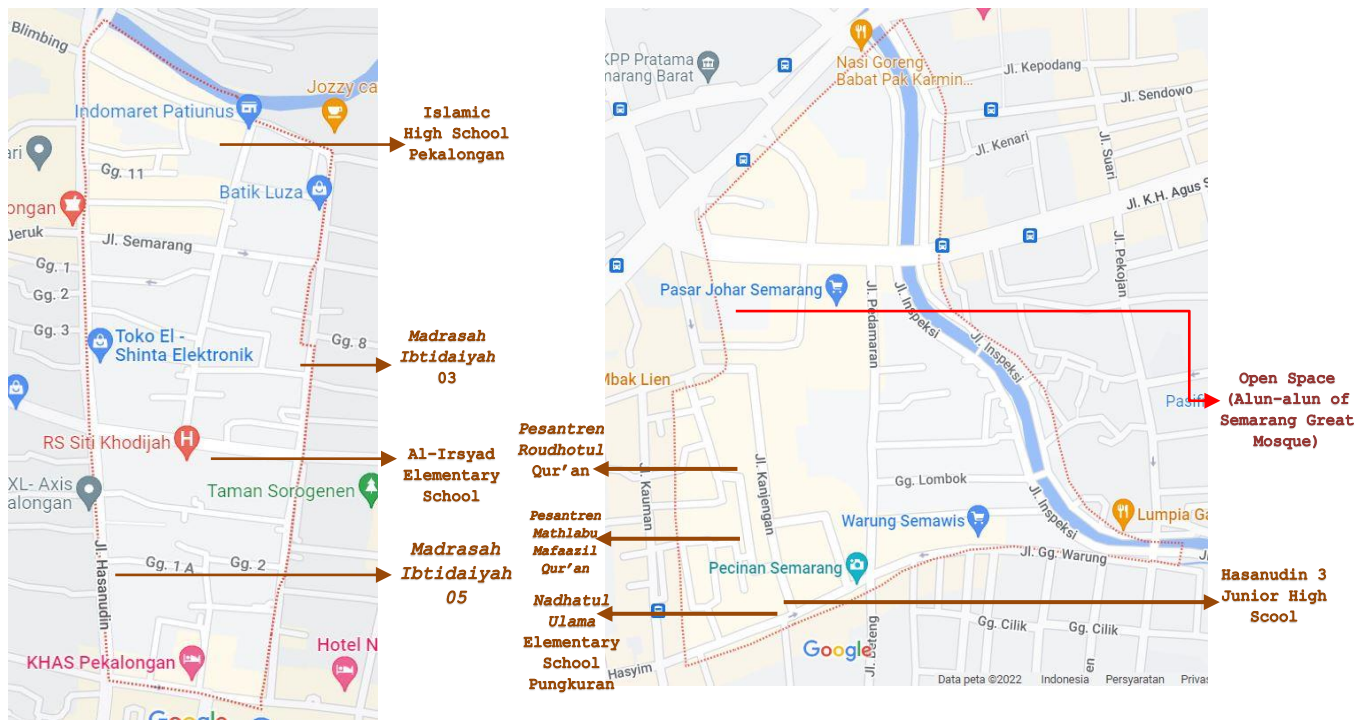


Figure 3.3 Location of Open Space and Educational Facilities in Arab Village Sugihwaras (left), and Kauman Village Semarang (right) (Google map, 2022)

The community really maintains relationships with others, but is also very protective of their own community and their own families. There are unwritten rules by the community to limit the ownership of space or property by people outside the community. This is to maintain the values that already exist in the village community of Kauman Village Semarang, (Suprapti *et al.*, 2017). Different things happened in Arab Village Sugihwaras, which was open to other ethnicities. This is motivated by the process of assimilation and acculturation of the Hadramaut Arab ethnicity with the local community (Berg, 1989; Kesheh, 2007; Bahafdullah, 2010). This openness forms an egalitarian attitude among the Hadramaut Arab community (Astuti, 2002). Arab Village Sugihwaras has a very heterogeneous community consisting of ethnic Arabs, ethnic Chinese and ethnic Javanese. Relations and cooperation are well established between ethnic groups.

Privacy in Islam is one of the values aimed at maintaining politeness, hospitality. There are three types of privacy, namely visual privacy, noise privacy and scent privacy (Othman, Aird and Buys, 2014; Hasan, Prabowo and Mohidin, 2021). In Kauman village, the value of privacy is very well maintained, the concept of space hijab is applied to building architecture (Murtini, 2011; Suprapti *et al.*, 2017; Harani, Murtini and Wardhani, 2022). Likewise, in Kampung Arab, privacy is still highly preserved as a form of obedience to religious orders (Wulandari, Mohammadi and Anwar, 2018; Indraswara *et al.*, 2022). For more details can be seen in table 3.5 below:

Table 3.5. Table Application of *Habluminannas*
In Kauman Village and Arab Village Sugihwaras Pekalongan (Researcher, 2022)



Parameter	Kauman Village Semarang	Arab Village Sugihwaras
<i>Ukhuwah</i> and social integration	x	v
Open space development	v	x
Community education	v	v
The value of remembering cultural tolerance	x	v
Implementation of <i>Muhrim</i> and <i>Hijab</i> concept in the use of public and social facilities	v	v

3.3. *Hablumminalalamien*

Maintaining harmony with the environment (*Hablumminalalamien*), there are basic principles, namely;

- a. The principle of remembering Allah, by showing the beauty of nature as Allah's creation and integrating nature with buildings. In a narrow area, reforestation is sought to improve environmental quality. This is also included in ecological architecture, namely nature conservation in urban areas by reforestation in buildings and green open spaces in an urban area. For more details can be seen in Table 3.5 below:

Table 3.5. Table of Residents' Houses in Kauman Village Semarang and Arab Villages Sugihwaras
Facades

Kauman Village Semarang	Arab Village Sugihwaras
 <p style="text-align: center;">Source: (Webmaster, 2020)</p>	 <p style="text-align: center;">Source: Personal Documentation, 2022</p>

- b. The concept of humility, applied by arranging houses in the area of Kauman Semarang and Kampung Arab Sugihwaras, which have almost the same mass, and the height does not exceed the height of the local mosque
- c. In addition, the shape of the house in residential area also adjusts to the local climate, which is tropical. It can be seen from the shape of the roof, to the eaves which is widely used to adapt to the local climate and environment.

From the explanation above, it can be concluded that the application of the *Hablumminalalamin* principle in the Kauman village and the Arab village of Sugihwaras Pekalongan, as shown in the table below:

Table 3.6. Table Application of the Hablumminalamien Principles in the Kauman Village and Arab Village Sugihwaras Pekalongan (Researchers, 2022)

Principles	Kauman Village Semarang	Arab Village Sugihwaras
Integrating nature and buildings	v	v
Contextual building mass with environment	v	v
Adaptive with the environment	v	v

From the discussion above, it can be seen that Kampung Kauman Semarang and Kampung Arab Sugihwaras implement almost all parameters of Islamic values. This is in line with previous research where an Islamic settlement must have Islamic values that are applied according to its parameters.

4. Conclusion

The characteristics of Kampung Kauman Semarang and Kampung Arab are Islamic settlements with the application of the values of Hablumminallah, habluminanas and Hablumminalamien which make the mosque a center of worship and community activities, by following the example of the Prophet Muhammad PBUH.

Kauman Village and Arab Village Sugihwaras apply the Islamic values of Hablumminallah, habluminanas and hablumminalamien according to their respective cultural backgrounds. Diversity is formed due to the existence of different ethnic backgrounds from their original culture. Kauman Village is an ethnic Javanese Islamic village of noble descent who aims to spread the religion of Islam, at the beginning of development looking for a location near the center of government. Meanwhile, in Arab Village Sugihwaras, they come from Hadramaut Arab ethnic whose purpose is to preach and trade, so they are looking for a location near the main water transportation route (river). The Arab village community is more open to accepting differences and tolerance between ethnic groups than the majority of the Kauman village Semarang community. This is motivated by the origin of the arrival of ethnic Arabs to Indonesia who acculturated with the local community and even married local residents.

This study found differences in tolerance and acceptance between ethnic groups in the Muslim community in Kampung Kauman Semarang and Kampung Arab Sugihwaras Pekalongan, so it needs to be investigated further about local genius that can be maintained, as well as regional patterns formed by the inclusion of other ethnic groups in the Kauman Village Semarang and Arab Village Sugihwaras Pekalongan.

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