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# Spatial pattern of Islamic settlements of kampung Kauman Malang in the perspective of typical Mzab

Nunik Junara<sup>1,2</sup>, Sugeng Triyadi S<sup>2</sup>

<sup>1</sup>UIN Maulana Malik Ibrahim, Malang, Indonesia,

<sup>2</sup>ITB, Bandung, Indonesia

Corresponding e-mail: nunikjunara@arch.uin-malang.ac.id

**Abstract.** Kampung Kauman is a representation of the Muslim settlement in Indonesia, especially in Java. Its location behind Masjid Jami' in the city center makes it one of the destinations to stay. The existence of the Kampung Kauman has been synonymous with the religious activities of its people. One of Kauman that still exists is in Malang, East Java. Kauman was formed along with the establishment of Masjid Jami'. In the beginning, people who lived in Kauman were Dutch until the colonial government established territories based on the race. Many moved to occupy the area around the Ijen Street, and Kauman was reserved for the Muslim population.

The present kampung Kauman is not only inhabited by Muslims, but there are also non-Muslims. There have been social and physical changes in the environment. Settlements are increasingly crowded, but religious life continues to influence the community activities. Mostly, non-Muslims live outside the kampung with their trading activities.

This study is field research, in which the phenomenon is tried to be analyzed based on facts in the field. This study aims to determine the pattern of settlements in kampung Kauman Malang. The result in this study; the spatial pattern is similar to the Islamic spatial planning principle which is the basis for the Muslim settlement according to Buchair namely Typical Mzab

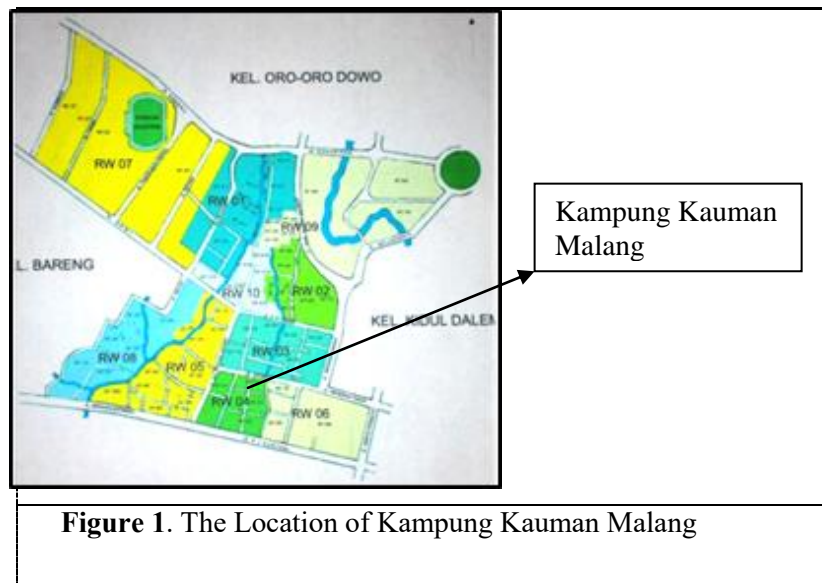
**Keywords:** pattern of settlement, the principle of Islamic city, Kampung Kauman Malang

## 1. Introduction

Kampung Kauman Malang is located in Kelurahan Kauman, Kecamatan Klojen, Malang (Figure 1). Precisely in RW 3 Kampung Kauman, it consists of 6 RT. The number of residents based on survey results in October 2014 was about 1399 with 279 families. Almost 98% of the population is Muslim.

The development history of Malang cannot be separated from the function of the city as the center of trading and the spread of Islam. Babad Malang mentions the arrival of Islamic scholars on the orders of Sultan Sadad of Gedah State to spread Islam while trading. This incident occurred in 1293 Saka, or 1371 M. Babad Malang also mentions that these preachers failed to Islamize the king of Majapahit, but obtained permission to spread Islam [1]. Based on the Dutch colonial Law (Wijkenstelsel) in 1914, which governs the pattern of ethnic-based settlements, the Kampung Arab was located behind the mosque of Alun-Alun adjacent to the Kauman area (Figure 2).





The history of the entry of Islam according to historians from the State University of Malang, Cahyono [2], there are several stages related to the entry of Islam in Malang Raya. It is based on relics that can still be traced by date.

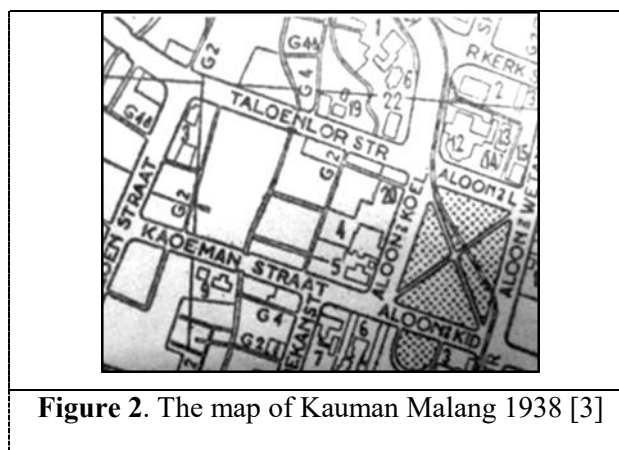
Stage 1. The existence of Muslim settlements in Gribig Malang Timur was around the year 1500 as a part of Syech Manganti, the uncle of Sunan Giri, da'wah. Gibig area (Gribig) is a stepping stone for the kingdom of Demak to conquer the Sengguruh kingdom which is a Hindu kingdom.

### Stage 2. The historical moment of the struggle against the colonial

Sub 1. The Trunojoyo Era, around the early 1600s, fugitives of many Trunojoyo followers who settled in Selokurung Ngantang formed Muslim settlements, including Kraeng Galesung from Makassar was buried there.

Sub 2. Untung Suropati Era, in the late of 1600 took advantage of Malang as a stepping stone (after losing to the VOC) and successfully conquered Pasuruan to become Pasuruan regent. In 1767 Pasuruan conquered VOC, and many Untung Suropati's grandchildren ran away to Malang Tengah (Singosari, Bungkok, and surrounding areas).

Sub 3. Diponegoro Era, Prince Diponegoro's followers ran away to Gunung Kawi, West Malang. Jugo's grandfather was buried in the Blitar Kesamben, and Raden Imam Sujono established a hut for the spread of Islam in Kawi mountain.



Kauman region itself cannot be separated from the existence of Talun region that has mentioned in Sengguruh inscription, as a new opening area. In the colonial period after the construction of the Jami' mosque and Alun-Alun, Kauman was a part form of Dukuh Talun.

Another historical factor related to the formation of Malang is because of the concept of the Javanese Islam formed by the Dutch colonial government around the 1800s. In the beginning, Kauman behind the Jami mosque is a settlement for Dutch citizens in Malang. As time goes by, and the efforts of the separation of indigenous and non-indigenous settlements, Ijen region was established for the Dutch settlement. Gradually Kauman was abandoned by Dutch citizens and began to be inhabited by Muslim immigrants from Java, Madura, and Arab. Similarly, several other areas around the Alun-Alun Malang such as Chinatown and Embong Arab is part of the region separation.

Kampung Kauman Malang is a Muslim settlement formed since the construction of urban centers in the Dutch colonial era, which is intended for Muslim religious leaders to be closer to the Jami 'mosque. To date, Kauman Malang is not only inhabited by Muslim but also non-Muslim, especially Chinese descendants who occupy large roadside areas. Culturally, the Kauman community is a merchant society; it could be seen from the composition of the livelihood that most of the traders with various independent efforts is undertaken by the community in Kampung Kauman.

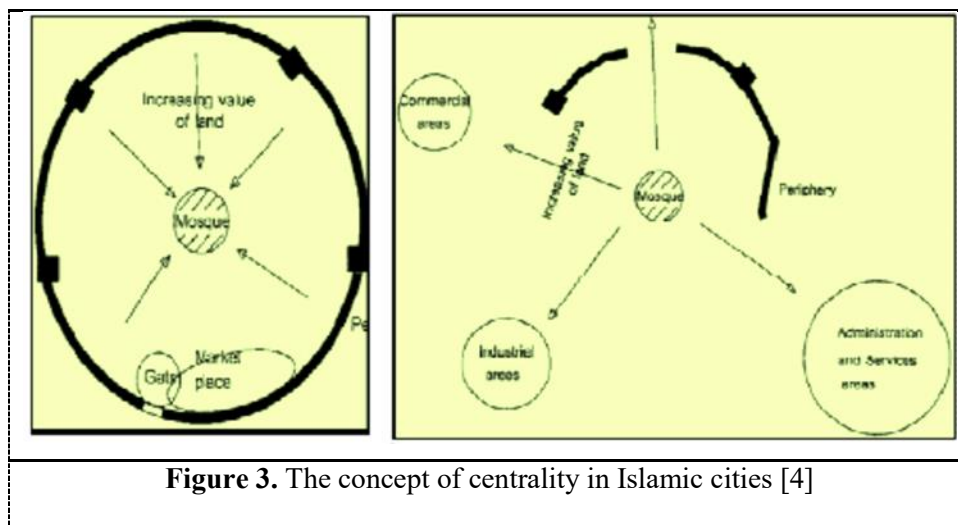
Based on survey results (2014), there are two mosques, three mushola and one church in Kampung Kauman. The mosque is Masjid Jami Malang and masjid LDII. While mushola among others, mushola Bin Yasin, mushola al Ikhlas and mushola Muslimat. Religious activities were not only done in the mosque and mushola but sometimes also done in people's homes in turns. Based on the results of interviews with residents, the composition of Islamic adherents is the majority of Nahdatul Ulama, followed by Salafi identified with Arab descendants, Muhammadiyah and LDII. Although there are masjid LDII, the congregation is mostly from outside the kampung.

## **2. Principles of Spatial Management of Islamic City**

Islamic city not only can be seen from the physical characteristics of the building but also can be seen from the social and cultural expression of the people. Some things that become a typical marker of Islamic cities according to Saoud [4] include:

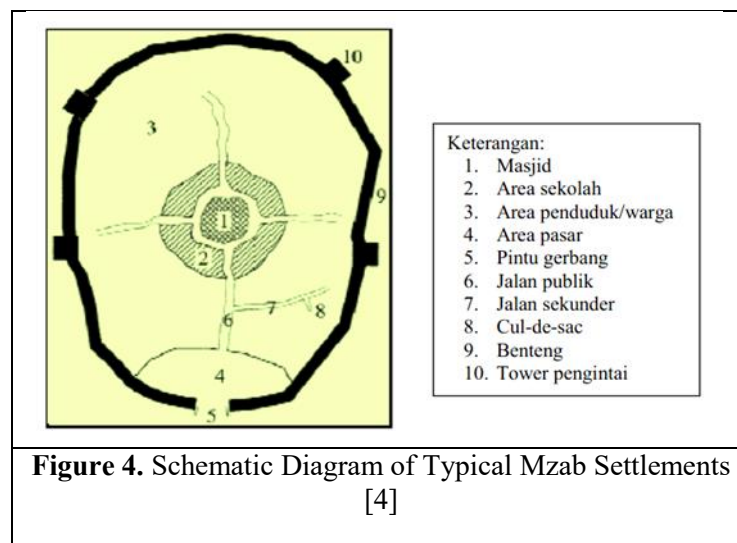
- a) Citadel, the fort is used as guard and defense of the city. The fortress is usually regarded as a barrier and is a natural defensive device.
- b) The City Center (Royal City / Quarter City) is the place where the imperial palace was located. The city center serves as a landmark that is both contrast and aligned with the city's identity.
- c) Central urban Complex is the center of Islamic city civilization in the form of mosques and schools, also trade centers/markets and certain places provided to traders and artists.
- d) Core City, at least have two main characters namely a combination of local, ethnic and religious, and serves as a district barrier.
- e) Suburbs and suburban residences, where non-permanent settlers live while working in one place, such as a "caravan" spreading along the highway.

Based on the points above can be suspected that in the center of Islamic cities there are mosques as a central.



In the picture above (Figure 3), it can be seen that the mosque as the center and parts of the structure of the city followed. This consideration is made to show the existence of the mosque as a center of civilization, not only about worship, but also with education, socio-culture, and all the society's order.

In other information presented by Bouchair in Saoud [4] it is explained that Islamic city could be described with this following form (Figure 4).



Related to the settlements' expansion, the market area was placed on the side of the gate to facilitate access for incoming traders goods. In addition, in the Islamic city, dimension of the road within the city is also arranged. The main street of the city (thoroughfare / thariq almuslimeen) is used for all, opened for public, whether Muslim or not. The main road has a minimum width of 3.23 - 3.5 meters (7 cubits) as determined by Rasulullah SAW. The Messenger of Allah does not specifically regulate the height of the road, but the Fuqaha agree to use the base of the man who drives the camel without obstruction, so the size is seven cubits as well. While the cul-de-sac is set high and the width 1.84 - 2.00 meters (4 cubits) based on Ibn Ar-Rami explaining that the width is adequate for the load / passing through it, while three cubits are too narrow for it (Ar-Rami, 1982).

Earlier Hakim [5] has written about the principles of urban planning in Islam which mentions:

a. Harm: everyone is encouraged to exercise full individual rights in all actions, but no harm or harm has been made, included the matter concerning the placement of locations within the city that cause smoke, dust, smells, etc.

b. Interdependence, between the inhabitants of the city and the structure in which they live, considering interdependence; this is what was then called as "ecological sense."

c. Privacy, every family is entitled to privacy from noise and views, as well as the other annoyances. It is seen by the main nature of the Muslim family that protects women from all eyes of foreigners. Privacy affects the physical buildings such as the position of the window above the human eye, the height of the road, so that people can not see into the house. The placement of door and window between houses are not face-to-face but interdependent, especially along the lane (alley). Similarly, avoid being able to see the neighboring pages, especially where women move.

d. The higher building, as a result of the window landing, not diminishes its neighbors' rights to get air and sunlight.

e. Respect to other building owners.

f. Selling someone's ownership to neighbors, rejection advice can be from neighbors themselves, previous owners, or family.

In the discussion of the road, Hakim [6] explains that one important element in Islamic city planning is the presence of two types of roads. The first is the "trough" (the continuous path) and the "culdesac" (the culminated path). The continuous road is as serving activities in the public area while the cul de sac road is for more private activities.

Saoud [4] in research on Muslim cities in the Middle East states that some factors influence the formation of Muslim cities. In addition to the influence of the topography and morphology of the previous city, Muslim cities reflect the general socio-cultural, political, and economic structure of the newly formed society. In general, the relevance follows:

a. Natural law, this first principle of adaptation of building form and urban planning to the climate is expressed to respond to weather conditions and topography, such as the concept of the courtyard, terrace, narrow and closed road garden.

b. Trust in religion and culture, beliefs in religion and practice form the center of the cultural life of the people so that the mosque is the center of spatial and institutional hierarchy. The belief in this culture separates public and private life through separate spatial rules between usage and territory. The city is designed with narrow streets and cul de sac to separate public and private domains and also considering the use of land to separate areas of men and women. As the result, activity in public areas and major roads is more economic than in residential areas.

c. The design principles derived from sharia law, the Muslim city, also reflect the laws of sharia in regulating public and private area relationships, and between neighbors and community groups.

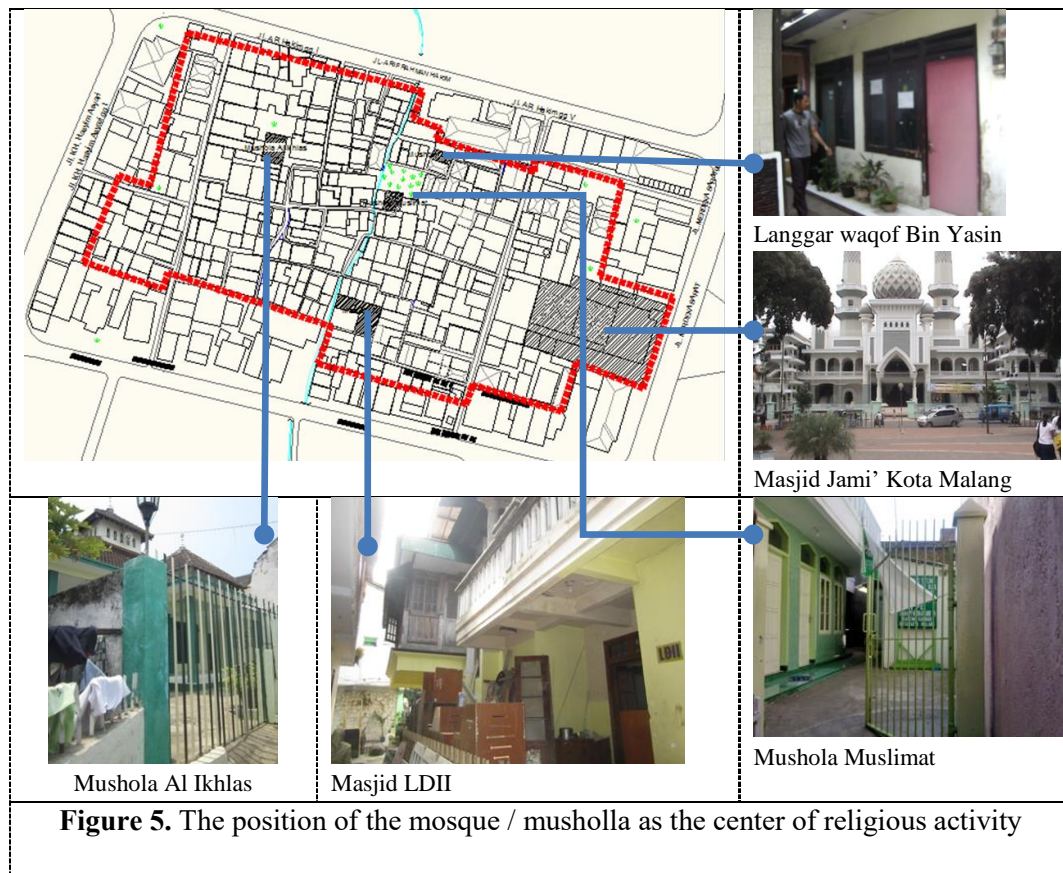
d. Social principles, social groups within a city is usually based on the perspectives of inherited similarity, ethnicity and culture. It takes a social venue to bring them together regarding solidarity, social order, defense and religious celebrations.

### **3. Discussion: The Spatial Pattern of Kampung Kauman Malang**

Based on the survey results in Kauman Malang, there are some elements of space commonly used by the Kauman community. The spatial elements found in the Kauman settlements will be reviewed according to the concept of the Islamic Town Arrangement from Buchair [4].



### 3.1 Masjid/mushola



**Figure 5.** The position of the mosque / musholla as the center of religious activity

As the center of religious and social activities of the community in Kauman, besides as a place of worship, mosque and praying room is a means of interaction between individual communities through recitation activities, commemoration of religious holidays, RT/RW meetings and deliberations among communities (Figure 5).

### 3.2. Formal and Non-Formal Education Areas

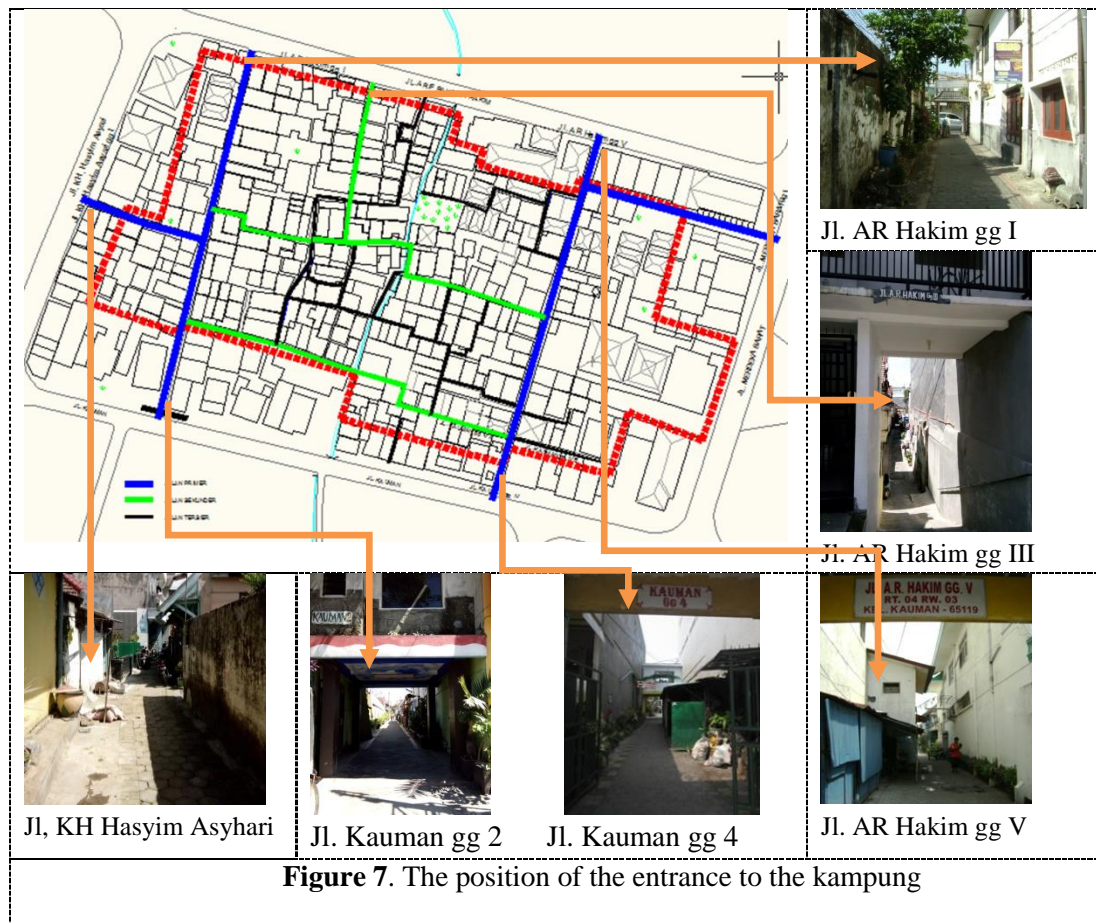
Educational facilities in Kauman consist of Formal and Non Formal education. The new formal education is Kindergarten and Primary School (Figure 6).



**Figure 6.** The position of Educational Facilities

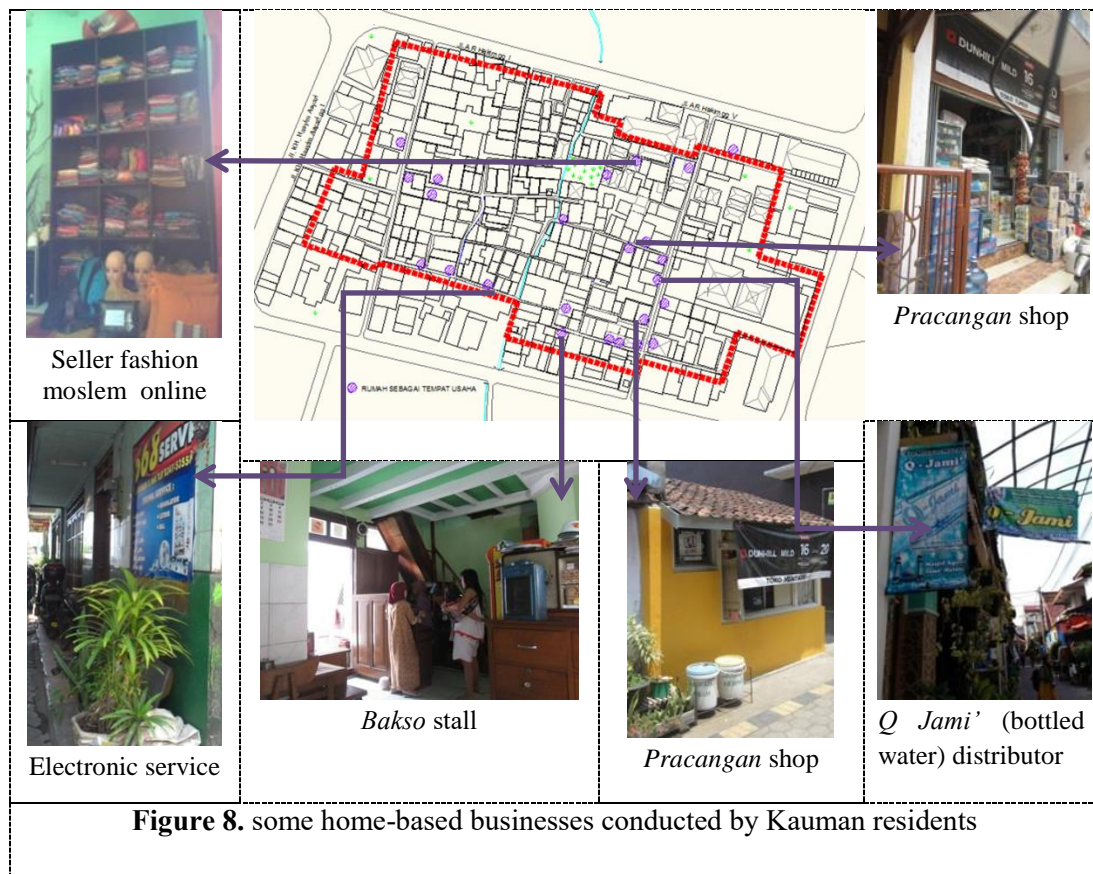


### 3.3 The Settlement Area



The settlement area is located within a neighborhood surrounded by shops along the road that surrounds the Kampung Kauman. The entrance is accessible via eight driveways. All entrances are used as guard post facilities, by building a guard post on it (Figure 7). There is a gateway at most entrances, especially from the direction of Kauman road, Jl Merdeka Barat, and Jl. AR Hakim. Though there is no gate from Jl. KH Hasyim Asyari, but inside, there is a portal which two-wheeled vehicles and four wheels cannot pass it.

### 3.4 Market Area



The market is identical with trading center where the seller and the buyer meets to trade all sorts of goods. In Kampung Kauman, the location of the market (Figure 8), Pasar Besar Malang, as an economic center, is about 1 km. But not too far from kampung Kauman, there are several modern shopping centers such as Sarinah Plaza, Ramayana, Mitra II, Malang Plaza and Gajah Mada Plaza. The area outside Kampung Kauman settlement is shops dominated by Chinese, especially along Kauman street and AR Hakim street.

Inside the kampung itself, there are several home businesses which is occupied by Kauman residents as a part of their household economic improvement. Various businesses is undertaken, among others, opened a shop *pracangan*, room rent/*kos-kosan*, food stalls, salon, selling *kripik*, batik, food entrepreneurs and other trading business.

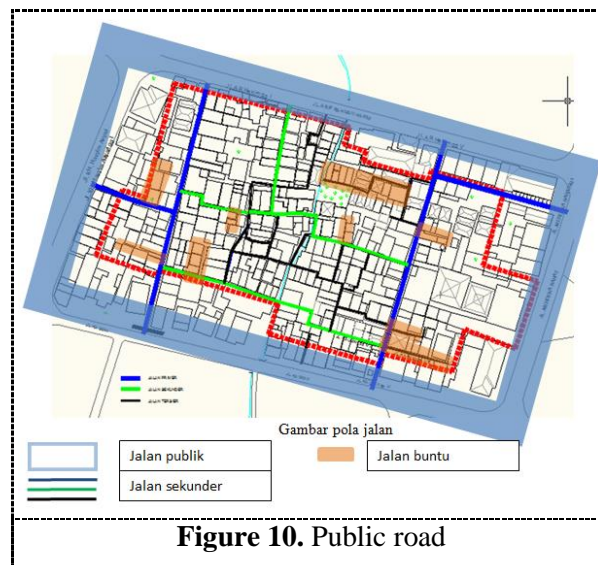
Residents also use the road as a means of trading at certain hours.

### 3.5 The Gate

The gate here, in the form of double left and right doors that can be opened in and out, is one of the residents' security tools. This position is due to the high privacy and protection of citizens against the security. In addition to the gate, there is also a security post on it, such as a tower that can be used to look around (Figure 9).





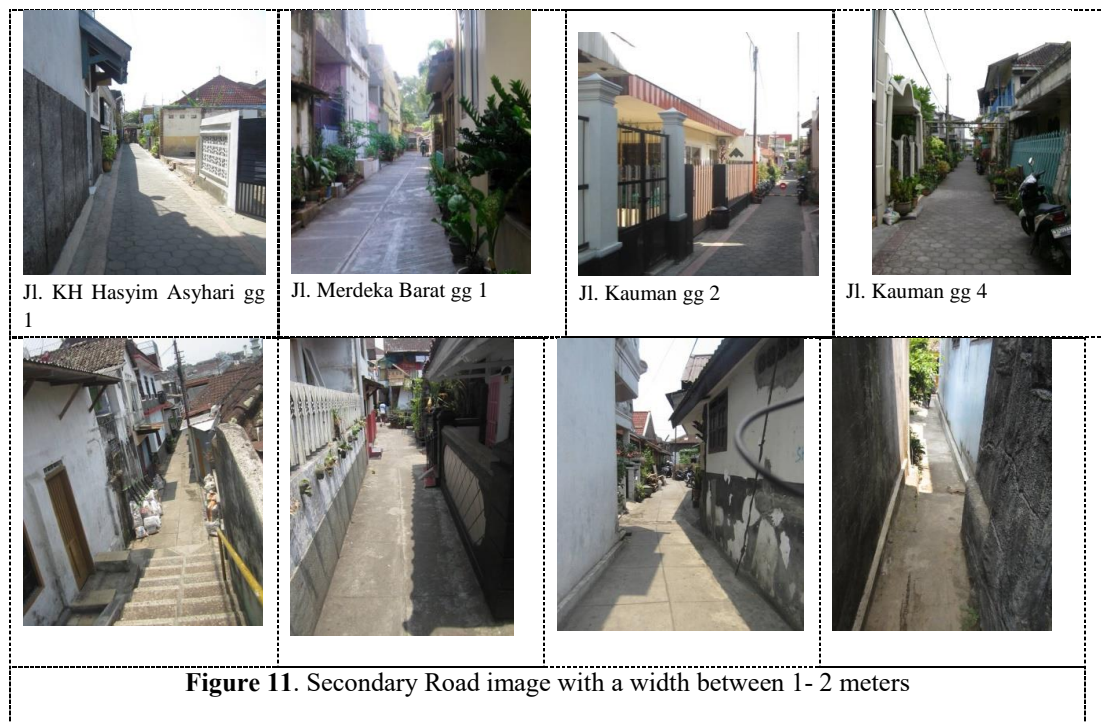


**Figure 10. Public road**

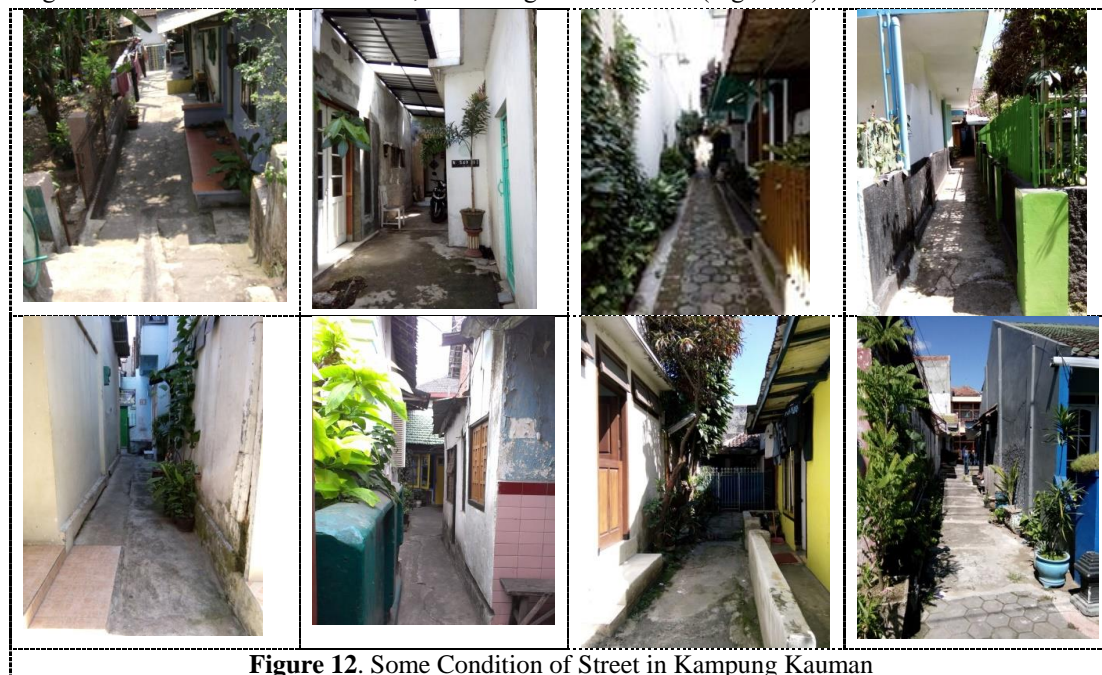
The public road is a passable road by anyone, opened for public and all walks of life, either on foot (Figure 10). The width of the public road is about 6-8 m and is located around kampung Kauman. Along public roads lies the means of trade, offices, and other public facilities included churches and schools, which can only be accessed from outside. At a glance, the placement is like a castle that limits the settlement of people from outside.

Secondary road is a residential street located within the village area. It consists of 2 types differentiated by width. The first is 3-4 meters width, and the second is 1-2 m width. In this residential area, a 3-4 m wide street is located at the entrance to the residential area. It can only be passed by people walking, bicycle, or motorcycle. This road is more opened to be traversed by citizens and outsiders. To some extent, citizens may pass through the road with motorcycle. Then, to go inside, it is recommended to turn off the engine and push it to the destination.

Secondary roads with 1-2 m width seem to be more intimate and private (Figure 11). This road connects to a deeper residential area and serves as a road to the opposite of the kampung. When outsiders pass through these streets, they feel like foreigners.



Cul de sac or a dead-end, with 1-2 m width, is a private road that is only passed by residents, neighbors and relatives who live there, included guests who visit (Figure 12).



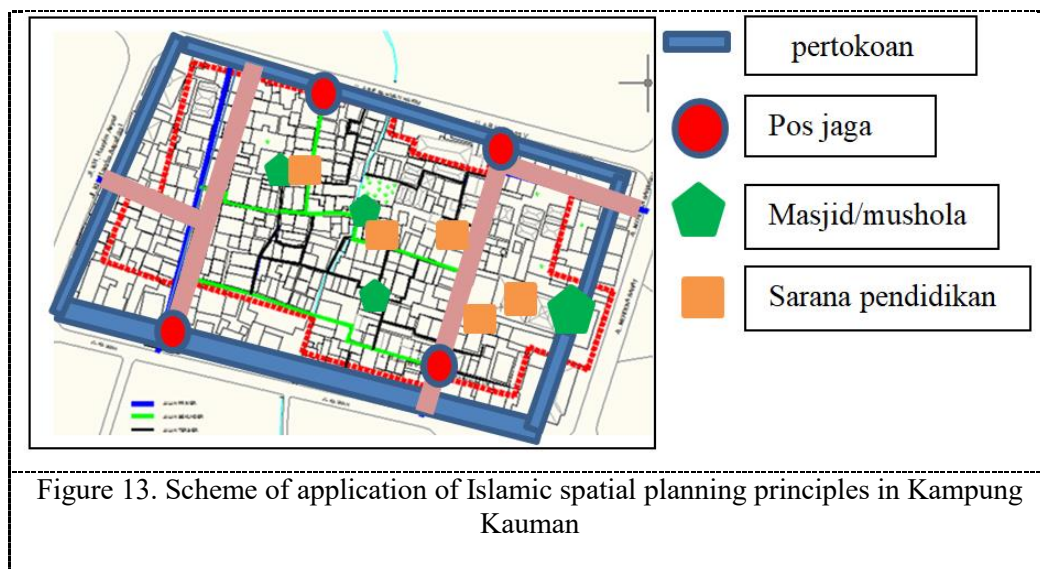
From the results of the above discussion, the application of the Islamic spatial planning concept from Buchair is applied in the Kampung Kauman. The dense settlements and the relatively small radius of

settlement is adjusted to the structure of the settlement space. If the concept is depicted on a city scale, then this settlement is minimized in the RW and RT spatial clusters. The interaction among residents occurs in the streets of the kampung as part of the public space. They also build a playground for children, places to sell, drying furniture, and various other activities.

There is a significant difference associated with the position of the mosque as the center of people activity. On a settlement scale, the Jami mosque is located on the edge of one side of Kauman, not in the middle of the settlement. The hierarchy of community activities tends to be more crowded on around the Jami 'mosque. Similarly, shops that surround Kampung Kauman serve as a fortress that limits the settlement area from external influences. It is due to the absence of direct access that connects shopping to residential areas. The massive wall boundary behind the shops does not allow interaction with the community behind it. Placing the gates in every access to the settlement area, most of them are also equipped with two guards, such as towers that keep security around the settlement (Figure 13).

Some of the factors that affect the layout of settlements include:

- 1) Activity factors, which form the pattern of settlements and positions of places of worship and the flow of the citizens circulation
- 2) The safety and comfort factor, which arranges public facilities located in areas of community-accessible settlements
- 3) Religious and cultural factors, which lie behind the rules applied in activities in the environment
- 4) The privacy and security factors, leading to a hierarchy of roads and elements of environmental safeguards



#### 4. Conclusion

Based on the analysis that has done, there are similarities and differences from the application of Islamic spatial planning principles in settlements in Kampung Kauman. It has been seen in the position that includes:

- 1) Masjid/mosque
- 2) Schools and non-formal education
- 3) Settlement area



- 4) Shopping area
- 5) Access to the street, such as public street, secondary roads/settlements, and cul-de-sac roads
- 6) The existence of environmental protection devices (gates, portals, guard posts)
- 7) Some influencing factors include:
  - a. Activity factors,
  - b. Security and comfort factors,
  - c. Religious and cultural factors,
  - d. Privacy and security factors.

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