

tealah arsitektur

#05

ARI WIDYATI PURWANTIASNING

telaah arsitektur

#05

KLASTER KEILMUAN
PERMUKIMAN DAN PERKOTAAN
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Ari Widyati Purwantiasning
Jakarta, Juni 2019

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#01

Oral Tradition as a Source for Digging Up the History of Parakan as a Heritage City

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Abstract. This research is aimed to explore the history of Parakan City, a small city of Indonesia which located in Central Java. Parakan City has been regarded as a heritage city in Central Java, and well known as a Bambu Runcing City. Bambu Runcing is a sharpened bamboo that has been used as a traditional weapon in the past hundred years ago in Indonesia. This research will conduct an oral tradition as a source for digging up the history of Parakan, particularly the reason why the community of Parakan using the words “Bambu Runcing” as a brand for the city. This research will also describe how extent to which the community having strong attachment to the founder of Bambu Runcing known as KH Subuki. Some relevant and credible sources will be interviewed using this oral tradition, some of them are the second and third generation of KH Subuki.

Keywords: Oral tradition, history, Parakan, Heritage City, Bamboo Runcing City

Introduction

There are many kinds of literature have discussed about conservation and preservation and its relation with urban heritage. All the issues of conservation, preservation, urban heritage particularly all objects which related to the past cannot be separated with the history of those objects themselves. The researcher has done some studies about conservation as well as urban heritage and the issues which related to it. This research is a part of the study that the researcher has been done before with different point of view and different approach.



Generally, in Indonesia, there are a lot of historical sites that have been designated as a historical area that should be preserved and conserved. This initiative is one of the governments effort to maintain and preserve Indonesian heritage. According to Undang-Undang No. 11 Tahun 2010 about Cagar Budaya (Cultural Heritage), Cagar Budaya could be defined as a cultural heritage which includes “Benda Cagar Budaya – Object Heritage”, “Bangunan Cagar Budaya – Building Heritage”, “Struktur Cagar Budaya- Structure Heritage”, “Situs Cagar Budaya”-Sites Heritage”, and “Kawasan Cagar Budaya”-Areas Heritage”, either on a ground and or in a water which should be preserved their existence because they have a significant value for history, science, education, religion and or culture through designation process [1].

One of the historical areas in Indonesia that have been designated as a Heritage City is Parakan, a a small city in Central Java, Indonesia. Parakan is unknown very well by the people of Indonesia because it is only small city and begin to know since the central government has designated the city to become a Heritage City in 2015 through Piagam Komitmen Penataan Pelestarian Kota Pusaka.

The city of Parakan used to be a trade city in the colonial era, the city very well known as a city of tobacco, coffee and spices, although not all Indonesia people know Parakan very well. Recently, Parakan has been famous among teenagers because of its coffee and its scenery as well, according to the movie of “Filosofi Kopi” which has been taken place as a setting in the film.



On the other hand, Parakan has a history that still not well known by Indonesian people. Parakan has been famous because of the history of the pioneer of Bambu Runcing, known as Kyai Haji Subuki or Kyai Bambu Runcing or Jendral Bambu Runcing. In the colonial era, Parakan very well known by Indonesian soldier as a city of Bambu Runcing. Many Indonesian soldiers from other cities came to Parakan to meet Kyai Haji Subuki and asked him to make Bambu Runcing as a traditional weapon to fight with the Dutch.

This research will explore the history of Parakan, particularly the history of Parakan in colonial era while Bambu Runcing had been established for a traditional weapon from time to time. The main issue of this study is the lack information about Parakan in written sources or literature sources. Thus, the researcher conducted an oral tradition as an approach to dig up the history of Parakan, particularly the history of Kyai Bambu Runcing and the activities inside the city of Parakan.

Research Method

This research is historical research which will explore the history of Parakan as a heritage city. The researcher will conduct descriptive qualitative research which uses a narrative descriptive method to describe the case study in both physical and non-physical aspects. As historical research, the researcher will undertake oral tradition from the local community as a primary source to dig up the history of Parakan.



Oral Tradition as a History Itself

Oral tradition, be it in the form of story, song, or poetry, accompanies almost every aspect of community's life, relieving the boredom of monotonous work, celebrating and remembering the deeds of historical and mythological characters and passing the long winter nights [2]. Grant (2014) also mentioned that oral tradition was not simply used as a form of entertainment or education, it was also employed to pass down valuable information concerning the status and rights of individuals [2].

On the other hand, Vansina (2006) has defined oral tradition as verbal testimony transmitted from one generation to the next one or a later one, which is more precise. He has claimed that oral tradition as an appropriate historians' source and defined himself as a genuine historian. Oral tradition has been regarded as an approach for the historian in digging up some historical event through the local community, and this approach should be used to study tradition and its relation to the social system [3].

As mention before, that the researcher has realized that this study is lack of evidence from the documentation, photograph, and maps, literature and written history about Parakan. Thus, the researcher has designated an oral tradition as an approach. It refers to Vansina (2006) that mention: "oral tradition exclusively consists of hearsay accounts, that is, testimonies that narrate an event which has not been witnessed and remembered by the informant himself, but which he has learned about through hearsay" [3]. By using some information from a significant respondent, the researcher will dig up the history of Parakan particularly the history of Parakan as Bambu Runcing City. The



researcher will start to dig up the history by interviewing some respondents from the generation of Kyai Haji Subuki or Kyai Bambu Runcing from the third to the fourth generation. The researcher also involved some academics, historians and local community who knows very well about the history of Parakan.

The researcher understood very well that oral tradition has been regarded as a source of knowledge about the past (the history). This approach could use the traditions which could occupy a special place among the various kinds of historical sources. There is a significant value of oral tradition as a historical source. According to Vansina (2006), this oral tradition approach in some traditional region used to be used as oral testimonies concerning the past which are transmitted from one person to another, from one generation to another. Vansina has also mentioned that there are a lot of historical sources including the ancient one that based on oral tradition, particularly some areas which have no written documentation about their history. To construct the past or the history, the local community tries to use oral tradition from one generation to another generation. This condition is very vulnerable lost because there is always a generation that will not survive and able to continue the tradition. To handle this condition, it will need a revitalization of this oral tradition approach [3]. Pudentia in her article (2015) has mentioned that there is an effort to make oral tradition sustain, in this case, folklore, it is known as a revitalization of oral tradition. The highest effort in doing this revitalization is by involving all parties that support the oral tradition. The primary thing that shows the succeeded revitalization if there is significant change within the community if the oral tradition could maintain the living of the community [4].



Although, the researcher will use limited written sources to compare with the history from oral tradition approach. The researcher will analyze the limited information from written sources with the information from designated respondents using interpretation approach. The researcher has interviewed some respondents from academics, historian, and local community particularly the generation of Kyai Haji Subuki. They have explained the history of Parakan particularly the history of Bambu Runcing with oral tradition, some information they have gotten from their parents or their grandparents. The history of Parakan will always remind in their mind and heart from one generation to another generation until present days.

The researcher believes that this oral tradition approach will broaden up the knowledge of this study and will improve the quality of this research as well. Also, by using this oral tradition approach, the researcher will understand that an architectural research in historical method could be completed with this approach. It mentioned by Grant [2] that limited archaeological engagement with the oral tradition presents both an opportunity and a challenge. The opportunity of exploring new ways to approach the post-medieval period for the first time and the challenge of knowing where to begin. According to that statement, the researcher also believes that the word “archaeological” is not only for archaeologist but also for all researcher in all fields.

Jones and Russell (2012) have mentioned that the relation between orality and writing in the context of social memory is of course particularly important in respect to historical archaeology, a field that has long been preoccupied with the relationship between material culture and texts. They also have stated that social



memories are composed of the fragmented stories that surround specific places and events, that are passed around within and between generations [5].

More over, Bernheim in Vansina (1950) has explained that oral tradition could be distinguished into five categories as follow:

- a. narrative,
- b. legend,
- c. anecdote,
- d. proverb and
- e. historical lays.

This research is a narrative oral tradition approach which is involving some respondents as a source of history, and they will tell the history in narrative method. Bernheim (1950), also stated that in narrative oral tradition, it will be derived into three categories: first hand, eyewitness report and other sources which including second hand, hearsay reports and event which is treated as legends [3].

The whole research, the researcher will try to discuss the history of Parakan from oral tradition approach that will be divided into three parts, Parakan before Islam Era (Hindu Era), Parakan after Islam Era, and Parakan as a place to start the revolution of Indonesia soldier in fighting back the colonial. The first and second part, the researcher has interviewed some academics and historians to get some information about the history of Parakan before and after Islam Era. And the third part, the researcher has



interviewed some witnesses and generation of a significant figure such as KH Subuki as a pioneer of Bambu Runcing, the sharpened bamboo of a traditional weapon for Indonesia soldier. But in this paper, the researcher will only discuss the third part, which is the discussion of Parakan through the history of Parakan as the City of Bambu Runcing.

Findings and Results

This research has been conducted for twelve-month process in the field. The researcher has spent the time with some significant respondents to dig up the history of Parakan, particularly the history of Parakan as the City of Bambu Runcing. Before choosing some significant respondents, the researcher has tried to make a family tree of Kyai Haji Subuki, to explore and relate the generation of him from the second, third and fourth. By using the information from some generation of Kyai Haji Subuki, the researcher has formed the family tree into separated diagrams because there are a lot of member of the families that should be mentioned in each diagram. From the figure 1, it shows the first generation and second generation of Kyai Haji Subuki. The first generation shows that he has 3 sons and 4 daughters. All of this first generation have been passed away since long time ago. The second generation shows that Kyai Haji Subuki has 31 grandsons and granddaughters from 6 sons and daughters, because his last daughter named Kulsum, she had no children. From this second generation, there is only one still alive, it is his granddaughter named Chulaefah. She still alive and lives in Parakan. She is one of the researcher's significant respondent. Although, there is only small information that the researcher has collected from her,



because she is too old to stay fresh and has a long conversation. The diagram of the family tree of Kyai Haji Subuki could be seen as follows:

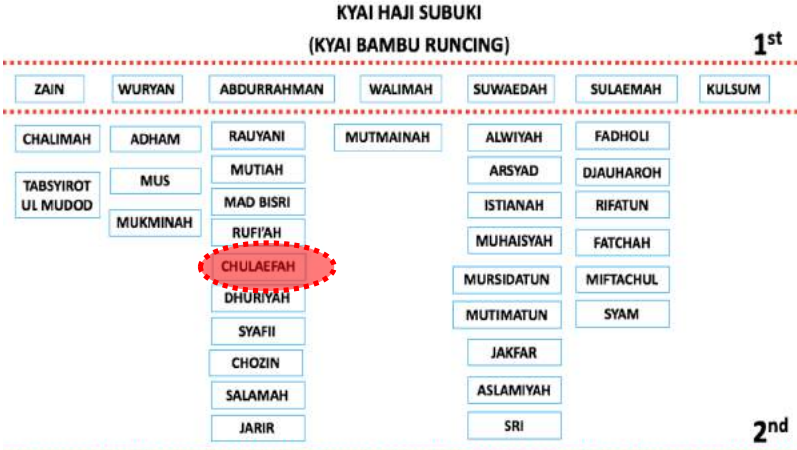


Fig. 1. The family tree of Kyai Haji Subuki’s family, that shows the first generation (7 sons and daughters) and the second generation (31 grandsons and granddaughters)
Source : analysis result, 2018

On the other hand, the researcher also has interviewed historians Sutrisno Murtiyoso, Akfriful Basori, Subkhan Kamidi who also founders of Nata Parakan Luwes (the community group that concern about the development and the conservation of Parakan as a Heritage City). Some respondents from local community also have been interviewed by the researcher to compare about one information to another.

KYAI HAJI ABDURRAHMAN BIN SUBUKI

2nd



Fig. 2. The family tree of Kyai Haji Subuki’s family, that shows the second generation of him name Kyai Haji Abdurrahman bin Subuki, the son that had been killed by the Dutch because the Dutch had the wrong target. He has 10 sons and daughters, but 2 of them had passed away since baby. Thus, there are only 8 left that has been mentioned in the above family tree.

Source : analysis result, 2018

The information that have been collected by the researcher could be detailed as follow :

No	Category	Respondents	Output
1	First Hand	NA	NA
2	Eyewitness report	Chulaifah (Daughter of KH Abdurrahman-son of KH Subuki)	The story how the soldier of Dutch has killed KH Abdurrahman son of KH Subuki in his house because the Dutch killed the wrong person (should be KH Subuki as a target)
3	Second Hand, Hearsay Reports	Asrof bin Bisri (Grandson of KH Subuki)	The story of Barisan Muslim Temanggung, the story of Bambu Runcing and the story of KH Subuki as a pioneer of Bambu Runcing
		Binawan Muhammad (Grandson of KH Subuki)	The story of KH Subuki as a pioneer of Bambu Runcing, and how local community has encourage the family to propose KH Subuki as National Hero
		Akriful Basori (local community and historian)	The history of Parakan from Mataram Hindu Era until Mataran Islam Era and the coming of Diponegoro soldier until the establishment of Parakan as Kauman (the city of "kaum")
		Sutrisno Murtiyoso (local community, historian and lecturer)	The history of Parakan as the city of "kaum" and the city of Bambu Runcing, the morphology of Parakan from time to time
		Subkhan Kamidi (local community, historian and Nata Parakan Luwes – local community organization)	The story of Parakan from Mataram Hindu Kuno Era until Mataram Islam Era, the history of Parakan as Karangtengah village, the location of Kayumwungun encrypted, the prove that Parakan was a city of "rakai" in Hindu Era
		Zaimah (Grand daughter of KH Abdurrahman-son of KH Subuki)	The story of Parakan in colonial era when the soldier come and go to make Bambu Runcing as traditional weapon, the story of KH Subuki as pioneer of Bambu Runcing, the story of Parakan as a basecamp for Indonesian soldier from all cities in Indonesia

No	Category	Respondents	Output
3	Second Hand, Hearsay report	Sofwan (grand son of KH Abdurrahman-son of KH Subuki)	The story of KH Subuki as pioneer of Bambu Runcing
		Adilin Basiri (local community)	The story of how Barisan Muslim Temanggung has been established by some Kyai in Parakan including KH Subuki
		Zatun (local community)	The story of KH Subuki, the story of Bambu Runcing and the story of how Indonesian soldier came to Parakan to make Bambu Runcing
		Anisa (grand daughter of KH Subuki)	The story of KH Subuki, the story of Parakan as city of Bambu Runcing and the family tree of KH Subuki
		Laela (grand daughter of KH Subuki)	The story of KH Subuki, the story of Parakan as city of Bambu Runcing and the family tree of KH Subuki

From the information that the researcher has been collected, this research could fulfill the objectives of the research. The researcher could formulate the history of Parakan chronologically particularly the history of Parakan since the colonial era. As Basori has mentioned in the interview, Parakan has its own history before the name of the city of Parakan came up until the town known as Parakan. As an academic person, Basori has told the story of Parakan chronologically and it was apparent to be understood very well by the researcher. Basori also mentioned about the history of

Kyai Haji Subuki, how he had came for the first time to Parakan, and how he had tried to gather all the Indonesian soldiers and promoted Bambu Runcing as a traditional weapon to fight the Dutch.

The story from Basori, also has been supported by the information from all the family of Kyai Haji Subuki either from the second generation, third generation as well as fourth generation. The researcher believes that this tradition to transfer the information about the history of Kyai Haji Subuki, Bambu Runcing and Parakan has been preserved very well among family, and local community of Parakan. Another historian, name Sutrisno Murtiyoso who used to live in another part of Kauman, Parakan (the place of Kyai Haji Subuki), also has supported this information. He has mentioned how down to earth was Kyai Haji Subuki in the colonial era. He had always thought about the community without doubt. Subkhan Kamidi, as local community has stated that as a founder of Nata Parakan Luwes (NPL), this community group tries to preserve Parakan as a Heritage City. And one of the agenda is to keep the history of Parakan as a city of Bambu Runcing with Kyai Haji Subuki as the significant person. Recently, since 2015, Nata Parakan Luwes has tried to promote Kyai Haji Subuki as a national hero, referring to his braveness and his spirit in the colonial era by promoting Bambu Runcing as a weapon.



One of the activities of KH Subuki and Indonesian soldier is to produce Bambu Runcing as many as they can. One of the rituals is to put the bamboo in the pool with full of water, also to put the soldier as well for 24 hours in the pool with full of water (and the temperature of Parakan always under 20 degree). This activity is to make the soldier get strength from Allah SWT, and they were staying in the pool for 24 hours, the pool itself is located inside the Masjid Al Barokah. This is the history why the mosque has been known well as Bambu Runcing Mosque. The transformation of the Mosque has been changed significantly from the colonial era to post-colonial era. Before independence day, the Mosque of Bambu Runcing has its traditional form and has a similarity with many Javanese Mosque with a pyramid roof known as Limasan Roof. Unfortunately, it did not stay longer, because in the 20s century the form of the mosque has been transformed become more modern with a dome roof (see figure 3 and 4).



Fig. 3 and 4. Mosque of Al Barokah Bambu Runcing- Left-hand Side: the mosque in colonial era before renovation, Right-hand Side: the mosque in post-colonial era after major renovation. This mosque is one of historical place in colonial era for making sharpened bamboo as traditional weapon to fight the Dutch.

Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017)

Another historical object in Kauman, Parakan is the historical house of KH Subkhi, it is known as Omah Candi (Candi means an object that has become a heritage from old people to his generation, and Omah means house). This Omah Candi, has been changed significantly since 2012 after part of the house become a small restaurant. Omah Candi, that used to be a private house and never been opened for public except the middle terrace that used to be for “pengajian”.

After the renovation in 2010 and 2012, this Omah Candi has been opened for public for restaurant use and residential use at the back. The form of still has remain the same, there are big doors (4 parts of doors) in the middle of the façade, and still has two windows at the right and left (see figure 5 and 6).



Fig. 5 and 6. KH Subkhi’s House- Left-hand Side: the house in colonial era before renovation, Right-hand Side: the house in post-colonial era after major renovation, it becomes a restaurant. This house is one of historical place in colonial era, the place of KH Subkhi (the pioneer of Bambu Runcing) for living and doing his activities during colonial era

Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017)



MAPPING OF CULTURAL HERITAGE OF PARAKAN

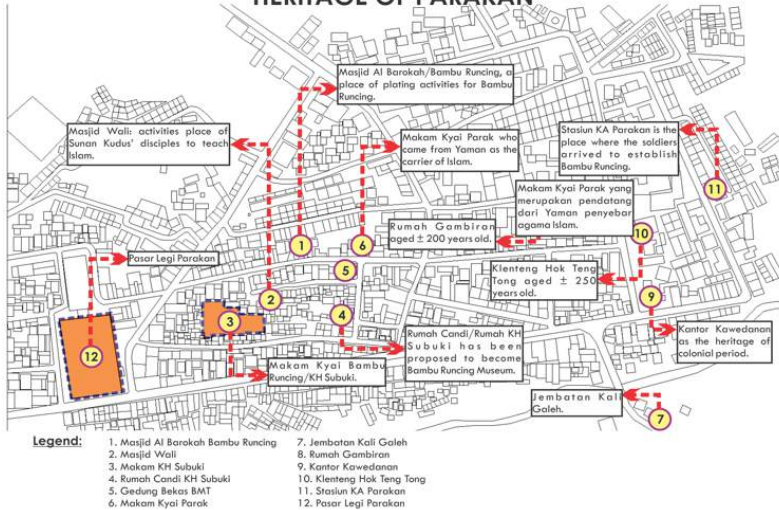


Fig. 7. The mapping of cultural heritage in Parakan that has been formulated by the researcher through the oral tradition approach to historians, local community and family of KH Subuki.

Source: Analysis result, 2018

By interviewing the significant respondents, the researcher has collected all the information of the history of Parakan, particularly about the history of Parakan as a city of Bambu Runding and a Heritage City. All the collected data has been formulated by the researcher into spatial mapping. Figure 7 shows that the researcher has formulated the mapping of cultural heritage in Parakan that has been collected from the significant respondent using oral tradition approach. The cultural heritage that has been shown in figure 7 are covered from Kauman areas and Pecinan (China Town) areas in Parakan. The cultural heritage include all the



object which related to the history of Parakan either about the history of Bambu Runcing or the history about Parakan itself. On the other hand, figure 8 shows the spatial mapping of the activities of the Indonesian soldier in making Bambu Runcing in the colonial era. The activities of the soldier began from the Old Rail Station of Parakan and ended at Masjid Al Barokah Bambu Runcing (the Mosque of Bambu Runcing). The activities also involved some points such as the house of Kyai Haji Subuki, Masjid Wali, and also the building of Barisan Muslim Temanggung.

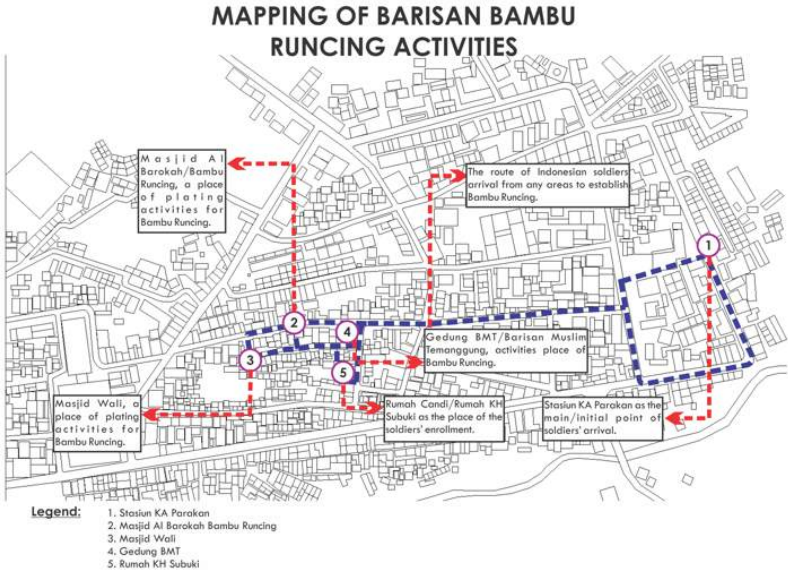


Fig. 8. The mapping of the activities the Indonesian soldier in making Bambu Runcing as a traditional weapon in the colonial era
 Source: Analysis result, 2018

From all the above discussion it has been clear stated that oral tradition become a significant source history to dig up the history of Parakan. Researcher has proven this condition after doing some interviews with some significant and important respondents to hear the story of Parakan as city of “kaum”, city of “Bambu Runcing” and heritage city. All the significant respondents have been chosen because they have an important role in Parakan, either as historian, observers, eyewitnesses, grandson and granddaughter of the significant person in colonial era (KH Subuki). The tradition to tell story from time to time in Parakan have been preserved within community of Parakan. The local community will not loose the story of Parakan particularly Parakan as a city of Bambu Runcing, because this term is not just a brand of the city, but this is a history that had been happened in Parakan especially in Kauman.

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Conclusion

Conservation and preservation of historical building cannot be separated from their history. The significance of historical building to be preserved and to be conserved shoul be referred to



their history. Old buildings that have so many historical value inside it, will have significancy to be preserved and conserved. One of an importance subject that have many relation with history are the community itself, particularly local community who live in surrounded area of conservation sites. Although, there is a main issue how to dig up the history of an area which is lack of literature and source of history. One of the solution is by using oral tradtion approach. By using oral tradition approach, this research about Parakan could be defined chronologically.

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#02

Re-Thinking the Authentic History of
Parakan Through the Architectural
Heritage of Kauman Area, Parakan,
Central Java, Indonesia

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Abstract. Parakan that has been known as a city of “kaum” since the pre-colonial era has been designated as a heritage city since 2015 as a part of heritage city of Temanggung, Central Java, Indonesia. The history of Parakan itself has been formed in the different version, referring to some sources either from literature as well as from direct sources (observation and interviews). This condition has encouraged us to dig up the authentic history of Parakan through the architectural heritage within Kauman Area as well as through oral tradition from the local community. The existence of architectural heritage within Kauman Area will reveal the history of Parakan, particularly the history of Kauman, Parakan. This research will conduct a qualitative method which is using historical method through oral tradition approach since that there is limited literature about the history of Parakan.

Introduction

The designation of some areas become a conservation area as well as heritage area in Indonesia had been encouraged from the convention of the world which concerns about the protection of world cultural and natural heritage. One of the initiatives is the Convention Concerning the Protection of the World Cultural and Natural Heritage which had been held in 1972. Since then, Indonesia which has many heritage areas tries to implement the protection of cultural and natural heritage by designating some regions of Indonesia to become conservation areas or heritage areas. All the implementation of this initiative has been regulated under Undang-Undang No. 11 the Year 2010 about Cagar Budaya/ Cultural Heritage.



As one of a heritage area or heritage city in Indonesia, Parakan which is located in Central Java, Indonesia, has many objects which have a significant character either in physical aspect or non-physical aspect as well as tangible or intangible one. As a heritage city, Parakan is lack of documentation and archives which could describe or explain the history of Parakan. Parakan which is a relatively small city is an unknown city, and there is only a small amount of the population in Indonesia who knows about this city.

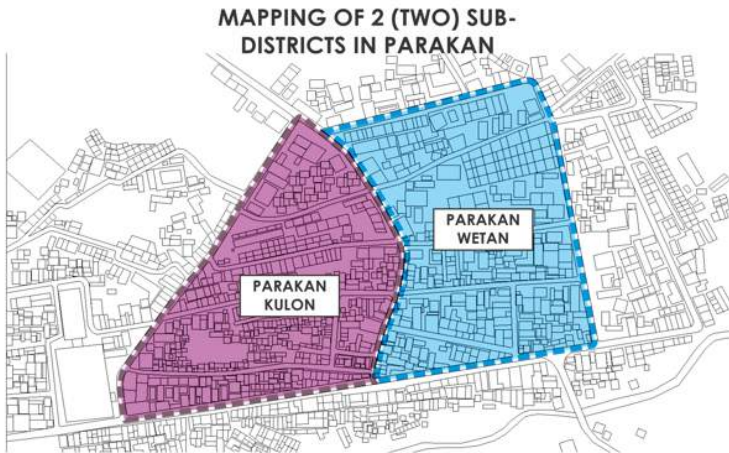


Fig. 1: Mapping of two sub districts in Parakan: Parakan Kulon (East Parakan) and Parakan Wetan (West Parakan)
Source: Private Documentation, 2018

According to the above condition, this paper will explain the history of Parakan, which will be revealed by exploring and describing the existence of architectural heritage in Parakan. Parakan has been divided into some districts or areas which has been known before in two parts: Parakan Wetan (West Parakan)

and Parakan Kulon (East Parakan). The Figure 1, shows that there are two parts of Parakan, Parakan Kulon (East Parakan) and Parakan Wetan (West Parakan). And Figure 2 shows that there are five areas in Parakan which have been divided following the pattern of the street. The Figure 2 also shows that there is an axis pattern which has been formed from Kali Galeh (Galeh River) to Kali Brangkongan (Brangkongan River) and from Jetis to Kedu. This axis has been formed from the main street in Parakan.

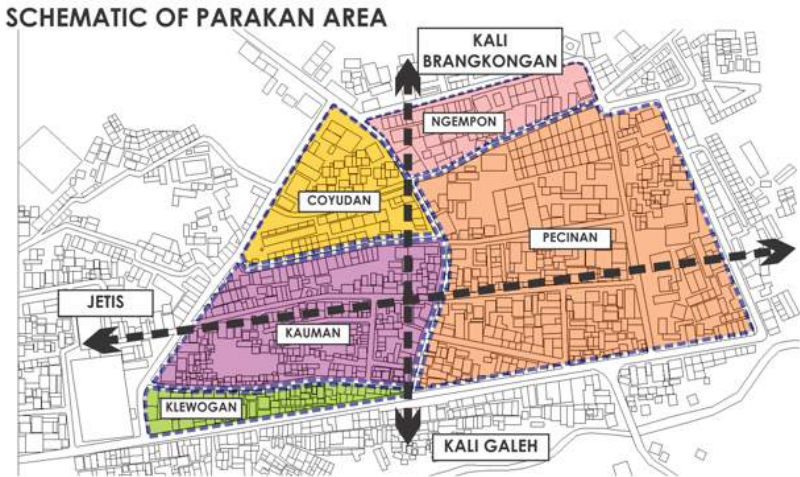


Fig. 2: Schematic Map of Parakan Area which has been divided into five areas
Source: Private Documentation, 2018

From the Figure 2, two significant areas can be observed in detail; there are Kauman Area and Pecinan (China Town) Area. Both areas are historical areas in Parakan. This paper will only discuss Kauman Area of Parakan, because this area has a significant history of Parakan since long time ago, mainly since Parakan had

been known as the City of Kaum. Figure 3 shows how the historical areas in Parakan have been divided into two areas known as Kauman Area and Pecinan Area.

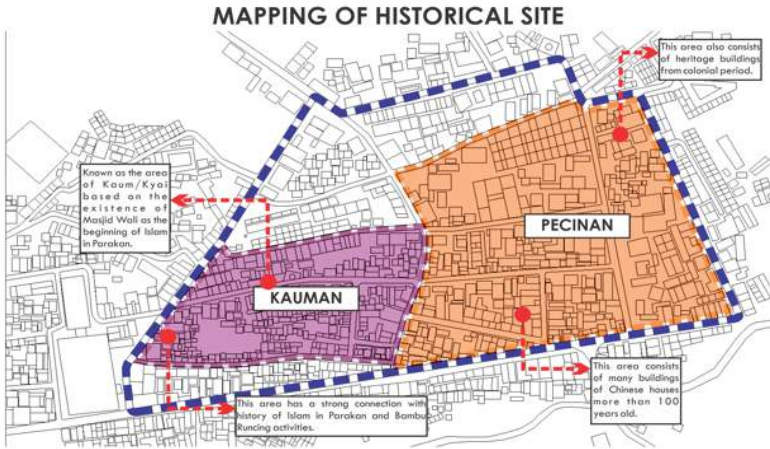


Fig. 3: Mapping of Historical Area in Parakan which has been divided into two significant areas: Kauman Area and Pecinan (China Town) Area
Source: Private Documentation, 2018

Research Method

This research has explored and revealed the authentic history of Kauman Area, Parakan, Central Java, Indonesia through the architectural heritage of Kauman Area. To fulfill the aim and objective of this research, we have conducted a descriptive qualitative research method which used a descriptive narrative approach using oral tradition from the local community as a primary source to dig up the history of Kauman Area, Parakan.



The first approach is by exploring all the existing architectural heritage in Parakan generally, and the second approach is by reducing the findings into one area which has been known as Kauman Area, Parakan.

Discussions

What is History?

Human as a social being cannot avoid history. History can be used as a reminder of the past because without the past there will be no present day and future. This statement has been underlined by the phrase of “no history no future”. History itself had been derived from the word “history” which came from the Greek “historia” which means: inquire, knowledge acquired by investigations, it is a study of learning and understanding about the past according to the description from old written documents or archives [1]. The word of history also related to old times events such as memory, findings, collections, organization, presentation and interpretation of specific information about particular events. History could be connected to academic research which is using a descriptive narrative method in delivering and analyzing an event in the past in a chronological way, and objectively can find the pattern of cause and effect of a particular event in the past. David [2] also had mentioned that for some reason, history could be related to the culture of the community as well as to the place which is related to the legend and cultural heritage.

On the other hand, Jenkins in Rethinking History [3], had mentioned that history is a series of discourses about an event in the past which is happened in the real world. He also had said that



history is not only an event of the past which could be forgotten, but history could be considered as a series of events that could become discourses for people to step over to the future. In this case, people could create a new event which could be done for the world to be a better one. History could be considered as well as learning discourses to be seen as the weakness and could be fixed for the future, and this could become more meaning.

Moreover, Aristoteles [3] had stated that history could be defined as a system for translating events in the past in a chronological way. In the same era, history could be considered as events of the past which have records, notes, documentation and archives as a substantial proof.

From the above discussion, it could be underlined that history can be considered as a chronological event in the past, which could be used as a method of way of thinking to collect data and information that related to the past and could be used to help to analyze all the collected data. History can be defined as a way of thinking of significant event which has been seen in different time or era. By using history, it could be understood the chronological event also the reason of cause-effect of those events and why it is still maintained until the present day.

The Authenticity of History

A source of history can be said as an authentic one if it is a product of the first-hand person who has it. The word of authentic itself has been defined in a different meaning. Leeuwen [4] had stated that something could be called “authentic” because it is “genuine,” because its origin or authorship is not in question, and it is not an



imitation or a copy. According to him, this authenticity (age, provenance, authorship, etc.) to be established through scientific procedures. Relatively, worthless artifacts could be authentic by this definitions, and some of the works of the most revered authors, painters and composers of the European tradition would be inauthentic.

On the other hand, there is two concept of authenticity [5] which is a familiar word but has an unstable idea. It had been stated that authenticity could be defined in two distinct sense: authenticity as genuinenesses or realness of artifacts or events, and also as a human attribute signifying being one's true self or being true to one's essential nature. Steiner also had mentioned that Heidegger has his concept of authenticity. Heidegger had used the term of authenticity to indicate that someone is themselves existentially. This concept has been considered as a more profound concept than being oneself behaviorally or psychologically. According to Heidegger, authenticity has three characteristics: mine-ness, resoluteness, and the situation. These three characteristics are representing: mine-ness refers to recognizing that individuals can have possibilities of their own that are not shared with others, resoluteness refers to the courage and tenacity it takes to claim one's rather than share those with others, and the last character is situation which relates to rare experiences in which people find themselves in their unique place in the world, in an unusual case in relation to the connectedness around them.

The term authenticity is an essential thing related to heritage. When a researcher has an issue to be observed in heritage issue, then authenticity cannot be separated from it. It is because heritage cannot be separated from history, and history always needs an



authenticity. Many scholars have observed and discussed authenticity and heritage. They have highlighted the relationship between heritage and authenticity (Steiner and Reisinger, 2006; Laenen, 1989; Lowenthal, 1985; Plant, 1993; Handler, 1986; Kellner, 1995, Venkatesh, 1992). In the present day, history is a significant thing to be understood and to be learned. People thought that history is something that could be defined their identity, particularly about physical and non-physical aspects as well as intangible and tangible elements of their heritage. Heidegger also had mentioned that when one's existential authenticity identity and meaning can be found, then history can give people possibilities to define them.

From the above discussion, it could be concluded that authenticity is essential to the debate about history and heritage. Both cannot be separated, because history and heritage are related to each other. To explore the authentic history, it should consider some aspect that referred to the history itself and to the physical proof that exists in the area of research object. When historical research has no any documents or archives as an authentic proof, then we should take another way or method to solve the problem. One of the solutions is by observing the architectural heritage that still exists within the heritage area. In this case is the heritage area of Kauman, Parakan, Central Java, Indonesia.

Architectural Heritage of Kauman Area, Parakan

One of the methods to dig up the history of the heritage area is by using the existing architectural heritage within the city. That architectural heritage as an object could describe the historical aspect either physical aspect or non-physical aspect, tangible or



intangible one. From limited literature, we have found that the history of Parakan, Central Java, Indonesia can be divided into two categories, from a structure of time and a structure of the event. From the structure of time, Parakan can be divided into three eras:

1. Mataram Kuno or Ancient Mataram in Hindu Era until Mataram Islam or Islam Mataram Era
2. Colonial Era
3. Post Colonial Era until Present Day

On the other hand, from the structure of the event, Parakan can be divided into three eras:

1. Parakan as a City of Kaum (Hindu and Islam Era)
2. Parakan as a City of Bambu Runcing (Colonial Era)
3. Parakan as a Heritage City (Post Colonial Era- Present Day)

Both structures have a similarity because between a structure of time and a structure of the event; they cannot be separated. They have a strong relationship one to another. To start the discussion, we have explored the history of Parakan generally in three eras and have studied Kauman Area, particularly in each period.

Parakan as a City of Kaum

The history of Parakan, cannot be separated from the history of Javanese Kingdom. From many kinds of literature, the history of Parakan has been begun since the Hindu Era in Mataram Kuno Era (700 AD-1700 AD) and following with Islam Era since Mataram become Mataram Islam Era (1600 AD-1800 A). There are two significant objects of cultural heritage in Parakan, that indicate The Hindu Kingdom has influenced Parakan. Both significant objects area the inscription of Kayumwungan and the complex of Liyangan Temple (Figure 4). Parakan is located in Central Java,



and it is one district of Temanggung City. Parakan has been known since Mataram Kuno Era. The name of Parakan known since the Era of the Mataram Kuno Kingdom, the King of Sanjaya. According to Basori, one of the significant source, the work of Parakan came from "Para Rakai" which means "The Rakai." Rakai is a term which refers to Hindu's monks or Hindu's priests; it is the Sanskrit language means full moon. In the era of Hindu, there were a lot of Rakai lived in the area of Parakan. There are many pieces of evidence to prove this existence, such as the existence of the complex of Liyangan's Temple in Parakan and the complex of Dieng's Temple in Wonosobo the city next to Parakan.



Fig. 4: One of the ruins of Liyangan Temple's Complex: Hindu's temple complex
Source: Private Documentation, 2018

Those Rakai were living in the district of Parakan which became a sacred district. The site of Liyangan as heritage sites has proved that the place was a complex of Hindus people, it was not only the compound of the temples but also a settlement in an urban scale. This existence of Liyangan, also evidences that the district was a



significant and central area in the surrounding Sumbing and Sindoro Mountains.

The Era of Mataram Kuno Hindu had been faded after the arrival of the Prince Benowo. The Prince Benowo had walked away to leave the Kingdom of Pajang and tried to settle new kampong in the bank of the river. Many people came to join the Prince Benowo and started a new life in the new district that known as Parakan. According to Murtiyoso (2017), Parakan means a place with water inside it, to get some fishes, and Basori (2017) said that Parakan derives from the word “marak” (Javanese language) which means “come along.” Both of those words are in the right track referring to the history of the district itself. Parakan as a place of Prince Benowo to live is a bank of the river, so it is a place with water. On the other hand, also Parakan as a place of Islam people is the place to get close to God because there is a lot of Kyai (Moslem Priests) live in the district of Parakan particularly in Karang Tengah area or known as Kauman area (will be discussed later about this area).

Kamidi (2017) has stated that the evidence of the existence of Parakan that had been known as Karang Tengah Village is the existence of Prasasti Kayumwungan. This Prasasti is a stone with an inscription that explains the history of an area with an Ancient Javanese and Sanskrit language. Prasasti Kayumwungan that had been found hundred years ago in the area of Karang Tengah Village is evidence of the existence of Parakan which had been an area of all Rakai in the Era of Mataram Kuno Hindu. This Prasasti of Kayumwungan should be five pieces of stones with Ancient Javanese inscription, but there are only two pieces left (D27 and D34). This Prasasti has been known as well as Prasasti Karang



Tengah and can be found in National Museum of Indonesia (Museum Nasional or Museum Gajah).

Parakan as a City of Bambu Runcing

Parakan has been known very well as a City of Bambu Runcing since that this city became a place for many Indonesian soldiers to make Bambu Runcing. Bambu Runcing is a sharpened bamboo that had been used as a traditional weapon to fight with colonial. In the colonial era, particularly in Dutch Era, many Indonesia soldier had fought and died in the war. Since the Dutch had colonized Indonesia, there were many movements from Indonesia soldier in all areas within Indonesia. Although, there were many Indonesian soldiers had been merged from all district, but the power of Indonesian soldier still in poor condition. This condition has encouraged some figures in some area within Indonesia to think harder to create a strategy to fight the Dutch. One of the areas with the dominant figure is Parakan. Parakan with KH Subuki or well known as KH Bambu Runcing, became a well-known place to create Bambu Runcing. Parakan became a famous place around Indonesian soldier. Many Indonesian soldiers from other cities have come to meet KH Subuki, asking for blessing and creating Bambu Runcing as a traditional weapon.

There are some places within Kauman Area which were used for the activities of creating Bambu Runcing. Some of those places still remain the same, either the physical condition as well as the form of the building. But some of those places have been transformed into new form since that the community of Kauman, Parakan have tried to forget the past. For example, the house of



KH Subuki, which known as Rumah Candi or Heritage House, was used as a place for gathering between Muslim figures and national figures like Jenderal Sudirman, is remain the same. The form of the house still in the same condition, either the facade, the shape of the windows and the doors also the form of the roof. Although, the function of the house in the present day, is not just for living but also for commercial activity. At the front area of the house, there is a small restaurant which is provided many meals.

Another place which has been used by the activity of creating Bambu Runcing is the mosque which has been known as Bambu Runcing Mosque. Ther real name of the mosque is Al Barokah Mosque. This place had been used to gather all Indonesian soldier to be blessed by KH Subuki, and there was a pool on the verandah which had been used to swamp Indonesian soldier for about 24 hours to have strengthened. After the colonial era, the form of this mosque had been renovated significantly. The pool had been demolished, and the shape of the mosque as well has been changed from a traditional style to modern style.

Parakan as a Heritage City

According to Burra Charter [6], a place with a unique or significant character can be designated as a conservation area as well as heritage sites. Referring to this document and the Indonesian regulation about cultural heritage which has been stated in Undang-Undang Republik Indonesia No. 11 the Year 2010 about Cultural Heritage, Parakan has this potency to be promoted as a heritage city. With many procedures and discussion between academics, historian, local community as well as local



government, in December 2015, Parakan has been designated as a heritage site as a part of heritage site of Temanggung City.

One of the considerations of this designation is because Parakan has so many historical objects that should be preserved. It is not just historical object, but Parakan has a historical value as well which has been derived from the past. Reading and learning about the history of Parakan either through limited documentation and literature as well as through oral tradition, has encouraged ordinary people wants to know more about Parakan. There are so many evidence that could dig up which are located in Parakan generally and in Kauman Area mainly.

Parakan itself has been divided into two historical area which known as Kauman Area and Pecinan (China Town) Area. Both districts have many pieces of evidence of history. Kauman Area has many pieces of evidence about the activities of Bambu Runcing Soldier in the colonial era. All the evidence are Omah Candi of KH Subuki (Figure 6), Langgar Wali, the area of Kauman itself, the cemetery of KH Subuki, Al Barokah Mosque or Masjid Bambu Runcing (Figure 5). On the other hand, Pecinan Area has so many beautiful Chinese houses along the street in this area from Gambiran House, Hok Teng Tong Temple as well as the residence of Kungfu Master Louw Djing Tie from China that had immigrated to Parakan.





Fig. 5: Al Barokah mosque or has been known as Masjid Bambu Runcing
Source: Private documentation, 2018



Fig. 6: Resident of KH Subuki has been known as Rumah Candi (Heritage House)
Source: Private documentation, 2018

Conclusion

To reveal the authentic history of Kauman Area in Parakan, the researchers have tried to dig up the past by exploring, learning and describing the existing architectural heritage within the area. To explain the architectural heritage, a secondary source has been needed to complete the information. Some literature which is very limited has helped this research to be fulfilled. One of the solutions is by digging up the history through an interview to get some knowledge from the expert notably historian, academics and local community who knows very well about the history of Parakan.

Acknowledgment

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#03

Reading Activities in Kauman Area, Parakan, Indonesia, During the Colonial Era Using Mapping Analysis

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Abstract

This paper aims to identify the activities of a local organization known as Barisan Bambu Runcing as a part of the undertakings of Indonesian warriors in the colonial era, particularly in Kauman, Parakan, Temanggung, Central Java, Indonesia. The role of Indonesian warriors was very particular, as it involved their preparation to fight the Dutch and the Japanese. By identifying such activities in the colonial era, future generations will understand historical events, so they will appreciate history. We have chosen a heritage city in Indonesia as a case study to achieve the research objectives, one known as a city of Bambu Runcing (sharpened bamboo for a traditional weapon), namely Parakan, which is located in Central Java, Indonesia. Parakan, which has been designated as a heritage city since 2015, has a unique character. Its historical area is separated into two sectors: Kauman Area and Pecinan Area. This research employed Kauman Area for the case study because it has a long significant history as the place where Bambu Runcing was established. A qualitative method was used, specifically a historical method through the oral tradition approach, in order to reveal the activities of a moslem Indonesian warriors' organization which known as Barisan Bambu Runcing in the colonial era, particularly in Kauman Area.

***Key-words:** Mapping, Colonial Era, Kauman Area, Living Space, Public Space, Oral Tradition*

Introduction

As a part of our research, this paper discusses the activities of Indonesian warriors in the colonial era, which were very significant at this time. Kauman Area in Parakan is a heritage area in the city, the other being Pecinan, which is located in East Parakan and is also known as Parakan Wetan, with a Chinese community. Kauman, as part of the heritage area of Parakan, has a very significant character and history, notably as the home of the man who introduced Bambu Runcing as a traditional weapon for Indonesia warriors in the colonial era. His name was KH Subuki, one of the great Muslim leaders of Parakan. He was known as a humble and kind person and became a Muslim leader in the 1940s. As mentioned in Navapan and Oonprai (2019) that Bandarin and Van Oers (2012) stated about how historic area can contributes to the memory of the city, creates urban identity and forms the modern townscape. Parakan as a heritage city since December 2015 which has been establishe by the central government of Indonesia, is a part of the memory and identity of the colonial era.

To uncover the activities of Indonesian warriors in Kauman Area during the colonial era, we have interviewed some significant figures who understand a great deal about the history of Barisan Bambu Runcing and Barisan Muslim Temanggung (the organization of Indonesian Muslim warriors who used sharpened bamboo as a traditional weapon). These figures are descendants of KH Subuki and members of the local community who understand the history of Kauman Area, particularly the activity of Barisan Bambu Runcing and Barisan Muslim Temanggung. We chose some grandsons of KH Subuki, as we considered the best informants would be ones related to the history.



Some primary sources that were collected from the respondents helped us to sort the information and map the data. By using this mapping of activities, we were able easily observe the activities of Indonesia warriors in the colonial era, enabling the objectives of the research to be achieved completely.

Study Area and Data

Parakan in the Colonial Era

The colonial era in Indonesia began when the Portuguese came to Maluku in 1509. In 1595, they were driven out, although the impact of the Portuguese was very significant. The Spanish also colonised Sulawesi (Celebes) in 1521, and before being expelled in 1692. At the same time, in the 1500s to 1600s, the Dutch started to colonise Indonesia in Java, particularly in Batavia in 1595. After the Javanese Kingdom (Mataram Kingdom) had vanished, the Dutch became more powerful in their colonisation of Java Island. After the Giyanti Treaty in Kedu District, Temanggung, the Mataram Kingdom was split up into two kingdoms. Subsequently, Kedu District was no longer one of the properties of the Kingdom, and in 1811 the Dutch colonised Kedu. The Dutch then established a new local government structure known as the Menoreh District, which remains in Parakan today (see Figure 1).

The battle against the Dutch continued, until the great war called Perang Diponegoro (Diponegoro's War) was fought from 1925 to 1930. This war in Java was led by the Pangeran Diponegoro (The Prince of Diponegoro) for five years. After the war finished, many of his followers stayed in Parakan, particularly Kauman Area,



settling there and having families. These followers tried to hide their original identity from the Dutch by mingling with the native community of Kauman and waiting for the new leader to fight another battle with the Dutch. One of the *pendherek*, or followers, was KH Abdul Wahab, who came from Melangi, Yogyakarta. He lived in Jetis, Parakan, as a follower of Pangeran Diponegoro, and had a family there, with a son named KH Harun Ar Rosyid, the father of KH Subuki, who was born in Kauman, Parakan in 1858. The significant history of Kauman began when KH Subuki developed Bambu Runcing as a traditional weapon.



Fig. 1. A Map of Parakan as a small city in Java Island
Source: KITLV, 1907

Barisan Muslim Temanggung

In 1942, the Dutch were driven out of Indonesia by Indonesian warriors using the traditional weapon called Bambu Runcing, which was introduced by KH Subuki (see Figure 2). He gathered together all the young people to prepare to fight the Dutch and established a squad called *Hizbullah-Sabilillillah* under his leadership. Asfrof as a member of the third generation of KH Subuki, explained the chronology of how Bambu Runcing was introduced by his great-grandfather.



Fig. 2. Significant person in Kauman Area, Parakan known as Jendral Bambu Runcing, his name is KH Subuki, he has been proposed as an Indonesian National Hero
Source: Asrof, 2017



At that time, Indonesian warriors did not have any effective weapons to fight the Dutch. Using natural resources including the abundant bamboo forests in Jetis and Kedu, KH Subuki tried to awaken the spirit of Indonesian warriors, particularly the young ones, by introducing Bambu Runcing as a traditional weapon. This lack of weapons had previously discouraged all Indonesian warriors, particularly the young ones, in Java Island.

To respond to the situation, KH Subuki tried to gather thousands of Indonesian warriors and prayed to Allah SWT to give them strength to fight the Dutch. Referring to the document of Barisan Muslim Temanggung, the content of the prayer is as follows:

*Laa Tudrikuhul Absar Wahuwa Tudhrikuhul Absar
Wahuwa Latiful Kabir.*

The meaning of the prayer is basically to believe that everything is under Allah's will. According to the interview with Asrof and Basori, Japanese warriors had come to Parakan, but had then been driven away by the Indonesian warriors armed with Bambu Runcing under the leadership of KH Subuki (see Figure 3). This news spread to all the cities in Indonesia, particularly Java Island, and consequently thousands of Indonesian warriors came to Parakan by rail or on foot to meet KH Subuki and to ask for his prayers and blessings.

Referring to the literature and interviews, at least a thousands of Indonesian warriors came to the area of Kauman each day. They all used the public spaces to conduct many activities during their

visit to the area. All the Indonesian warriors worked together with the local community (farmers, Islamic students and civilians) to make Bambu Runcing within the area. According to the generation of KH Subuki, all the Indonesian warriors from other cities in Indonesia, particularly those from Java Island, stayed in Kauman Area, and lived on the street and in the alleys. They made Bambu Runcing, ate, slept and prayed using all the public spaces within the area.



Fig. 3. Kyai Haji Subuki in his daily activity, with his stick which there is a sharp knife inside the stick

Source: Ariworo, 2017



They came by train from Parakan railway station and also walked from other cities near Parakan. At that time, Parakan, just like Mecca, was known as a sleepless city. The alleys within Kauman Area were full of Indonesian warrior who were waiting for their turn to ask for a blessing and prayer from KH Subuki. All the alleys within Kauman Area were full of thousands of Indonesian warriors; they were no longer able to stay in the houses or mosques, but slept in the street. The area became a transit place for Indonesian warriors before going to fight the Dutch or Japanese soldiers. All the activities related to these events will be described in the following section.

Research Method

We have explored and revealed various activities during the colonial era in Parakan through oral tradition, concentrating the findings into one area known as Kauman Area. We used the oral tradition approach, with the local community as a primary source, to uncover the activities of the community, particularly those of Indonesia warriors who came from all cities in Indonesia. We employed the descriptive qualitative research method, employing a descriptive narrative approach. Oral tradition was used as an approach to reveal what took place in Kauman Area, particularly the activities during the colonial era related to the history of Bambu Runcing as a traditional weapon for Indonesian warriors. As Vansina (2006) states, oral tradition can be used as an approach in the architectural research of history. He adds that oral tradition can become a verbal testimony from one generation to the next. According to this, we have employed this approach to reveal the hidden history of Kauman Area, particularly that related to the architectural aspect, in this case public space as a living space. The



research was conducted for around 12 months, with observations and interviews. We interviewed various people to obtain significant information about the history of Parakan, particularly Kauman Area. To achieve the research aim, we created a family tree of KH Subuki to identify significant respondents, and then interviewed them using the oral tradition approach.

Results And Discussions

Oral Tradition as an Approach

Purwantiasning et al. (2018) consider some studies which discuss oral tradition as an approach in historical research. One such study is that of Grant (2014), who states that oral tradition accompanies almost every aspect of community life. The form of oral tradition varies from poetry, song, story, legend and myth. It has been regarded as a form of knowledge that can be delivered from one generation to another, particularly regarding historical events. Grant explains that it can become a form of entertainment or education.

Moreover, Vansina (2006), as a historian who has employed oral tradition as an approach in historical research, has defined it as a verbal testimony which is transmitted from one generation to the next. He also mentions that oral tradition as an approach can become history itself, as it will become an appropriate approach to uncovering historical events through the local community.

We employed oral tradition as an approach, with reference to Vansina (2006), who states that “oral tradition exclusively consists of hearsay accounts, that is, testimonies that narrate an event



which has not been witnessed and remembered by the informant himself, but which he has learned about through hearsay”. By using information from the significant respondents, we have revealed the history of Parakan, particularly that of Kauman Area as the location of Bambu Runcing.

We have established that oral tradition has been regarded as a source of knowledge about the past. This approach could use the traditions which occupy a special place among the various kinds of historical sources. There is a significant value of oral tradition as a historical source. Purwantiasning et al. (2018) refer to the work of Vansina (2006), who argues that this oral tradition approach in some traditional regions was used as oral testimony concerning the past transmitted from one person to another, and from one generation to another. Vansina also explains that there are many historical sources, including ancient ones based on oral tradition, particularly in some areas which have no written documentation about their history. To construct the past, or history, the local community uses oral tradition from one generation to another.

We have also used some written sources to make a comparison with the history revealed from the oral tradition approach. We have compared this information from written sources with the information from the designated respondents using the interpretation approach. We also interviewed some academics, historians and local community members, particularly ones from the Kyai Haji Subuki generation. They explained the history of Parakan, particularly that of Bambu Runcing, from oral tradition, based on information they received from their parents or grandparents. The history of Parakan has always remained in their



hearts and minds, from one generation to another, until the present day.

We also believe that this oral tradition approach will broaden the knowledge of the study and also improve the quality of the research. Moreover, by using the oral tradition approach, we have understood that architectural research as a historical method can be consequently supplemented.

Purwantiasning et al. (2018) also refer to the argument of Jones and Russell (2012), who discuss the relation between orality and writing in the context of social memory, which is particularly important in respect to historical archaeology, a field that has long been preoccupied with the relationship between material culture and texts. They also state that social memories are composed of the fragmented stories that surround specific places and events, and which are passed around within and between generations. This condition will gain the historical attachment of someone through the oral tradition. As mentioned by Purwantiasning et.al (2019) that historical attachment would give emotional impact to each person, differently because the existence of historical building or sites will provide different experiences to individuals.

Public Space as a Living Space

In architecture, there are two aspects that cannot be separated from each other: form and space, both of which are important. Space can be tangible or intangible, depending on how one describes or feels it. A philosopher who studied space was Lefebvre. According to Lefebvre (1991), space is formed from human spatial, which depends on the activity within it. In addition, the spatial concept of space is influenced by human knowledge, which



plays an important role in formulating space for humans, and how they describe the sense of place.

How a space can become sacred depends on how people have a sense of place in relation to it. For example, a mosque is a holy place for Muslims because all Muslims believe that it is a place to pray, so it is sacred for them. On the other hand, a church becomes a holy place for Christians because it is a place for them to pray. Thus, the meaning of place is very important for humans. The sense of place depends on how people treat the place as how it is.

Moreover, a sense of place is essential if there is an important factor related to the place, such as an event in the past or its history. Common public spaces will become significant if a significant event or history occurrence took place within them. For example, if there is an open space such as an *alun-alun*, a common public space which normally has no history at all, if there has been a significant event related to it, it will become a significant within the area. This refers to Lefebvre, who argues that collective space is the real space, produced by social relationships within the community:

“(Social) space is a (social) product ... the space thus produced also serves as a tool of thought and of action; that in addition to being a means of production it is also a means of control, and hence of domination, of power; yet that, as such, it escapes on part from those who would make use of it. The social and political (state) forces which engendered this space now seek, but fail, to master it completely; the very agency that has forced spatial reality



towards a sort of uncontrollable autonomy now strives to run it into the ground, then shackle and enslave it.” (1991, 26-27)

From the above discussion, it is clear that common public space could become a particular space for humans if there is significant activity within it. As in architecture, Lefebvre said that a space could be formed from human activity, which could produce a significant space between people. According to the theory of Lefebvre, we have seen in our interpretation the activities of Indonesian warriors within Kauman Area, particularly in the alleys in the colonial era. Common public space in the area became significant space because of the activities of the temporary immigrants who visited the area for a short period.

Activity of the Indonesian Warriors within Kauman Area, Parakan

According to the interviews with some of the respondents, particularly the third and fourth generation of KH Subuki and the local community who knew the history of Parakan very well, particularly Kauman Area in the colonial era, we classified the activities within the area at this time as follows:

1. The activity of Indonesian warriors from other cities who arrived from Parakan railway station and who had come on foot from the surrounding region.
2. The activity of Indonesian warriors who worked together with the local community (farmers, islamic students and civilians) in making Bambu Runcing.
3. The activity of all the Kyai (moslem leaders) in Kauman



Area in giving blessings and prayers for the warriors before they were ready to go to battle with the colonial soldiers.

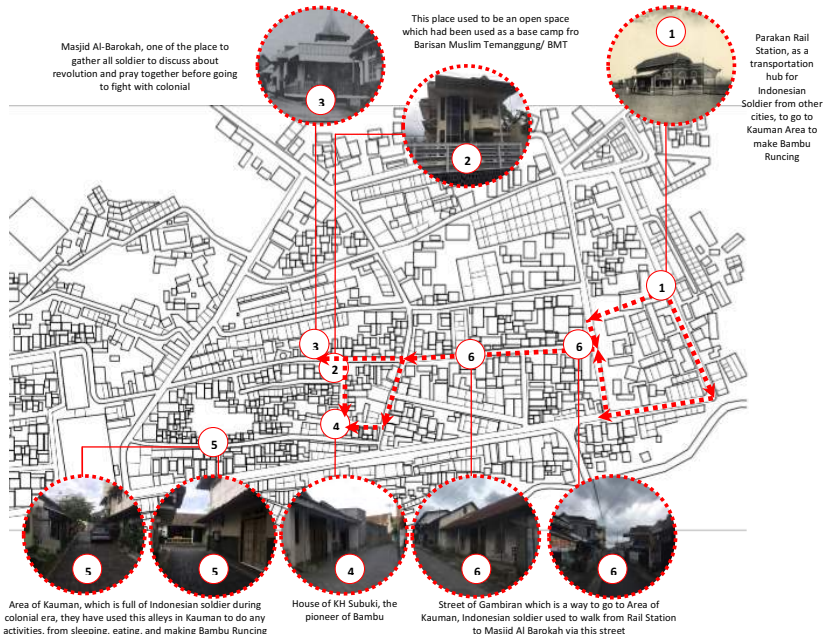


Fig. 4. The flow of Indonesian warrior from other cities in Indonesia who came to Kauman Area
Source: Analysis, 2018

The Indonesian warriors themselves can be classified into two groups: warriors from other cities in Indonesia, and local ones from Kauman Area. From the local community in the area, the warriors came from farmers, civilians and Islamic students from all the Kyai in Parakan. The flow of the warriors can be seen in Figure 4, which shows their circulation from Parakan railway

station to the important places in Kauman Area (Masjid Al Barokah, the Residence of KH Subuki, the Kauman Area, the base camp of Barisan Muslim Temanggung). The warriors walked from the railway station to Kauman Area via Gambiran Street. On their arrival, they waited in Masjid Al Barokah to meet all the Kyai, particularly KH Subuki, to ask for blessings and prayers at his residence.

Figure 4 shows some important places that were visited and stayed in by the warriors in the colonial era, while they were making Bambu Runcing and asking for blessings and prayers from all the Kyai in Kauman Area. They used public spaces to stay and live in, particularly the alleys. All the activities of the warriors, who were also called “instant” immigrants from other cities in Indonesia, took place within the alleys of Kauman Area. They made Bambu Runcing in the area, they slept on the streets within the alleys, and they waited for blessings and prayers from KH Subuki.

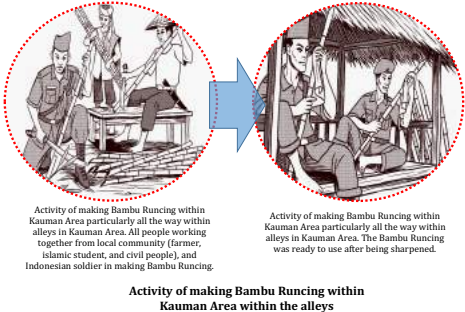


Fig. 5. The activity of Indonesian warrior in making Bambu Runcing within Kauman Area particularly within all alleys in Kauman Area
 Source: Analysis, 2018

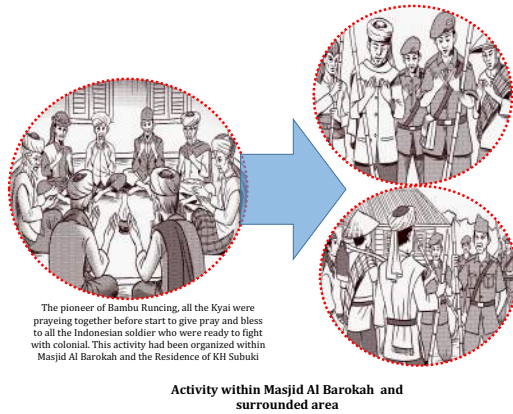


Fig. 6. The activity of all Kyai as pioneer of Bambu Runding, they were praying together before start to give a bless and a pray to all Indonesian warriors
 Source: Analysis, 2018

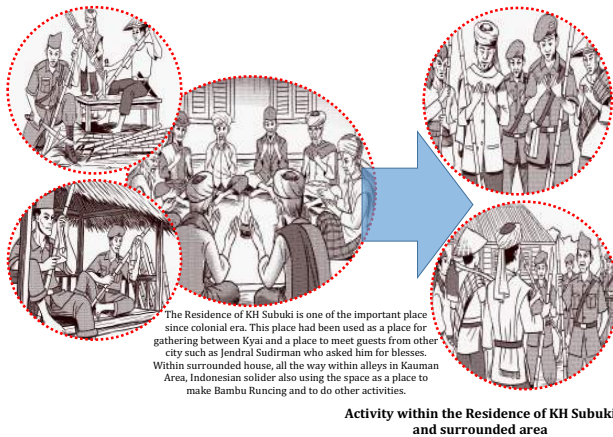


Fig. 7. The activity in the residence of KH Subuki and surrounded area. This place had been used as a base camp for all Kyai and place to meet guest such as Jendral Sudirman
 Source: Analysis, 2018

On the other hand, to describe these activities, we tried to visualise the descriptions from the respondents into sketches, as follows:

Figures 5, 6 and 7 show the activities of the warriors and local community, who were incorporated in Barisan Muslim Temanggung or Barisan Bambu Runcing within Kauman Area. Figure 5 shows how the warriors worked together with the local community (farmers, Muslim students and civilians) in making Bambu Runcing as a traditional weapon to fight the colonialists (Dutch and Japanese). It also shows how the warriors made the Bambu Runcing and prepared it for battle, while Figure 5 shows that the location of these activities was in the alleys within Kauman Area. Figure 6 shows the activity of all the Kyai of Bambu Runcing who prayed for the warriors before they went to fight the Dutch and Japanese. This activity was described in the Masjid Al Barokah, which is known as Masjid Bambu Runcing nowadays. The last depiction, as shown in Figure 7, is of the activities of all the Kyai and Indonesian warriors in the residence of KH Subuki and the areas nearby. They prayed before going into battle. All the activities shown in Figures 5, 6 and 7 can be incorporated into one figure, i.e. Figure 8.

Figure 8 shows the flow of the Indonesian warriors from the railway station of Parakan and other cities nearby, and also the compilation of activities within Kauman Area, Parakan. All the activities of the warriors in making Bambu Runcing, as well seeing KH Subuki, are shown chronologically in the figure. Figure 8 also shows the alleys within Kauman Area, which were transformed by the warriors from public space into living space. The alleys within the area are shown in orange.

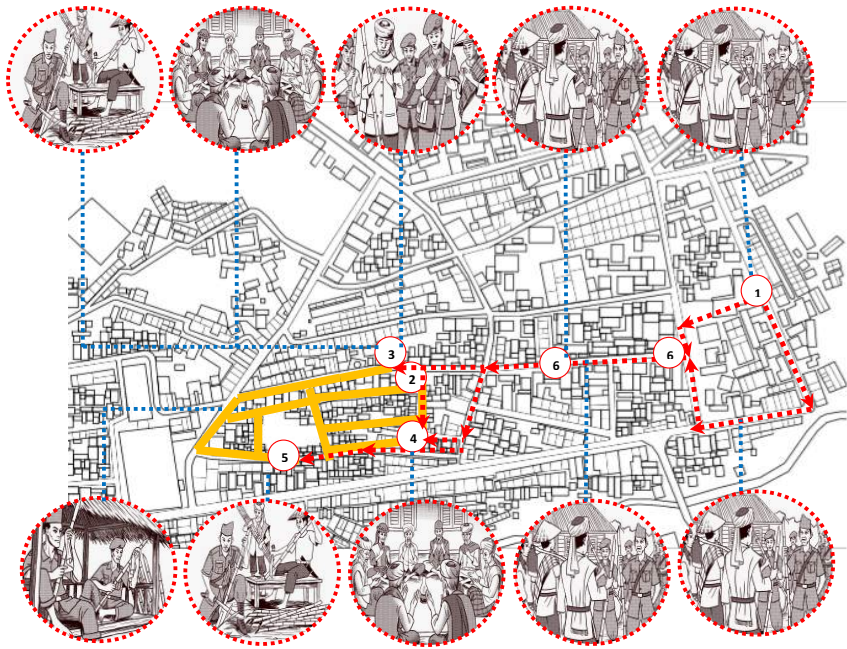


Fig. 8. The compilation of activities within Kauman Area, Parakan which described all the activities of Indonesian warrior and local community of Parakan in making of Bambu Runcing
Source: Analysis, 2018

Conclusions

By using the oral tradition approach, this research has revealed the activities of Indonesian warriors within Kauman Area in the colonial era. This approach could also be used to reveal the authentic history of the area, particularly the activities during the colonial era in public spaces within the alleys. Oral tradition could be used as an approach to reveal how a public space was used as a

living space by Indonesian warriors at this time, which could be related to the theory stating that architecture always has a connection between form and space. By revealing the activities in Kauman Area in the colonial era, we have achieved significant understanding of the architecture and history of this case study. Moreover, this approach could be used as an alternative in architectural research.

Acknowledgement

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#04

Understanding Historical Attachment Through Oral Tradition as a Source of History

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Abstract

This research aims to explore the historical attachment of the local community of Parakan City through oral tradition. Parakan was designated as a heritage city in 2015; it is a small city in Indonesia, located in Central Java. It is well known as the Bamboo Runcing City. Bamboo Runcing is sharpened bamboo that was used as a traditional weapon a hundred years ago in Indonesia. To understand the level of historical attachment, it is necessary to establish its value through oral tradition. Such tradition is regarded as a primary source of history and can be explored by interviewing relevant respondents. Using a qualitative method with a descriptive narrative approach, the research identifies the reason why the local community uses the term “Bamboo Runcing” as a city brand. The paper concludes by ascertaining the extent of historical attachment within the local community of Parakan City.

Keywords:

Historical Attachment, Oral Tradition, History, Parakan,
Heritage City

Introduction

The designation of an area as a historical site is part of the efforts made by local and central governments to preserve and conserve many as possible the heritage buildings or areas in Indonesia. Many historical sites in Indonesia have been designated as conservation areas, as well as heritage sites. One such area is the city of Parakan. Parakan is a small city in Indonesia, located in Central Java, but not many people know about it. In 2015, the city was designated as a heritage city by the National Government



through *Piagam Komitmen Penataan Pelestarian Kota Pusaka 2015 (Charter of Commitment to the Conservation of Heritage City 2015)*.

The city of Parakan is well known among its society for its history as the pioneer of Bamboo Runcing, also known as Kyai Bamboo Runcing. KH Subuki introduced Bamboo Runcing as a traditional weapon one hundred years ago. The city also has many colonial buildings that should be preserved because of their history. Some of these historical buildings remain intact, but some are in ruin because of a lack of maintenance. They are located in, and include Old Station, Klenteng Hok Teng Tong, Pasar Legi, Chinatown, Candi Setapan, Gunung Candi, Kali Galeh Old Bridge, PT KAI Residence Kadewanan (Government Office), KH Subuki's house, KH Subuki's Cemetery, Langgar Wali (Wali Mosque), the Kauman Area, and Masjid Al Barokah Bambu Runcing (Bamboo Runcing mosque). One aspect that gives Parakan a unique architectural character is the existence of Chinese houses within the Chinatown area. The physical condition and the visual image of these buildings have remained the same; they are still original and are about two centuries old.

Purwantiasning et al. (2017) discuss the theory of attachment and how the history aspect is involved in it. The authors start the discussion about "historical attachment" by dividing the term into two words: "historical" and "attachment". First, the word "historical" derives from "history", which is related to chronological events over time, in this case from the past to the present which require evidence to prove the events. This evidence could be old archives, documents, photographs or oral history from people who were alive in the period of interest. Second, the



word “attachment” derives from the verb to “attach”, which is related to human behaviour. Attachment in human behaviour relates to someone’s emotional bonding, as well as their affection for something (a particular object). Altman (1992) discusses the theory of attachment that was first introduced by Ainsworth (1970). According to Ainsworth, the theory of attachment explains that behaviour attachment is developed through interaction with a particular object, either living or inanimate, and which has a significant meaning for someone. On the other hand, Durkin (1995) states that the attachment is usually supported and maintained by attachment behaviour. Tuan (2001) also explains that this bonding of object attachment is related to human experiences in space and place. According to Tuan, this bonding, or attachment to space and place, refers to human experiences which are comprised of feelings and thought. Tuan also mentions that there are three types of principal spaces: mythical space, pragmatic space and abstract or theoretical space, which is reflected in the quality of the human senses and mentality. The attachment to something could take place after people have experienced certain spaces and places. Tuan supports the theory of attachment, particularly the attachment to something that is related to human behaviour.

In this research, from the literature above, a relationship has been established between attachment and history of Parakan. History is defined as a story with chronological events from the past to the present. We aim to relate the attachment to the past and use this attachment as the bonding of the local community to the history of their city, particularly that of Parakan. This historical attachment involves the emotional bonding of the local community to the past, which has persisted until the present day, and is likely to continue



into the future, this implies continuity, though emotional bonding is multiple and divergent rather than unified and singular.

Referring to previous research about the role of historical attachment in the designation of a historical site (Purwantiasning, et.al, 2017), attachment could be related to the history of an object which is either written history as well by oral history, in this case, a historical building or area. If the attachment is related to a place, then it becomes something special for someone who live within the place. Individuals may feel a sense of the atmosphere or experience of the space, based on memory or individual interpretation. Historical buildings, or even historical areas that could be considered as places, become essential or significant when related to history or the past. One aspect that should be underlined in the theory of attachment is that such links to the past must be supported by evidence from, for example, archives, documentation, or oral tradition from someone who can describe the past. This attachment is not just about a memory of the past, so it is important to relate it to evidence. The historical attachment between one person and another is different because it depends on people's perceptions and experiences when reading or interpreting historical archives and documentation, it also depends on the subjective positionality of the historian. Someone could experience historical attachment either after learning about the history of a building or area, or after hearing about this history from someone else who knows the history of the site. In particular, this attachment will show the extent to which an individual's emotional bonding to history is related to a historical building or area (Purwantiasning et al., 2017).

The level of historical attachment between one person and another



is different (Purwantiasning et al., 2017). As Tuan (2001) explains, this bonding with a space, place or object depends on human experiences. The attachment of people with different perspectives and experiences will be different to those who know nothing about history. Tuan states that there are two key terms in the human experience of space and place: the nature of experience and the experiential perspective. In this research, we have used oral tradition to uncover the history of Parakan and to establish the extent of the historical attachment of the local community to the city. Various representative respondents have been chosen from academics, historians, common people, the generation of KH Subuki in Parakan, and some people who were witnesses of the colonial era and are still alive. These respondents have been chosen as a significant respondents because they are the most representative one who have a capability to explain about the history of Parakan.

Oral Tradition as an Approach for Historical Research

Vansina (1985) defines oral tradition as verbal testimony transmitted from one generation to the next, which is more precise. He claims that oral tradition is an appropriate historical source, and defined himself as a genuine historian. Oral tradition has been regarded as an approach for historians for uncovering historical events through the local community; the approach can be used to study tradition and its relationship to the social system.

In this research, we have used oral tradition as an approach to revealing the history of Parakan through the local community, represented by academics, historians, the common people, the generation of KH Subuki in Parakan, and some people who were



witnesses of the colonial era and are still alive. We are aware that the research lacks evidence in the form of documentation, photographs and maps, so the oral tradition was decided as a perfect approach to fulfilling the study aim of uncovering the history of Parakan. As Vansina (1985, pp.20) states, “oral tradition exclusively consists of hearsay accounts, that is, testimonies that narrate an event which has not been witnessed and remembered by the informant himself, but which he has learnt about through hearsay.”

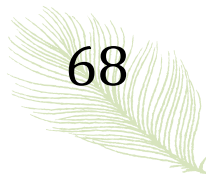
Oral tradition has been regarded as a source of knowledge about the past (history). Traditions occupy a special place among the various kinds of historical sources, and oral tradition has significant value as one of these. By using the oral tradition approach, we are able to understand the level of historical attachment of the local community. The oral tradition approach in some traditional regions such as native american (indian) as well as dayak’s people (Kalimantan Island) was used in the form of oral testimonies concerning the past, which were transmitted from one person to another, and from one generation to the next. Vansina also explains that there are many historical sources, including ancient ones based on oral tradition, particularly in areas which have no written documentation about their history. To construct the past or its history, the local community uses the oral tradition from one generation to the next. This process is very vulnerable to being lost because there is always a generation that will not survive and be able to continue the tradition. To counter this situation, a revitalization of the oral tradition approach is needed. Pudentia (2015) states that there has been an effort to maintain oral tradition, in this case folklore, which is known as a revitalization of the oral tradition. The main effort in achieving this



revitalization is by involving all the parties that support the oral tradition. The primary sign that shows the success of the revitalization is if there is a significant change within the community, and if the oral tradition is able to maintain its life.

In line with the above discussion, this research aims to uncover the history of Parakan as a heritage city using the oral tradition approach. We have used this approach because there is little evidence about the history of the city. We have analysed the information from the respondents and compared it with the limited documentation using the interpretation approach. Academics and common people were interviewed, who explained the history of Parakan, revealing some information they had acquired from their parents or grandparents. The history of the city has always remained in their minds and hearts, from one generation to the next, until the present day.

In this research, we discuss the history of the city using the oral tradition approach and divide it into three periods: Parakan before the Islam era (the Hindu era); after the Islam era; and as the place where the revolution against the colonial powers started. For the first and second periods, we interviewed academics and historians to obtain information about the history of Parakan before and after the Islam era, while for the third part we interviewed some witnesses and generation of a significant person such as KH Subuki, as the pioneer of Bamboo Runcing, the sharpened bamboo used as a traditional weapon by Indonesian soldiers. We have read some literatures about the history of Indonesia to validate the story that have been told by the respondents, and some literatures have discussed the exact history about both period either pre-Islamic period as well as Islamic period.

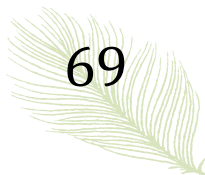


Method of the Research

Since this research aims to explore the historical attachment of the local community of Parakan City through oral tradition, it is necessary to establish its value through oral tradition. Such tradition is regarded as a primary source of history and can be explored by interviewing relevant respondents as well as by reading some literatures about the history of Indonesia particularly the history of Parakan to validate the story from the respondents. The relevant respondents have been conducted as a significant source because they have a capability to explain the history of Parakan. We have made a list of the respondents particularly the respondents from the family of KH Subuki as a previous Imam in Kauman, Parakan. From the list of respondents, we have decided to conduct the most significant one who know and understand very well about the history of Parakan. Using a qualitative method with a descriptive narrative approach, the research identifies the reason why the local community uses the term “Bamboo Runcing” as a city brand. We have used the oral tradition approach to reveal the history of Parakan itself and to conduct the aim of this research.

Findings and Discussion

Basori is one of the primary respondents who recounted the history of Parakan using the oral tradition approach. Basori has the knowledge about the history of Parakan from his father and his grandfather, this tradition of transmitting and transferring knowledge orally from one generation to another generation as Vansina mentioned, has been known as oral tradition. He has explained all the history of Parakan before the name of the city of



Parakan came up until the town known as Parakan. As an academic, Basori told the story of the city chronologically and it was understood clearly. By doing some researches from some literatures about the history of Indonesia particularly the history of Parakan, we have clearly understood about the history of Parakan and this became our basic knowledge before we have met and interviewed the respondents. The researcher as an outsider who knows about the history of Parakan only from literatures, has followed very much about the history. Basori started to tell the history of Parakan, from the era of the Mataram Kuno Kingdom, to the Mataram Islam era, and up the city being the birthplace of KH Subuki, the pioneer of Bamboo Runcing.

The history of Parakan had began in the Hindu era, the Mataram Kuno or Mataram Hindu era (700 AD -1700 AD), followed by the Islam Era when Mataram Kuno or Mataram Hindu became the Mataram Islam era (1600 AD- 1800 AD). Parakan is one district of Temanggung City, which has existed since the Mataram Kuno era. The name “Parakan” has been known since the era of the Mataram Kuno Kingdom, under the King of Sanjaya. According to some respondents of oral historical sources, the word “Parakan” comes from “Para Rakai.” Rakai is a term which refers to Hindu monks or priests; in Sanskrit it means “full moon”. In the era of the Mataram Kuno Kingdom, many rakai lived in the area of Parakan, with much evidence to prove this, such as the Liyangan Temple and the Dieng Temple complexes. The rakai lived in the Parakan district, which became a sacred district. In the Mataram Kuno era, all the Hindu people would perform rituals in the Dieng Temple complex, and then would go to Parakan to meet the rakai and ask for their guidance. This history of Parakan has also been underlined by Murtiyoso (2017), who states that the history of the



city cannot be separated from the history of the Javanese Kingdom, especially the Kingdoms of Mataram Kuno and Mataram Islam.

The name Parakan itself emerged after the King of Sanjaya stepped down and was replaced by Rakai Panangaran in 746 AD. In this era, the palace of King Rakai Panangaran was located in the Kedu District. After he was replaced by King Rakai Panunggalan in 784 AD, the palace was relocated to the district of Panaraban, then known as Parakan. Later, King Rakai Panunggalan was replaced by King Rakai Warak, who settled in the area of Tembarak.

Murtiyoso as a historian who used to live in Ngemplak, Parakan, explains that between the 5th and 11th centuries, central power and wealth were located in the middle of Java. The primary source of this wealth was the paddy fields in the district of Kedu and the surrounding areas. This is all supported by the Liyangan heritage sites within the region of Kedu, which exemplify cultural life from the Pre-Hindu era (4th century) until the Java Hindu era (11th century). Liyangan proves that the location was a complex for Hindu people; it was not only a temple compound, but also a settlement on an urban scale. It is also proof that the district was a significant and central area in the surrounding Sumbing and Sindoro mountains.

The Mataram Kuno Hindu era faded after the arrival of Prince Benowo, who left the Kingdom of Pajang and tried to establish a new kampong on the bank of the rivers between the two rivers of Kali Galeh and Kali Brangkongan. Many people came to join the prince and to start a new life in the new district known as Parakan.



According to Murtiyoso as one of historians respondent, “Parakan” means a place with water inside it, to do fishing, and Basori states that the word derives from “marak” (Javanese language), which means “come along.” Both of these terms are relevant when referring to the history of the district itself. Parakan, as the place for Prince Benowo to live, is on a bank of the river, so it is a place with water. On the other hand, Parakan is also a place for Islamic people to be close to God, because there are many kyai (Muslim priests) who live in the district of Parakan, particularly in the Karang Tengah area, also known as the Kauman area (this area will be discussed in a later section).

Evidence for the existence of Parakan, which had been known as Karang Tengah Village, is the existence of Prasasti Kayumwungan. This Prasasti Kayumwungan is a stone with an inscription that explains the history of the area in ancient Javanese and Sanskrit languages. Prasasti Kayumwungan, which was found one hundred years ago in the area of Karang Tengah Village, is proof of the existence of Parakan, which had been an area for all the rakai in the Mataram Kuno Hindu era. The Prasasti of Kayumwungan should consist of five pieces of stones with ancient Javanese inscriptions, but only two pieces remain (D27 and D34) (see Figure 1). This prasasti, also known as as Prasasti Karang Tengah, can be found in the National Museum of Indonesia (Museum Nasional or Museum Gajah).





Fig.1: The Prasasti of Kayumwungan, there are only two pieces left, D34 and D27. This Prasasti of Kayumwungan has been known as Prasasti of Karang Tengah because it has been found in Karang Tengah Village that has been known as Parakan nowadays.

Source: Official Website of Kementrian Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan, has been accessed on 25th February 2018

The development of the city of Parakan can be seen in Figure 2, which explains the location of the city centre from the 18th to 19th until now. The scheme is the result of a collaborative study between various parties, including academics, historians, the local community and local government, to define the history of Parakan (Murtiyoso, 2015). According to the explanation by Murtiyoso, after the war (Perang Diponegoro 1925-1930) in the colonial era had ended, the city of Parakan grew slowly, and became a trade centre for commodities such as rice, tobacco and coffee. In this era, the city became a concentration for economic and power growth; for economic reasons it became the most important city in the Kedu District.

The designation of an area as historical is one that should be made by the local or central government. Indonesia, as a country with



many islands and many historical areas, needs to make more effort in preservation and conservation activities. One area which has many historical buildings and a significant character of its own is the city of Parakan. It is in the district in Temanggung which is a small city and can be said to be an unknown city, because not all Indonesian people know about it (see Figures 2, 3 and 4). However, in 2015 it was designated as a heritage city and since then many people have been eager to learn about its history and to explore the city directly.

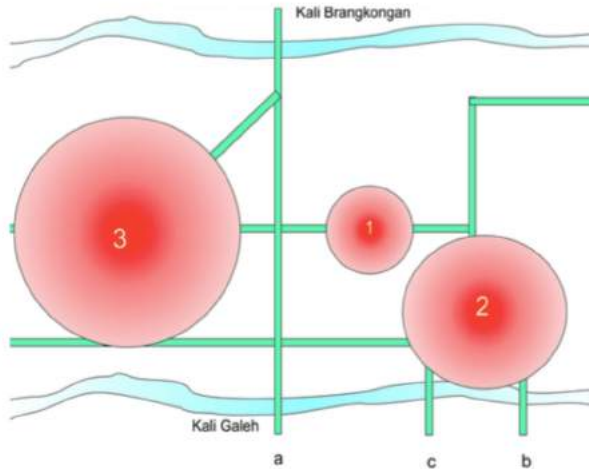


Fig.2. Scheme of the development of Parakan (Murtiyoso, 2015)

- 1- Old city centre of Parakan (1830-1880)
 - 2- City centre of Kawedanan Parakan (1880->)
 - 3- City centre of Parakan at present day (1960->)
-
- a- The development of early Parakan
 - b- The development of Parakan 1890-1910
 - c- The development of Parakan until present day





Fig. 3: The location of Parakan within Indonesia country as an island country
 Source: citiviu.com, has been accessed on 7th February 2018

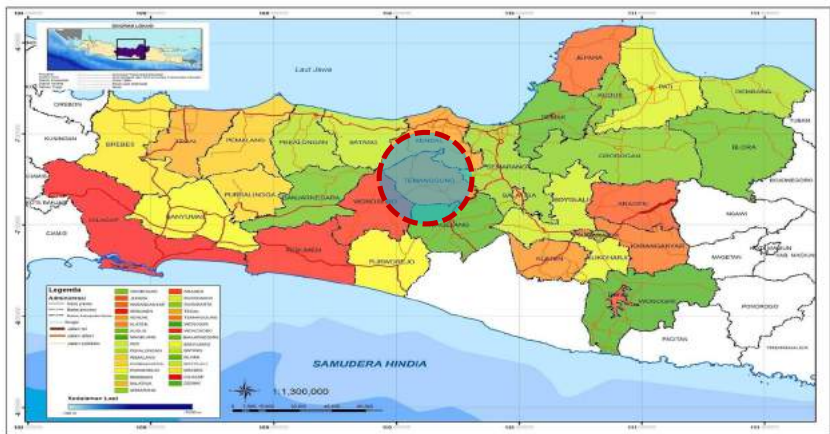


Fig. 4. The Location of Parakan within Java Island
 Source: genericcheapmed08.com, has been accessed on 7th February 2018

Parakan was designated as a heritage city because there are many historical objects that need to be preserved. Reading about and listening to the history of Parakan through the oral tradition encourage people to want to know more about the city. Evidence of the history of Parakan can be seen in many areas. There are various historical sites that depict Parakan in the Mataram Kuno era, such as temples in Parakan, Candi Setapan and Gunung Candi, and the complex of Candi Liyangan; and Chinese houses and temples, such as Gambiran House and Omah Candi, which was used by Louw Djieng Tie, a kung fu master from China, who immigrated to Parakan, and Hok Teng Tong Temple, a Chinese temple that was built almost 200 years ago. There are also colonial buildings, such as the Kali Galeh Bridge, the old railway station, and Kawedanan Office, as well as heritage trails dedicated to KH Subuki, the pioneer of sharpened bamboo, such as Omah Candi of KH Subuki, Langgar Wali, the area of Kauman, the cemetery of KH Subuki, and Al Barokah Mosque, which is known as Masjid

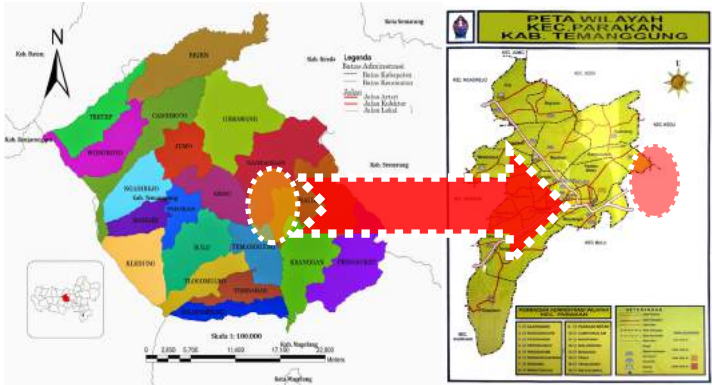


Fig. 5. The location of Parakan within Temanggung District
 Source: Kecamatan Parakan, 2017

Bambu Runcing, or Sharpened Bamboo Mosque. These sites give Parakan a significant character, particularly architecturally.



Fig. 6a and 6b. The Map of Parakan from colonial era to post-colonial era
Source: Left-hand side- KITLV (1907), Right-hand side-KITLV (1946)

The local government is working together with community to preserve the historical sites, and is eager to promote Parakan as a destination for tourists. The city also has cultural significance, in terms of its typical traditional food, culture and art, and also the socio-culture of the community, which are all assets of Parakan as a heritage city.

One of Parakan's claims to fame is that it is the city of Bambu Runcing, sharpened bamboo used for traditional weapons in the colonial era. The pioneer of this was KH Subuki, known as Kyai Bambu Runcing or Jenderal Bambu Runcing. Parakan is also well known as the hometown of Muhammad Roem, an Indonesia national hero from the Roem-Roijen negotiations in the colonial era. Parakan was a famous area for Dutch since it became a place of escape for Pangeran Diponegoro soldiers.



One of the activities of KH Subuki and the Indonesian soldiers was to produce as much Bambu Runcing as possible. One of the rituals was to put the bamboo in a pool of water together with soldiers for 24 hours (the temperature in Parakan is always under 20 degrees). The activity was intended to allow the soldiers to obtain strength from Allah SWT; the pool itself is located inside the Masjid Al Barokah. This is why the mosque is known as the Bambu Runcing Mosque. The mosque changed significantly between the colonial and post-colonial eras. Before independence day, it had a traditional form and similarities with many Javanese mosques, with a pyramid roof known as a limasan roof. Unfortunately, it did not remain as such, because in the 20th century its form was transformed, becoming more modern, with a domed roof (see Figures 7a and 7b).



Fig. 7a and 7b. Mosque of Al Barokah Bambu Runcing- Left-hand Side: the mosque in colonial era before renovation, Right-hand Side: the mosque in post-colonial era after major renovation. This mosque is one of historical place in colonial era for making sharpened bamboo as traditional weapon to fight the Dutch.

Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017)

Another historical site in Kauman, Parakan is the historical house of KH Subuki, known as Omah Candi (Candi means a site that has become one of heritage, and Omah means house). Omah Candi

has changed significantly since 2012, after part of the house became a small restaurant. It used to be a private house and had never been open to the public, apart from the middle terrace that used to be for “pengajian” or recitation in group. After renovation in 2010 and 2012, it was opened to the public for restaurant use, and for residential use at the back. Its form remains the same, with big doors (in four parts) in the middle of the façade, and two windows on the right and left (see Figures 8a and 8b).



Fig. 8a and 8b. KH Subkhi's House- Left-hand Side: the house in colonial era before renovation, Right-hand Side: the house in post-colonial era after major renovation, it becomes a restaurant. This house is one of historical place in colonial era, the place of KH Subkhi (the pioneer of Bamboo Runcing) for living and doing his activities during colonial era

Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017)

In addition, there are also several buildings that represent the colonial era, such as the old railway station. This has existed since the colonial era in the 19th century, and its function was to bring goods from other cities in Java, since Parakan was very well known as a trading city in the colonial era. It was also the only station to which soldiers could go to meet KH Subuki and make Bambu Runcing (see Figures 9a and 9b). As can be seen, the building is in bad condition as it has been neglected for years, although its structure is still in good condition. This abandoned



building should be well maintained and become a primary consideration for the local government.



Fig. 9a and 9b. Old Station of Parakan-one of historical building in colonial era, it was the only rail station that bring all soldier from any places to Parakan to meet KH Subkhi and made Bamboo Runcing
Source: Left-hand Side: N.I.S.M Lijn Djoeja-KITLV (1910), Right-hand Side: Private Documentation (2017)



Fig. 10a and 10b. Kawedanan office as one of historical building from colonial era, Left-hand Side: Kawedanan Office in colonial era, Right-hand Side: Kawedanan Office in post-colonial era.
Source: Left-hand Side: Wawan Hermawan (1940), Right-hand Side: Private Documentation (2017)

One of the historical buildings from the colonial era is Kawedanan Office, which is located in Parakan Kulon, in the same area as Chinatown, or Pecinan. The building was an office for Wedana (the local government in the colonial era, when the country was

subject to Dutch policies and regulations). The condition of the building remains the same, but is now unfortunately empty. For some occasional events, it is used as a hall or exhibition space, and sometimes is a meeting place for NPL (Nata Parakan Luwes, a community group of Parakan). It is a traditional style building, with a traditional Javanese roof (see Figures 10a and 10b).



Fig. 11a, 11b and 11c. Pasar Legi Parakan is one of historical building in Parakan since colonial era in 1925 and it has been demolished and relocated in new place in 2014 and has been finished the construction in 2017

Source: top left hand: KITLV (1925), top right hand: the abandoned Pasar Legi Parakan that had been demolished and relocated in temporary place in 2013 and has been relocated in the new place in 2014 (Arcom Soekarno, 2013), below: Pasar Legi in new location and has a semi modern traditional concept (private documentation, 2018)

Parakan, as a heritage city, has various landmarks, one of which is Pasar Legi Parakan (the traditional market of the city). It is called Pasar Legi because it used to operate only on Friday Legi (Legi is part of the Javanese calendar). It was built in the colonial era in 1925 and was only a small single building (see Figure 11a), also accommodating sellers at the front of the building. After years, the building was abandoned and lack of the utility as well as the structure and was finally demolished in 2014 and relocated. Construction of new Pasar Legi Parakan building began in 2014; the concept of the market is a national standard, with a semi-modern traditional concept.

This all shows that Parakan has many old buildings from the colonial era, as well as traditional Chinese houses. The history of Parakan as a city of Kaum (Rakai, Kyai and Chinese people) and as the city of Bambu Runcing encouraged the local community, which is integrated into a community group known as Nata Parakan Luwes (NPL), to promote it as a heritage city. In December 2015, after lengthy investigations by the local and central government, this status was granted.

Conclusion

The preservation of historical buildings from the colonial era is an essential issue, since Indonesia has many areas with historical sites. The existence of these sites will help all generations, particularly future ones, to understand the history of the country. By designating historical sites as worthy of preservation, the community, mainly the present and future generations, will appreciate their presence. In addition, the designation of an area



as historic, or even as a heritage city, could help it become famous and no longer unknown.

As Tuan (2001) had mentioned, space is more abstract than place and it will become a place if the space has value within it. According to this statement, it could be concluded that the area of Kauman in Parakan is not only a special space for the community but also become a significant place and has a specific value either historical value as well as a socio-culture value for the local community. Tuan (2001) also mentioned that a space become a place if there is an individual is experiencing the space. Experience will involve sensation, perception and conception (p.8). According to Tuan (2001), experience is also involving emotion and thought, experience will create feeling and thought (p. 10).

Referring to the above explanation, local community of Parakan having the experience of the place within Kauman, Parakan, thus they have strong attachment to the place particularly the historical value. Historical attachment can be found through the oral tradition of the local community. By using an oral tradition approach, this research has described the history of Parakan chronologically. Historical attachment is different from one person to another, because it depends on the experience and references of that person; this historical attachment can be uncovered using the oral tradition approach.

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#05

Revealing the Paradox of a Heritage City
Through Oral Tradition and Community
Perception Approaches
A Case Study of Parakan, Temanggung,
Indonesia

KOLABORASI

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This research aims to analytically reveal the problems arising in conserving and preserving the cultural heritage of Indonesia in general, and that of Parakan in particular. Parakan is a small city in Central Java, Indonesia. As a part of a region in Temanggung District, it has been designated as a heritage city since December 2015 by the Central Government. It has a uniqueness, with both a tangible and intangible heritage. There is an extensive cultural heritage within the city, which represents its history. The research reveals the paradox of Parakan as a heritage city, which relates to delivering the process of conservation and preservation, which still faces many issues with regard to community needs. The research method was quantitative, with use of a statistical approach to show the data from the perception of the community. The paper obtains results using a descriptive narrative approach to describe the statistical data. In conclusion, we recommend that in order to reduce a contradiction, the local government of Parakan should deliver an initiative to encourage the local community to enhance its knowledge of cultural heritage, conservation and their impact on future generations.

Keywords: Community Perception; Heritage City; Oral Tradition; Paradox; Parakan

Introduction

The first known use of the word “paradox” was in the renaissance era; it derives from the Latin "paradoxum" or "paradoxo". Both terms could be delivered in two words, "para" and "doxa", where "para" means "the way of" or "according to", and "doxa" means "what is accepted". To simplify the meaning of paradox, the word

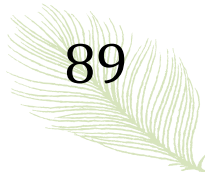


is usually employed to refer to a contradictory condition of an issue.

Tschumy (1994) states that a theory of space is not space itself. This theory is to describe and explain a paradox in architecture. It could therefore be defined that space is not just a real space which has been formed from boundaries, but also something which is covered itself. Levebre (1991) also supports this argument by representing the definition of space which is collaborated from activities within the space.

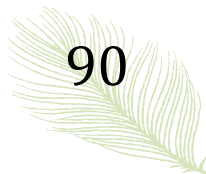
Kehoe (2008) clearly discusses the paradox in conservation, particularly architectural conservation. He explains that this paradox could be contradicted between two historical buildings from the colonial era. The architectural conservation of such buildings could face a paradox between two issues, between conserving and preserving historical buildings which represent the old colonial era, and conserving and preserving such buildings in an effort to preserve history for future generations. Although in general the effort to preserve and conserve architectural heritage is also related to the choice of a historical moment which has a significant meaning, in practice the activities of architectural conservation and preservation always face paradoxes related to contradictory issues.

Kehoe's (2008) arguments are supported by the research of Muresanu (2015), who explains that there exists a paradox between the conservation of architectural heritage and the effort to improve tourism activity within a historical site. The local community has been encouraged to support the enhancement of tourism, because it will improve their quality of life and the



environment itself. But on the other hand, tourism activity could also be a challenge for the local community; negative impacts could become a threat to historical sites, and particularly the historical values and norms in the community. Both issues are very familiar to the local government and community, which have been encouraged to make possible the activity of architectural conservation. One group of local community has very thoughtful ideas in addressing the concept of architectural conservation within a historical site, but the other believes that such activity, while improving tourism, could also threaten historical values. This paradox facing conservation has been revealed in this research, which defines the level of understanding of cultural heritage of the local community and the level of willingness to conserve and preserve.

A case study was conducted for the research, with Parakan chosen as the subject. Parakan was made a heritage city in December 2015 by the Central Government of Indonesia. As mentioned by Purwantiasning et al. (2018), as a heritage area in Indonesia, Parakan has many aspects which have a significant character, either physical or non-physical, as well as tangible and intangible ones. Its heritage buildings are Parakan Rail Station, the Chinese Temple Klenteng Hok Tek Tong, Pasar Legi, Pecinan Area, Kauman Area, Kali Galeh Bridge, Kawedanan, the House of KH Subuki, the Cemetery of KH Subuki, Langgar Wali, Kauman Area, the Cemetery of Kyai Parak, and the Mosque Al Baroqah Bambu Runcing. The uniqueness of Parakan is also shown by the existence of heritage ethnic Chinese houses within Pecinan Area, which have a specific architectural character. Parakan is also very well known as the city of Bambu Runcing, a sharpened traditional weapon made from bamboo. KH Subuki established this



traditional weapon in the colonial era, when he was known as a Muslim leader with a strong character.

Based on the above explanation, we have chosen Parakan for the case study. Using oral tradition and local community approaches, the aim of the research will be revealed. Oral tradition was a significant approach, because we believed that to uncover the history of Parakan and to identify the needs of the local community, it was necessary to conduct interviews with the generation of KH Subuki. Respondents from the third, fourth and fifth generations of KH Subuki were chosen, and a result also has been defined. As stated by Vansina (2006), oral tradition can be defined as verbal testimony transmitted from one generation to the next or later one, which is more precise. He claims that oral tradition is an approach taken by historians to shed light on historical events through the local community. According to this, we believe that the oral tradition approach is appropriate to reveal the cultural heritage of Parakan and to define the paradox which relates to this issue. As mentioned by Cavanagh and Benjaminsen (2015) in Hennings (2016) that local communities are thereby not passive victims but “powerful and potentially transformative agents” who frame their resistance by interpreting their own experiences of marginalization and injustices. This statement also stressed that local communities are the most significant party in the program of architectural conservation particularly in Parakan, Indonesia.

To support the oral tradition approach, we also employed a local community perception approach, distributing and circulating questionnaires within the Pecinan and Kauman areas. This



approach was intended to ascertain the understanding of the local community about cultural heritage, and its willingness to conserve and preserve it. All the questionnaires were distributed to the local community apart from the generations of KH Subuki; this aimed to avoid double respondents and overlaid results. The perception approach was employed in the research because it intended to reveal the paradox of cultural heritage issues. Luthans, cited in Mulyadi (2014), states that in perception an individual will bring the intentions of selection activity, organizing activity and interpretation activity. Individuals' perception could be completed by their collecting information, feeling it and understanding it through their senses. This notion is supported by Rapoport (1977), who explains that the activities of individual perception can be completed through an individual's experiences.

Methods

The research is quantitative, based on the collecting and analysing of data statistically, together with descriptive qualitative research with a narrative, descriptive approach to describe and analyze the case study from both physical and non-physical aspects. Since the research is quantitative, we analyzed the data collected using a statistical graphic form to show the results. We conducted the data collection by distributing 70 questionnaires in order to identify the paradox of heritage cities, particularly Parakan, through oral tradition supported by community perception.



Location and Research Time

The research was undertaken in Parakan, one of the Kecamatan (District) in Kabupaten Temanggung, Central Java, which has been regarded as a Heritage City since December 2015 by the Central Government of Indonesia. We chose the areas of Kauman and Pecinan in Parakan as particular locations for the research (see Figure 1). Although there are 12 identified cultural heritage sites (see Figure 2) within Parakan, we studied six of these. Three are colonial heritage sites (Parakan Rail Station, Galeh Bridge and Pasar Legi), one is a Chinese heritage site (Klenteng Hok Tek Tong), and two are colonial heritage sites very closely related to the activity of Bambu Runcing making (the House of KH Subuki and the Mosque of Al Baroqah Bambu Runcing). We chose those six sites because they all represent the most significant cultural heritage within Parakan. The research was conducted for about two years between 2017 and 2018, while the statistical data collection took around three months, from July to September 2018.



Fig. 1. Research location within the historical site of Parakan (Kauman/ Muslim Community and Pecinan/China Town)

Research Tools and Materials

Since this research is a part of wider architectural heritage research conducted using statistical methods, we used the following tools: (1) AutoCAD as software for drawing maps; (2) Corel Draw as a software for mapping analysis; (3) Questionnaires, which were distributed and circulated among the local community in Parakan; and (4) Ms Excel as software to make the quantitative analysis to identify and examine the results. Supporting and additional materials and tools used included a camera, sketchbook and recorder.



Fig. 2. Mapping of the cultural heritage in the Parakan historical site. There are 12 cultural heritage sites, six of which are the most significant

Measurement Methods

Two approaches are used: oral tradition and community perception. In the oral tradition approach, we collected the data through direct interviews with the generation of a significant person in Parakan named KH Subuki. There are 40 respondents were interviewed from the third to the fifth generations. On the other hand, to support the results from the oral tradition approach, we distributed and circulated 70 questionnaires throughout the local community within Parakan. The community perception approach can be examined using the purposive sampling method. The 70 respondents varied in age, educational background and status; they either originated from Parakan, or were immigrants from another city. Two types of respondent represented ethnicity, one from the Kauman Area (Muslim and Javanese) and the other from the Pecinan Area (Khonghucu/Confucian and Chinese). These two types of ethnicity were classified because we believed they would affect the results. The percentage of the ethnicity has been modified depending on the population. In the Kauman area, the population has been regarded relatively average with the population of Pecinan Area.

Respondents

For the oral tradition approach, we interviewed 40 people, and for the community perception approach we prepared 70 questionnaires, with 14 related questions. The questionnaires were distributed randomly, but covered two groups in the local community. Since the population in Kauman Area is relatively average with the population in Pecinan Area, we divided the questionnaire into 50% for Pecinan Area and 50% for Kauman Area. Both areas were represented by 50% male and 50% female.



The age of the respondents was randomly distributed using five age groups: <17 years old; 17-21 years old; 21-40 years old; 40-55 years old and >50 years old.

Analytical Methods

Since the research aimed to reveal the paradox of a heritage city, which is part of the problem that arises in conservation and preservation activities, we identified the results of the data collection and classified them into various categories. We measured all the answers from the respondents to examine their perceptual opinions. The analytical results will be presented at the end of the research using the standard in an understanding of cultural heritage, as well as the willingness for conservation and preservation. They will then be interpreted to reveal whether there is a paradox or not in Parakan as a heritage city.

Results and Discussion

Understanding of Cultural Heritage

Referring to Undang-Undang RI Number 11 Year 2010, the word “heritage” could be defined as either an individual object, a group of objects, or a part of an object which is at least 50 years old, or has represented a particular unique style for at least 50 years and is regarded as an object with significant historical, scientific or cultural value.

According to the above definition, cultural heritage sites in Parakan which have significant value and are more than 50 years old include:

- a. Rumah Candi-House of KH Subuki
- b. Mosque Al Baroqah Bambu Runcing

- c. Chinese Temple-Klenteng Hok Tek Tong
- d. Railway Station from the colonial era - Stasiun KA Parakan
- e. Bridge from colonial era - Kali Galeh Bridge
- f. Market from colonial era - Pasar Legi Parakan

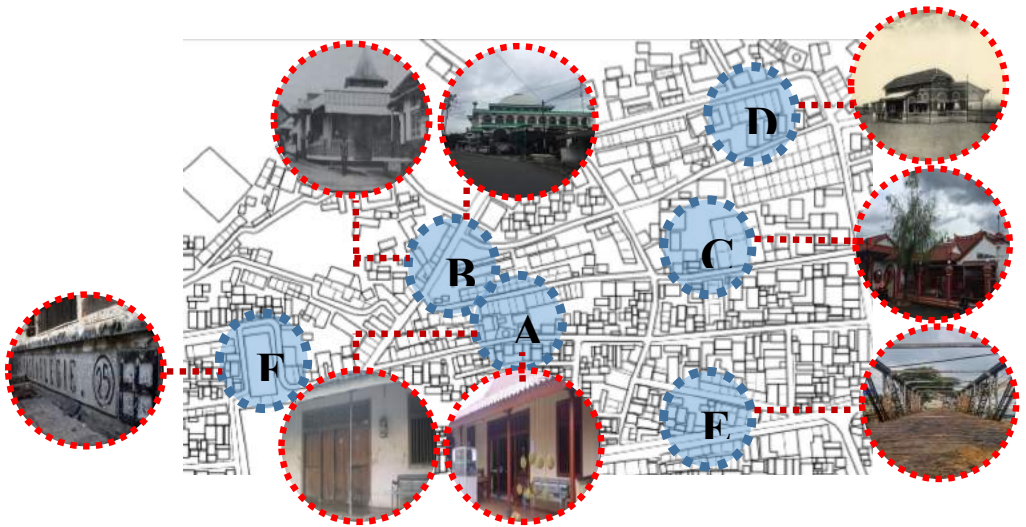


Fig. 3. Location of the six cultural heritage sites used as a measurement tool for community perception of cultural heritage

The location of the six sites can be seen in Figure 3. The direct interviews using the oral tradition approach showed that almost all the 40 respondents stated that out of the six cultural heritage sites, only two were very significant, namely Rumah Candi-House of KH Subuki and Mosque Al Baroqah Bambu Runcing. They mostly said that both these sites represented the movement of KH

Subuki with the Muslim community to fight against the colonial powers. Both sites are also a reminder of the history of Bambu Runcing, as well as the history of Parakan itself. The interviewees also stated that the remaining sites, particularly those representing the history of the colonial era, constituted a bad memory of the colonial era. Furthermore, to support the oral tradition approach, we distributed 70 questionnaires in Kauman and Pecinan Area. The distributed surveys resulted in the following respondent profiles:

Characteristic	Pecinan Area	Kauman Area
Gender:	35 respondents	35 respondents
Male	50%	50%
Female	50%	50%
Age:		
<17 years		2.85%
17-21 years		2.85%
21-40 years		42.90%
40-55 years		35.70%
>55 years		15.70%

Table 1. Profile of respondents

Two questions indicated whether the respondents had knowledge and understanding of cultural heritage. The first question asked for a definition of cultural heritage. There are four possible answers to this question, and they could choose from these four possible answer: ancient object, historical object, old object and useless object. Out of the 70 respondents, 85.70 % stated that cultural heritage related to historical objects, with the remaining 14.30 % saying that it related to ancient objects (see Figure 4). Both answers have a similar meaning, but are different with reference

to the definition of cultural heritage. An ancient object not always has historical value, so is not always an object cultural heritage. However, a historical object might be an ancient object as it has historical value which represents a previous era. Both answers could show that the respondents had good knowledge and understanding about cultural heritage.

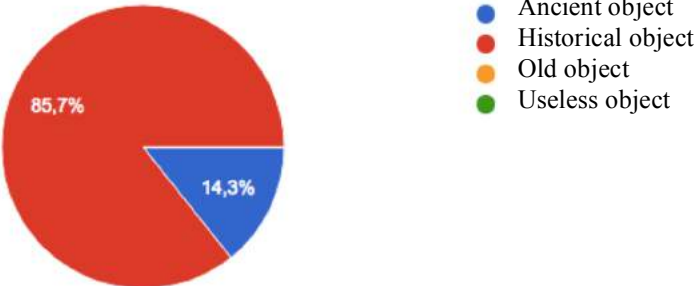


Fig. 4. Knowledge of the respondents about cultural heritage

The second question was about the knowledge and understanding as to whether Parakan had much cultural heritage or not. This question was posed to prove respondents' knowledge and understanding about cultural heritage. The results show that almost 100% of the respondents (98.5%) knew that Parakan had extensive cultural heritage, which indicates that the knowledge and understanding of all the respondents about cultural heritage is clear. Only two respondents, around 1.5 % (see Figure 5), stated

that they did not have any knowledge about whether Parakan had much cultural heritage.

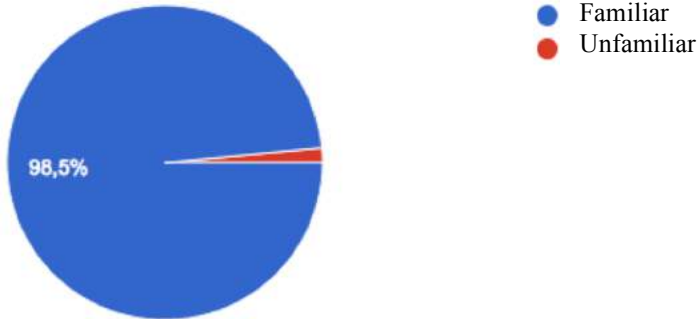


Fig. 5. Knowledge of the respondents about Parakan's cultural heritage

The Willingness to Conserve and Preserve

In previous research, Purwantiasning (2018) mentioned that the designation of certain areas as conservation areas, as well as heritage areas in Indonesia, is encouraged by global concern about the protection of the world's cultural and natural heritage. Since then, Indonesia, which has many heritage areas, has attempted to protect its cultural and natural heritage by designating some regions of the country as conservation or heritage areas. One of the initiatives of the central government is to encourage local governments to implement conservation and preservation programs. To help such programs succeed, local governments have established community groups to assist in their delivery. They have also arranged activities to encourage the local community to show commitment to conservation and preservation. However, many local communities still have a lack

of understanding and knowledge about cultural heritage and conservation/preservation, a situation which has affected conservation and preservation activities.

At this stage, we asked some questions to identify whether the respondents had the willingness to conserve and preserve. By posing six questions referring to the six cultural heritage in Parakan, the results of the research are clearly revealed (see Table 2 and Figure 6).

Table 2. Statistical results on the willingness to conserve and preserve the cultural heritage of Parakan

Cultural heritage site	Designated as a cultural heritage site			
	Community of Pecinan Area 35 respondents		Community of Kauman Area 35 respondents	
	Agree	Disagree	Agree	Disagree
House of KH Subuki	30 respondents/ 85.70%	5 respondents/ 14.30%	35 respondents/ 100%	0 respondents
Mosque of Al Baroqah Bambu Runcing	31 respondents/ 88.57%	4 respondents/ 11.43%	35 respondents/ 100%	0 respondents
Chinese Temple-Klenteng Hok Tek Tong	35 respondents/ 100%	0 respondents/ 0%	31 respondents/ 88.57%	4 respondents/ 11.42%
Railway Station from Colonial Era- Stasiun KA Parakan	35 respondents/ 100%	0 respondents/ 0%	27 respondents/ 77.16%	8 respondents/ 22.84%
Bridge from Colonial Era- Kali Galeh Bridge	35 respondents/ 100%	0 respondents/ 0%	21 respondents/ 60%	14 respondents/ 40%
Market from Colonial Era- Pasar Legi Parakan	35 respondents/ 100%	0 respondents/ 0%	21 respondents/ 60%	14 respondents/ 40%
Mean	95.70%	4.30%	80.95%	19.05%

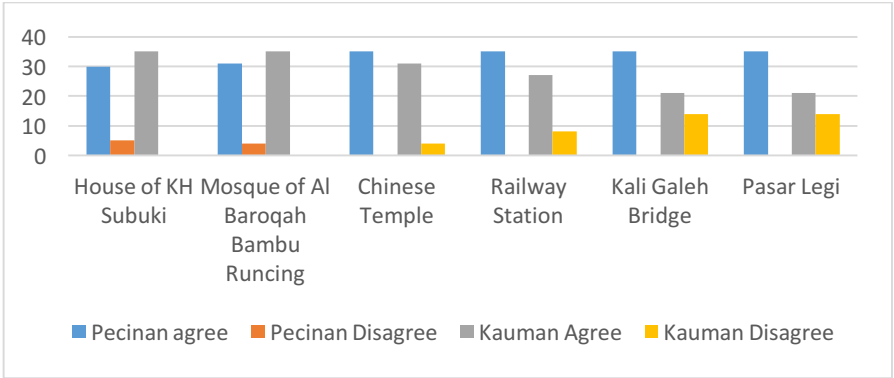


Fig. 6. Chart of the Willingness to Conserve and Preserve the Cultural Heritage of Parakan

Figure 6 shows that the willingness to conserve and preserve depends on the preference of the local community. For example, Table 2 shows that the local community in Pecinan Area is willing to preserve all the cultural heritage representing the colonial era, such as the Parakan Railway Station, Kali Galeh Bridge and Pasar Legi Parakan, believing they should be preserved and conserved as cultural heritage, as well as Klenteng Hok Tek Tong as a sacred place for Chinese people (100% agreed with maintaining these four cultural heritage sites). On the other hand, out of the local community in Kauman Area, there are 100% were willing to preserve and conserve Rumah Candi KH Subuki and the Mosque Al Baroqah Bambu Runcing, because in this area these two objects are historical places with historical value. Both sites represent the history of Parakan as a city of Bambu Runcing, and also both represent the history of KH Subuki as the founder of Bambu Runcing. Around 60-77% of respondents were willing to conserve and preserve the three cultural heritage sites which represented the

colonial era, with the remainder, about 23-40% stating that the sites were reminders of the colonial era (bad memories), so they did not deserve to be preserved and conserved.

The Paradox of the Heritage City

From the above results, the paradox of the heritage city of Parakan can be revealed. The first issue is about the willingness to conserve and to preserve with regard to the understanding of cultural heritage, while another issue is about the willingness to cast off the bad memories of cultural heritage. We believe that we do understand this situation, because all the respondents who are related to the history or Parakan in the colonial era mostly live in Kauman Area. They believe that the bad memories of this era could have a bad effect on future generations. From the oral tradition and local community perception approaches, we are able to give various reasons why most respondents within Kauman Area had no willingness to conserve and preserve the cultural heritage which reminded them of the colonial era. These reasons are as follows: cultural heritage from the colonial era could become a bad memory; it could destroy the minds of future generations; it could generate bad emotions and hatred; it only comprises useless objects with poor quality.

However, a few respondents (fewer than 20 %; see Figure 6) from Kauman Area agreed and had the willingness to conserve and preserve their cultural heritage. The reasons for their agreement are as follows: cultural heritage is regarded as a historical reminder; it is regarded as a heritage for future generations; it is regarded as an educational tool for future generations; it is regarded as a witness of old or historical events.



This paradox of the heritage city will always exist in architectural conservation. The local government, together with the local community, should initiate activities to improve the issues of architectural conservation, i.e by delivering a workshop for local community as well as to synergize an architectural conservation knowledge in the curriculum for high school. In this way, the paradox of the heritage city of Parakan in particular could be minimized in order to avoid rejection from the local community, who are not willing to conserve and preserve.

Conclusion

The uniqueness and architectural diversity within Parakan, particularly in Pecinan Area and Kauman Area, are significant reasons why the city is very suitable to be a heritage city. Understanding architectural conservation is not done only through the literature, but also by conducting research, particularly with the oral tradition, which has enabled us to understand the related issues more. By collecting information through the oral tradition and local community perception approaches, the paradox of the heritage city, particularly Parakan, can be revealed. Some reasons behind the issues have been defined as a result of this research.

Although there is a paradox in the heritage city, the issues of this paradox could be minimized if local governments are willing to take some initiatives to encourage the local community to enhance their knowledge and understanding of cultural heritage. We believe that there are still many people who do not have the will to conserve and preserve. We only conducted the reseach on very few respondents to achieve its aims, and the results of the questionnaire do not represent all the needs of the local community of Parakan.

For further research, we suggest enhancing the study to a wider local community scope in Parakan, covering the whole area, not only the historical district. Further research could investigate and reveal the potency of Parakan as a historical site in Indonesia by making some investigations with either qualitative or quantitative methods.

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