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**LAMPIRAN BIDANG PENELITIAN
SEMESTER GANJIL
TAHUN AJARAN 2020/2021**



UNIVERSITAS MUHAMMADIYAH JAKARTA
FAKULTAS TEKNIK

KEPUTUSAN DEKAN

Nomor: 177 Tahun 2020

PUBLIKASI JURNAL DOSEN PROGRAM STUDI ARSITEKTUR
FAKULTAS TEKNIK UNIVERSITAS MUHAMMADIYAH JAKARTA
SEMESTER GANJIL 2020/2021

Bismillaahirrahmaanirrahiim

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- b. bahwa berdasarkan butir a tersebut diatas, perlu menetapkan jurnal ilmiah Dosen Program Studi Arsitektur Fakultas Teknik Universitas Muhammadiyah Jakarta
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- Mengingat : 1. Undang-undang Republik Indonesia, Nomor 20 tahun 2003 tentang Sistem Pendidikan Nasional;
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4. Undang-undang R.I. Nomor: 14 Tahun 2005 tentang Guru dan Dosen.
5. Peraturan Menristekdikti Nomor 44 Tahun 2015 tentang Standar Nasional Pendidikan Tinggi;
6. Pedoman Pimpinan Pusat Muhammadiyah No: 02/PED/I.0/B/2012 tanggal 16 April 2012 tentang Perguruan Tinggi Muhammadiyah;
7. Statuta Universitas Muhammadiyah Jakarta Tahun 2015;
8. Keputusan Rektor Universitas Muhammadiyah Jakarta Nomor: 364 Tahun 2020 tanggal 9 Juli 2020 tentang Pengangkatan Dekan Fakultas Teknik Universitas Muhammadiyah Jakarta masa jabatan 2020-2024.
- Memperhatikan : Surat dari Ketua Program Studi Arsitektur: 80/F.4.1.6-UMJ/X/2020 tanggal 6 Oktober 2020 tentang publikasi jurnal dosen Prodi Arsitektur semester ganjil 2020/2021.

MEMUTUSKAN:


- Menetapkan : Keputusan Dekan Tentang Publikasi Jurnal Dosen Program Studi Arsitektur Fakultas Teknik Universitas Muhammadiyah Jakarta Semester Ganjil 2020/2021.
- Pertama : Publikasi Jurnal Dosen Program Studi Arsitektur sebagaimana dimaksud dalam keputusan ini sesuai dengan yang tercantum dalam lampiran keputusan ini.

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Pada tanggal: 07 Oktober 2020
19 Shafar 1442

Dekan,



Irfan Purnawan, S.T., M.Chem.Eng. 
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Tembusan:

1. Dekanat
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Lampiran Keputusan Dekan FT-UMJ
 Nomor : 177 Tahun 2020
 Tanggal : 07 Oktober 2020 / 19 Shafar 1442

**PUBLIKASI JURNAL DOSEN PROGRAM STUDI ARSITEKTUR
 FAKULTAS TEKNIK UNIVERSITAS MUHAMMADIYAH JAKARTA
 SEMESTER GANJIL 2020/2021**

Jurnal Internasional

No	Nama	Judul	Jurnal
1	Ari Widyati Purwantiasning, Saeful Bahri	The Possibility to Enhance the Quality of Built Environment by Densifying, Mixing and Compacting the Historical Area of Kota Tua Jakarta	AJZ ITU Journal of the Faculty of Architecture Scopus Q2 ISSN: 2564-7474 PENULIS PERTAMA Status: In Review
2	Ari Widyati Purwantiasning, Saeful Bahri	Creating Better Environment by Implementing the Concept of Walking and Cycling within Historical Area of Kota Tua Jakarta	Journal of Design and Built Environment Scopus Q2 ISSN: 1823-4208 PENULIS PERTAMA Status: In Review
3	Ari Widyati Purwantiasning	REVEALING THE PARADOX OF A HERITAGE CITY THROUGH COMMUNITY PERCEPTION APPROACH: A CASE STUDY OF PARAKAN, TEMANGGUNG, CENTRAL JAVA	International Journal of Built Environment and Research Studies Volume 5 Nomor 1 Juni 2021 ISSN: 2580-2607 Status: Accepted
4	Ashadi	Insider and Outsider Function in Postmodern Architecture	Interiority Jurnal Sinta 2 Scopus Status: Submission
5	Ashadi	Architecture: the Form-Function-Meaning Relation	Journal of Architecture Scopus Q2 Status: Under Writing
6	Ashadi	Menara Kudus: Minaret or Temple? Study of Architectural Acculturation	Journal of Islamic Architecture Sinta2 Status: Submission
7	Lutfi Prayogi, Finta Lissimia	The Evaluation of Mode Shift Preference within Bus Rapid Transit-oriented Development Context	International Journal of Built Environment and Research Studies Volume 5 Nomor 1 Juni 2021 ISSN: 2580-2607 Status: Accepted

Jurnal Nasional

No	Nama	Judul	Jurnal
1	Ari Widyati Purwantiasning	Bahasa Naratif Dalam Komunikasi Arsitektur	Jurnal NALARs, Universitas Muhammadiyah Jakarta Terindeks SINTA 3 Volume 20 Nomor 1, Januari 2021 ISSN: 1412-3266 Status: Accepted
2	Ari Widyati Purwantiasning, Bella Mareta Thania	Kajian Konsep Arsitektur Kontekstual pada Bangunan di Kawasan Kota Tua Jakarta	Jurnal Arsitektur MARKA Volume 4 Nomor 1 Juni 2020 Hal. 1-16 ISSN: 2580-8745 PENULIS KEDUA Status: Published

No	Nama	Judul	Jurnal
3	Ari Widyati Purwantiasning, Muhammad Akbar Rafsyanjani	KAJIAN KONSEP TEORI LIMA ELEMEN CITRA KOTA PADA KAWASAN KOTA TUA JAKARTA	Jurnal Arsitektur NATURE UIN Makassar Volume 7 Nomor 2 Desember 2020 ISSN: 2302-6073 SINTA 3 Status: Accepted
4	Ari Widyati Purwantiasning, Bella Mareta Thania	Kajian Konsep Kontekstual Bentuk pada Bangunan di Kawasan Braga Bandung	Jurnal Arsitektur ARTEKS PENULIS KEDUA ISSN: 2541-0598 SINTA 2 Status: in review
5	Ari Widyati Purwantiasning, Putra Fajar	Kajian Konsep Imageability Dan Permeability Dalam Pengembangan Kawasan Pusat Kota Kowloon Hongkong	Jurnal Arsitektur ARTEKS PENULIS KEDUA ISSN: 2541-0598 SINTA 2 Status: in review
6	Ichsan Havidz, Ashadi	Kajian Arsitektur Simbolik Pada Bangunan Olah Raga Jakarta International Velodrome	Jurnal Arsitektur Zonasi Sinta 4 Status: Accepted
7	Muhammad Ramanindra Wicaksono, Anisa	Kajian Penerapan Konsep Arsitektur Neo Vernakular pada Desa Wisata Tamansari	JAD Universitas Internasional Batam. Vol 1 No 2 Desember 2020 Penulis kedua Status: Accepted
8	Gina Liana Wati, Anisa	Kajian Penerapan Arsitektur Organik pada Kawasan Agrowisata	Jurnal Arsitektur ARTEKS ISSN: 2541-0598 Penulis kedua Sinta 2 Vol 5 No 2 Agustus 2020
9	Risnan Nazarudin, Anisa	Kajian Konsep Arsitektur Ekologi Pada Kawasan Hotel Alam Asri Resort	Rustic Jurnal Arsitektur Vol 1 No 1 Status: In Review
10	Chaesar Dhiya Fauzan Widi, Lutfi Prayogi	Penerapan Arsitektur Neo Vernakular pada Bangunan Fasilitas Budaya dan Hiburan	Jurnal Arsitektur Zonasi Vol. 3 No 3 Oktober 2020 Sinta 4 Status: Accepted
11.	Ghafari Yahya, Finta Lissimia	Kajian Konsep Aksesibilitas pada SLB Negeri Bekasi Jaya	Jurnal LINEARS E-ISSN: 2614-3976 Status: in review
12	Ervina Dinda Bestari, Finta Lissimia	Konsep Teritorialitas pada Kafe Superbee Cats	Jurnal LINEARS E-ISSN: 2614-3976 Status: accepted
13	Rivan Bryan Tirta, Finta Lissimia	Kajian Penerapan Arsitektur Perilaku pada Bangunan Pasar Ikan di Muara Baru	Jurnal PURWARUPA Vol 4 no.2 September 2020 e-ISSN: 2550- 066X p-ISSN: 2621-1181
14	Shabika Amany Putri, Finta Lissimia	KAJIAN KONSEP ARSITEKTUR PERILAKU PADA STASIUN KERETA API ANTAR KOTA Studi Kasus Stasiun Bandung, Stasiun Gambir, dan Stasiun Pasar Senen	Jurnal PURWARUPA Vol 4 no.2 September 2020 e-ISSN: 2550- 066X p-ISSN: 2621-1181
15	Noer Aziza, Dedi Hantono	Kajian Peran Ibu Sebagai Pendidik di Dalam Keluarga	Jurnal Martabat Volume 4 Nomor 2, Desember 2020 p-ISSN 2581-2076 e-ISSN 2581-0472 Status: Accepted

No	Nama	Judul	Jurnal
16	Muhammad Ghiyas Ghurotul Muhajjalín, Dedi Hantono, Anggana Fitri Satwikasari	Museum Geologi dengan Pendekatan Arsitektur Hijau di Kota Serang, Banten	Jurnal Gwang Volume 2 Nomor, 2 Oktober 2020 p-ISSN 2686-6072 e-ISSN 2714-7118 Status: Accepted
17	Kartika Sahar, Dedi Hantono, Wafirul Aqli	Sekolah Tinggi Tata Boga dengan Pendekatan Arsitektur Futuristik di Jakarta	Jurnal Anala Volume 8 Nomor 2 September 2020 Hal. 7-16 p-ISSN 1907-5286 e-ISSN 2722-5682 Status: Published
18	Dedi Hantono, Noer Aziza	Peran Ruang Publik pada Kantor Rukun Warga Terhadap Aktivitas Masyarakat di Kelurahan Kebon Pala Jakarta Timur	Jurnal Alur Volume 3 Nomor 2, September 2020 Hal. 44-52 p-ISSN 2615-1472 e-ISSN 2685-1490 SINTA 5 Status: Published
19	Muhammad Akbar Rafsyanjani, Adhelia Adjani Rahmah, Gina Liana Wati, Dedi Hantono	Persepsi Masyarakat Terhadap Pemanfaatan Ruang di Pasar Kencar Jakarta Barat	Jurnal Juara Volume 3 Nomor 2, September 2020 Hal. 153-159 e-ISSN 2620-9896 SINTA 3 Status Published
20	Achmad Fikri Mauludi, Anisa, Anggana Fitri Satwikasari	Kajian Prinsip Arsitektur Hijau pada Bangunan Perkantoran (Studi Kasus United Tractor Head Office dan Menara BCA)	Sinektika: Jurnal Arsitektur Vol 17 No 02 Juli 2020 P-ISSN: 1411-8912 E-ISSN: 2714-6251
21	Muhammad Ghiyas Ghurotul Muhajjalín, Anggana Fitri Satwikasari	Kajian Penerapan Konsep Arsitektur Hijau Pada Bangunan Museum Geologi. Studi Kasus: Museum Fossa Magna	PURWARUPA Jurnal Arsitektur Vol 04 No 01 Maret 2020 e-ISSN: 2550- 066X p-ISSN: 2621-1181
22	Reny Oktora Wijayanti, Anisa, Anggana Fitri Satwikasari	Penerapan Arsitektur Hybrid Pada Redesain Taman Sriwedari Di Surakarta	PURWARUPA Jurnal Arsitektur Vol 04 no 01 Maret 2020 e-ISSN: 2550- 066X p-ISSN: 2621-1181
23	Yuliasari, Yeptadian Sari	Penerapan Konsep Arsitektur Kontemporer Pada Art 1: New Museum dan Art Space	JAD (Journal of Architectural Design and Development) Vol. 1 No. 1 Juni 2020
24	Hendro Kurnianto, Yeptadian Sari	Penerapan Arsitektur Metafora pada Bangunan Pendidikan Menara Pinisi Universitas Negeri Makassar	JAD (Journal of Architectural Design and Development) Vol. 1 No. 1 Juni 2020

Jurnal Pengabdian Masyarakat

No	Nama	Judul	Jurnal
1	Ari Widyati Purwantiasning, Saeful Bahri, Ashadi, Anisa, Ahmad Yusuf	DISAIN PENGEMBANGAN MASJID AT-MUTTAQIN YAYASAN YASPIA CIGANJUR, JAGAKARSA, JAKARTA SELATAN	Jurnal Pengabdian Masyarakat Teknik Volume 3 Nomor 1 Oktober 2020 ISSN: 2655-1446 Status: Accepted
2	Yeptadian Sari, Anisa, Jundi Jundullah Afgani, Sepli Yandri	Pengenalan Arsitektur Melalui Keterampilan Dwimatra	Jurnal Pengabdian Masyarakat Teknik Volume 3 Nomor 1 Oktober 2020 ISSN: 2655-1446 Status: Accepted
3	Ari Widyati Purwantiasning, Saeful Bahri, Ashadi, Anisa, M Cakra Buana, M Akbar R	Pendampingan Masyarakat Dalam Perencanaan Pengembangan Masjid Al-Barkah, Cipedak, Ciganjur, Jakarta Selatan	Jurnal Pengmas Aksiologi Universitas Muhammadiyah Surabaya ISSN: 2528-4967 Status: in review

Prosiding Konferensi Internasional

No	Nama	Judul	Prosiding Internasional
1	Ari Widyati Purwantiasning, Saeful Bahri	Enhancing the Quality of Historical Area by Delivering the Concept of TOD within Kota Tua Jakarta	1st International Conference on Sustainable Architecture and Engineering (ICoSAE) Prosiding IOP terindeks SCOPUS 28 Oktober 2020 PENULIS PERTAMA Status: Accepted
2	Ari Widyati Purwantiasning, Saeful Bahri	Designating the Preference of Tram Shelter as a Part of TOD Concept within Kota Tua Jakarta Using Fuzzy Logic	1st International Conference on Sustainable Architecture and Engineering (ICoSAE) Prosiding IOP terindeks SCOPUS 28 Oktober 2020 PENULIS KEDUA Status: Accepted
3	Ari Widyati Purwantiasning, Saeful Bahri	Implementation of Automatic Headlight Beam Control System Using Fuzzy Logic Controller	1st International Conference on Sustainable Architecture and Engineering (ICoSAE) Prosiding IOP terindeks SCOPUS 28 Oktober 2020 PENULIS KEDUA Status: Accepted
4	Anisa, Finta Lissimia	The Impact of Historic Building toward Regional Sustainability: Case study Menara Kudus, Indonesia	1st International Conference on Sustainable Architecture and Engineering (ICoSAE) Prosiding IOP terindeks SCOPUS 28 Oktober 2020 Status: Accepted
5	Lutfi Prayogi, Yeptadian Sari, Taslim Septia Prima	Perspectives in analysing pedestrian facility around transit stops within transit-oriented development context	1st International Conference on Sustainable Architecture and Engineering (ICoSAE) Prosiding IOP terindeks SCOPUS 28 Oktober 2020 Status: Accepted
6	Lutfi Prayogi, Yeptadian Sari, Dedi Hantono	Bus rapid transit system as a potent agent for transit-oriented development	3rd International Seminar on Livable Space (Is LivaS) Prosiding IOP terindeks SCOPUS 27 Agustus 2020 Status: Accepted
7	Finta Lissimia, Ratna Dewi Nuraini	Physical Change in Housing Surrounding Religious Tourism Object (Case Study Al Mukarromah Mosque, Jakarta, Indonesia)	3rd International Seminar on Livable Space (Is LivaS) Prosiding IOP terindeks SCOPUS 27 Agustus 2020 Status: Accepted

Prosiding Seminar Nasional

No	Nama	Judul	Prosiding
1	Karlina Rahadatul Aisy, Anisa	Analisis Tipomorfologi Pusat Rehabilitasi Mental Disorder https://publikasiilmiah.ums.ac.id/handle/11617/12049	Prosiding SIAR UMS 2020 e-ISSN 2721-8686
2	Reza Noppaleri, Anisa	Kajian Bentuk dan Makna pada Arsitektur Vernakular Baduy Luar, Banten https://publikasiilmiah.ums.ac.id/handle/11617/12057	Prosiding SIAR UMS 2020 e-ISSN 2721-8686
3	Anisa	Kajian Identifikasi Ruang Sakral pada Kawasan Bersejarah. Studi Kasus Kawasan Menara Kudus, Jawa Tengah, Indonesia.	Semnaslit UMJ Oktober 2020
4	Jundi Jundullah Afgani, Anggana Fitri Satwikasari, Wafirul Aqli, Sepli Yandri	Pengaruh bahan material triplek terhadap kenyamanan termal pada rumah tinggal di permukiman padat penduduk	Semnaslit UMJ Oktober 2020
5	Anisa, Ratna Dewi Nur'aini, Finta Lissimia, Ashadi	Kajian Solid dan Void pada Perubahan Struktur Kota Lama Bersejarah. Studi Kasus Kota Lama Kudus, Jawa Tengah	Semnaslit UMJ Oktober 2020
6	Ari Widyati Purwantiasning, Putra Fajar	Kajian konsep imageability dan permeability dalam pengembangan kawasan pusat kota studi kasus: BSD City	Semnaslit UMJ Oktober 2020 PENULIS KEDUA
7	Rivan Bryan Tirta, Finta Lissimia	Kajian Penerapan Arsitektur Perilaku pada Bangunan Pasar Ikan Krematerium Cilincing	Semnaslit UMJ Oktober 2020
8	Ratna Dewi Nur'aini, Anisa, Jundi Jundullah Afgani, Anggana Fitri Satwikasari, Sepli Yandri	Penyuluhan Rumah Sehat Bebas COVID-19 di PAUD Terpadu Islam Ratnaningsih Bantul Yogyakarta	Semnaslit UMJ Oktober 2020
9	Finta Lissimia, Anisa, Ashadi, Lutfi Prayogi, Dedi Hantono, Sri Anastasia Yudhistirani	Pelatihan Kreasi Elemen Interior Menggunakan Decoupage pada Ibu-Ibu Rumah Tangga	Semnaslit UMJ Oktober 2020
10	Annisa Fiqri Jamila, Anggana Fitri Satwikasari	Kajian Arsitektur Tropis Modern Pada Gading Festival Sedayu City	Semnaslit UMJ Oktober 2020
11	Wafirul Aqli	Kajian Keterhubungan dan Katastropik dalam Teori Folding Architecture terhadap Karya Bangunan Kunsthall, Educatorium dan Yokohama Port Terminal	Semnaslit UMJ Oktober 2020


Buku Referensi

No	Nama	Judul
1	Hendro Kurnianto, Ashadi, Yeptadian Sari,	#1.Penerapan Konsep Metafora pada Rancangan Arsitektur Learning Commons Library UMJ (penulis 2)
2	Galih Prakasa, Ashadi, Finta Lissimia	#2.Penerapan Konsep Dekonstruksi pada Rancangan Arsitektur Bangunan Museum (penulis 2)
3	Muhammad Muslimin, Ashadi, Yeptadian Sari	#3.Penerapan Konsep Analogi pada Rancangan Arsitektur Bangunan Museum (penulis 2)
4	Ashadi	#4.Peradaban dan Arsitektur Jawa
5	Ashadi	#5.Kekhasan Arsitektur Masjid Tradisional Tinggalan Para Wali dan Raja di Jawa
6	Ashadi	#6.Arsitek Arsitektur di Hindia Belanda (Indonesia)
7	Ashadi	#7.Arsitektur:Bentuk.Fungsi.Makna
8	Ashadi	#8.Tentang Kebenaran & Metode Ilmu Pengetahuan Menurut Paul Feyeraben Sebuah Komentar Kritis
9	Anisa, Ayu Setyoningrum, Gina Liana Wati, Muhammad Raza	Kajian Konsep Arsitektur Organik pada Desain Lanskap dan Bangunan

No	Nama	Judul
10	Ari Widyati Purwantiasning, Bella Mareta Thania	Kajian Kontekstualitas Bangunan Pada Kawasan Bersejarah
11	Anggana Fitri Satwikasari, Wafirul Aqli, Muhammad Cakra Buana, Muhammad Nadzir	Studi Kenyamanan Termal Dasar: Kuantitatif vs Kualitatif
12	Anggana Fitri Satwikasari, Achmad Fikri Mauludi, Muhammad Ridha Faisal	Tinjauan Respon Elemen Bangunan terhadap Aspek Iklim Makro dan Mikro
13	Anggana Fitri Satwikasari, Syahrullah Noer	Tektonika Kayu pada Bentang Lebar: Sifat-Metode-Statika Visual

Dekan,



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ICoSAE 2020

International Conference on Sustainable Architecture and Engineering
2020

Webinar Conference, 28 October 2020

Website: <http://icosae2020.starconf.org>

Email: agus.juhana@student.upi.edu

Date: 1 March 2021

Letter of Acceptance for Abstract

Dear Authors: A Anisa*, F Lissimia

We are pleased to inform you that your abstract (ABS-15, Oral Presentation), entitled:

"The Impact of Historic Building toward Regional Sustainability: Case study Menara Kudus, Indonesia"

has been reviewed and accepted to be presented at ICoSAE 2020 conference to be held on 28 October 2020 in Jakarta, Indonesia.

Please submit your full paper and make the payment for registration fee before the deadlines, visit our website for more information.

Thank You.

Best regards,



Ulinata, ST., Ars., MT.
ICoSAE 2020 Chairperson



The Impact of Historic Building toward Regional Sustainability: Case study Menara Kudus, Indonesia.

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Abstract. Menara Kudus area marks the beginning of Kudus City, Central Java, Indonesia. The area is famous for its many historic buildings, including Menara Kudus, Al Aqsa Mosque, the traditional Kudus house, and Sunan Kudus tomb complex. Menara Kudus area is an area visited by pilgrims and tourists. In addition, there are many “pesantren” in the surrounding area that make this area never look deserted. Economic development thrives around the area but doesn’t necessarily change physical setting. This study was designed to describe the impact of historic buildings in Menara Kudus area on the sustainability of the surrounding area.

The method used in this research is qualitative interpretive descriptive, which analyzes field data using 3 aspects of sustainability which is economic, social and environmental fields. The analysis phase is carried out through 3 stages. The first stage is the explanation and description of historic buildings around the Holy Tower. The second stage, discuss and describe the economic, social, and environmental aspects around the Menara Kudus. The third stage, interpretation to see the impact toward surrounding area.

The results of this study show there are significant influence between historic buildings and the sustainability of the area, especially on the economic aspect. Crowds of pilgrims and tourists visiting the Menara Kudus area make economic activity in the surrounding area flourish. Likewise with the presence of “santri” from outside the Kudus area which is in the vicinity of Menara Kudus. The existence of a institution that manages the Mosque, the Tomb, and Menara Kudus and the Kudus Cultural Heritage Team makes this area neatly arranged so that it supports the sustainability of the region.

Keywords : Historic Building, Regional Sustainability, Menara Kudus.

1. Introduction

Historic buildings are buildings that have historical values, both physically and non-physically. Historic buildings mark important events that happened in their time, and also the architecture that developed in their time. Historic buildings manifest in the form of houses, worship buildings, public buildings, and others. In Kudus Old City, Central Java, there is an area in which there are several historic buildings clustered together. The area is called the Menara Kudus area. Specifically, the Menara Kudus area is located in the Kudus Old City, Kudus Regency, Central Java Province. Kudus Old City acts as a core area

where Kudus City was founded. There are the Mosque, Menara Kudus, and historic houses inside Kudus Old City.

The mosque which is often referred to as the Menara Mosque or al Aqsha Mosque was founded in 1687 AD based on the inscriptions that exist in Javanese *candra sengkala* which reads the *Gapura Rusak Ewahing Jagad* [1]. Menara Kudus area was originally a place for Walisongo, the equals of a saint in moslem, named Sunan Kudus. This area besides being called Kudus Old City, is also referred to as *Kudus Kulon* because it is located in the west of the river, *Kaligelis*. This river divides Kudus into two parts, namely *Kudus Kulon* and *Kudus Wetan*. *Kudus Kulon* is the Old City of Kudus, and *Kudus Wetan* is the development of the City and is the center of Kudus city today.

Menara Kudus area is a lively area visited by pilgrims, tourists, and acts as a center of knowledge for students studying at “pesantren” located around the area. Pesantren is a religious boarding school mostly found in Java. Menara Kudus area is busy all the time because of these activities. It seems that the area that was built several hundred years ago can still show its existence with activities that have not changed much. This study aims to interpret the impact of the existence of historic buildings on the sustainability of the Menara Kudus area.

2. Methods

Research on the impact of historic buildings on the region’s sustainability uses interpretive descriptive methods. This method is used in data collection and analysis to interpret the impact. The research data are divided into two, namely primary and secondary data. Primary data in this study were obtained through field observations. Whereas secondary data is taken through the study of relevant literature. Identification and description are ways to take field data.

The field data analysis phase is carried out in stages using a review of three aspects of sustainability. The aspects of regional sustainability that are used as analytical tools are economic, social, and environmental. The analysis phase is carried out through three stages. The first stage is the identification, description, and interpretation of historic buildings around the Menara Kudus. The second stage is the identification, description, and interpretation of economic, social, and environmental aspects around the Menara Kudus. The third stage is interpretation to see the impact. The location of the research is the Menara Kudus area with the scope of the Mosque-Menara-Tomb and the surrounding environment.

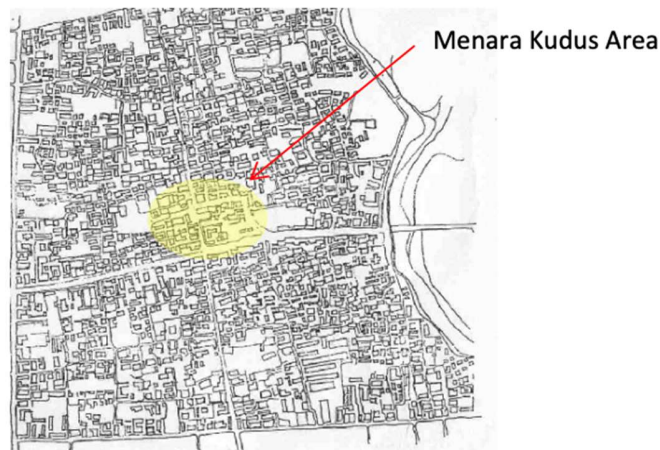


Figure 1. Research Location Kudus Old City
(Source: Redraw from Wikantari & Narumi [2])

3. Results and Discussion

3.1. Historical buildings

Historical buildings in the Kudus City, Central Java, Indonesia, as a whole are very numerous and can still be found today. This historic building marks an event that has happened in Kudus. Some historic

buildings found standing alone (single) and some are clustered together. Besides mosques, tombs, towers, Kudus traditional houses, there are also Gedong houses (local house in European style), Kilungan houses, Omah Kapal Damaran, Omah Kembar Nitisemito, and several other buildings. This section will discuss historical building Menara Kudus area which includes the Mosque, the Tower (Menara Kudus), and the traditional Kudus House.

The mosque in the center of the Kudus Old City is now called the Al Aqsa Mosque, which was founded in 1687 AD. Al Aqsa Mosque has a unique architecture and is in an integrated complex with Menara Kudus and the Tomb of Sunan Kudus. The material widely used is brick. On the inside of the mosque, there are twin door made of bricks and has similar shape with a temple gate. As is the case with Menara Kudus that shaped similar to a temple. Ashadi [3] revealed that tower building besides being a “tetenger” (marker) was also a symbol of the unity of the worshipers of the ancient Holy community. The tower is the mundi axis, a cosmic pillar that connects the earth to heaven [3].

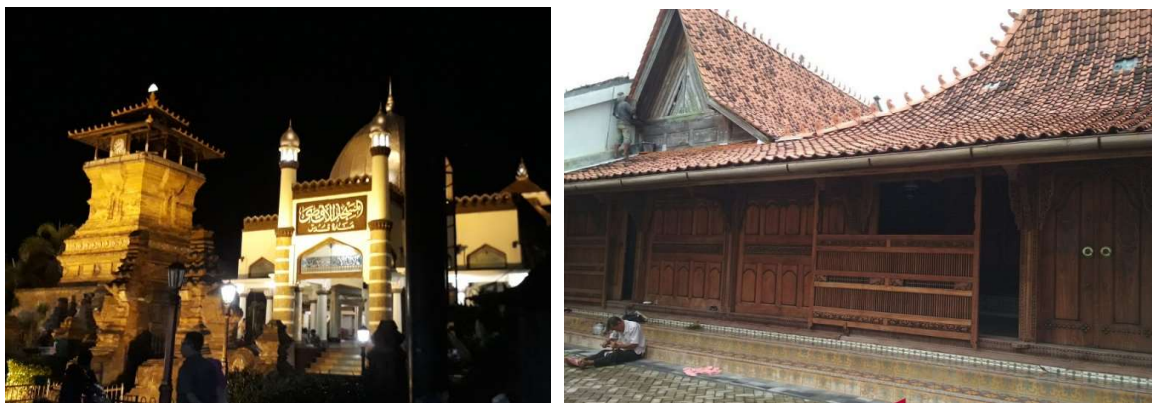


Figure 2. Al Aqsha Mosque, Menara Kudus, and Kudus Traditional House
(Source: Author, 2019 and Lathief [4])

3.2. Regional Sustainability

The sustainability of Menara Kudus area in this study is analyzed using three pillars of sustainable development that is economic, social and environmental. These three pillars are used as analysis tools because there are links between these three aspects and the sustainability of an area. Simatupang [5] revealed that the concept of sustainability has also been proposed in the development of settlements in various scales (small cities, cities, metropolitan). The objectives of the three aspects of the sustainability dimension are also a requirement in achieving sustainable urban settlements [5].

The three main interrelated pillars are economic growth, social sustainability, and environmental sustainability. The success of sustainable development does not only depend on the economic sector but also the need for government intervention in implementing to achieve equitable welfare [6].

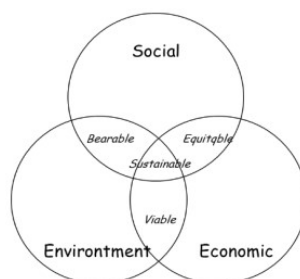


Figure 3. Interaction of Three Pillars of Sustainable Development
(Source : Wardhono in Deliyanto [7])

3.3. Identification, description, and interpretation of Economic Aspects

The description of economic aspects at the beginning of Kudus Old City can be illustrated by the original livelihood of Kudus community that is farming and trading. In their livelihoods, Kudus community relies heavily on the trade sector, especially trade in industrial products. Kudus natural conditions are very supportive of this kind of economic activity [8]. Towards the end of the 19th century, Kudus City experienced an increase in prosperity due to the abundance of agricultural produce in the surrounding area. In the first half of the 20th century, Kudus became famous for its kretek cigarette factory. The industry that was originally a household craft developed into a large industry [9]. Kudus City is considered as one of the industrial cities as well as a trading city, considering that it is located close to the north coast of Java [10].

The current economic activity in the Menara area that can be observed is trade. In the old days, at the beginning of the Kudus City, the flourishing trade was palawija. Palawija crops are the most important crops in Java after rice. At present, the trade has shifted to follow the development needs. Physically, it shows in houses in the Menara Kudus area that have a *sisir* building as a symbol and a place for trading. This *sisir* building used to be a warehouse for palawija and tobacco, and also as a cigarette factory during the kretek home industry. At present, the *sisir* building still exists and functions as a place of business. This proves that the Kudus Old City and the Menara Area in particular still maintain trade as their main livelihood.

Economic development has also increased rapidly along with the rapid number of tourists and pilgrims visiting the Menara Kudus Area. The government also responded positively by playing an active role and cooperating with the management of Menara Kudus Foundation to identify problems and make corrective efforts. There are some historic buildings which have not optimally contributed to the Kudus Old City, namely traditional Kudus houses due to the fact that the houses are in private ownership and are not yet open for tourism. Tourists can actually see and enter the Kudus traditional house at the Kretek Museum or at the Gusjigang Museum that is located quite far from the Menara area. The Kudus Regency Government is making efforts to revitalize the Menara Kudus area while maintaining building elements that are used as markers in the Menara Kudus area. For example, the revitalization of the old square preserved the banyan tree that existed in the Menara Kudus [11].

In previous studies about the identification of economic activities around the Menara Kudus, it was found that there were a variety of economic activities that took place in the Kudus traditional house, ranging from the trade in palawija, tobacco, cigarette industry, and the convection industry to economic activities related to pilgrimage activities. But now the trade in palawija and tobacco cannot be found anymore. The convection industry still exists and is developing. Economic activities related to pilgrimage also developed such as the home industry of *jenang* (traditional snack in Java), a place for pilgrims to stay, motorbike daycare, and a place to sell souvenirs typical of Kudus and boarding schools for memorizing Al-Qur'an (*pesantren*) [12].

3.4. Identification, description, and interpretation of Social Aspects

Kudus City is divided by a river called Kaligelis into *Kudus Kulon* (West) and *Kudus Wetan* (east). *Kudus Kulon* is the area that is to the west of the *Kaligelis*, more precisely around the Menara Kudus. The *Kudus Kulon* community located around the Menara Kudus is socially thick through *jigang*. *Jigang* are the two main activities attached to the *Kudus kulon* community, namely the activity of reciting the Qur'an and trading. Mu'tasim and Mulkhan [13] revealed that the mention of *Kudus Kulon* originated not only from this geographical boundary but also to a community of 'inside' people living around the Menara Mosque. The term *Orang Kudus Kulon* for people who live around the Menara Mosque is a proud designation. While for people who live in the outer areas and have no connection with the people of the Menara Kudus, the title is actually less pleasant. They have different views about the designation [13].

Kudus Kulon community in their daily life is very strong with the Islamic atmosphere, that's why the Kudus Kulon area is also called the *santri* area. *Santri* is a person who studies in *pesantren*. Kudus Kulon as *santri* area supported by the number of Islamic boarding schools and the many Qur'anic memorizers who studied around the area of the Menara Kudus. Triyanto [14] revealed that the Kudus community is a

society where the majority of its citizens are puritan moslem. For them, the values of the teachings of Islam are not just to be practiced in the best possible way but also functioned as a guide of life. *Kudus Kulon* has been nicknamed the area of santri with the Kauman Village as its center [14]. Aside from being a santri, the *Kudus Kulon* community is also known as a persistent merchant. This is evident from the beginning of Kudus City until now. In *Kudus Kulon*, there is still a place for traders even though the goods as trading commodities have changed a lot.

3.5. Identification, description and interpretation of environmental aspects

Menara Kudus area is an area with a unique and characteristic residential environment. The neighborhood around the Menara Kudus is dominated by houses in a high fence or commonly called a Kilungan house. Inside the Kilungan house, there is a traditional Kudus house complete with an inner courtyard and a *sisir* building. So even though it seems like the house surrounded by narrow aisles and massive walls, but inside the house, there is still a fairly wide green area. This is unique to the residential environment around the Menara Kudus. Apart from the Kilungan house, there are also traditional houses that line and are not surrounded by a fence. This traditional house also always has a yard in front of it. The environmental aspect of the existence of this yard is very important as a rainwater catchment area and for air circulation. That's why the original houses in this area all felt cool because of the yard in front of his house. The yard that is still maintained in each house is what makes the water source in the Menara Kudus area still sufficient and suitable for consumption.

In a previous publication, it was mentioned that in the area around the Mosque and the Menara Kudus, settlements are dominated by Kilungan houses so that they form labyrinthine-shaped streets. The farther away from the Mosque and the Menara Kudus, the form of settlements turned into open houses without a wall of light. But the shape is still the traditional Kudus house, only its shape is lined and open without a refinery [15].

In addition to the existence of the yard, the houses also still use wood that is environmentally friendly and maintain various vegetation around the house. Apart from that, the traditional Kudus house that was raised from the floor by 2-3 steps, gave the distance to the land and did not damage the soil. This wooden house is a knocked-down house that can actually be dismantled and not much damage to the soil underneath.

4. Conclusion

This section presents an interpretation of the impact of historic buildings on the sustainability of the Menara Kudus area. Based on three aspects of sustainability, namely economic, social, and environmental, it can be seen that the existence of historic buildings in the Menara Kudus Area is still a binder and attract the activities around it.

Almost every house around the Menara area is opened for economic ventures, ranging from selling souvenirs, pilgrims' lodging, boarding schools, convection businesses, and several other businesses. Socially, the Menara Kudus area is still a center of knowledge with many santri studying from several cities around Kudus. This area is still socially thick as a santri area and is believed to be a place to gain knowledge. The social aspect that has changed is the view that separates the people who live in *Kudus Kulon* and *Kudus Wetan*. This difference in perspective does not feel sharp. The environment and the community still maintain the yard as an area of absorption and circulation of fresh air in the midst of a dense environment. Meaning the yard is a binder of activity in these houses.

The environmental aspect is also related to the social aspect as expressed in the old city of Kudus. The Kudus community has two main activities, namely *jigang* which consists of reciting the Qur'an and trading. Both of these are done in the traditional Kudus house in a separate section by the yard. Qur'an activities are mostly done in the main building, and trading activities are carried out in the *sisir* building [16].

Also supporting the sustainability of the Menara Kudus area is the collaboration of various parties including the local government, the Foundation that manages the Mosque, the Tomb, and Menara Kudus

as well as the Kudus Cultural Heritage Team and the people who inhabit the surrounding Menara Kudus area.

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Physical Change in Housing Surrounding Religious Tourism Object (Case Study Al Mukarromah Mosque, Jakarta, Indonesia)

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Abstract. Al Mukarromah Mosque in Kampung Bandan, North Jakarta, Indonesia, is a religious tourism destination. The Mosque housed tombs of Islamic propagators, Habib Mohammad Bin Umar Al-Qudsi, Habib Ali Bin Abdurrahman Ba'alawi, and Habib Abdurrahman bin Alwi As-Syatiri. Pilgrims come to the Mosque to pray, due to its history. Tourism activity causes physical changes in the building of the mosque and the houses around it. Since the surrounding settlement is high-density, the changes in settlement need to be watched to ensure the sustainability of Al Mukarromah Mosque and the settlement. This article aims to observe the physical changes in housing as a result of the existence of the Al Mukarromah Mosque, which developed due to tourism activities. Data collection was carried out through interviews and literature studies. Data collected then translated into house plans before and after transformation. The data obtained were analyzed using descriptive interpretative methods. Three aspects to analyze are building area, function, and material. The results show that only adjacent houses to Al Mukarromah Mosque benefit directly from religious tourism. Other parts of Kampung Bandan still maintain the characteristics of *kampung* or high-density settlement. Kampung Bandan lacks the necessary facilities such as public space to support religious tourism. Keywords : Kampung Bandan, Masjid Al Mukarromah, religious tourism, housing physical change

1. Introduction

Al Mukarromah Mosque in Kampung Bandan was built in 1879 by Habib Abdurrahman bin Alwi As-Syatiri. It also houses the tomb of Habib Mohammad bin Umar Al-Qudsi and Habib Ali Bin Abdurrahman Ba'alawi and its founder [1]. The history and the tombs of Al Mukarromah Mosque promote religious tourism activities such as pilgrims and praying [1]. The mosque is part of DKI Jakarta Cultural Heritage and one of the surviving old mosques in the city [2]. The location is on North Jakarta, DKI Jakarta, Indonesia as shown in figure 1.

Judging from its character, Al Mukarromah Mosque grouped as a religious tourist attraction based on Nolan & Nolan [3] categorization. A religious tourist attraction is a tourism object that draws attention because of the special feature embedded in the object related to religious culture [3][10]. In Al Mukarromah Mosque, the attractions are tombs and the history of the mosque.

Tourism activity physically and non-physically impacts the surrounding area, especially if it is a settlement [4]. The establishment of a religious tourism object promotes commercial activities shown by the appearance of small business such as souvenirs shop, lodging, etc [3][4][8][10][11][12]. All

visiting tourists need certain services such as basic amenities like toilets to full commercial services like shops etc [3][13]. In the settlement area, these needs are facilitated using part of housing around tourism objects.

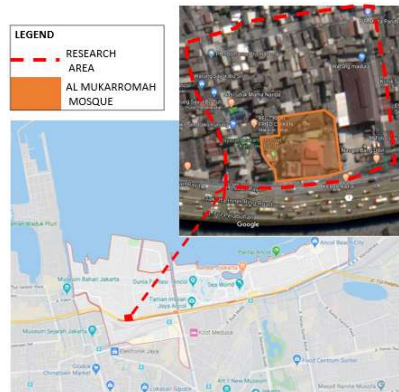


Figure 1. Location of research

Elmia and Pratiwi [4] state that physical impacts of tourism on surrounding settlements depend on the number of tourists, the scale of tourism object, and disruption for local community to access facility caused by externality of tourism activity. In most cases of tourism objects located in settlement, housing function is reduced to accommodate service for tourists. Existing houses converted into lodging tourists or workers in tourism industry and second homes [4][14]. The impact of tourism on settlement comes in many aspects. Notable benefit comes from economics aspects, but there are also adverse side effects [12]. The development of tourism needs to be supported with relevant resources and planning. Incompatibility between resource and tourism activity may cause several problems like the stall of tourism activity or overcapacity of environment [14].

In this article, religious tourism specifically happened only at Al Mukarromah Mosque. The Mosque is located in Kampung Bandan, a high-density settlement. The need to observe the impact of religious tourism surrounding Al Mukarromah arises from the character of Kampung Bandan itself. Kampung Bandan occupies 11 hectares and has 70% of built blocks [5]. Most of its residents work as laborers, drivers, food sellers (stall), or workers [5][6]. Kampung in Jakarta is considered as high-density settlement as a result of the lack of means from society to afford proper housing [5]. Therefore kampung is considered as an informal settlement in urban structure, especially Jakarta.

Informal settlements have several characteristics. They usually occupy leftover land, the ambiguity of land tenure, designed and constructed individual, and using temporary material [5][15][16]. These characteristics consistent with Kampung Bandan, which located on the edge of railway thus confirm its informality status. Design, construction, and material on Kampung were picked based on the economic affordance of its occupant [5]. Kampung Bandan prone to uncontrolled development due to its negligent of regulations or urban planning. This factor, combined with religious tourism caused by Al Mukarromah Mosque is alarming for Kampung Bandan. The impact of religious tourism needs to be monitored so it will not clash with the characteristics of Kampung Bandan as a high-density settlement.

2. Methods

In order to observe the change in Kampung Bandan, the study will focus more on physical change in houses surrounding Al Mukarromah Mosque. This study aims to observe the physical changes in housing as a result of the existence of the Al Mukarromah Mosque as religious tourism object.

The research requires physical data of surrounding house of Al Mukarromah Mosque. Data obtained through 3 study cases of house. Each study case will provide its physical alteration. The alteration will be documented and collected through interviews with the occupants. The outcome of the data is the original house plans and house plans after transformation. This method is similar with method used by Lissimia and Ratna [7] which compared house plans before and after transformation. Analyzing data

will be using descriptive interpretative methods. Original house plans will be compared with house plans after transformation using interpretation. The interpretation will discuss house's physical attributes such as area, material, and function. The result further analyzed through literature study and resulting in a conclusion of physical impact on housing because of Al Mukarromah Mosque.

3. Result

3.1. Case Study 1

The first case study was on the street west of Al Mukarromah Mosque. The building served as a residence when it was originally built. It had a total area of around 36 meters square. A small family of parents and two children lives in this house. In the initial occupancy, there are 3 bedrooms, a living room, family room, dining room, two toilets, and a kitchen. The detail of the plan can be seen in fig 3.

This house undergoes several changes, including addition of floor level, room, and function. This building changes its form to accommodate commercial function. The change consists of renovation of the façade and addition of second floor. The changed area covers 65% of the total building area. The front building change to accommodate to commercial function, which is a shop and automotive repair. The shop sells grocery or everyday things instead of things related to religious tourism. The second floor consists of 3 bedrooms, so this house in total has five bedrooms after transformation. Another notable change, the addition of second floor use material wood, which is considered non-permanent or temporary.



Figure 2. Facade of case study 1

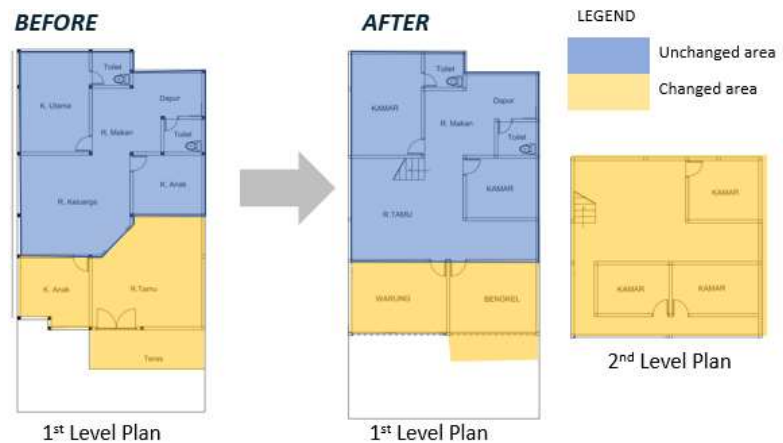


Figure 3. House plan before and after transformation

3.2. Case Study 2

The second case study located directly on the west of Al Mukarromah Mosque, inside the Mosque's complex. It was built in 2000 and was built on land owned by the family of mosque officials, the late Habib Ali bin Alwi Bin Abdurrahman Asy-Syathri. After he died, this house was inherited by his son, namely Habib Alwi bin Ali Asy-Syathri. Habib Alwi still occupies the house because he served as chairman of the Jami Al Mukarromah Mosque. Jami Al Mukarromah Mosque is a foundation established based on the community loyal to Al Mukarromah Mosque. This building functioned as a residence.

Several years later, this residence had an addition in the form of a large room beside the original house. This additional area is to house a shop (Fig 6). The placement of the building next to the mosque has the potential to become a place to sell the needs of Muslim worship, such as prayer tools, Muslim clothes, Islamic books, etc. Also, the selection of glass material will make it easier for mosque visitors to see merchandise inside. This expansion occupies 40% of the total house area.



Figure 4. Case study 2 location



Figure 5. Facade of 2nd house (left: house, right: shop)



Figure 6. House plan before and after transformation (case study 2)

3.3. Case Study 3

The third case study located west of Al Mukarromah Mosque, next to second case study. The house was built around 1990. This house is owned by the younger brother of Habib Ali bin Alwi bin Abdurrahman. The house going through vertical expansion. The second floor still served as residential function since the expansion needed to accommodate the growing family. There is no additional or change of function in this house. This house serves as residence, consistent with the original plan.



Figure 7. Case study 3 location



Figure 8. Facade of 3rd house

The second level act as an additional area of building consist of 50% of total building area. Compared to case study 2, this house made an additional level and still remains as a residence. Meanwhile, the expansion of building on case study 2 is purely made to accommodate commercial function and has no direct access to the original house.

The third case study uses permanent material concrete for expansion. This is different from the first case study, which uses non-permanent material wood. The second case study also uses permanent material concrete for the expansion of building but for commercial purposes, combine it with glass.



Figure 9. House plan before and after transformation (case study 3)

4. Discussion

The first to note is all the case study applied house expansion range 40-65% of the total house area. This expansion is done with two main reasons which are to accommodate a growing family and to open a business or commercial function. Commercial function supporting religious tourism in the form of a shop selling souvenir or things for prayer shows in case study 2. Meanwhile, case study 1 only sells groceries. It indicates that only the adjacent house is impacted directly from religious tourism.

Yuliandari et al. [8] indicate that tourism increases the occupants of surrounding settlement. In their study, the surrounding settlement not only occupied by the existing community but also people who work at the tourism industry. However, the case did not happen in Kampung Bandan. It shows in the term of no case study show function change into lodging. The cause might be the people who work to serve in the religious industry are so few it doesn't create a significant impact on housing in Kampung Bandan.

From observation, most commercial service offered at tourist occurs during special events in Al Mukarromah Mosque in the form of food stall etc. The cause might be the urban character of Kampung Bandan itself. The circulation of kampung made it difficult for tourists to access other parts of the settlement. Compared to its brother Luar Batang Mosque, which has similar characteristics, it has suitable access in the form of a wide street and wide open space, although surrounded by kampung [9]. Those factors make the community thrive better in economic aspects of religious tourism.

Short-term religious tourism, like the event at Al Mukarromah Mosque, needs corresponding infrastructure such as parks, picnic place, restaurant, and religious-related shop [12]. Main transportations for tourism are car or bus [12][14]. Both transportation modes need significant space to park or drop off. This need is not easily accommodated in Al Mukarromah Mosque. The limitation of public space in Kampung Bandan made it hard for cars or buses to park. This argument also explains why Luar Batang Mosques thrives better than Al Mukarromah Mosque. There is concern for the sustainability of Al Mukarromah as religious tourism due to the unsuitability of the environment.

An additional function that is commercial happens both in case study 1 and 2. But only case study 2 change because of religious tourism activity. Case study 1 change because of its location on the main road of Kampung Bandan. Physical change only happens in houses adjacent to Al Mukarromah Mosque.

There are two types of material used for expansion in three case studies: permanent and non-permanent or temporary. Two houses adjacent to Al Mukarromah Mosque use permanent material while case study 1, which is further from the Mosque, use temporary material. Religious tourism may be beneficial economically for the community, but physically it only benefit adjacent house. The other part of Kampung Bandan still maintains the physical characteristics of Kampung, as stated before, by using temporary material [5][15][16].

5. Conclusion

This study observes physical changes in housing surrounding Al Mukarromah Mosque. The result shown in the form of building function, total building area, and expansion material.

Some houses use the opportunity provided by religious tourism to open commercial facilities. This commercial facility sells things that support religious activity. In terms of function, there is a shift from only residential to both residential and commercial.

Every case study improves their house by expansion. The expansion varied from 40% to 65 % of the total house area. Nevertheless, not all of the expansion is caused directly by religious tourism. The connection between house expansion and religious tourism needs to be observed further.

The houses adjacent to Al Mukarromah Mosque use permanent material concrete for their expansions. Case study 1, located further from the Mosque uses non-permanent material wood for the expansion. It proves that religious tourism support adjacent house economically although maybe indirectly. Other houses in Kampung Bandan further from the Mosque show the characteristic of Kampung housing by using temporary material.

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