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The influence of historic buildings existence on economic development and regional arrangement: a case study of Menara kudos area, Indonesia

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Abstract. A historic building is a building that is closely related to the historical aspects of an area or city. Historical buildings can be used by future generations to remember their predecessors. In the context of the city area, the existence of historic buildings can trigger the development of the surrounding economy. This economic development happened in the case studies studied, namely the area around Menara Kudus, Indonesia. The area around Menara Kudus is an area crowded with tourists and pilgrims because of Menara Kudus, the Tomb of Sunan Kudus and the Al-Aqsa Mosque. Crowds of tourists and pilgrims who visit Menara Kudus area also influence the arrangement of the surrounding area. This study uses a qualitative descriptive method that analyzes interpretatively the data obtained in the field. The analysis process carried out is the identification and description of three things. First, historical buildings in Menara Kudus area. Second, economic development around the area of Menara Kudus. Third, structuring the area of Menara Kudus. Of the three identifications and descriptions, interpretations were then made to get the influence of the existence of historical buildings on economic development and regional arrangement. The results shows the more crowded tourists and pilgrims who come to Menara Kudus, the more economic growth achieved in the region. Evidenced by the arrangement of the area which was finally adjusted to the economic conditions.

1. Introduction

Historic buildings are valuable assets in a region or city. The existence of historical buildings is related to the historical aspects of a city. Therefore, historical buildings should be maintained because they are historical witnesses and can trigger other aspects. If historical building is properly maintained and used, they can trigger the development of the surrounding economy. This shows in the area taken as a case study, namely the area around Menara Kudus, Indonesia.

Kudus is a city located in Central Java, about 51 km from Semarang City. Kudus City consist of two administrative area, namely Kudus Kulon and Kudus Wetan which are separated by a river called Kaligelis. Kudus Kulon is the Kudus Old city, where Sunan Kudus resides, one of Walisongo's. Kudus Wetan is a city development and is now the center of the area.

According to Salam [1], Kudus City is located very strategically because it is a crossing area that connects the surrounding areas. Besides its function as a connecting city, Kudus City is a bustling city. Kudus is an industrial city. There we find many industries of clove cigarettes, sugar, weaving, printing, and so on.



According to Graaf in Ashadi [2], the older name for Kudus is tajug. The word Tajug means a building that has a four-poster square plan and its roof consists of four flat fields that meet each other tapering upwards. This building is generally found in the form of tombs and mosques. There are several historic buildings in Menara Kudus area including the Al Aqsa Mosque, Menara and the tomb, and the traditional Kudus house. Mosque, Menara, and Tomb are a unit that invites tourists and pilgrims. The tomb near Menara Kudus is the resting place of one of the Sunan, namely the preacher of Islam in Indonesia. Throughout the year many pilgrims and tourists come to make a pilgrimage to the Sunan Kudus Tomb located behind the Al Aqsa Mosque.

In addition to pilgrims, who specifically came to visit the Tomb of Sunan Kudus, many tourists also came because they wanted to see the beauty and uniqueness of Menara Kudus. Menara Kudus is a tower that used for the call to prayer but shaped like a temple. In addition to pilgrims and tourists, there are also researchers who visit the area around Menara Kudus to research on the mosque, tomb, Menara and traditional houses around Menara Kudus.

The presence of pilgrims and tourists sparked the emergence and development of the economy around it. This shows in the emergence of popping shop that sells souvenirs, pilgrims' needs, bathroom rentals, and lodging. The crowd of pilgrims and tourists, along with the surrounding economic activities make this area requires an integrated arrangement. Based on this background, there is a connection between the existence of historic buildings with economic development and structuring the surrounding area. Therefore the purpose of this study is to describe the influence of historical buildings existence on the economy and structure of the area around Menara Kudus.

2. Method

This Research uses a naturalistic paradigm and qualitative descriptive methods in data collection and analysis. The naturalistic paradigm according to Lincoln and Guba (in Ashadi et al) has characteristics [3]: (a) reality is plural, constructed and holistic; (b) researchers and objects in an inseparable state; (c) generally use ideal statements; (d) all entities in a state of mutual formation; (e) investigations are bound by value.

Primary data is taken through interviews and field observations. While secondary data is taken through the relevant literature review. Retrieval of data in the field is done by identifying and describing it in stages. The first stage is the identification and description of the historical buildings in Menara Kudus Area. Second, identification and description are carried out on economic development. Third, structuring the area of the Kudus Menara. Based on the identification and description of the three stages, the analysis was then carried out by looking at the influence between the three things. The analysis phase is describing the influence of historical buildings on economic development and regional arrangement. Before the result can be concluded there needs to be interpretation of the result itself.

3. Results and Discussions

3.1. Historical Building around Menara Kudus

Menara Kudus area is a historical area located in Kudus, Central Java, Indonesia. This area is a destination for tourists and pilgrims because of the tombs of Sunan Kudus and historical buildings. The historical buildings in question are the Kudus Tower, Al Aqsa Mosque and the Kudus traditional house. Menara Kudus is a tower that was originally used for azan, with a unique shape. The mosque tower is shaped like a Hindu temple building located at the front of the mosque and tomb complex. The building materials used by the tower are bricks with porcelain plates on the walls. The tower height is around 18 meters with an area of 100 m².

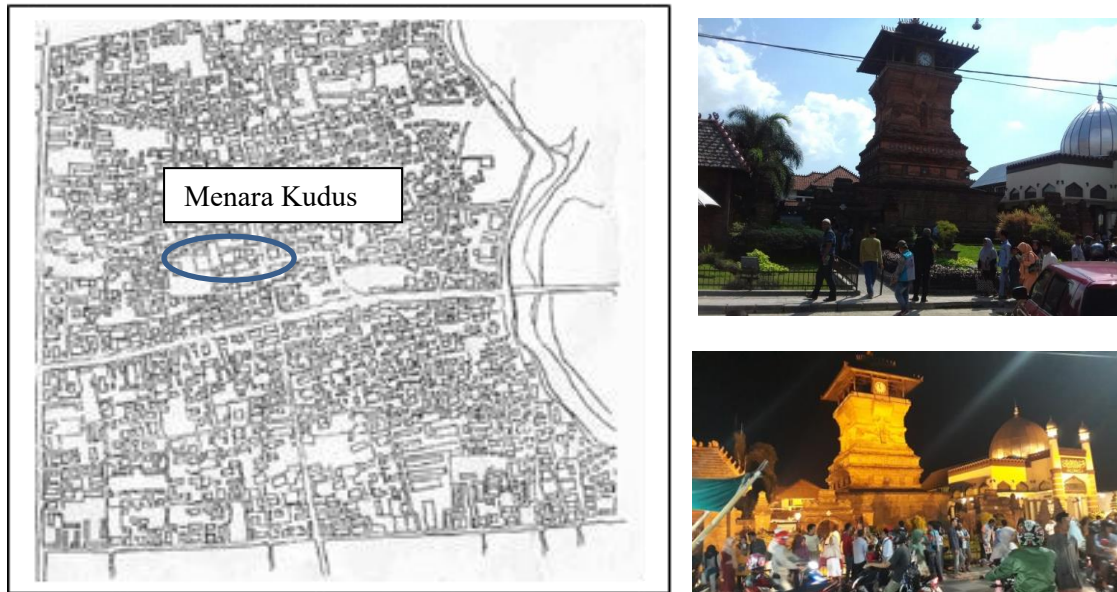


Figure 1 Area around Menara Kudus
(Source: Personal Documentation, 2019)

Figure 1 shows the crowds of pilgrims and tourists who come around Menara Kudus both day and night. The mosque is open 24 hours so free pilgrims come at any time. The crowd of pilgrims occurs throughout the year, even in the month of Ramadan even though pilgrims keep coming to Menara Kudus Mosque. The pilgrims came in groups, some using tourist buses, elves, and cars. Sunan Kudus built the Menara Mosque when it was named Loaram which was converted into Al-Manar or Al-Aqsa Mosque, which mimicked the name of the mosque in Palestine. The year of the construction the tower written in a Javanese-style chronicle reads the Rusak Ewahing Jagat Gate: which means in 1609 J / 1687 M. Ancient objects in the mosque are several gates (Twin gates, Padureksan gate, Mosque side gate and Tajug gate), Padasan, and Tajug. The mosque was established in 956 H / 1549 M with the name Masjid Al-Manar or Al Aqsa [4].



Figure 2 Twin Gate in the mosque (left) and on the porch (right)
(Source: Personal Documentation, 2019)

Figure 2 shows Twin Gate in the mosque. At this time the Twin Gate are inside the mosque, and one is in the porch of the mosque. The mosque is surrounded by a kind of fortress made of brick. There are several gates around and inside the mosque in a form similar to Hindu arches. In addition to mosques, towers, and tombs, around Menara Kudus there are Kudus traditional houses which are historical buildings because of their uniqueness and rarity.

Kudus traditional house was built and completed the concept of the spatial arrangement, structure, and ornaments. There is destined to all member of society [5]

Kudus traditional house is a building that has a simple arrangement of spaces. The core building consists of jogosatru, gedongan, and pawon rooms. In essence, the Pawon room is a space with the nature of casual activities. The number of pawon rooms in a Kudus traditional house is at least one piece, a maximum of two pieces. Located in front of the Pawon room, there are wells and bathrooms. There is a Kudus traditional house that is equipped with a gutter which is used as a cooking place. Jogosatru is a public space and is used to receive guests. Gedongan is a private space used for beds and storing valuables. Kudus traditional house is unique not only in its shape but also because of the many carvings contained in it. Gedongan room is divided into 3 rooms, all of which are given a limitation in the form of very complicated carvings, especially in the middle part of the room. In some Kudus traditional houses there are other complementary elements such as buildings for businesses called the Sisir building.



Figure 3 Kudus Traditional House
(Source: Personal Documentation, 2003)

Figure 3 shows a picture of a Kudus traditional House with a front door in the form of a slogan door and equipped with carvings. The engraving in the picture is a type of carving that is Pendao in the part of Gedongan. There are 2-dimensional carvings and 3-dimensional ones.

3.2. *Economic Growth and Regional Arrangement around Menara Kudus*

There are two important roles in the Kudus Old City, Sunan Kudus and Kyai Te Ling Sing (Telingsing). Sunan Kudus is one of Walisongo, the spreader of Islam in Indonesia. While Kyai Te Ling Sing is a spreader of Islam who has expertise in carving wood.

Trade in Kudus is quite crowded because of its strategic location on the trade route [1], in accordance with the nickname of the Kudus society, “ji-gang” (*mengaji-berdagang* means reciting Quran while staying up late). Aside from trade, the Kudus community is also perceived as a community characterized by “santri”-Muslim social with economic traditions that are based on trade and industry [6,7]. Old Kudus is also well-known as trading area for drought season harvest or usually known as palawija, with agricultural areas in the suburbs such as Gebog sub-district. In addition to the palawija trade, since the beginning of the 20th century, the cigarette industry began to appear which is managed in a home industry. There are around 300 clove cigarette factories in Kudus Kulon.

The economy around the mosque, tomb, and Menara Kudus area have changed the physical shape of the environment. When the economic function in the form of the tobacco trade and cigarette home industry in the 1900s, the physical form of the environment was still closed. The total economic function can still be done in the house. Changes occur along with the crowded pilgrims visiting the area of mosques, tomb, and Menara Kudus [8].

When the cigarette trade began to decline, the economy emerged that was associated with pilgrimage and tourism activities in historic buildings is the existence of shops that sell equipment for pilgrims, souvenirs, food, convection and souvenirs typical of Kudus. In addition to shops, there are also houses that rent out part of their places for overnight stays and bathrooms. The pilgrims came for pilgrimage not only to Kudus. Often the pilgrims came from the pilgrimage in Demak and headed for the pilgrimage to Tuban, Ampel, Cirebon, or other cities where Walisongo was buried. That's why they can come at midnight, noon, or morning. The pilgrimage inn is actually just a room for bathing, changing clothes and taking a break.



Figure 4 The economy around Menara Kudus
(Source: Personal documentation, 2018)

The Kudus traditional house dominates around Menara Kudus. There are two kinds of structures of the Kudus traditional houses around Menara Kudus, which are lined up forms and houses of refineries. The refuge house is a Kudus traditional house that is located inside a fence. Usually there is a courtyard in the middle and has a Sisir building. The shape of the house lined up is near the pawestren or the place of prayer for women, in addition to the area, the shelter houses dominate. The house of refineries forms the roads around Menara Kudus like a maze formed from the walls of the fence. The farther away from the Mosque and Menara Kudus the shape of the settlement turned into open houses without walls of refineries [9]. Around Menara Kudus, there are still Kudus traditional houses lined up and open without fences. The row house consists of 4-6 Kudus traditional houses [10]

The historic building in the form of a Kudus traditional house is still around Menara Kudus but only researchers who are currently visiting. This is due to several things. First, pilgrims and tourists usually come with a short time so that the time is used to focus on the mosque, the tomb, and Menara Kudus. Secondly, the existing Kudus traditional houses are still in private ownership so they are reluctant to come and enter if there are no important needs. Third, the Kudus traditional is still inhabited and is used for daily activities so that it has a high level of privacy.

3.3. Influence Relation

It has been discussed in the previous point that around Menara Kudus there are several historical objects and are worthy of being preserved. By— UU No. 11 of 2010 concerning Cultural Heritage, there is a section explaining that geographical space units that have two or more Cultural Heritage Sites that are located adjacent to and/or show typical spatial characteristics are called cultural reserves [11].

The existence of the Masjid-Makam-Menara and the Kudus traditional Holy proved to be the attraction of pilgrims and tourists so that they came throughout the year. The arrival of pilgrims and tourists raises and develops economic activities around it. So, there is a correlation between the existence of historical buildings and the development of the surrounding economy with the existence of shops, safekeeping of vehicles, lodging, and other businesses related to pilgrimage activities.

With the continued increase of pilgrims and tourists around Menara Kudus, the government needs to make improvements to the area. Repairs carried out in collaboration with Menara Kudus

Foundation in planning and realizing the improvements. The improvements included rearranging the area of Menara Kudus, and repairing historic buildings. The focus of this temporary improvement on Menara Kudus, whose condition had been affected by the vibration of the vehicle that passed the road in front of Menara Kudus.

Initially, in front of the Hok Ling Bio temple, it was used for the old Kudus square and the transportation base in the direction of the Menara. The pilgrim vehicles can still park freely along the road to Menara Kudus. Over time this causes congestion because that's what RTBL planned (Building and Environmental Planning) of Menara Kudus.



Figure 5 Arrangement of Menara Kudus Park (left) and the pilgrim's car (right)
(source: Personal Documentation, 2018)

Figure 5 shows that the revitalization of the area Menara Kudus, commonly referred to as the creaking banyan or known as “ringin”, changes the face of the region. Before revitalization, the Ngisor Ringin area became a slum area because along the road and around the banyan stands semi-permanent shops that almost filled the square and sidewalks. It can be imagined that the current conditions, coupled with pilgrim vehicles parked on the shoulder of the road along the right and left roads, cause congestion that is difficult to decompose.

Pilgrim vehicles parked on the shoulder of the road are not only four-wheeled cars but also large vehicles such as tourism buses. This congestion increases during congested times such as weekends, national holidays, before Ramadan, and when around Menara Kudus is used for Dandangan. Dandangan is an activity such as a bazaar that is used to enliven and welcome the month of Ramadan. This view focuses on Menara Kudus and extends in the direction of Jember, Sucen, and Kaligelis.

These conditions make the government act immediately and revitalize and make regulations relating to the area of Menara Kudus. For example, first, a dandangan program (incidental market) can be done for a month. Right now, dandangan is only given one week with a location determined by the government. Along the path of Kyai Telingsing (the road to Menara Kudus from the south), it is free to use it to sell. At present, the road is focused on public transport parking which transports pilgrims from the bus parking area around Krapyak. Besides that, on Jalan Kyai Telingsing there is also a land that can be used for small and medium-sized pilgrimage vehicle parking such as private cars and elf.

The revitalization program of Menara Kudus building carried out by the government in collaboration with Menara Kudus Foundation is [4]:

1. Along Jalan Menara (the highway in front of Menara Kudus) cannot be passed by public transport and four-wheeled vehicles or more, except residents.
2. Move the houses and shops owned by residents between the old square and the Al-Aqsa Mosque with profit-changing patterns.
3. Establish a museum to document relics.
4. A team of Cultural Heritage experts is formed
5. Identification and revitalization of the inheritance of Sunan Kudus, such as alleged Sunan Kudus house buildings around the Langgar Dalem Mosque, and Sunan Kudus era infiltration

wells.

The Kudus Regency Government has made efforts to revitalize Menara Kudus area while maintaining the building elements that are used as markers in the area of Menara Kudus. For example, when a revitalization effort was made on the old square, the base of the vehicle and the parking lot was moved but still maintained the banyan tree and was used as a hardscape element in the Menara Menara Park. After moving the public transport base, the government provides motorcycle taxi, tourist rickshaw, and transportation as a mode of transportation that connects between the Menara Menara area and the pilgrim's vehicle parking lot. After the government moved the houses and shops between the old Tower of the old square, then a shop was built in front of the Hok Ling Bio temple which was more organized and had a passage through Menara Kudus. The description above proves that there is influence between historical buildings in the area of the Menara Menara and economic development and arrangement of the surrounding area.



Figure 6 The road around Menara Kudus after being revitalized
(Source: Personal documentation, 2019)

The exception is the Kudus traditional house, which has an affinity relationship but is not as optimal as the building of a mosque, tower, and tomb of Sunan Kudus. The government has made efforts to protect the traditional house so that it does not become extinct because the current reality from year to year the Kudus traditional house in Kudus Kulon is decreasing because it is changed the form or sold to other places.

4. Conclusions

After the identification and description process is carried out, then an analysis is carried out to see the relationship of influence in the context of concluding. In the relationship of influence, it can be seen that there is a significant influence between the existence of historic buildings in Menara Kudus area towards economic development and regional arrangement. Economic development increased rapidly along with the rapid number of tourists and pilgrims. The government also gave a positive response by playing an active role and collaborating with managers of Menara Kudus Foundation to identify problems and make improvements.

There is only one historical building, the Kudus traditional house, which has not optimally contributed because the house is in private ownership and has not been open for tourism. Tourists can see and enter into the traditional Holy house at the Kretek Museum or at the Gusjigang Museum which is located quite far from the area of Menara Kudus.

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