



UNVEILING THE AUTHENTICITY OF ISLAMIC VALUES: THE EVOLUTION AND TRANSFORMATION OF TRADITIONAL VILLAGES

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ABSTRACT

This paper explores the evolution and transformation of traditional Muslim villages, shedding light on the changes that have occurred over time. Focusing on various traditional Muslim villages, the research employs a multi-faceted approach, combining literature study, historical analysis, field observations, and interviews with community members. Through an extensive review of relevant scholarly works and publications, the study establishes a solid foundation of knowledge and understanding regarding the topic. Field observations and interviews provide firsthand insights into individuals' experiences and perspectives within traditional Muslim villages. The research reveals that traditional Muslim villages have undergone significant transformations in architecture, social structures, and cultural practices. While certain core elements and values have persisted, such as communal harmony and Islamic traditions, these villages have had notable shifts in the physical layout, economic activities, and social dynamics. By unveiling the authenticity of these transformations, this research aims to provide a comprehensive understanding of the complex interplay between tradition and modernity in shaping the identity and sustainability of traditional Muslim villages. The findings of this study, supported by a robust literature study and case studies, can contribute to informed preservation strategies and community development initiatives that honor the heritage while embracing the challenges and opportunities of the contemporary world.

KEYWORDS:

Traditional Muslim village; authenticity; living heritage

INTRODUCTION

The previous study by Kim [1] examines the Islamic transformation of contemporary socio-religious life in a village in Yogyakarta, Indonesia. The research findings indicate that the concept of 'Muslim-ness' has become more diverse, with Muslim villagers embracing different religious understandings and practices. Importantly, this diversity has not led to social conflicts within the village [1].

The notion of 'Muslim-ness' refers to the shared identity and characteristics associated with being a Muslim. Traditionally, Muslim communities in Indonesia have adhered to a particular set of religious beliefs and practices, often guided by local religious leaders [2]. However, in the village under study, the Muslim population has noticed a noticeable shift in religious practices and interpretations.

The findings of Hidayati suggest that the village's Muslim community has become more open and accommodating to different religious perspectives. Different understandings and interpretations of Islam are embraced, allowing for a broader range of religious practices and beliefs [3]. This diversification of 'Muslim-ness' reflects the evolving nature of Islamic practice and the influence of external factors such as

globalization, modernization, and increased access to information.

Notably, despite this diversification, the study highlights that social conflicts based on religious differences have not arisen within the village [4]. It suggests the community has developed a high tolerance and acceptance toward varying religious practices and beliefs. The villagers have found ways to coexist peacefully, fostering a harmonious social environment despite their different religious understandings.

This phenomenon could be attributed to several factors. Firstly, the village may have a strong sense of community and shared values that transcend religious differences, emphasizing the importance of unity and mutual respect [5]. Secondly, local religious leaders and influential figures within the village may promote inclusivity and encourage dialogue among the community members [6]. Lastly, the villagers' ability to navigate religious diversity without conflict may reflect Indonesia's broader societal context, where pluralism and religious tolerance are valued principles [7].

This paper explores the changes that have occurred in traditional Muslim villages. These villages, which have served as centers of Islamic and cultural

heritage, have experienced various transformations due to factors such as urbanization, modernization, and changing societal dynamics.

Traditional Muslim villages are characterized by their unique architectural styles, cultural practices, and close-knit communities. They have historically been centers for religious activities, social gatherings, and the preservation of cultural traditions. However, with time, these villages have undergone significant changes that have influenced their physical structures, social dynamics, and cultural expressions.

The research seeks to understand the evolution and transformation of traditional Muslim villages by examining case studies in different regions. By focusing on specific villages and employing methods such as field observations, literature reviews, and interviews, the study aims to uncover the trends and drivers behind these transformations.

The research background recognizes the importance of preserving the authenticity and cultural heritage of traditional Muslim villages while adapting to the challenges and opportunities of the modern world. It acknowledges the need to balance preserving these villages' unique characteristics and values and embracing the changes necessary for sustainable development.

By shedding light on the evolution and transformation of traditional Muslim villages, the research contributes to a deeper understanding of the cultural, social, and architectural changes in these communities. The study's findings can inform strategies for preserving the heritage and identity of these villages, ensuring their continued significance in contemporary society.

This paper seeks to provide valuable insights into these villages' dynamic nature and contribute to preserving and promoting their cultural heritage.

The findings of this study highlight the diversification of 'Muslim-ness' in the Semarang, Surakarta, and Pekalongan villages and the absence of social conflicts arising from these differences. It showcases the community's ability to embrace religious diversity while fostering social harmony. Understanding and acknowledging these dynamics can contribute to broader discussions on religious pluralism, tolerance, and peaceful coexistence in diverse societies.

THEORY FRAMEWORK

TRADITIONAL KAMPUNG (VILLAGE)

Indonesian traditional villages are important to the country's cultural heritage and community life. These villages are characterized by their unique customs, traditions, and social structures passed down through generations. The religion and spirituality of the local communities play a significant role in shaping the identity and practices of these traditional villages.

One of the key references, "The Religion of Java" by Clifford Geertz, provides insights into the religious beliefs and practices of the Javanese people,

who are an integral part of Indonesian traditional villages. [8]. Geertz's work explores the complex interplay between religion, culture, and society in Java, shedding light on the role of religion in shaping the social fabric of traditional villages.

Another reference, "Developing Ethnic Tourism in a Diaspora Community: The Indonesian Village on Hainan Island, China" by Xie [9], discusses the challenges faced by Indonesian traditional villages in the context of tourism development. The study highlights the tensions between preserving authentic cultural identity and commercializing cultural heritage in the Indonesian Village on Hainan Island [9]. It emphasizes the importance of community involvement and the need for sustainable tourism practices to preserve traditional villages' integrity.

Furthermore, the reference by Sofyani et al. [10] explores the determinants of accountability and transparency in Indonesian village governments and their impact on community trust. The study focuses on village governments in the province of the Special Region of Yogyakarta. It highlights the significance of competence and organizational commitment of village government staff in promoting accountability and transparency [10].

Regarding governance and legal frameworks, Herawati & Yulida [11] discuss the election arrangements for traditional village heads in Bali and Maluku Province. It compares these two regions' election procedures and mechanisms, highlighting the importance of local regulations and community consensus in the election process [11].

The existence and recognition of traditional villages in Indonesia are also addressed in the reference by Herawati & Yulida [11]. It highlights the constitutional rights of traditional villages and their accommodation in Law Number 6 of 2014 concerning Villages, which reflects the Indonesian government's efforts to recognize and support traditional villages' cultural diversity and heritage [11].

Indonesian traditional villages' cultural values and practices are not limited to religious and governance aspects. They also encompass character education and social harmony. The reference by Mubarok [12] explores the values of character education embedded in the Tahlilan tradition, a religious ritual practiced by the people of Losari Village. Similarly, the reference by Wiradani [13] examines the local wisdom values in the Ghofilan tradition in Katimoho Village, emphasizing the positive moral attitudes and behaviors instilled by traditional customs and cultural philosophies.

Syawaludin [14] explores the tradition of *bedusun* almsgiving in the village community, emphasizing its cultural significance and the social harmony it fosters. This tradition, rooted in the community's history and customs, showcases the importance of preserving and practicing traditional rituals in Indonesian traditional villages [14].

PLACEMAKING THEORY

Placemaking theory refers to an approach or framework that focuses on creating and improving public spaces to enhance their social, cultural, and environmental value. It is a multidisciplinary concept encompassing urban planning, architecture, design, and community engagement [15]. Central to placemaking is the active participation of the community in the design and development process. It champions collaboration among diverse stakeholders, including residents, local businesses, urban planners, architects, and policymakers. This collaboration ensures that the public space resonates with the community's needs, desires, and aspirations, thus creating functional spaces and reflecting the community's identity [16].

The core idea behind placemaking theory is that a well-designed and well-utilized public space has the potential to foster a sense of community, identity, and belonging among its users. It goes beyond the physical aspects of a place and emphasizes the importance of social interactions, activities, and experiences within that space [17].

Key principles of placemaking theory include [18]:

- a. **Community engagement:** Placemaking theory emphasizes the active participation of the community in shaping and revitalizing public spaces. This involvement ensures that the design and development process reflects the unique characteristics and preferences of the local community.
- b. **Functionality and accessibility:** A successful public space should be functional and accessible to many users. It should offer various activities and amenities catering to different age groups, cultural backgrounds, and interests.
- c. **Sense of place and identity:** Placemaking theory emphasizes the creation of public spaces that reflect the local culture, history, and identity. By incorporating elements that are unique to the community, a sense of place and attachment can be fostered among its users.
- d. **Safety and comfort:** Public spaces must be safe, inviting, and comfortable to encourage people to use them. Factors such as lighting, seating, greenery, and pedestrian-friendly design are essential considerations in creating a welcoming environment. **Activation and programming:** Placemaking theory recognizes the importance of programming and activities to animate public spaces. Events, performances, markets, and recreational activities can bring people together, promote social interactions, and contribute to the vibrancy of a place.

Placemaking theory seeks to transform public spaces into lively, inclusive, and sustainable environments that enhance the quality of life for the

community. It recognizes the power of well-designed and well-utilized spaces to contribute to social cohesion, cultural expression, and economic vitality [19].

Placemaking theory is highly relevant when considering traditional Muslim villages, such as the *Kampungs* in Indonesia. Placemaking theory emphasizes the active involvement of local communities in shaping and transforming their physical and social environments to create meaningful and vibrant places [20].

In traditional Muslim villages, placemaking theory can be applied to understand how the community members engage with their surroundings to create a distinct sense of place that reflects their cultural and religious identity. It involves the physical design and layout of the village, the organization of communal spaces, the establishment and maintenance of religious and cultural institutions (such as mosques, religious schools, and community centers), and the social interactions and practices within the village [21]. Traditional Muslim villages often have a strong sense of community and a shared commitment to preserving their cultural heritage. Placemaking theory recognizes the importance of community participation, collaboration, and ownership in shaping these villages' physical and social fabric. It encourages the involvement of community members in decision-making processes, urban planning, and the revitalization of public spaces to reflect their values, traditions, and aspirations.

By connecting placemaking theory with traditional Muslim villages, researchers and community members can explore how placemaking principles can be applied to preserve and enhance these villages' unique character and authenticity. It may involve initiatives such as architectural preservation, adaptive reuse of historic buildings, revitalization of public spaces, promotion of local crafts and traditions, and the inclusion of community members in decision-making processes related to the development and management of their villages [22].

Placemaking theory provides a framework for understanding and fostering the cultural and religious identity of traditional Muslim villages, allowing for the active engagement of community members in shaping their environments and creating places that are meaningful, inclusive, and reflective of their heritage [18].

THE IMMANENCY

In philosophy and theology, immanence theory refers to the belief or philosophical position that the divine or spiritual is inherent within the material world or immanent in human experience. It suggests that the divine exists within and throughout creation rather than being transcendent or existing separately from it [23]. Immanence emphasizes the immanent or internal aspects of reality rather than focusing solely on transcendent or external forces [24].

Connecting the concept of immanence theory

with traditional Muslim villages, such as the Kampung in Indonesia, provides an interesting perspective on the relationship between the divine and human experience within these communities [25].

Immanence theory highlights the belief that the divine or spiritual realm is inherently present within the material world and human existence. In the context of traditional Muslim villages, this perspective can be seen in the way the Islamic faith and practices are integrated into the daily lives of community members. Islam's spiritual and religious aspects are not confined solely to formal religious rituals or practices but are intricately woven into the fabric of everyday life [26].

In traditional Muslim villages, mosques often serve as central gathering places where community members gather for prayer, religious teachings, and social interactions. The mosque becomes a physical representation of the immanence of the divine, as it serves as a space where individuals can connect with the spiritual dimension while being immersed in the material world [27].

The immanence theory can be observed in the community's commitment to uphold Islamic values and principles in social interactions, economic activities, and cultural expressions. Islamic teachings are integrated into various aspects of community life, guiding ethical conduct, social justice, and the pursuit of a balanced and harmonious existence. The immanent presence of the divine is recognized and sought after in the relationships and actions of the community members [28].

Immanence theory also emphasizes the inherent value and sacredness of the natural environment. Traditional Muslim villages often deeply appreciate nature and the interconnectedness of all living beings. This perspective aligns with the belief that the divine is immanent within the natural world and that humans are responsible for being stewards of the environment.

By recognizing and embracing the immanence of the divine within their daily lives and surroundings, traditional Muslim villages foster a holistic understanding of spirituality and the integration of the sacred into the material realm. This perspective shapes their worldview, values, and interactions, creating a sense of interconnectedness and reverence for both the spiritual and physical dimensions of existence. Connecting immanence theory with traditional Muslim villages provides a lens through which to explore the rich interplay between the divine and human experience, highlighting the integration of spirituality into the fabric of community life and the recognition of the sacred within the material world [29].

LIVING HERITAGE

The theory of living heritage, also known as intangible cultural heritage or living cultural heritage, focuses on the practices, expressions, knowledge, and skills that communities, groups, and individuals recognize as part of their cultural identity. Unlike

tangible cultural heritage, which includes physical objects such as buildings, artifacts, and monuments, living heritage refers to the living aspects of culture transmitted from one generation to another [30].

The theory of living heritage emphasizes the dynamic and evolving nature of cultural practices and expressions. It recognizes that cultural heritage is not static or fixed but rather shaped by the interactions and experiences of communities over time. Living heritage encompasses a wide range of intangible elements, including oral traditions, performing arts, rituals, social practices, festive events, knowledge systems, craftsmanship, and traditional skills [31].

The main principles underlying the theory of living heritage include [32]:

- a. Community-based: Living heritage is rooted in communities, and the active involvement and participation of the community members are essential in its safeguarding and transmission.
- b. Transmission and continuity: Living heritage is passed on from one generation to another through various means, such as apprenticeships, oral traditions, and mentorship. Ensuring its continuity and preventing the loss of knowledge and skills is crucial.
- c. Cultural diversity and dialogue: Living heritage reflects the diversity of human experiences and cultural expressions worldwide. It promotes dialogue, mutual respect, and understanding among different communities, fostering cultural exchange and intercultural dialogue.
- d. Adaptability and change: Living heritage is not a static entity. It evolves and adapts to changing contexts, allowing communities to respond to new challenges and circumstances while maintaining the essential elements of their cultural identity.

The theory of living heritage forms the basis for international frameworks and conventions, such as the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, which aims to protect and promote living heritage worldwide. It highlights the significance of intangible cultural heritage as a source of identity, creativity, and social cohesion within communities and an essential aspect of humanity's cultural diversity [33].

AUTHENTICITY AND CITY BRANDING

The theory of authenticity and city branding examines the relationship between authenticity and the branding strategies cities employ to promote their unique identity and attract tourists, investors, and residents. It explores how cities can effectively communicate their authentic characteristics and cultural heritage to create a distinctive brand image [34].

Authenticity, in this context, refers to a city's genuine, original, and unique qualities that differentiate it from others. It encompasses various

aspects, including historical and cultural heritage, local traditions, architectural styles, local cuisine, and the way of life of its residents. Authenticity is highly valued by tourists and residents seeking an immersive and meaningful experience that reflects the true essence of a place [35].

On the other hand, city branding involves strategically managing and promoting a city's image and reputation to position it as an attractive destination for various target audiences. It encompasses marketing strategies, visual identities, slogans, and promotional campaigns designed to showcase a city's distinctive attributes and competitive advantages [36].

The theory of authenticity and city branding emphasizes the importance of aligning a city's branding efforts with its authentic characteristics and unique identity. It argues that successful city branding requires a deep understanding of the city's history, culture, and local community. A genuine and authentic brand image helps establish a strong emotional connection with visitors and residents, fostering loyalty and positive perceptions [37].

Cities can leverage their authentic elements by preserving and promoting their cultural heritage, supporting local artisans and businesses, and creating meaningful visitor experiences. It may involve showcasing historical landmarks, organizing cultural events and festivals, promoting local craftsmanship, and encouraging sustainable and responsible tourism practices [38].

The theory also acknowledges the challenges of maintaining authenticity amidst the pressures of globalization, urban development, and commercialization. It emphasizes the need for careful management and balance to ensure that branding efforts do not compromise or dilute the authentic qualities of a city [39].

Overall, the theory of authenticity and city branding provides insights and guidelines for cities to effectively promote their unique identity and create a strong brand image that resonates with visitors and residents. By embracing authenticity and aligning their branding strategies, cities can enhance their competitiveness, attract investment, and foster a positive and sustainable urban environment.

METHODS

Research Method Using Case Study: Kampung Melayu Semarang (1), Kampung Laweyan Solo (2), and Kampung Sugihwaras Pekalongan (3), see Figure 1 above.

Selection of Case Study:

- Choose three villages as the focus of the research: Kampung Melayu in Semarang, Kampung Laweyan in Solo, and Kampung Sugihwaras in Pekalongan.
- The selection criteria for the villages can be based on their history, cultural richness,

ethnic diversity, and the influence of Islam.



Figure 1. Location maps for case studies: 1. Kampung Melayu Semarang; 2. Kampung Laweyan Surakarta; and 3. Kampung Sugihwaras Pekalongan.

Data Collection:

- Conduct direct observations in each village to observe the physical environment, architecture, and community activities.
- Interview community leaders, religious figures, and residents to gain a deeper understanding of the history, culture, religion, and transformations that have taken place.
- Collect secondary data from literature, historical documents, academic journals, and other relevant sources of information related to each village.

Data Analysis:

- Identify the changes and transformations in these villages, including physical, social, and cultural aspects.
- Compare the observations and interviews from each village to identify their differences and similarities.
- Examine the influence of Islam in shaping the identity and lives of the communities in these villages.

This research method utilizes a case study approach to understand the evolution and transformation of the selected villages. It involves data collection through observations, interviews, and secondary sources, followed by data analysis and interpretation to draw conclusions and provide recommendations.

RESULT AND DISCUSSION

The traditional Javanese villages were historically established with a central place for community activities, typically in the form of a traditional mosque. These mosques were significant in the village's social, religious, and cultural fabric. However, over time, rural areas have witnessed various transformations in their historic mosques, influenced by urbanization, modernization, and changing architectural preferences.

This research uncovers important findings through comprehensive assessments and investigations utilizing a comparative case study methodology. Firstly, it reveals that the historic mosques have experienced alterations in their traditional forms, influenced by the passage of time, societal shifts, and architectural trends. Secondly,

amidst these transformations, four core elements have remained consistent across the historic mosques: the 2-3-tiered roof shape, the "soko guru" structure (the main columns or pillars), the mihrab (prayer niche indicating the direction of Mecca), and the main three doors in the front façade. These elements symbolize the enduring architectural identity and Islamic symbolism within these sacred spaces. Lastly, the study highlights that the façade and terrace are the elements that have undergone the most significant changes, possibly reflecting evolving aesthetic preferences or functional requirements within the community [3].

Understanding the prevailing trends in mosque transformation holds great significance for the local community, enabling them to anticipate and undertake appropriate measures to preserve their historic mosques. By recognizing the elements that have retained their significance and those that have evolved, the community can develop strategies to safeguard these sacred sites' cultural and architectural heritage. The research outcomes contribute to a broader comprehension of the evolutionary journey of traditional Javanese villages and provide valuable insights into the preservation and adaptation of cultural landmarks within these communities.

KAMPUNG MELAYU SEMARANG

Kampung Melayu, located in Semarang, is a vibrant settlement characterized by diverse cultural influences from various ethnicities. Over the years, this village has been inhabited by migrants from Malay, Arab, Gujarati, and Javanese communities, contributing to its rich cultural tapestry. Furthermore, Kampung Melayu holds a significant place in the history of Islam's development in Semarang. Centuries ago, Islamic traders and preachers from neighboring lands entered Semarang through the same trading port known as Kampung Melayu, see Figures 2 and 3.

Haji Abu Bakar Alatas, an influential Arab descendant of Kampung Melayu, explains that the name "Kampung Melayu" originated from the area's past, where it was predominantly inhabited by Malay immigrants engaged in trading activities. As time passed, people from other ethnic backgrounds, including Arabs and Indians from Gujarat and Chinese and European individuals, arrived here for trade and the propagation of their respective cultures and beliefs. "The name Kampung Melayu came about because many Malays were residing here in the past. As this area was bustling with activity, people from various nations, such as Arabs, Indians, Chinese, and Europeans, flocked here," elaborates H. Abubakar Alatas.

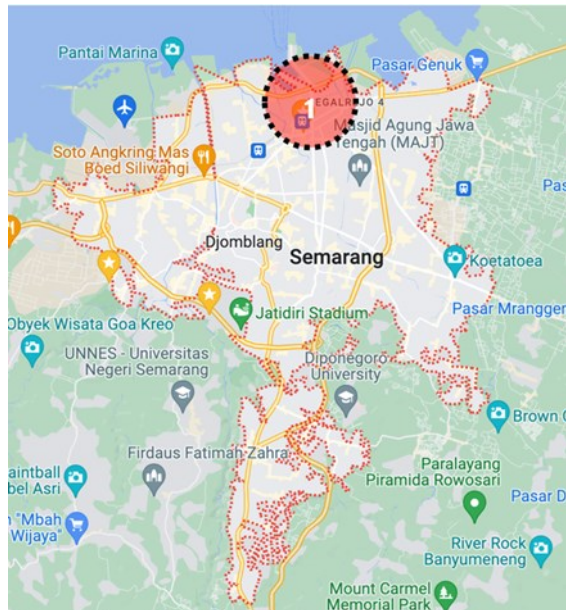


Figure 2. Location of Kampung Melayu, Semarang



Figure 3. Area of Kampung Melayu Settlement, Semarang.

Figure 3 describes the location of Kampung Melayu, which has the potential of the river as a source of life in the past and is currently undergoing development to restore the function of the river into a tourist attraction.

In this unique and culturally diverse setting, Kampung Melayu stands as a testament to the harmonious coexistence and integration of different ethnicities and faiths. Its historical significance as a hub for Islamic propagation further adds to the village's allure. Understanding the vibrant past and present of Kampung Melayu offers valuable insights into the enduring heritage and cultural heritage of the Muslim community in Semarang. Subsequently, Muslim migrants from Arab and Gujarat communities established places of worship along the riverbanks, which served as the port then. Over time, a vibrant Muslim community took shape within the village.

KAMPUNG LAWEYAN SURAKARTA

Kampung Laweyan, located in Surakarta (also known as Solo), is a historic village renowned for its rich cultural heritage and traditional batik industry. Its history dates back to the 19th century during the reign of Sunan Pakubuwono II, the ruler of the Kasunanan Surakarta Sultanate, see Figures 4 and 5.

Kampung Laweyan was initially established as a residential area for the nobility and aristocrats of the Surakarta court. The village's name, Laweyan, is believed to have originated from the Javanese word "lawe" meaning "look" or "see," referring to the scenic beauty of the village. In the early 20th century, Laweyan experienced significant growth due to the emergence of the batik industry. Batik, a traditional Indonesian fabric art, became a prominent economic activity in the village. Many Laweyan residents began to specialize in producing and trading batik, contributing to the village's reputation as a center for traditional Javanese batik.

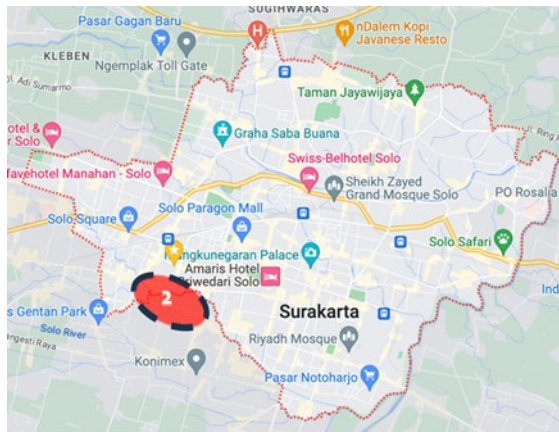


Figure 4. Location of Kampung Laweyan, Surakarta

Figure 5 illustrates the current condition of Laweyan village, with a density of 10,002 km/m², which is currently experiencing growth away from the river and concentrating business improvement on the main highway.



Figure 5. Area of Kampung Laweyan Settlement, Surakarta.

Over the years, Kampung Laweyan has retained its traditional architecture, characterized by well-preserved Javanese-style wooden houses known

as "limasan" and "joglo." These houses showcase intricate carvings, detailed ornamentation, and a harmonious blend of Javanese and Islamic architectural elements. In addition to its architectural charm, Kampung Laweyan has become a cultural hub and a popular tourist destination. Visitors can explore the narrow alleys adorned with batik boutiques, workshops, and galleries where artisans create and display their intricate batik creations. The village has also been a venue for various cultural events, such as traditional music and dance performances, further showcasing the region's cultural heritage.

Kampung Laweyan's enduring significance lies in its preservation of traditional Javanese culture, particularly in the art of batik. The village serves as a living testament to the craftsmanship and creativity of its residents, and it continues to attract both domestic and international visitors who seek an authentic experience of Javanese traditions and the vibrant world of batik.

KAMPUNG SUGIHWARAS PEKALONGAN

Kampung Sugihwaras, located in Pekalongan, is a historic village known for its significant role in the batik industry and cultural heritage. The village's history can be traced back to the 19th century during the Dutch colonial era; see Figures 6 and 7 above.

In the early days, Kampung Sugihwaras was primarily inhabited by Javanese locals who engaged in agricultural activities. However, it later became a batik industry centre, contributing to the village's growth and prosperity. The village's name, Sugihwaras, is derived from the Javanese words "sugih", meaning "rich" or "prosperous" and "waras" meaning "healthy" or "safe." This name reflects the village's thriving economy and the well-being of its residents.

During the colonial period, Pekalongan became a significant trading hub for batik. Kampung Sugihwaras played a crucial role in this industry, with skilled artisans producing high-quality batik fabrics. The village's strategic location near the Pekalongan River facilitated trade and transportation of batik textiles to other regions.

Kampung Sugihwaras has preserved its traditional architecture, with traditional Javanese houses made of wood and characterized by intricate carvings and ornamental details. These houses showcase the unique blend of Javanese and colonial architectural influences.

The village's batik heritage is evident through its numerous batik workshops and galleries. Skilled batik artisans in Kampung Sugihwaras employ traditional techniques, such as hand-drawing designs using a canting (a wax pen) and dyeing the fabric in vibrant colors. Visitors to the village can witness the

process of batik-making and admire the exquisite batik artworks.

Throughout the years, Kampung Sugihwaras has become a cultural attraction, drawing tourists and enthusiasts of Indonesian batik. The village hosts various events and festivals celebrating the artistry and cultural significance of batik, contributing to preserving and promoting this traditional craft. Today, Kampung Sugihwaras continues to be an important center for the batik industry and a symbol of Pekalongan's cultural heritage. It showcases the legacy of skilled artisans and their dedication to preserving the art of batik, making it an essential destination for those seeking to explore the rich cultural tapestry of Indonesia.

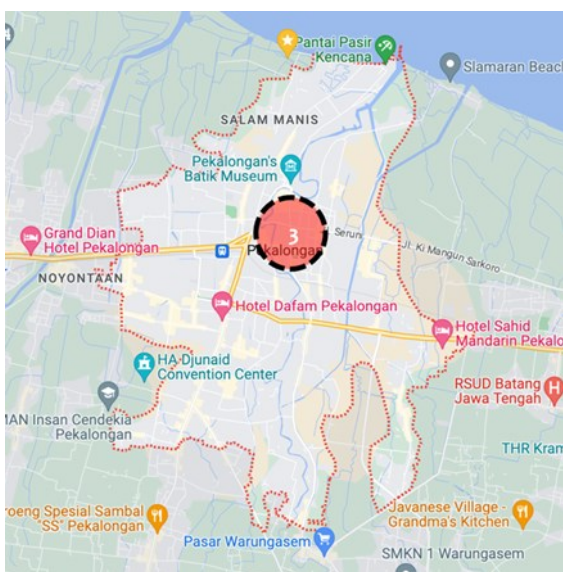


Figure 6. Location of Kampung Sugihwaras, Pekalongan

Figure 7 depicts the location of Sugihwaras Village which is currently trying to revitalize the existing river to reduce the impact of floods that always hit regularly.



Figure 7. Area of Kampung Sugihwaras Settlement, Pekalongan.

The study conducted by Twaissi highlights the relationship between the social background of villagers and the spatial organization of traditional Muslim villages. It suggests that the social dynamics,

hierarchies, and relationships within the community are reflected in the physical layout and organization of the village [40].

THE SPATIAL ORGANIZATION OF TRADITIONAL MUSLIM VILLAGES

In traditional Muslim villages, the spatial organization often reflects the social structure and relationships among community members. Different social groups, such as families or clans, may have distinct areas within the village that are designated for their use. This can be seen in the distribution of houses, communal spaces, and public facilities. For example, wealthier or influential families may occupy larger, more prominent houses in the village's central or elevated parts. These areas may also house communal spaces or facilities that serve as gathering points for social activities and events. On the other hand, less privileged or marginalized groups may reside in peripheral areas of the village.

Furthermore, the spatial organization may also indicate social divisions based on occupation or trade. Certain areas of the village may be dedicated to specific economic activities, such as agriculture, craftsmanship, or trade. These divisions can create a sense of identity and community cohesion within specific occupational groups.

The study by Twaissi suggests that by examining the spatial organization of traditional Muslim villages, one can gain insights into the social dynamics and hierarchies within the community. It demonstrates how the village's physical layout serves as a tangible expression of social relationships, power structures, and social stratification.

Understanding the relationship between social background and spatial organization can provide valuable insights into the social fabric and dynamics of traditional Muslim villages. It helps researchers and community members comprehend how social interactions, traditions, and cultural practices are embedded and reflected in the physical environment of the village.

The Islamic society has continuously captivated scholars and researchers. Spanning vast territories and enduring across millennia, it maintains a distinct and unchanging identity while remaining elusive, diverse, and evolving. Like many other aspects of Islamic society, the study of Islamic urbanism navigates between efforts to define universal and fundamental characteristics of Islamic city life and the recognition of the unique and indescribable qualities that distinguish each locality. Both perspectives hold their own validity and significance. Factors such as topography, culture, and history form a distinctive identity for each locality.

Authenticity and city branding theory can be applied to traditional Muslim villages, highlighting their unique characteristics and cultural heritage.

Here's an overview of how these theories can be relevant.

Authenticity refers to the genuine, original, and true nature of a place or cultural expression. In the context of traditional Muslim villages, authenticity emphasizes the preservation and promotion of their original cultural identity, traditions, and values. It involves maintaining the architectural style, community practices, religious rituals, and social fabric that define these villages.

Authenticity can be manifested in various ways in traditional Muslim villages. (i). Preservation of Heritage: Traditional Muslim villages often have historical landmarks, such as mosques, madrasas (religious schools), and traditional houses. Preserving and restoring these architectural treasures contribute to the village's authenticity; (ii). Cultural Practices: Authenticity can be upheld by continuing traditional practices, such as religious festivals, traditional crafts, music, dance, and cuisine. These cultural expressions contribute to the unique identity of the village; (iii) Community Engagement: The active participation of the local community in preserving their cultural heritage is essential for maintaining authenticity. Involving community members in decision-making processes, encouraging their involvement in local initiatives, and fostering a sense of pride in their cultural heritage can enhance authenticity.

City branding theory focuses on creating a positive and distinctive image or reputation for a city or place. This concept can also be applied to traditional Muslim villages, as they can benefit from branding themselves as culturally rich, authentic, and unique destinations.

City branding for traditional Muslim villages could involve:

- a. **Distinctive Identity:** Building a strong brand identity based on the village's cultural heritage, religious significance, and unique features. This can be achieved by promoting the village's history, traditions, architecture, local crafts, and festivals.
- b. **Tourism Promotion:** Positioning the village as an attractive destination for tourists interested in experiencing authentic Muslim culture and traditional village life. Marketing efforts can include highlighting the village's authenticity, offering immersive cultural experiences, and providing information about local accommodations and amenities.
- c. **Sustainable Development:** City branding theory also emphasizes sustainable development practices that respect the cultural, social, and environmental aspects of the place. Preserving the authenticity of the village while promoting responsible tourism

and community development can contribute to the long-term success of the branding efforts.

It's important to note that implementing authenticity and city branding theory in traditional Muslim villages should be done respectfully and inclusively, involving the local community and respecting their values and traditions.

HERITAGE AREAS

Kampung Melayu Semarang is located in Semarang, a city in Central Java, Indonesia. What makes this village particularly special is its harmonious coexistence of different religious and cultural traditions. Within the village, you will find both a mosque, a place of worship for Muslims, and a kelenteng, a Chinese temple; see Figure 8.



Figure 8. Kampung Melayu, Semarang: a) The entrance gate of the area; b) Settlements on main roads; c) The oldest mosque; d) Temples within the area

The mosque in Kampung Melayu Semarang serves as the central gathering place for Muslims in the village. It is a place where the Muslim community comes together to pray, seek spiritual guidance, and engage in religious activities. The mosque features traditional architectural elements and symbolizes Islamic culture and faith within the village.

At the same time, the kelenteng, also known as a klenteng or temple, represents the cultural and religious practices of the Chinese community in Kampung Melayu Semarang. This temple is dedicated to various Chinese deities and is an important place for worship, cultural events, and celebrations for the Chinese community in the village.

What makes Kampung Melayu Semarang unique is the peaceful coexistence and mutual respect between these two places of worship. Regardless of their religious background, the village's residents have fostered a spirit of unity, tolerance, and understanding. They have embraced their community's diversity and created an environment where both the mosque and the kelenteng can thrive side by side.

The presence of both the mosque and the

kelenteng in Kampung Melayu Semarang reflects the multicultural heritage of Indonesia. It serves as a testament to the country's commitment to religious harmony. The village stands as an example of how different religious and cultural traditions can coexist peacefully, fostering a sense of unity and respect among its residents.

Visiting Kampung Melayu Semarang allows you to witness firsthand the beautiful integration of diverse religious and cultural practices within a single community. It reminds us that despite our differences, we can come together, appreciate one another's beliefs, and build a society based on mutual understanding and acceptance.

Kampung Laweyan is known for its rich historical and cultural heritage. It was founded in the 17th century by a prominent Muslim figure, making it a significant center for Islamic traditions in the region. The village became a hub for Islamic trade and entrepreneurship, particularly in the batik industry; see Figure 7.



Figure 9. Kampung Laweyan, Surakarta: a) Inner settlement; b) Main Road settlements; c) The oldest mosque; d) The second oldest historical mosque [Source: Jauhari]

The first important mosque in Kampung Laweyan is the Masjid Agung Laweyan. This grand mosque serves as the central place of worship for the Muslim community in the village. Its architecture combines traditional Javanese and Islamic styles with intricate carvings and beautiful ornamentation. The mosque holds religious ceremonies, congregational prayers, and other Islamic activities, attracting locals and visitors alike.

The second significant mosque in Kampung Laweyan is the Masjid Kauman. This mosque holds a special place in the history of Solo as it was established by a prominent Islamic scholar, Kyai Syekh Abdul Gani, in the 18th century. The mosque played a vital role in disseminating Islamic teachings and fostering religious education in the area. It served as a center for religious study and spiritual guidance, attracting students and scholars from near and far.

Apart from its religious significance, Kampung Laweyan is renowned for its involvement in the batik industry. The village was a pioneer in the development of the batik trade in Java. The skilled artisans of Laweyan created exquisite batik fabrics, which became highly sought after both locally and internationally. The entrepreneurial spirit of the village's batik craftsmen led to the establishment of thriving businesses and a reputation for producing high-quality batik products.

Kampung Laweyan's contribution to the batik industry helped shape Solo's reputation as a center for traditional Javanese batik. The village's batik workshops and galleries attract tourists and enthusiasts who appreciate the artistry and craftsmanship involved in producing these intricate textiles.

Today, Kampung Laweyan continues to preserve its rich heritage and traditions. It serves as a living testament to the importance of Islamic culture and the entrepreneurial spirit of its residents. Visitors to the village can explore its mosques, witness the art of batik making, and immerse themselves in the vibrant cultural atmosphere.

Kampung Laweyan stands as a reminder of the enduring legacy of Islamic trade and the art of batik in Java. Its mosques and the thriving batik industry within the village are symbols of the community's rich history, cultural pride, and contributions to the region's heritage.

Kampung Sugihwaras is a village located in Pekalongan, a city renowned for its batik heritage, in Central Java, Indonesia. This village holds a significant place in the history of Pekalongan's batik industry, as it was once populated by a community of batik traders, see Figure 10 below.



Figure 10. Kampung Sugihwaras, Pekalongan: a) Inner settlement; b) Main Road settlements; c) The oldest mosque. [Source Cosmas Sulistyanto]

In the past, Kampung Sugihwaras was bustling with batik traders who played a vital role in shaping Pekalongan's reputation as a center for batik production and trade. The village served as a vibrant hub where batik artisans, merchants, and entrepreneurs gathered to exchange ideas, showcase their creations, and conduct business transactions.

Batik is a traditional Indonesian textile art form characterized by intricate patterns and designs. Pekalongan is particularly famous for its vibrant and colorful batik motifs. The batik traders of Kampung Sugihwaras were instrumental in promoting and popularizing Pekalongan's unique batik style.

The traders of Kampung Sugihwaras played multiple roles in the batik industry. They sourced batik fabrics from local artisans and workshops, often commissioning specific designs or patterns to meet the demands of their customers. These traders then marketed and distributed the batik textiles to various domestic and international regions.

Kampung Sugihwaras became a vibrant trading center where batik enthusiasts and collectors would visit to acquire Pekalongan's finest products. The village's streets were once filled with batik shops, workshops, and warehouses, bustling with activity as traders showcased their wares and negotiated deals.

The legacy of Kampung Sugihwaras as a hub for batik trading is still visible today. While the village has undergone some changes over the years, it remains an essential part of Pekalongan's batik heritage. Many batik artisans and traders still reside in the area, preserving the traditions and craftsmanship associated with Pekalongan's batik industry.

Visitors to Kampung Sugihwaras can explore the village and witness the art of batik-making firsthand. Some batik workshops in the area offer demonstrations, allowing visitors to observe the intricate process of creating batik textiles. Additionally, the village is home to a Batik Museum, where visitors can learn about the history, techniques, and cultural significance of batik in Pekalongan.

Kampung Sugihwaras stands as a testament to the vibrant history and cultural heritage of Pekalongan's batik industry. The village's past as a bustling center for batik trade highlights the artistic talent, entrepreneurial spirit, and cultural significance of batik in the region. It serves as a reminder of the rich traditions and craftsmanship that have shaped Pekalongan's batik heritage, making it a cherished destination for both batik enthusiasts and cultural enthusiasts.

Kampung Melayu Semarang, founded in 1758, has a history of over two centuries. Its establishment as a village showcases the presence and influence of the Malay as called for some ethnics in the Nusantara (Indonesia in the past) community in Semarang, Central Java. The village's establishment in the 18th century highlights the historical development and growth of Semarang as a multicultural city.

Kampung Laweyan Surakarta, founded in 1546, has an even longer history dating back to the 16th century. Its establishment is closely tied to the rise of the Pajang Kingdom and the presence of prominent figures like Kyai Ageng Hanis. The village's age underscores its significance as a center for the batik industry and its contribution to the cultural heritage of Surakarta (Solo), Central Java.

Kampung Sugihwaras Pekalongan, established in 1822, emerged during the 19th century as a hub for the batik industry in Pekalongan, Central Java. Its founding marked the growth of Pekalongan as a prominent center for batik production and trade. The village's establishment during this period reflects the historical development of the batik industry and the economic importance of Pekalongan as a regional trading center.

These founding dates provide a historical context for understanding the development and significance of these villages. They highlight the rich cultural heritage, economic activities, and community identities that have evolved over time in these areas.

Table 1. Highlights of Heritage Area

Unit of analysis	Cases Kampung with Islamic Value			Islamic value
	Kp. Melayu (1758)	Kp. Laweyan (1546)	Kp. Sugihwaras (1822)	
1. Open public space	1. Exist, but it doesn't work	1. Exist, but it doesn't work	1. Exist, but it doesn't work	Open public spaces hold significance as communal gathering places and centers of social interaction.
2. Old Mosque	2. Exist, still functioning	2. Exist, still functioning	2. Exist, still functioning	Spiritual Center: The mosque serves as the spiritual center of the Muslim community
3. Traditional markets	3. Exist, still functioning	3. Exist, still functioning	3. Exist, still functioning	Islamic values play a significant role in shaping the traditional markets in Javanese cities, which are often influenced by the cultural practices and beliefs of the local Muslim population.
4. Traditional cuisines	4. Exist, still functioning	4. Exist, still functioning	4. Exist, still functioning	Javanese cuisine, particularly in predominantly Muslim areas, adheres to Islamic dietary laws, known as halal.
5. River	4. Exist, under-construction in riverside development as a tourism destination	4. Exist, under construction in return for open space Functions around the river	4. Exist, under-construction in flood management	In Islam, water holds religious and symbolic value. Rivers, as natural sources of water, have been considered sacred and revered by Muslim communities.
6. Old City	5. Exist, but it doesn't work as an Islamic iconic feature	5. Exist, but it doesn't work as an Islamic iconic feature	5. Exist, but it doesn't work as an Islamic iconic feature	Islamic values are embedded in various aspects of life in these cities, including architecture, religious practices, traditions, and social norms.
7. Community Celebrations and Rituals	7. Existing, still functioning using street and private site	7. Existing, still functioning using street and private site	7. Existing, still functioning using street and private site	In village open spaces, community celebrations and rituals frequently embody and showcase Islamic values.
	Kampung Melayu Semarang is in Semarang, Central Java, Indonesia. It was established in 1758 during the Dutch colonial period.	With the establishment of the Pajang Kingdom, the significance of Laweyan's history became apparent with the arrival of Kyai Ageng Hanis, who settled in the village in 1546 AD.	Kampung Sugihwaras was established in 1822 during the Dutch colonial era.	

1. OPEN PUBLIC SPACE

In Javanese culture, which is strongly influenced by Islamic values, open public spaces hold significance as communal gathering places and centers of social interaction. These spaces are often designed to promote community cohesion, harmony, and a sense of togetherness.

Mosque Courtyards: Mosque courtyards (known as "halaman masjid" in Indonesian) are important open public spaces in Javanese Islamic culture. They serve as central meeting points for religious activities, such as prayers, sermons, and religious festivals. These courtyards are often designed to accommodate large congregations and facilitate community engagement.

Village Squares: Traditional Javanese villages typically have a central square or plaza where community members gather for various purposes.

This open public space may be used for cultural events, ceremonies, traditional performances, and other communal activities. It acts as a focal point for social interaction and exchanging ideas.

Park and Recreation Areas: In Javanese culture, public parks, gardens, and recreational areas are valued as places for leisure and relaxation. These spaces are often designed with aesthetic considerations, incorporating Islamic art and architectural elements. They offer opportunities for families and community members to spend time together, engage in physical activities, and enjoy nature.

Cultural Centers: Javanese cultural centers, known as "sanggar" or "padepokan," are open public spaces where traditional arts, crafts, music, and dance are practiced and taught. These centers play a crucial role in preserving and promoting Javanese

cultural heritage. They provide spaces for artistic expression, creativity, and cultural exchange among community members.

In Javanese culture, open public spaces are designed and used by Islamic principles such as inclusivity, community participation, and social harmony. These spaces foster a sense of belonging, provide opportunities for religious and cultural activities, and encourage social cohesion within the Javanese Islamic community.

2. MOSQUE

The Islamic value of a mosque in Javanese cities, like in other parts of the Islamic world, is rooted in the principles and teachings of Islam. The mosque is significant as a place of worship, community gathering, and spiritual development for Muslims.

In Javanese culture, which has been strongly influenced by Islam, the mosque is considered a central institution that plays multiple roles beyond religious worship. Here are some key Islamic values associated with mosques in Javanese cities:

Sholat (Prayer): The primary purpose of a mosque is to provide a space for Muslims to perform their daily prayers. It serves as a gathering place for congregational prayers, particularly the Friday congregational prayer (Jum'ah). The mosque symbolizes the unity of the Muslim community and facilitates their connection with Allah through prayer.

Religious Education: Mosques often serve as centers for Islamic education, offering classes on the Quran, Hadith (sayings and actions of Prophet Muhammad), Islamic jurisprudence (fiqh), and other subjects related to Islam. They provide a platform for individuals to gain knowledge about their faith and strengthen their religious understanding.

Community Center: Mosques serve as social hubs where Muslims gather for various community activities. They provide a space for Muslims to engage in charitable endeavors, distribute alms (zakat), and organize events such as weddings, religious festivals, and lectures. Mosques foster a sense of belonging, unity, and social cohesion within the local Muslim community.

Spiritual Guidance: Imams (prayer leaders) and religious scholars are crucial in guiding and advising individuals within the mosque community. They offer spiritual counseling, deliver sermons (khotbahs), and provide religious guidance on personal, social, and moral matters. Mosques are seen as places to seek spiritual enlightenment and moral guidance.

Symbol of Identity: Mosques serve as visible symbols of Islamic presence and identity in Javanese cities. They often incorporate unique architectural

styles that blend local Javanese culture with Islamic motifs. The design and construction of mosques in Javanese cities reflect the region's cultural heritage and historical legacy, showcasing Islam's integration into the local context.

It's important to note that the specific practices and customs associated with mosques in Javanese cities may vary depending on local traditions, cultural nuances, and historical influences. While providing a common framework, Islam allows for regional variations in customs and practices within the broader Islamic faith.

3. TRADITIONAL MARKETS

Islamic values play a significant role in shaping the traditional markets in Javanese cities, which are often influenced by the cultural practices and beliefs of the local Muslim population. Here are some key Islamic values that are commonly observed in traditional markets in Javanese cities:

Fairness and Justice: Islamic teachings emphasize the importance of fair trade and just dealings. This translates into a strong emphasis on fair pricing and honest transactions in traditional markets. Buyers and sellers are expected to treat each other fairly and with integrity.

Trust and Honesty: Islamic values promote trust and honesty in business transactions. Market vendors are encouraged to be truthful about the quality and nature of their goods. Likewise, buyers are expected to be honest and not engage in deceitful practices.

Cooperation and Community: Traditional markets in Javanese cities often foster a sense of community and cooperation. Islamic teachings emphasize the importance of helping one another and supporting local businesses. Market vendors often collaborate and support each other, and customers are encouraged to buy from local traders to strengthen the community economy.

Charity and Generosity: Islamic values encourage the practice of charity and generosity. In traditional markets, vendors and customers are not uncommon to engage in acts of kindness, such as offering discounts to those in need or donating a portion of their earnings to charitable causes.

Respect and Etiquette: Islamic values emphasize the importance of respect and good manners. This translates into polite and respectful interactions between buyers and sellers in traditional markets. Both parties are expected to show courtesy, patience, and respect for each other's rights.

Halal Practices: Islamic dietary laws (Halal) are also significant in traditional markets. Vendors are mindful of providing Halal products, which are permissible according to Islamic guidelines. This includes ensuring that meat, poultry, and other food

items comply with Halal standards.

Modesty and Decency: Islamic values promote modesty and decency in dress and behavior. In traditional markets, vendors and customers are expected to dress modestly and interact with propriety and modesty.

It's important to note that the specific practices and observances of Islamic values in traditional markets can vary depending on the local customs, cultural practices, and interpretations of Islam within the Javanese community.

4. TRADITIONAL CUISINES

Islamic values greatly influence traditional cuisine in Javanese cities, combining religious principles with local culinary practices [41]. Javanese cuisine, particularly in predominantly Muslim areas, adheres to Islamic dietary laws, known as halal. The following are some Islamic values associated with traditional cuisine in Javanese cities:

Halal: Islamic dietary laws require that food be prepared in accordance with specific guidelines. Traditional Javanese cuisine ensures that ingredients, preparation methods, and cooking utensils adhere to halal standards. Pork and alcohol are strictly avoided, and the source of meat, such as chicken, beef, or goat, must come from animals slaughtered in accordance with Islamic rituals.

Tawakkul: Tawakkul refers to the Islamic concept of putting trust in Allah. In Javanese cuisine, this value manifests in the reliance on natural and locally sourced ingredients. Traditional dishes often feature fresh produce, herbs, spices, and grains cultivated and harvested locally, reflecting a sense of gratitude for the bounties provided by Allah.

Hospitality: Islamic teachings emphasize the importance of hospitality and generosity towards guests. This value is ingrained in Javanese culture and is reflected in the region's culinary traditions. Javanese people are known for their warm hospitality. When preparing meals, they often ensure abundant food to accommodate guests, reflecting the Islamic value of sharing and providing for others.

Balance and moderation: Islam encourages its followers to maintain a balanced and moderate lifestyle in all aspects, including food consumption. Javanese cuisine typically embodies this value by incorporating a variety of flavors, textures, and cooking techniques. A balance between sweet, sour, salty, and spicy flavors is often sought in Javanese dishes to create a harmonious and well-rounded culinary experience.

Community and togetherness: Islam promotes the importance of community and togetherness. In Javanese cities, meals are often enjoyed in a communal setting, with family members, neighbors, and friends coming together to

share food. This practice fosters unity, strengthens social bonds, and exemplifies the Islamic value of fostering community relationships.

It's important to note that Islamic values may vary within communities and individuals, and interpretations of these values can differ. While the values are generally associated with traditional Javanese cuisine, there might be variations based on personal beliefs, local customs, and regional differences [42].

5. RIVER

In Javanese culture, which has been strongly influenced by Islamic values, rivers hold significant importance and are often considered sacred. Islamic teachings emphasize the value of water as a symbol of purity and life, and rivers are seen as vital sources of sustenance and spiritual nourishment [43].

In Javanese cities with a strong Islamic presence, such as Yogyakarta and Surakarta (also known as Solo), rivers are regarded as blessings from Allah (God). They are respected as integral parts of the natural environment. They are seen as symbols of abundance, tranquility, and harmony. The flowing water of rivers is often associated with the continuous flow of blessings and spiritual purification [44].

Javanese Muslims may engage in various religious practices and rituals related to rivers. For example, they may perform ablutions (ritual washing) in the river to prepare for prayer. Some individuals may also visit the riverside to recite prayers, meditate, or seek spiritual solace.

Furthermore, rivers in Javanese cities often have historical and cultural significance, as they have played essential roles in developing these urban centers. They have been used for transportation, irrigation, and trade for centuries, contributing to the prosperity and growth of the communities.

It's important to note that while Islamic values influence the perception and treatment of rivers in Javanese cities, there may be variations in beliefs and practices among individuals and communities. Local customs and traditions may also impact how rivers are regarded and interacted with in specific contexts.

The value of rivers in Muslim communities can be observed in several aspects:

Water Source: Rivers provide a crucial source of fresh water for daily needs, including drinking, cooking, and sanitation. Access to clean water is essential for sustaining life, and rivers have served as lifelines for Muslim settlements, especially in arid regions.

Agriculture: Rivers facilitate irrigation systems for agricultural activities. Muslims in Java have relied on river water for irrigating crops such as rice, a staple food in the region. The fertility of river valleys has made them attractive locations for cultivating crops and establishing agricultural communities.

Trade and Transportation: Rivers have served as important transportation routes for goods and people. Muslim settlements established along major rivers in Java, such as the Brantas, Solo, and Progo rivers, have benefited from the easy movement of goods and facilitated trade connections with other settlements. Rivers also played a role in the transportation of people, enabling travel and the exchange of ideas among different Muslim communities.

Spiritual Significance: In Islam, water holds religious and symbolic value. Rivers, as natural sources of water, have been considered sacred and revered by Muslim communities. They are often seen as symbols of purification and blessings. Some Muslim settlements have developed spiritual practices and rituals associated with rivers, such as performing ablutions (wudu) before prayers or conducting religious ceremonies near riverbanks.

Social and Cultural Life: Rivers have shaped the social and cultural fabric of Muslim settlements in Java. They provide spaces for communal activities, such as bathing, fishing, and recreational purposes. Festivals and celebrations are often held along rivers, strengthening communities and social bonds.

6. THE OLD CITY

The old cities of Semarang, Surakarta (also known as Solo), and Pekalongan in Java, Indonesia, have a rich cultural heritage with influences from Islam. Islamic values are embedded in various aspects of life in these cities, including architecture, religious practices, traditions, and social norms. Here are some Islamic values commonly observed in these regions:

Islamic Architecture: The old cities of Semarang, Surakarta, and Pekalongan have mosques and other Islamic structures that reflect Islamic architectural styles. These buildings often feature domes, minarets, and intricate geometric designs, showcasing the influence of Islamic art and design principles.

Religious Practices: The people in these cities adhere to Islamic practices, including daily prayers, fasting during Ramadan, and giving zakat (charitable donations). Mosques serve as important gathering places for communal prayers and religious events.

Adherence to Islamic Teachings: Islamic values such as honesty, integrity, justice, and compassion are emphasized in the local communities. These values shape the behavior and interactions among individuals and contribute to the harmonious coexistence of diverse communities.

Islamic Festivals and Celebrations: Important Islamic festivals such as Eid al-Fitr (celebrated at the end of Ramadan) and Eid al-Adha (the Feast of Sacrifice) are celebrated in these cities. These occasions bring people together to strengthen community bonds and engage in acts of charity.

Islamic Arts and Crafts: Semarang, Surakarta, and Pekalongan have a long history of producing Islamic arts and crafts. Traditional Islamic calligraphy, batik (a textile art form), and woodcarvings often incorporate Islamic motifs and patterns, serving as expressions of cultural identity and religious devotion.

Islamic Education: Islamic schools (madrasahs) and religious institutions are important in providing Islamic education to the local communities. These institutions focus on teaching Islamic principles, the Quran, Hadith (sayings of Prophet Muhammad), and Islamic jurisprudence.

It's worth noting that the Islamic values observed in these cities are influenced by local Javanese culture, creating a unique blend of Islamic and Javanese traditions. This fusion of traditions adds to the vibrant cultural tapestry of these cities.

7. COMMUNITY CELEBRATIONS AND RITUALS

In Java culture, which is predominantly Muslim, community celebrations and rituals in kampung (village) open spaces often reflect Islamic values. Here are some Islamic values that can be observed in these cultural practices:

Unity and Brotherhood: Community celebrations and rituals in Java often emphasize unity and brotherhood among the villagers. Muslims are encouraged to unite as one community, regardless of social or economic background, to celebrate and participate in these events.

Sharing and Generosity: Islamic teachings emphasize the importance of sharing and generosity towards others. During community celebrations and rituals, villagers often gather to share food, donate to the less fortunate, and support those in need. This act of giving and generosity is seen as a way to strengthen the bonds within the community.

Respect and Tolerance: Islamic values promote respect for others and tolerance towards different beliefs and cultures. In Java, community celebrations often involve people from various backgrounds, including non-Muslims. The Islamic value of respect encourages villagers to be inclusive and welcoming to everyone, fostering a sense of harmony and mutual understanding.

Gratitude and Thankfulness: Expressing gratitude and thankfulness is an important Islamic value. During community celebrations and rituals, villagers often pray, supplicate, and recite religious verses to express their gratitude to Allah (God) for the blessings they have received. This practice reinforces the notion of recognizing and appreciating the gifts of life and fostering a positive mindset within the community.

Moral Upliftment: Islamic values emphasize moral upliftment and virtuous behavior. Community celebrations and rituals allow villagers to worship, such as praying, remembering God, and seeking spiritual guidance. These practices aim to promote ethical conduct and personal development within the community.

It's important to note that while these Islamic values are often observed in community celebrations and rituals in Java, cultural practices can vary across different regions and communities. Islamic values are integrated into local traditions, creating a unique blend of religious and cultural practices that define the Java culture.

CONCLUSION

The study on the evolution and transformation of traditional Muslim villages, including Kampung Melayu in Semarang, Kampung Laweyan in Surakarta, and Kampung Sugihwaras in Pekalongan, reveals the dynamic nature of these communities and their significant contributions to Indonesia's cultural heritage. These villages have experienced changes over time, influenced by migration, trade, and cultural interactions. The preservation of their authenticity and cultural identity has played a crucial role in maintaining the unique character of each village.

Kampung Melayu Semarang, Kampung Laweyan Surakarta, and Kampung Sugihwaras Pekalongan each possess unique characteristics and historical significance. Kampung Melayu Semarang stands out for its harmonious coexistence of different religious and cultural traditions, exemplified by a mosque and a Chinese temple within the village. Kampung Laweyan Surakarta is renowned for its rich historical and cultural heritage, particularly in the

context of the batik industry and its Islamic roots. Kampung Sugihwaras Pekalongan holds a special place in the history of Pekalongan's batik industry, once serving as a vibrant hub for batik traders and contributing to the city's reputation as a center for batik production and trade.

These villages serve as living testaments to the multicultural heritage of Indonesia and the coexistence of different religious and cultural traditions. They demonstrate the importance of religious harmony, unity, and mutual respect within their communities. By preserving their rich cultural traditions and embracing diversity, these villages provide valuable insights into the country's cultural tapestry and inspire examples of communal living based on understanding and acceptance.

Kampung Melayu in Semarang stands as a testament to the harmonious coexistence of diverse ethnicities and faiths, shaping its vibrant cultural tapestry. The historical significance of Islamic propagation in the area adds to its allure, emphasizing the role of Islam in the village's development. Kampung Laweyan in Surakarta is renowned for its traditional batik industry and well-preserved Javanese architecture. The village's cultural heritage and artistic craftsmanship continue to attract visitors who seek an immersive experience in Javanese traditions and the art of batik. Similarly, Kampung Sugihwaras in Pekalongan have played a significant role in the batik industry. The village's strategic location and the skills of its artisans have contributed to producing high-quality batik fabrics, establishing it as a cultural attraction and promoting the artistry of Indonesian batik.

The study emphasizes the importance of preserving the authenticity and cultural heritage of these traditional Muslim villages. It highlights the need for informed preservation strategies, community development initiatives, and promoting these villages as cultural tourism destinations. By honoring their heritage while embracing the challenges and opportunities of the contemporary world, these villages can continue to thrive, enriching Indonesia's cultural landscape and contributing to the broader appreciation of its diverse traditions. Overall, the research provides valuable insights into traditional Muslim villages' evolution, transformation, and significance, shedding light on their dynamic nature and enduring cultural and historical legacies.

Traditional villages' growth and transformation have brought forth the genuineness of Islamic values. Modernization, globalization, economic development, and education have all played a role in transforming these communities' practices and understanding of Islamic ideals. Traditional villagers review and reinterpret their

cultural and religious practices while remaining committed to Islam's essential values as they engage with new ideas and adjust to changing socioeconomic conditions. While the process of revealing authenticity is influenced by tradition, modernity, and individual interpretations, cultivating discourse and respect is critical for peaceful coexistence and preserving Islamic ideals.

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