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## The urban heritage of Masjid Sunan Ampel Surabaya, toward the intelligent urbanism development

Atiek Suprpti Budiarto<sup>a</sup>, Indriastjario<sup>a</sup>, Agung Budi Sardjono<sup>a\*</sup>

<sup>a</sup>*Department of Architecture UNDIP, JL Prof Sudharto SH, Tembalang Semarang, 50275, Indonesia*

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### Abstract

The Legend of Walisanga in Indonesia still thrive in Javanese life. Walisanga is nine saints who spread Islam at location of northern coast of Java in the period of 15<sup>th</sup> to 16<sup>th</sup> century. Ampel Surabaya is the oldest sites, relics of Sunan Ampel. At this point have been well maintained as well as preserved in a sustainable manner. This site attracted the attention of pilgrims and tourists from around the country and abroad. Time to time a visitor is likely to increase significantly.

The research objective is to find the spatial concepts, furthermore dialoging it with the concept of intelligent urbanism. It will affect to the development of preservation of Walisanga cultural heritage site in order to become a mainstay of religious tourism nationwide. The study was conducted with a qualitative method that emphasizes on field observations, then arranged a dialogue with the concept of intelligent urbanism. The conclusion of this study is that the concept of conservation of cultural heritage in the area of Masjid of Sunan Ampel relevant to the principle of Intelligent Urbanism, but still requires the strengthening of infrastructure, public space, appropriate technology, integration of related institutions, and community empowerment.

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### 1. Introduction

For Indonesia socio-cultural potential possessed is a social capital, so that it can be used in the rotation of economic activity. Socio-cultural potential that has been growing and entrenched will become the new force after the synergy

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\* Corresponding author. Tel.: +62 8156624006; fax: +0-000-000-0000.  
E-mail address: [atiekbudiarto@gmail.com](mailto:atiekbudiarto@gmail.com)

with the economic capital in terms of 'cultural planning'. (Evan, G, 2001). Should the potential socio-cultural heritage is managed and preserved to be useful for national security, and to contribute to the welfare of the people through tourism.

The legend of *Walisanga* is one of the cultural heritage that still thrive in the Java community. *Walisanga* known as the holy figures of nine people who spread Islam in Java, who lived in the 15<sup>th</sup> century. *Walisanga* presence marks the end of the dominance of the Hindu-Buddhist in Indonesia, which was replaced with the teachings of Islam. *Walisanga* live in the northern coast of Java. This location is a gateway of Islam in Java. East Java region is the oldest part of the series *Walisanga* struggle. *Walisanga* history begins from the presence of Sayyid Rahmatullah, who was escorted by her father and brother to the land of Java, at the invitation of King Brawijaya's wife, who came from the land of Champa. Furthermore, he managed to carry out a given task, and getting permission to spread Islam. Then he was known as Sunan Ampel.

Landscape history in the urban space, forming a meaningful place for a community (Hayden, 1995). Identity becomes an important element in strengthening the place (Lynch, 1986). Environmental degradation has occurred due to aging, it impressed slums. However, human activity is very significant, and able to liven the area up to now.

## 2. Methods

Location of the research covers the area of site Mosque - Tomb of Sunan Ampel (MTSA), and settlements in the surrounding area, which is located in Surabaya. In the qualitative research, a sample is called the informant (Lexy, 2007). Informant is required to obtain the necessary information and data. In this research, the data can be categorized on the primary data, which comes from the field, and secondary data derived from the documents. Field data, consisting of physical data in the form of the building and its environment, the elements making up space; non-physical and data include: worldview, ideology, spiritual outlook, and social system, especially relating to the management and arrangement of space. Information can be sourced from anywhere, either in writing or orally. To explore the source of primary data, socio-cultural investigation. Data collected by entering the field, to collect data information, through interviews or observations, conducted openly and unstructured. Data from this participatory observation, dug out from several sources, and needed to cross check with other data, thus obtained data fix.

Mini Tour. After the previous section made the grand tour, in this section will be carried out in-depth observation and recording of phenomena, to develop a spatial pattern, formed by social situations (Suprapti, 2010).

Domains analysis. In this section, first performed searches the initial domain, to find the names of the domain of the original space. The next stage, carried out exploration throughout the observation unit, in order to rediscover, domains any space, which has a great influence in the lives of local people (Suprapti, 2010).

Focused analysis. Focused Observations performed, to deepen the observations that have been made, at the stage of the domain analysis (Suprapti, 2010).

Taxonomy Analysis. Taxonomic analysis will lead to the internal structure of each domain. It aims to discover the principles of the preparation, of the symbols within the the domain of the original space. The meaning of the symbols of the original space in this the domain of, arises from the way the elements are connected to one another.

Componential Analysis. Componential analysis is the systematic search for a component of the meaning of space, which is regularly associated with the symbol. Componential analysis done by, searching for meaning through observation how the symbols with the other symbols associated.

Themes. The theme space is the principle of which is repeated in a number of cognitive the domain, which is hidden or open and serves as the connection between the branch systems of meaning.

## 3. Result and Discussions

### 3.1. Respect to Wali

Masjid of Sunan Ampel founded in 1421 by Sunan Ampel, assisted by his students and two friends, namely Mbah Sholeh and Mbah Sonhaji. Mosque was established to serve as a medium of propaganda, in order to increase the spread of Islam, as well as improving public piety. The mosque is built on a plot of land measuring 120 x 180 square meters in the village Ampel, this land was a gift from Brawijaya King of Majapahit.

Furthermore Sunan Ampel died in 1481 and was buried in the west of the mosque. Tomb area was later developed.

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