

ISLAMIC CITY STRUCTURE IN *SEKAYU SEMARANG* (THE VIEWPOINT OF URBAN DESIGN)

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ABSTRACT

Some experts stated that the city of Semarang had several times the displacement of the city centre, *Bubakan-Gabahan-Sekayu-Kanjengan*. *Kanjengan* has the same city structure with the city that has a pattern of Sultanate Islam on the North coast of Java (*alon-alon*, Mosque in Western side and regent building in the Southern side, market in the northern side). Only *Kanjengan* which still has artifacts of Islamic city structure. Meanwhile in the area *Sekayu* only the mosque just as artifacts suggest that the area has the possibility of having the characteristic of Islam city structure.

Research city history has proved that the structure of *Sekayu* has a toponimic village names associated with the presence of the office of Regent of Semarang. Through the theory of architecture is very difficult to prove the hypothesis because the mosque has undergone several renovations. Researchers want to prove that from the viewpoint of urban design theory. Now *Sekayu* is a very crowded environment. Researches will use an umbrella theory of traditional town in Java. Based on old maps, current conditions, google earth, researchers suspect the existence of *alon-alon* in the front side/Eastern of the Mosque.

The findings of the research that Islamic city pattern had waterfront concept as universal design that applied on city design center to facilitate the migrants when they passed the water circulation (foreign traders and sailors). All of four city center in Semarang laid along Semarang river. It is urgent to conserve them as heritage Islamic city and develop as old city heritage tour along the river like in other country. Reseacher would like to conduct joint research with Malaysia to explore the concept of Melaka world Heritage along Sungai Melaka as a famous tourism in the world. Melaka have the same characteristic with Semarang city that growth from various ethnicity along the river. The diferences are that Melaka had became an international harbour since the 14 century. For the next research Alun-alun and this surrounding as Islamic city structures in Java will be compared with the *lapang* in Malaysia

Keywords: *Sekayu*; Islamic city center; alun-alun; heritage; tourism.

The Clues of Islamic City Structure in *Sekayu* Semarang

This study is a continuation of several researches about the traditional square in Java. The structure of the characteristic town centre of Islam is an ongoing pattern in cities in Java. Semarang is a unique case. Some experts stated that the traditional town Centre in the city of Semarang has moved four times. According to Punto, a historian, in *Suara Merdeka* 2004, Semarang City Centre underwent a shift of location due to the change of power. This change that has happened since the era of 1575 makes the city centre relocated several times. The locations were in Bubakan, Gabahan, Kanjengan and *Sekayu*. Now these areas have lost their characteristics that indicate that they were the town centre having an Islamic characteristic. These past Islamic city centers, which were composed of the square mosque, regent offices and markets, have lost its identity. The fourth city centre actually showed its characteristic as an Islamic town centre, but it lost its identity in the 1970s. The square as a Javanese traditional open space had been covered by the market in the 1970s. Kanjengan, the regent office building, have turned into a shopping center in 1980s. When doing PhD research in 2008, researcher was still able to trace the phenomenon of the loss of Islamic identity in *Kanjengan* area. The researcher, furthermore, found that this loss is due to the retail business development and makes it as a base of this research.

Based on the research, researchers infer that there are similar phenomena of the loss of identity of the Islamic city centre in *Sekayu*, Gabahan, and Bubakan. This research focuses more on *Sekayu* area. Researchers, having same notion with historians, believe that *Sekayu* had structure of city centre like the other Islamic city centers. At this area, there is an old mosque which becomes one of signs that there was a governmental office. Historians have also found the name of a village toponyms referring that in these locations was the location of regent office. The names of alleys such as *Sekayu Tumenggungan*, *Sekayu Kepatihan*, *Sekayu Bedagan* are the names associated governmental office of Semarang. For example, there is the village of *Sekayu Tumenggungan* which means abode of a

Tumenggung (regent) while *Bedagan* is the place to hunt for the regent and his family.

Those historians refer to the research made by Andrisijanti in 2000 about the pattern and structure of the center of Islamic city. Andrisijanti research is based on data collection in some places such as *Cirebon*, *Demak*, *Banten* and the *Mataram* Islamic Sultanates at Surakarta and Yogyakarta. He, furthermore, did archaeological research on the relocation of the sultanate cities of Demak Sultanate, before he moved to Surakarta Sultanate (Plered, Kota Gede, Kartasura). Based on the research, all of those cities had similar pattern and structure of the central government city complete with names (toponyms) indicating places, jobs, and positions.

Referring to the research (the loss of the old squares and government offices/*Kanjengan* in *Kauman* was caused by the change of function of land into market and shopping center in the 1970s and the findings of the Andrisijanti in 2000 about the Islamic characters, researchers suppose that in *Sekayu* area also has its Islamic urban plan. Based on simple observation using Google earth and the fact that there is a mall standing in front of the mosque, the researchers come to a question whether this land, used to build the mall, was a square (*alon-alon*).

Based on several facts that there were open spaces now turning into shopping area makes the researchers suppose that the same case also happened at *Sekayu*. Starting from these supposition then research in the area of *Sekayu* became the focus of the first study because from 2 other Semarang city centers, *Sekayu* still has traces of the relics, toponym and mosque.

THE ISLAMIC CITY CHARACTER IN JAVA AND RETAIL GLOBALISATION

The Pattern of Islamic City in Java in Sultanate Period

In contrast to cities in Europe, which is often used as a reference in their city design, a traditional Javanese city did not have a city

plan based on elements of *solid* (buildings), *void* (open space) or the road network. In Java, there is the concept of the king as the center and his palace becomes the component of traditional city plan, Wiryomartono (1995).

The component of Javanese traditional city consists of the square (*alon-alon*), the palace/ regent office building, the great mosque and the market. From analysis of some ancient cities in Java, it can be seen that the square is in the north of the palace, the great mosque is located in the west of the square, while the market is located in the north of the square, Tjandrasasmita, (2000). The square serves as a shared space between the mosque and the palace. These two institutions (the mosque and the Palace) became the driving force of the community's activities in the square (ied prayer event, the celebration of Islamic government, Islamic broadcast shows such as *Garebeg Maulud Nabi* (Islamic Memorial Day), *seba*, the annual meeting attended by local rulers of to show their loyalty and obedience to the king. At *Banten* in the past, there was evidence that stating the square was used for the coronation of the queen, the royal marriage and greeting foreigners, Talens (1993). Portuguese and Netherlands historical records in the 17th century also mentions there was tiger fight in the square, Westling, (1992). The square, therefore, also serves as both a state entertainment venue and religious venue (Figure 3). These function are related to the role of the sultan as a *kalipatulahing a laga sayidinapanatagama*, a Javanese term derived from Arabic term *Kalifatullahfil Hafiz* (God's Representatives on Earth) (Adrisijanti, 2000).

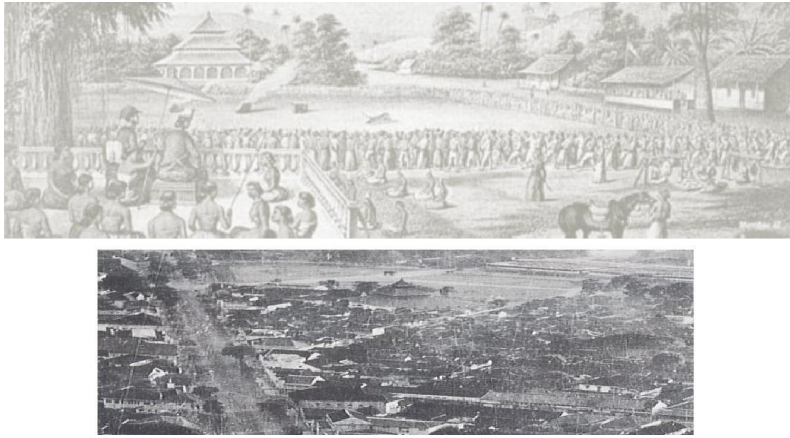


Figure 3 Alun-alun, reconstruction of the philosophy of the sultanate have double role , as rule of government and religious. Source: a) Chromolithografie van C.W. Mieling naar L.H.W.M. de stuers, 1865. Collectie KITLV. b)..Boomer, 1995

Based on Rukayah (2005), the square as the center of the palace and the square as the center of Islamic Sultanate are very different. The concept of the town palace of Islamic *Mataram* still refers to cosmological concepts such as Majapahit Kingdom, Jo, (2008). In the meantime the cosmological arrangement is no longer as a reference for the cities of Islamic sultanates along the North coast of Java. Although it looks similar, the North-South axis is not a setting that refers to cosmology; it is just a city design concept which was built to make the city can be seen clearly from the sea. The palace, mosque and traditional square composition was set openly toward the sea. The evidence about the composition is supported by the finding stating that in Jepara, the axis formed is East-West. (Figure 1). It happened because the sea area is in the west. Some historical images (map of old Banten, map of old Semarang) prove the opinion stating that the square in the Islamic religious broadcast was not in square shape it is located exactly on the riverside. This Islamic city centre has waterfront concept (Figure 2).

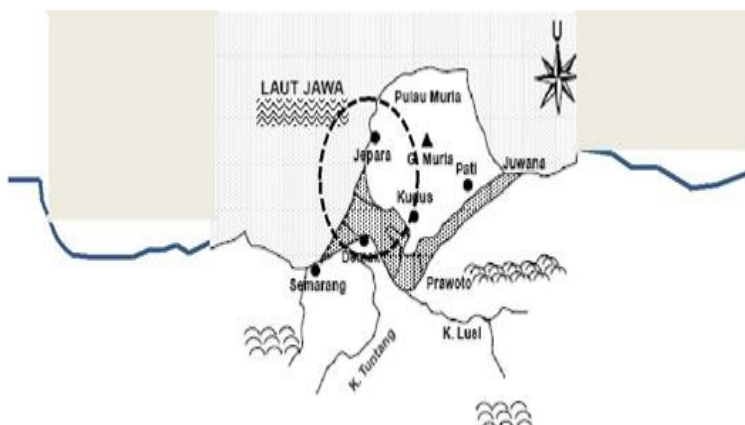


Figure 1. Jepara city with the position of sea at the western area

Source: researchers analysis, 2013

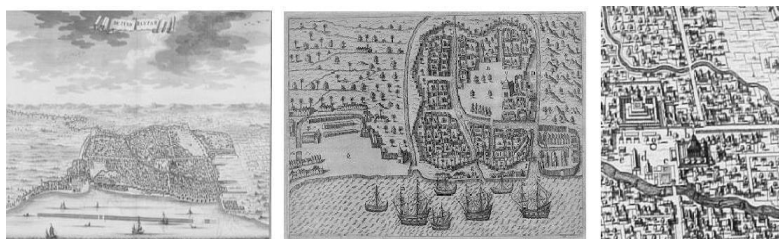


Figure 2 Bantam, 1726 Valentijn, F. 1726

Source: www.swaen.com/antique-map

Toponym

According to Andrisijanti, (2000), the ruins of the royal palace of *Demak*, *Banten*, *Plered*, *Kota Gede*, *Surakarta* show that the palace and the traditional square collectively became the core of the city and the settlement. The evidence stating that there was settlement is from traces of the toponym distribution spread around the royal palace and the square. This settlement group describes a variety of social groups or types of jobs. It split the group based on toponym naming profession (craftsmen group, service providers/traders groups and clerics/educators group) and based on race, ethnic, and origin. These city centre artifact and toponyms can be used as a tool to track the existence of various physical artifacts that are now difficult to find.

Retail Globalization

According to Rukayah (2010), in the era of the new order government, the economic policy is more supportive on investment for luxurious consumption. As a result many capital cities changed its status from the center of nationalism became the center of modernity symbolized in the form of skyscraper buildings used for offices, apartments, hotels and shopping centers. City centers have turned into consumption centers due to the expansion of luxurious shopping malls, Featherson (2001) and Evers (2002),

What happened in Semarang in the 1970s was similar to the previous phenomena. This city lost its old square and *Kanjengan* building. The Islamic town centre has lost its identity. Land assets and government-owned buildings in the square have turned into the shopping area. In her dissertation 2010, the author described that the Semarang old square area, government assets such as the *Kanjengan*, the former terminal and open field/the square have turned into a modern shopping complex functions such as SCJ-Matahari Johar, Yaik Permai shopping complex, cinema *Kanjengan*, and Metro hotels.

Meanwhile, in the 1980s, investors built shopping center in Bubakan. The land is supposed a former central government office in Bubakan area. According to Ligadani (2007), in 2003, investor built shopping center on the ground which was formerly the settlements of *Sekayu*.

The artifact and the toponym as a tool to track the lost Islamic town centre

Starting from the theory of the characteristic of Islamic town centre and phenomena of the toponym referring to governmental professions, the old mosque heritages, location near the river, and layout areas based on the Google earth map and an old map of Semarang in *Sekayu*, the researchers supposed that the central government in *Sekayu* town centre had a Islamic city structure like other government offices in Semarang. The purpose of this research is to discover *Sekayu* town layout design at that time.

RESEARCH METHOD

With the artifacts of the city centre and the toponym, researchers can use it as a tool to track of the existence of the former administrative center having Islamic characters which are physically has lost its existence. Based on Rukayah (2010), she supposed that the land upon which the shopping complex stands now was an open space. Whether it was a square or just an open space, researchers would prove this supposition tracing to old maps.

It is not easy to find the old maps. Researchers did the research together with some students studying for master degree architecture engineering having study concentration on urban design since February to June 2013. The research aims to track the existence of central government in *Sekayu*. This research is a task for the courses of architectural conservation and urban design. The research team can get the old map easily because of the students parent working in department of urban planning, Semarang. He gave series photo of Semarang old map. There are 3 series of the map. The first is the current map, the second is map depicting the area before investors shopping building on land in front of the mosque in which there was illegal settlement in shape of square. The third map the more ancient map drawn in the colonial era. On this map, there were only three buildings and the rest area was just an open field.

To discover the historical data of the city and its development, the researchers focused on the reading of the old map series. Some of the maps presented in the paper are varied. A map was not used to describe the writing. The maps were read one by one, so it will be a series of city history. According to Martin (2004), traditionally historians focused only on written source as the main source and forgot the potency of photographic sources. Photos are often seen as a decoration of a text.

For the accuracy of this research, of course, researchers require a more detailed map series. For example, a map in the colonial era before the colonial government built the three on that area. However, the researchers found that it is enough to use these three photo series. With these map, researchers are already able to

answer the purpose of this research to discover the structure of town administrative centre at *Sekayu* in the past. However, researchers still require a more detailed map series to extend the research.

The Shift of City Centre in Semarang

According to the historians, the administrative center of Semarang had been relocated four times. During the reign of *Ki Ageng PandanArang*, the city center was located in *Bubakan*. In year 1659, Lord *Wongsorejo Mas* moved it was on *Gabahan*. In 1666, Lord *Prawiroproyo Mas* moved governmental office to *Sekayu* and during the reign of Lord *Alap-alap* in 1670, the office was moved to the *Kanjengan*. (Tio, 2004). When we observe on a map of Semarang those four government office centers is located on the riverside of Semarang (*kali Semarang*) which at the time was an important transportation route. (Figure 4)



Figure 4 Four times movement of Semarang city centre. All of the fourth were placed along the Semarang river
Source: researchers analysis, 2013

Government center at *Bubakan*

Ki ageng Pandanaran moved to spread Islamic religious from *Tirang Amper* to *Bubakan*. (*Bubakan*, in Javanese means opening new land.). Toponym of the former place of his residence is in the area that is now called *Jurnatan* (from Javanese word *juru nata*).

Juru nata means a man who gets the authority of Sultan Demak for administering the government.

There was no exact map about the position of government office at Bubakan. The position of government centre of Semarang appeared in 1478 sketch. On this sketch, there was a government office and a mosque at the west side of Semarang river, near an area that now called *Pedamaran*. (Figure 5). Based on the map of city plan made in 1895, government office of Semarang was located in the area now called the *Kampung Melayu*. The position of the square was located in the southeastern part of residence of the regent (local rulers). (Figure 6).

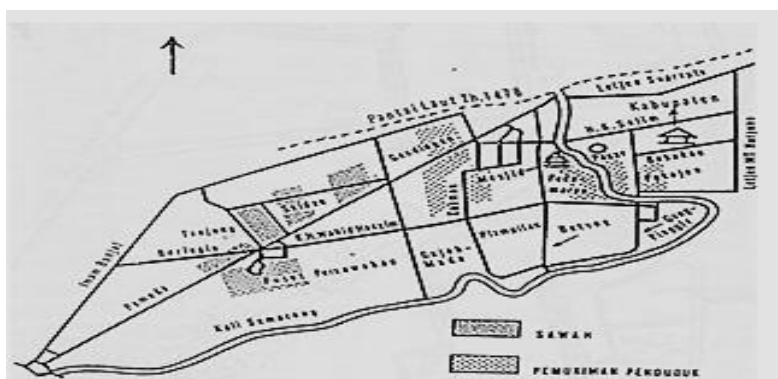


Figure 5 Semarang city centre sketch 1948, Source: Bappeda Semarang Research, 1999

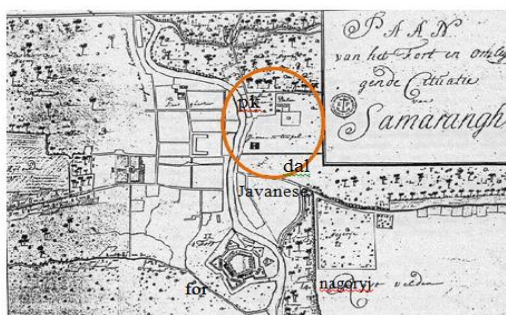


Figure 6 The old Semarang city centre at Kanjengan . At the picture also drawn the market, mosque and palace. Source:Semarang map,1895

Administrative Center at Gabahan

Soekirno (1956), stated that in 1659, *Tumenggung Mas Wongsorejo* who was not a relative of the *Pandan Arang* held the

Semarang district government. He moved the district offices from *Bubakan* to *Gabahan*. But there are not found the artifacts of central government and the toponym which leads to urban structure pattern, Punto in Suara Merdeka (2011). There is only a toponym of *Sebandaran* (Harbor River) and *Jagalan* (where the butcher/animal slaughtering). Other toponym is *Seong*, namely *Seong Gedangan* (former banana plantation), *Seong Kulbandang* (*banda cabbage plants garden; Pisonia alba Spanoghe*, Nyctaginaceae tribe), and *Seong horses* (stables).

Administrative Center at Sekayu

The third transfer of the administrative center, happened seven years later when *Tumenggung Mas Prawiropraja* move the regent, that previously built by *Tumenggung Mas Wongsorejo* at the *Gabahan*. He built a new regency in kampung *Sekayu* in 1670, Soekirno (1956). The sketch picture from *Johaness Racht* in 1857, portrayed the old city center of Semarang. In the picture it clearly visible the mosque and the square. Reseachers initially suspected that the city center was located in the *Kanjengan*, Rukayah (2010) and (2012). But in 2013 researchers get information from *Punto*, an archeologist. He suggested to take the accurate data from the *Atlas Mutual Heritage (AMH)*. In the *AMH* stated that location of the image created by *Johaness Racht* in 1857 was located at *jalan Imam Bonjol*. When we refer to the prvious statement in point to the opinion that the administrative centre of Semarang was in *Bubakan*, *Gabahan*, *Sekayu* and *Kanjengan*, so *jalan Imam Bonjol* was not included in the statement. That was a strange background image in that picture. The colonial city as the back ground has no resemblance to the colonial city near *Kanjengan*. Researchers now suspect that the administrative center that was drawn by *Johaness Racht* in 1857 was in *Sekayu*. Colonial city as the background was *Bojong Street / jalan Pemuda*. The three overlapping roof of the mosque is reflectthe mosque in *Sekayu*.



Figure 7 Center of the old city Semarang (Sekayu or Kanjengan ?), the colonial city as the background (alan Pemuda or Kota Lama?) painted by Johannes Racht (1857). Source: skyscrapercity.com

The administrative Center at Kanjengan

Map of PAAN van het Fort van Cituatie en omleggende Samarangh in 1895 shows dalem/ regent/ kanjengan has been in the Kanjengan area. In 1934 the square described clearly limited by the way the North square, the central square street, West Square Street, East Square Street and South Square Street. In the year 1750 to coincide with the inauguration of the great mosque in Kauman, the Central City of Semarang really shows the physical structure of Islamic city.

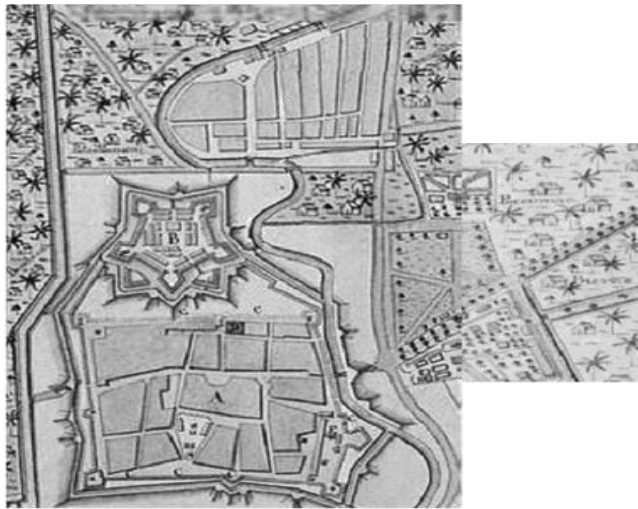


Figure 8 Researchers combines two maps of Semarang which is found from different resources in internet. Source: Researcher analysis, 2013.

Read and Analyze Serial Map of Administrative Center in Sekayu

According to Aboebakar (1955), *Mesjid Pakajuan* Semarang in 1413 was the oldest mosque in Central Java. It means that the mosque was established prior to Masjid Agung Demak, founded by Sunan Kalijaga in 1420. This opinion is still causing controversy for researchers and cultural experts in the city of Semarang.

Suara Merdeka, (2011), described the arrival of *Kyai Khamal, Kyai* from Cirebon, Java's North Coast to the area as early as 1413. When he arrived in Semarang, he stopped into a *perdikan* village named *Pekayuan* and set up a neighborhood, a mosque, named *Pekayuan*. Furthermore, the village used as a base while leading *kayu jati/ teak wood (jati wungu)* from the region of *Surakarta* and *Wonogiri, Ungaran*, which will be used to build a mosque of Demak. Teak wood then brought to the Sultanate of Demak Bintoro assembled way through the flow *kali/ river* of Semarang and so on the Java Sea. After his death, *Kiai Khamal* buried in *Sekayu Mosque complex*.

Refers to the relics of the ancient mosque, the toponym of the area (which refers to government professions), the location of Sekayu that adjacent to the river, researchers agree with the opinions of historians who assert, that the area Sekayu once had a special function in the history of the city, estimated the year 1666-1670. Research in the urban design aspect is very important to support the previous research from the historical aspect.

Before the postal line built by Daendels in 1811 that passed through the city of Semarang, the road to *Sekayu* district reached from Chinatown through the *gang warung* on the East side *Kranggan-Depok* up to *Sekayu*

Viewing the old map of Sekayu region city of Semarang (Figure 9) it was evident that the kali/ rivers Semarang at that time was still not straight. *Jalan Thamrin* now link the intersection of *Jalan pemuda*, *Jalan Piere Tendean* yet exist. In figure (a) seen there is a rectilinear in *Sekayu* area. we estimated that the rectilinear is mosque image. The entrance to the area starting from the *Jalan Pemuda* was still clearly visible. Meanwhile on a map (b) we get clearly the name of the area was *Sekajoe*. The entrance from *Jalan Pemuda* straight towards to the river appears to be imaged. Map (c) and (d) further shows a clear pattern of space. There was a part of *Sekayu* region namely *Sekayu Basahan* that located between the *Jalan Pemuda* and *Jalan Piere Tendean*. According to that situation, it can be suspected that the entrance to the ancient streets of *Sekayu* was not from *Jalan Pemuda* but from *Jalan Piere Tendean*. This suspicion was reinforced that the path from the direction toward *Sekayu* was *gang warung* street. Meanwhile the *Jalan Pemuda* as the *pos weg* was designed with a diagonal pattern of settlement. Consequently an area of *Sekayu* clipped by this road. This image was reinforced by evidence of *persil* land in *Jalan Pemuda* was not perpendicular to the street but perpendicular to the road *Jalan Piere Tendean* and *Kranggan* road. The mosque's site on the image (c) reinforce the alleged location of *masjid* in the figure (a). In figure (d) very clearly visible an entrance to *Sekayu* was from *Jalan Piere Tendean*. The axis of the road terminated by any form of squares that can be estimated that the picture shows the existence of an open space/*alun-alun*.

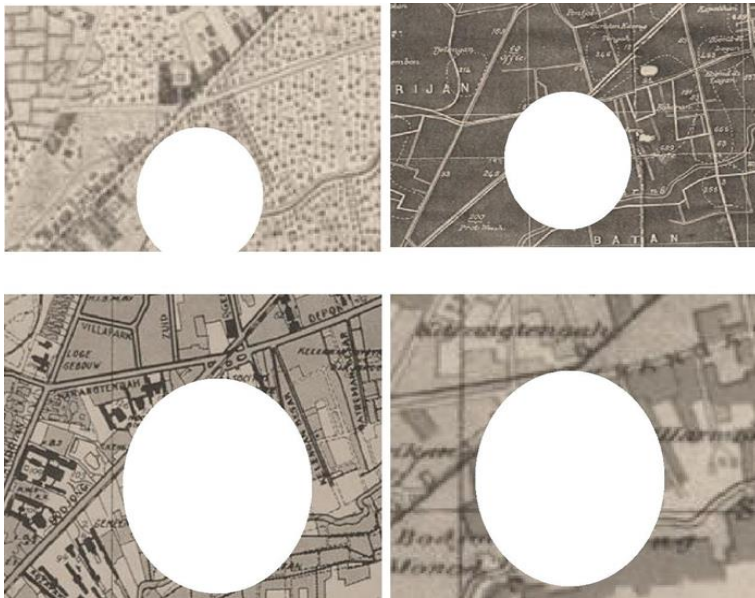


Figure 9 Sekayu in the old map Source: Broomer;1995, Badan Arsip Daerah Semarang collection

Based on the image below (Figure 10) when we compare the Sekayu and Kanjengan we found the same pattern between them. The structure of central districts had a square, the road line from the North to the South to trough the square and located on the banks of the river. Unfortunately the position of Sekayu mosque did not appear, in contrast to the mosque that has been reflected from *Kauman*.



Figure 10 Comparison the drawing between two city centre at Sekayu and Kanjengan. Source: skyscraper city Semarang

Based on the above set of maps and drawings of the structure and patterns of *Sekayu* town centre which is reflected in the slightly old map of Semarang (Figure 11), we compared it with maps google earth now. The hypothesis about the location of the open space that has been closed by the shopping center has been proven.



Figure 11 Comparison between Sekayu at old time and now . Source:
Broomer;1995, Google Earth 2013.

Based on map of Semarang city planning below (Figure 12) then transpire that the shopping center built on land that was used for the settlement. Meanwhile, residential land it self was around 3 buildings. The building according to the information from the contractors who built the shopping center was a health center belonging to the Bhayangkara. When we look at a map of Dutch colonial it appears that in the area there are only 3 buildings, while residents of the settlement did not exist. It is estimated that Dutch colonial government built it on top of the vacant land in front of Masjid. From that phenomena we can guess that at that time there are vacant area in front of the mosque as open space. The vacant land was an alun-alun/ traditional square or not, are the opportunity for further research. On the Southern side of the building is estimated the location of the Semarang regent, the regent positions are perpendicular to the driveway from the direction of Jalan Pemuda / jalan Piere Tendean. This pattern was similar to the pattern of the city centre at Kanjengan and patterns of central Islamic Sultanate in the cities along the Northern coast of the Java Island .

Pre-judgement from continued research is post lines was developed angled from Bulu area percisely cut two of Semarang City Centre at that time, Sekayu District and Kanjengan District.

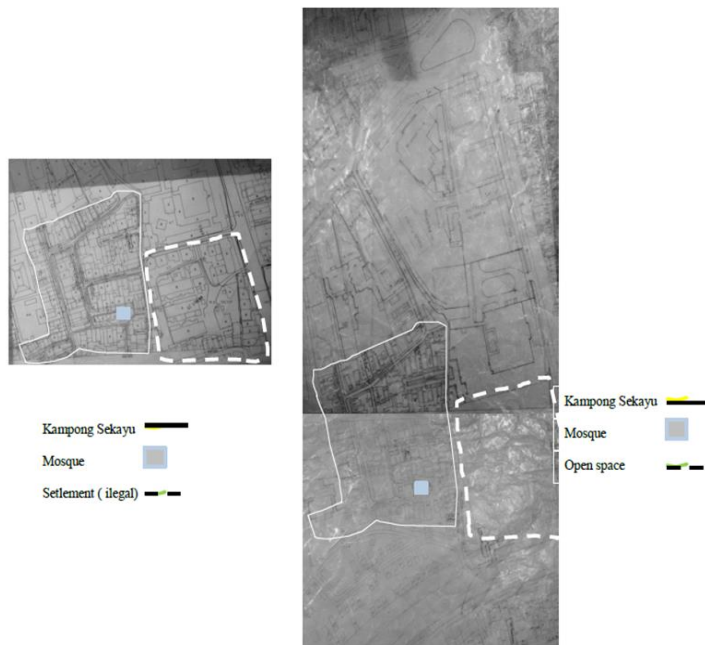


Figure 12 The serial of the old map of Sekayu show the traditional open space in front of masjid, Source: Bapeda Semarang, 2013

CONCLUSIONS AND RECOMMENDATIONS

Researchers found that in front of Sekayu Mosque formerly was an open space. Which was an *alun-alun* or only the open space? To answer that question, the researcher need to continue our research to find how the structure of the city at that time.

From the research above the structure pattern of islamic city was consist of mosque at the west side and government centre at the southern side. Alun-alun was functioned as focal point and river used as transportation line. The toponym area that left now can be used as a clues and as a tool to find the footprint of city centre which physically do not exist longer.

Based on the method above the footprint of two city centres in Semarang City which is no exist anymore, can be founded, supported by the old city maps.

Retail revolution in 1970s which choose the position of city centres and protocol street as strategic location to develop shopping centre, and also the refunctionalisation of government properties is needed to be notified which is develop in the land of former city centres or not.

Recommendations

Using the above method, other researcher can use to find the footprint of city centre structure which is already lost the physical form. Also using this method continued research is to find two former city centres at Semarang city which is known as Bubakan area and Gabahan area. And use the same method, researchers can use to retrieve the character of old Islamic city centre at the other town and cities which is have the similarity character.

Semarang maybe is one and the only city which has the history for movement of the city centre for four times. Related with sustainable city historic aspect, Government of Semarang City is suggested to arrange the conservation concept based on indentity of the city as the start. Which is now conservation point of interest in Semarang city is develop in the area of old city area from Dutch Colonial era, is time to discover the possibility from local character Semarang which is have similarity with along Islamic sultanate city at northern Java Island.

The government should give limitation of function change at the conservation area. This hope is refer to the government of Semarang city that has been lost the identity of traditional city centre at Kanjengan area on 1970s. The lost of physical evidence of the structure of city centre at Sekayu, gabahan and Bubakan area and also the appearance of shopping center close to the area is one of the callenge for conservation activities is are conducted to preserve the area, and for from multi disciplines the researchers to recover the evidence.

Acknowledgement

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