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URBAN PLANNING STRATEGY FOR HYBRID SETTLEMENTS: MIXED-USE APPROACHES IN KAMPUNG PETEK, SEMARANG

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ABSTRACT

Kampung Melayu Petek in North Semarang serves as case study illustrating how the interplay of cultural hybridity and historical stratification has resulted in a distinctive urban morphology characterized by mixed land uses and multicultural spatial configurations. This research investigates the viability of strategic mixed-use development as an instrumental planning to preserve and augment these hybrid characteristics while simultaneously addressing contemporary urban dilemmas.

Objectives: The primary aim of this study is to investigate methodologies for the preservation and enhancement of cultural hybridity and historical layering in Kampung Melayu Petek through strategic mixed-use development initiatives.

Methodology and results: This research employs a qualitative case study methodology focused on Kampung Melayu Petek, North Semarang, using field observations, interviews, and document analysis through a qualitative descriptive lens and phenomenological perspective to scrutinize the influence of acculturation on the hybrid multicultural spatial organization and its manifestations. The findings reveal that the coexistence of Arab, Chinese, Javanese, and Malay-Banjar communities has created a distinctive spatial mosaic of shop-houses (ruko), inward-facing courtyards, and adaptable land uses—an organic form of mixed-use urbanism that is increasingly threatened by modernization, infrastructure expansion, and rigid regulatory paradigms.

Conclusion, significance, and impact study:

This study highlights the promise of culturally-informed mixed-use planning as a sustainable paradigm for heritage-sensitive urban environments, offering a replicable framework for other multicultural settlements in Indonesia.

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1. INTRODUCTION

The urban landscape in Indonesia is evolving towards a multicultural and inclusive urban heritage, which serves as a foundation for social cohesion, a catalyst for diversity, and an impetus for creativity, innovation, and urban regeneration [1]. Numerous traditional settlements, especially kampungs, not only represent physical configurations but also embody collective memories about cultural and social composition [2]. The acculturation observed in Kampung Melayu Petek emerged from a protracted and continuous interaction between diverse cultures within a community, which does not obliterate the unique characteristics of the group; rather, it engenders new elements through a process of compromise while preserving certain cultural dimensions to maintain the group's identity [3]. This kampung exemplifies a hybrid settlement where cultural acculturation has profoundly influenced urban morphology [4]. Historically, part of a colonial corridor, this kampung accommodates a heterogeneous population comprising Javanese, Chinese, Arab, and Malay ethnic groups, each of which has significantly contributed to the physical and socio-spatial structure of the local [5].

Recent scholarly inquiries have investigated hybrid urban morphologies as adaptive frameworks conducive to sustainable settlements [6], while research on kampung environments highlights issues of crowding, livability, and environmental comfort [7]. The convergence of residential, religious, commercial, and social functions within compact, organically developed plots [8] illustrates the potential and challenges of mixed-use development in heritage-rich urban fabrics. While these characteristics create a vibrant and culturally rich environment [9], they also present planning issues such as overcrowding, infrastructure stress, and a lack of green open spaces [10].

Modern urban planning frequently encounters difficulties in addressing such intricate environments. Conventional zoning and infrastructural paradigms inadequately accommodate informal growth, cultural specificity, and adaptive land-use requirements [11]. Kampung Petek epitomizes this disconnect, wherein rigid urban frameworks are at odds with the dynamic practices of the local population [12]. When strategically considered, mixed-use development, when approached strategically, offers a potential planning tool to mediate between tradition and transformation [13].

This research investigates the implications of strategic mixed-use planning as a framework to advocate for sustainable and culturally responsive urban development within hybrid settlements. The primary inquiry is: In what manner do historical processes acculturation inform the contemporary spatial configurations in Kampung Petek? By addressing this query, the

study seeks to elucidate the extent to which the historical layering of cultures in Kampung Petek's influences its present spatial organization and how these insights may guide future planning strategies. The originality of this research is manifested in its integrative approach and mixed-use urbanism to propose planning solutions that are firmly rooted in the local context.

Prior investigations have frequently approached heritage conservation and urban development separately, treating cultural identity and planning concerns in isolation rather than as interconnected issues. This research, focused on Kampung Petek, aims to synthesize these perspectives by illustrating how cultural hybridity and mixed-use strategies can be integrated into a cohesive planning model. By positioning mixed-use development as both a preservation strategy and a framework for innovation, the study highlights its potential to sustain heritage while accommodating contemporary needs. The findings from Kampung Petek offer a model for other multicultural and heritage-sensitive settlements in Indonesia and beyond, where inclusive and context-aware planning is essential.

2. RESEARCH METHODOLOGY

This scholarly investigation employs a qualitative case study methodology by examining a singular instance of urban settlement within a defined temporal framework, utilizing a multitude of data sources, which encompass observations, interviews, audiovisual materials, documents, and reports [14] that concentrate on Kampung Melayu Petek, North Semarang. It adopts a qualitative descriptive approach anchored in a phenomenological perspective to delve into the intricacies of cultural acculturation and spatial characteristics within Kampung Petek, emphasizing contextual findings through descriptive data—comprising written, oral, and observed behaviors —while revealing insights about community life, historical narratives, and social interactions that remain inaccessible through quantitative methodologies [15]. The process of data collection combines primary and secondary sources: primary data were obtained through field observations [16], alongside interviews with visitors and residents aimed at comprehending accessibility and cultural experiences; secondary data were gathered from literature reviews, scholarly journals, and online resources related to cultural settlements and urban design. Documentation, including photographs, maps, and regulatory data about Kampung Petek's built environment, complemented the field survey. The collected data were analyzed using descriptive qualitative methods [17] to identify recurring cultural and spatial themes and to evaluate existing conditions, thereby providing an objective understanding of spatial elements, particularly signage

and cultural patterns. The resultant findings were subsequently developed into conceptual design proposals to enhance spatial quality while reflecting cultural identity.

3. RESULTS AND DISCUSSION



Fig. 1: Signage entrance of Kampung Melayu Petek after the recent street rearrangement as one of the tourist destinations in Semarang (Taken by Gulton & Ramadhani)



Fig. 2: Signage and Landmark of Kampung Melayu after the recent street rearrangement (Taken by Gulton & Ramadhani)

The socio-cultural and spatial development of Kampung Petek, North Semarang, exemplifies the dynamic cultural phenomena of acculturation and their spatial forms. Historically positioned as a pivotal node of Java's northward trade routes, Kampung Petek has experienced centuries of cultural interactions among Chinese, Arab, Javanese, and Malay communities. This multicultural engagement is both emblematic and spatially integrated into the urban morphology, land use pattern, and kampung spatial structure.

3.1 Morphological Layering and Ethnic Zoning

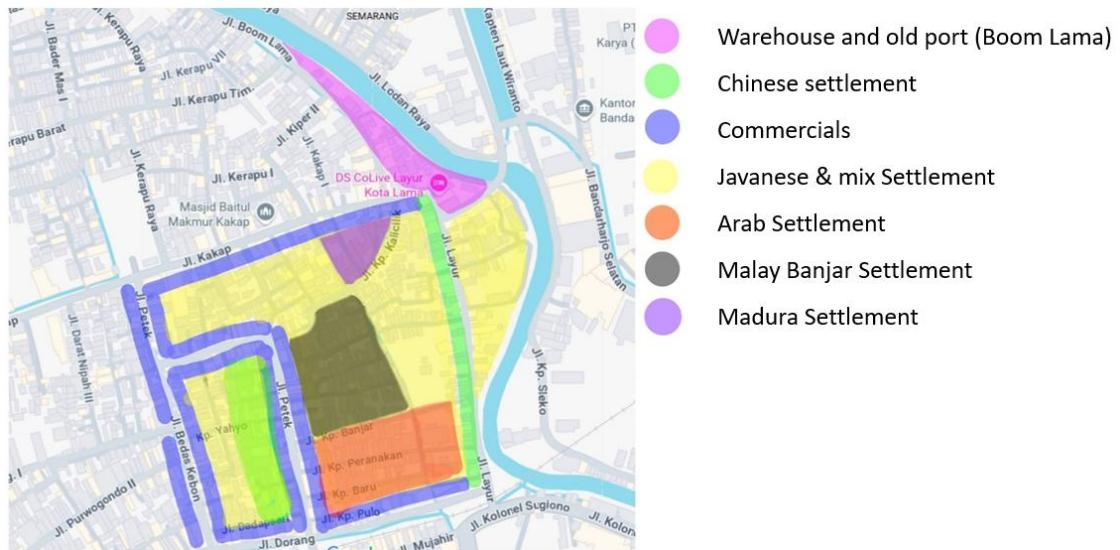


Fig. 3: Distribution of the settlement ethnicity Map in Kampung Petek [18]



Fig. 4: Klenteng Kam Hok Bio

(Taken by Gulton & Ramadhan)



Fig. 5: Masjid Menara Layur

(Taken by Gulton & Ramadhan)



Fig. 6: Banjar house owned by the H. Anang Family [19]



Fig. 7: Chinese Housing and warehouse on the Jl. Layur (Taken by Gulton & Ramadhan)

The cosmopolitan character of Kampung Petek in Semarang is the result of centuries of trade-oriented interactions among Arab, Chinese, Malay-Banjar, and Javanese people [20] [21]. Semarang Harbor's harbor strategic location as a historical transit point facilitated the early settlement of Chinese merchants near Kampung Melayu. After the Dutch relocated Mangkang Harbor to Kali Semarang in 1743, the Layur Corridor, or Jalan Layur, became a significant entry point in the area. This relocation established the Dusun Darat or Dusun Ngilir settlement, with the Pasar Ngilir market at its center. In response to this economic development, the Chinese population established a business district along Jalan Layur, which solidified their presence and financial power within in the area.

The Arab population also played an important role in shaping the cultural and social patterns of Kampung Petek [22]. Hadramaut Arab traders from Yemen arrived and settled there from the 15th to 17th centuries because the area had good coastal trade. These traders played a crucial role in the spread of Islam. This is exemplified by the Layur Mosque (Masjid Menara Kampung Melayu) [23], a unique two-storey mosque built in 1802 on land bequeathed by 27

families through a waqf. Arab traditions such as the observing of Maulid Nabi and attire, such as *gamis* and *peci putih* were maintained. Meanwhile their culinary heritage, such as *nasi kebuli*, was assimilated into the local taste. Historically, Arab merchants also dominated land ownership, holding large tracts behind the Chinese commercial community and leasing these to merchants under a regime supported by the Dutch colonial state.

The Chinese, whose presence in Semarang was inextricably linked to the port's status as a trading hub, also contributed significantly to the economic and cultural life of the region [24]. They observed Chinese New Year (Imlek), Cap Go Meh, and ancestor worship. Klenteng Tay Kak Sie located outside Kampung Melayu, serves as a keystone cultural icon [25]. Chinese traders in the Layur Corridor constructed row of shop-houses (*ruko*) that would serve as the focus of trade. By 1900, the Chinese community, led by Liem A Gie, wanted to build a temple in Layur to serve as a cultural and spiritual center. The Arab community resisted this project, but it was subsequently completed with the assistance of a colonial Rooimeester. Over time, they expanded their properties towards the main road, solidifying their commercial dominance. The layout of their houses combined Chinese ornamental motifs with local spatial patterns. Chinese culinary traditions, including *siomay* and *lumpia*, contributed more to Kampung Melayu's gastronomic heritage.

As the majority ethnic group in Semarang, the Javanese contributed communal, value-oriented traditions and spirituality to Kampung Petek. Traditions such as *slametan*, *kenduri*, and *gotong royong* continue to shape society, and the Javanese language, *batik*, and *wayang* performances remain cultural staples. Despite the scarcity of the old *joglo* and *limasan* structures, these designs still influence local architecture, coexisting with Arab and Chinese influences. Javanese religious practices, particularly Islamic teachings, are closely intertwined with local customs like *tahlilan* and *pengajian*, thus retaining cultural continuity.

In addition to the main Arab, Chinese, and Javanese inhabitants, Kampung Petek is home to the Malay and the overall Malay ethnic groups. These groups are responsible for their region's early formation and multi-ethnic character. Historical records indicate that the first migrants from the region of Kalimantan arrived in the 19th century via sea trade routes. Due to its waterfront location connected to the Java Sea, Kampung Melayu was a natural gateway point. The migrants were mainly hired as laborers, referred to locally as coolies, who loaded and unloaded commodities at the Old Boom Pier. Their presence, along with that of other Malay-speaking groups, is said to have influenced the etymology of "Kampung Melayu." Some believe the name came from the dominance of non-Javanese, Malay-speaking groups in the area. Others link it to

the Javanese term **mlayu-mlayu** (those who flee), alluding to the migration. The Banjars eventually settled in the area, forming settlements, and integrated with other groups. Evidence of their material presence can be seen in Malay-type houses, and evidence of their religious heritage can be seen in visits to Masjid Menara and communal ceremonies.

The physical and cultural landscape of Kampung Petek reveals a layered history shaped by centuries of settlement and trade. Along Jalan Layur, rows of Chinese shop-houses form a continuous corridor of commercial activity. Behind them lie remnants of large plots of land once owned by Arab traders that have since been subdivided into smaller lots. Historical records show that the area developed through the interactions of Malay, Arab, Chinese, and Javanese communities. Each community contributed its own trade practices, religious architecture, culinary traditions, and local customs. These contributions created a multiethnic character embedded in both the built environment and daily life. Ethnic enclaves within Kampung Petek maintain their distinct cultural identities while adapting to surrounding influences. This process is evident in their spatial organization. The Chinese community is characterized by traditional *ruko* with narrow façades, deep plots, and upper-floor residences that serve as commercial-residential hybrids. The Arab community centers on the Menara Layur Mosque and features inward-facing houses and enclosed courtyards that are rooted in Islamic traditions of privacy and family cohesion. Javanese settlements, which are largely located in the southern and peripheral areas, display more organic patterns. These settlements feature *joglo* or *limasan* house forms that are arranged in loose grids. They also have irregular road access and small communal gardens that serve both social and functional purposes.

This interplay of cultural elements has created a “mosaic morphology,” in which architectural forms and spatial typologies are constantly mixed and reshaped through cultural exchange [26]. For example, some Chinese *ruko* have adopted Islamic decorative elements because of their proximity to Arab neighborhoods. Conversely, some Javanese houses have been repurposed as commercial properties, reflecting economic shifts and urban transformation. These adaptations demonstrate that acculturation in Kampung Petek is an ongoing process shaped by modern pressures and the demands of urban expansion, not merely a historical phenomenon.

Contemporary changes, such as road widening to improve accessibility, have led to the partial demolition of heritage structures. However, newer buildings often incorporate traditional motifs to preserve continuity with the past. Cultural festivals such as *Cap Go Meh*, *Idul Fitri*, and *Grebeg Maulud* reinforce this heritage by temporarily transforming streets into pedestrian zones

filled with processions, food stalls, and performances. These events foster communal ownership of space despite occasional clashes with municipal priorities. The Kampung's architectural landscape is further shaped by hybrid building types, where a single *ruko* may house a musholla and a *batik* workshop, reflecting the adaptation of space to both spiritual and economic needs. These evolving typologies challenge conventional urban planning, which separates residential, religious, and commercial functions. Instead, they illustrate a living model of cultural resilience and spatial flexibility. The morphological layering and ethnic zoning of Kampung Petek, influenced by Arab, Chinese, Javanese, and Malay-Banjar traditions, demonstrate how diverse communities have created a functional and symbolic spatial mosaic that adapts to change while preserving identity. Recognizing these layered morphologies is essential for heritage conservation and for developing future planning strategies that emphasize cultural diversity, flexible zoning, participatory approaches, and heritage-sensitive infrastructure.

3.2 Density Trends and Availability of Green Open Space (Ruang Terbuka Hijau)



Fig. 8: Street Stall on the side of Jl. Petek (Taken by Gulton & Ramadhan)

A second key finding concerns land use trends and urban density pressures. As Kampung Petek has grown outside legal zoning controls, land use trends have also evolved. Commercial expansion clusters along Jalan Layur and surrounding areas, while residential density increases in inner kampung zones. Due to their proximity to the river and trade networks, many houses in denser areas have undergone backlot extensions or vertical growth to accommodate larger families or rentals.

Density mapping shows that Chinese-dominated zones have larger building footprints, higher traffic, and limited pedestrian access due to their commercial-residential typology. In contrast, Arab and Javanese areas are less dense but face uncontrolled expansion. The absence

of culturally responsive regulations has produced a fragmented urban landscape marked by issues of overcrowding, poor air circulation, sanitation problems, and underused spaces left idle for cultural or economic reasons.



Fig. 9: Settlements with RTH used for public space (Taken by Gulton & Ramadhan)



Fig. 10: Street in the Kampung lacks Green Open Space (Taken by Gulton & Ramadhan)

Green open spaces (RTH) [27] are severely lacking in Kampung Petek, particularly in high-density cultural enclaves. Public green space accounts for less than 5% of the total land use, which is well below the national urban RTH standard of 30% [28] [29]. Any existing green spaces are private gardens or temporary open spaces around mosques, schools, and empty lots.

Perceptions of green space also vary across communities. For example, the Javanese traditionally incorporate vegetation into their residential compounds (*pekarangan*), planting medicinal herbs, fruit trees, and shade plants. These areas serve ecological and social purposes and serve as community gathering spots. However, in more concentrated Chinese neighborhoods, commercial land use dominance leaves little space for greenery. Trees or potted plants are solely for ornamentation.

Mosque courtyards and surrounding fields serve as open spaces for religious celebrations and communal gatherings. However, these spaces are not formally designated as public parks, and access is culturally restricted. This fragmented vision of RTH—as a private need, a religious initiative, or an economic expense—has slowed the development of an overarching green infrastructure policy.

Despite these challenges, there is potential to embrace "cultural RTH," a concept of green space planning that considers specific cultural purposes. For example, mini-prayer gardens along mosque exterior facades, shaded resting areas in market street corridors, and collective gardens managed by youth and elderly groups could foster environmental quality and social cohesion. These strategies require cultural intelligence, participation from the grassroots, and municipal involvement.

3.3 Challenges and Suggestions to Cultural-Sensitive Urban Planning



Fig. 11 & Fig. 12: Mixed-use street for vehicle access, walking, parking, commerce, and public events (Taken by Gulton & Ramadhan)

The city government's Kampung Petek urban renewal project aims to revitalize the area's main historical thoroughfares, such as Jalan Layur and Jalan Petek. These thoroughfares serve as portals to the multicultural precinct, which has been shaped by Arab, Chinese, Javanese, and Malay-Banjar cultures. The key planning strategy is mixed-use development (MUD), which integrates residential, commercial, public, and cultural uses into a unified urban ecosystem [30]. This approach aims to enhance connectivity and infrastructure while preserving its historical character and local knowledge that have shaped Kampung Petek since the 18th century.

This process incorporates traditional architectural elements into shop-houses (*ruko*), guesthouses, and public buildings to ensure visual harmony between the new and old. Pedestrian walkways along Jalan Layur feature themed open spaces that highlight cultural identities through Arabic motifs in mosques, Chinese motifs in shop-houses, and Javanese or Banjar art motifs in

public spaces. Flexible ground-floor areas designed for other purposes, such as commercial space, cultural galleries, and food areas, emphasize local heritage [31].

People are at the center of this strategy. Local Chinese traders, Arab community leaders, and Javanese and Banjar citizens are encouraged to engage in tourism, business management, cultural festivals, and the creative economy, including batik production, culinary performances, and heritage walks. This aligns with the tenet of the Hybrid Urban Morphologies Community (HUMC), which coexists with several urban morphologies that synergize commercial, social, and cultural functions. By promoting culture-based eco-tourism and environmentally friendly urban options, such as renewable energy and improved waste management, Kampung Petek can become a sustainable conservation zone with high economic appeal.

A second focus area of the strategy is greater accessibility and connectivity, such as implementing integrated pedestrian walkways, cycling tracks, and car parking lots, while retaining the historical character of the corridors. Cultural events such as *Cap Go Meh*, *Grebeg Maulud*, and *Idul Fitri* can be used as focal points to reiterate local identity and attract tourists annually. By adopting the MUD concept, Kampung Petek will become a vibrant social, cultural, and creative economic landscape that aligns with prevailing needs without undermining its heritage context.

The study identifies key challenges in the urban planning of Kampung Petek and suggests strategies for effectively integrating cultural elements, as can be seen in Table 3.1.

Table 3.1: Challenges and Urban Development Suggestions for Kampung Petek

Challenges	Urban Development Suggestions
<ul style="list-style-type: none"> • Policy Gaps: Formal zoning and infrastructural policies do not provide space for informal settlements or culturally allocated land uses, causing neglect or forced homogenization. • Gentrification Pressure: With the increased popularity of heritage tourism, parts of Kampung Petek are being targeted for commercial redevelopment. This would lead to displacement and loss of cultural character without shield planning. • Fragmented Governance: Urban management is decentralized across 	<ul style="list-style-type: none"> • Heritage Zoning: Enact a heritage overlay protecting large cultural zones with flexible allowance for adaptive reuse and mixed use. • Micro-scale Green Interventions: Design and implement small-scale green spaces tailored to local cultural practice—e.g., shaded prayer sites, festival grounds, or community gardens. • Implement inclusive housing policies and community-based tourism models to ensure local ownership and prevent displacement.

<p>multiple agencies, and it isn't easy to implement integrated and culture-sensitive planning.</p> <ul style="list-style-type: none"> Community Involvement: Despite community knowledge being plentiful, mechanisms to involve residents in the planning process are lacking or restricted to tokenistic ones. There is a need for participatory design and co-planning arrangements. Environmental Risks: The area's proximity to the river and low-lying terrain exposes Kampung Petek to flooding [32], aggravated by a lack of green infrastructure and poor drainage facilities. Mobility & Accessibility Issues: Narrow streets and traffic conflicts limit walkability. Waste and Sanitation Problems: High density leads to unmanaged waste and poor sanitation. Economic Vulnerability: Reliance on small-scale trade may not be sustainable. 	<ul style="list-style-type: none"> Flexible Infrastructure: Construct flexible urban infrastructure to accommodate temporary uses of culture—e.g., street reversibility into retractable pedestrian spaces or modular market stalls. Participatory Design: Conduct community workshops, story-mapping, and urban walks to gather and integrate resident knowledge into planning documents. Create micro-scale green infrastructure (rain gardens, community parks, shaded prayer gardens), improve drainage systems, and promote eco-friendly construction. Policy Reform: Propose regulatory systems that acknowledge and accommodate informal cultural practice and heritage settlements. Develop integrated pedestrian and cycling networks, improve parking management, and design flexible streets that can serve both traffic and cultural events. Introduce community-based waste management systems, recycling initiatives, and improved water and sanitation infrastructure.
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The challenge in developing Kampung Petek lies in balancing heritage preservation with modern urban needs. The challenges, ranging from policy rigidity and gentrification pressures to environmental risks and infrastructure limitations, require context-sensitive solutions that honor the settlement's multicultural identity. Suggested strategies include flexible zoning, participatory design, eco-friendly infrastructure, support for the creative economy, and improved mobility systems. These strategies demonstrated that sustainable urban development is achievable when

rooted in local culture and community participation. By implementing these strategies, Kampung Petek can safeguard its historical and cultural legacy and transform into a model for resilient and inclusive, heritage-based urban regeneration in Indonesia.

4. CONCLUSION

The study of Kampung Petek reveals that its urban form has been shaped by centuries of cultural interaction, resulting in distinctive morphological layering and ethnic zoning. The coexistence of Chinese *ruko*, Arab mosque-centered clusters, Javanese organic layouts, and Malay-Banjar traditions illustrates how acculturation created a hybrid spatial identity that is functional and symbolic. This highlights the importance of cultural plurality as an integral part of urban morphology. However, Kampung Petek faces critical challenges, including high density, a lack of green space, policy gaps, gentrification pressures, fragmented governance, and environmental risks. These conditions underscore the need for planning approaches that address environmental quality and respect cultural patterns and community practices.

Suggested strategies include heritage zoning, participatory planning, flexible infrastructure, eco-friendly mobility, and culture-based creative economies. These strategies offer a way forward in resolving the challenges Kampung Petek faces. Within this framework, mixed-use development is more than a planning tool; it reflects Kampung Petek's socio-cultural hybridity, where trade, worship, and community life historically coexisted in shared spaces. Strengthening this inherent character ensures that regeneration strategies preserve heritage while meeting contemporary needs. In this sense, Kampung Petek not only stands as a living heritage landscape but also as a replicable model for culturally sensitive and sustainable, mixed-use urban development in Indonesia.

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