PROCEEDING

Urban Living and Multicultural Cities in Asia: from Colonial Past to Global Future

International Conference on Psychology & Multiculturalism

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UNDANG-UNDANG REPUBLIK INDONESIA

NOMOR 19 TAHUN 2002

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PROCEEDING OF

INTERNATIONAL CONFERENCE ON PSYCHOLOGY AND MULTICULTURALISM

URBAN LIVING & MULTICULTURAN CITIES IN ASIA:
FROM COLONIAL PAST TO GLOBAL FUTURE

Important Note:

Jakarta, November 2017

Greetings From the Dean

Welcome to the first International Conference on Psychology and Multiculturalism,

In 2017, Faculty of Psychology, Atma Jaya Catholic University of Indonesia celebrates its 25th anniversary. On the 8th of June 1992, the faculty was opened with a bachelor degree program and started the academic activities with only about 70 students. Twenty five years passing by, currently we have four study programs at bachelor, master (professional and science), and doctoral level serving about 1500 students. It is a great achievement that this year we finally have a complete level of study program!

As a commemoration of our gratitude and celebration for this achievement, we are convening academicians, students, and practitioners to discuss and learn from each other in an international conference, namely "Urban Living and Multicultural Cities in Asia: From Colonial Past to Global Future". This is our first international conference and it is a reflection of our academic themes, namely to understand and develop urban dwellers, multicultural, and disadvantaged people. It is relevant with Jakarta, where our campus is located, that the conference covers behaviors and psychological aspects of people within the history of the city, its economic and industrial growth, health, education, and information technology innovations.

Our keynote speaker and panelists are experts in their field. I hope we can learn a lot from them. For presenters and guests, welcome and thank you for joining our conference, I hope you can have wonderful discussions in this conference.

Dr. Angela Oktavia Suryani, M. Si

Dean of Faculty of Psychology, Atma Jaya Catholic University of Indonesia

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A Social Representation about Cultural Heritage among Youth in Kauman Semarang

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ABSTRACT

Kauman is an area in Semarang that has historical value related to the spreading of Islamic religion. The existence of Kauman could not be separated with the existence of Islamic boarding schools (pesantren) and large mosques in the region. The uniqueness of the historical side supported by the trade make the kampung Kauman area become one of potential urban tourism destinations that focused in education-religious. This study aims to provide an overview of the social representation dynamics of the kampung Kauman in Semarang as a cultural heritage that would be developed into an edu-religious tourist destination. Twenty-six youth who live or get involved in organizational activities in Kauman Semarang were the respondents of this research. Data collection was conducted through word association technique, open questionnaire and interview to inquire the response. The result of this study shows that cultural heritage is represented in categories, several forms of cultural heritage and good value.

Keywords: social representation, youth, Kauman, Semarang, cultural heritage, urban tourism

Culture is defined as way of life, which is developed and owned by a group of people (Timothy, 2011). Culture appears in form of artifact or tangible attributes and intangible attributes like indigenous knowledge. Cultural heritage is an important asset for a nation, especially Indonesia with its various cultures supported by their historical values. While foreign culture threatens local cultures in the Internet era, Indonesian people face challenges to preserve the culture.

Heritage, basically, is an object inherited from the past and used at present. Cultural heritage is a term employed to define tangible and intangible attribute acting as the characteristic of a community, which is inherited from previous generations, and preserved for future generations. Besides tangible and intangible attributes, the term natural heritage is used to define natural sites and cultural heritages related to humankind and its various manifestations. Indonesia has several cultural heritages, which has not been preserved and maintained well. Some of them are in forms of documents and some others are intangible attributes in forms of memories that are fragile and easy to be forgotten. If this is allowed to happen then Indonesia is facing the risk of losing its cultural heritage. Knowledge management system has been applied in several cultural sites as an effort of cultural preservation (Tanaamah & Wenas, 2014).

Indonesia has many cultural sites rich of social, economy, and historical value. Some of them are located in Semarang. As one of cultural sites in Semarang, Kampung Kauman, a Moslem neighborhood, had an important part in the spreading of Islam in Semarang. Kampung Kauman is characterized by several *santri* (students of *pesantren*) living surrounding Kauman Mosque in Semarang. The Mosque has an important role in the history of the spreading of Islam in Semarang. People in the area are familiar with some activities like *dugderan* that is conducted before *Ramadhan* or fasting month (Kurniati & Yuliani, 2017). From an interview with native, Kauman is believed as an acronym from *kampung orang beriman* (Kampung of Faithful People).

As a historical site, Kampung Kauman is an important object of conservation to maintain its characteristics and an effort from the natives is needed to preserve its cultural heritage. One of the efforts was initiated by the religious leaders to establish Kauman as an Edu-religious Tourism Destination branded as Kauman Kampung Qur'an or *Kauman as Kampung of Koran*.

Cultural tourism has already established since the 15th century and continues to grow (Timothy, 2011). The earliest form of heritage tourism was pilgrimage to the religious site. Tze-Ngai Vong and Ung (2012) mentioned several generic measures of a city's cultural and material components of heritage such as historic architecture, authentic scenery, museums and heritage sites, culture and festivals, cultural distinctiveness and cultural diversity. To attract more tourists, intangible heritage like narrative, storytelling, and anecdote is also highlighted, while tourist guide like tour guides, book, pamphlets, and smartphone applications are provided to facilitate visiting tourist. Soerjoatmodjo (2015) mentioned that storytelling attracts public engagement in cultural heritage.

Cultural heritage that will be developed into cultural tourism destination needs supports in forms of local awareness to maintain and develop it. The efforts emerge from individuals who truly understand what happens in that area or the moral story of the cultural tradition. It also needs supports from the youth living in the area. Unfortunately, the convenience to access information through media, like television and internet, results in the decreasing desire for culture preservation in the younger generation. Wirastari dan Suprihardjo (2012) mentioned that one of the influencing factors to community participation in preservation of cultural heritage is age, the older the age shows the higher level of participation.

Satries (2009) stated that youth is the important pillar in life of nation and state. Active contributions from youth remains important including in preserving cultural heritage. Sadly, youth are less attracted to local culture, which is considered as old-fashioned, and more attracted to western culture. Related to consumers of culture, Boukas (2013) mentioned that youths are important consumers of culture. They are satisfied with the basic attributes of the site such as monuments, landscape, and accumulated experience. However, they are less satisfied with man-made interventions such as facilities, amenities, and operational features.

Phinney (1989) stated that during the process of ethnic identity in adolescence, most of the adolescents from minor ethnics are faced with questions related to the meaning and the role of culture in their life. The most important component of ethnic identity is the sense of belonging (Phinney & Ong, 2007). Tafjel (in Tarakanita and Cahyono, 2013) defined that ethnic identity is a part of individual self-concept developed from one's knowledge and value. In psychology, study on ethnic identity in adolescents is related to ego identity in the development process of adolescents, according to Erikson.

The study analyses social representation of cultural heritage among youth, specifically of cultural heritage located in the area of Kauman, Semarang. Youth living and performing activities in the area gave realistic understanding on the situation including existing cultural heritage. Social representation theory provides a framework to the research that is how knowledge is created and possessed by the community, which establish a common reality in a social group (Prawiro, 2017). Based on social representation point of view, individual psychological condition is a social product that serves as guidance for individual actions in certain environment. Related to cultural heritage, the statement previously mentioned includes the aspects of tangible and intangible attributes related to social identity.

Social representation is socially shared beliefs widely held ideas and values, including our assumptions and cultural ideology (Myers, 2008). Moscovici (in Prawiro, 2017), stated that social representation is a system of value, ideas, and actions which provides opportunities for individuals to adapt or place themselves in material and social environment. There are two mechanisms, which are related to each other in the establishment of social

representation, namely anchoring and objectification. Anchoring is the mechanism that relates unknown signals to the system of categorization or previous image, while objectification is the mechanism of understanding concretization. By understanding youth social representation on cultural heritage in Kauman, Semarang, strategies to preserve cultural heritage can be defined to accomplish the objective to establish a sustainable edu-religious tourism destination.

Method

The research was conducted in August-September 2017 by appointing youth living or performing activities in Kauman, Semarang as the subjects. The research was a descriptive research. The sampling technique used was non-probability sampling using purposive sampling method which involved 26 participants. Respondents are youth living or performing activities in Kauman, Semarang. Boukas (2013) defines youth aged 15-35 as the sample of the research, while in the research, the respondents are between 16-30 years old (M=20,9 years old).

Data were collected by means of questionnaire employing word association technique, open questionnaire, and interview. Word association technique was previously used in the research conducted by Putra, Wardhani, & Muwardhani (2008). Participants were asked to write five words associated with "cultural heritage". Then, the responses were ranked by participants from the most representing to the least representing. Participants were also asked to explain their words. The technique helps the researcher to define mental representation of a group on certain object. In open questionnaire, the questions were: Does cultural heritage exist in Kauman? From your point of view, what cultural heritage forms can be found in Kauman? In your opinion, how to preserve cultural heritage in Kauman? The last technique, interview, was used to confirm the response for open questionnaire.

The words written by the participants were encoded for further analysis. The process of coding was started by sorting words used to define the word *cultural heritage*, and then similar words with similar characteristics were categorized. The response that often appears and gets the highest order in degree of importance is the *central core* of social representation, whereas the rare response but the highest order in degree of importance is the *peripheral element*, including the responses that often appeared but positioned in lower rank.

Results

The analysis, conducted to the responses of 26 respondents, results in 110 words representing cultural heritage. The result of word association from the finding of the research shows that there are many words associated to *cultural heritage* obtained from youth in Kauman, Semarang. The words from the participants were categorized into six groups namely *forms of cultural heritage* (29,62%), *valuable* (26,85%), *conserve* (17,59%), *good character* (12,03%), *history* (11,11%), and *others* (2,7%). It shows that the most dominant association is in the category of *forms of cultural heritage* and *valuable* with more than 20% appearance. For youth, cultural heritage is identified in the forms of cultural heritage and valuable object. Both attributes appear as *central core, which* acts as the structure of social representation of cultural heritage. In the approach of social representation, what is identified, believed, and practiced by youth related to their understanding on cultural heritage might be different from previous theories.

Forms of cultural heritage can be divided into two groups: tangible and intangible forms. The most prominent impression for the subjects when they hear "cultural heritage" is the forms and value. Other impressions of cultural heritage are historical value and good character. Youth in Kauman represents *Masjid Kauman* and *Kauman Kampung Quran* as tangible form of cultural heritage, while *traditions, legends,* and *art* are considered as

intangible forms. Further analysis based on the most appearing response, the words such as *tradition*, *preservation*, *relics*, and *maintain* are considered important by the participants to describe cultural heritage.

After giving responses by writing some words, respondents were asked to rank their words based on the most representing *cultural heritage*. At the first rank, the category of conserve, valuable and history appears as the most dominant words. The words: *forms of cultural heritage* and *conserve* take place in the second rank. The result is in line with the general finding.

From the open questionnaire, the question *Does cultural heritage exist in Kauman?* results in 100% positive response. Cultural heritage in Kauman appears in both tangible and intangible attributes, while the responses from 26 participants consist of 39 words: 20 words (51,28%) represent tangible attribute like *artifacts, inscriptions, food, masjid kauman, alun-alun kauman, ancients building, bedug (drum in mosque), heirloom, dance,* and *Islamic trading area* while 19 words (48,71%) represent intangible attribute like *religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history,* and *culture*. Furthermore, the interview shows that Kauman is known as the area to recite Quran and every activity is started with *tahlil* (praying in group):

> *"...kalau di Kauman itu pastinya mau ngaji gitu,pokoknya istilahnya gitu, jadi banyak ulama-ulama yang ada di Kauman, yang lahir di Kauman, dan, di Semarang ya kalau mau ngaji ya di Kauman"*

> *"..if you visit Kauman, the purpose is to recite Quran or such things, so there are many religious leaders live in Kauman, born in Kauman, and in Semarang, Kauman is a place to recite Quran"*

Respondents, who are youth living or performing activities in Kauman, stated that the strategies to preserve cultural heritage are studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government. Those responses show that youth in Kauman pay attention to cultural heritage and are interested in the efforts to preserve the cultural heritage. It can be seen from the following interview:

> *"...jangan sampai Kauman yang udah bagus, maksudnya udah punya citra yang bagus terus ilang redup gitu, apalagi kayak kemarin yang ulamanya udah.. ada yang meninggal berarti itu kan berarti harus ada penggantinya gitu lho, mungkin anak-anak mudanya gitu"*

> *"...don't let Kauman lose its good image, just like what recently happened, a religious leader passed away.. it means there should be a successor, maybe from the youth"*

Discussion

Cultural heritage as an inherited characteristic remains an interesting topic, since the heritage-based tourism has been developed recently. Kampung   Kauman is a historical kampung surrounded by Islamic ambience (Yuliana & Kurniati, 2013). Community leaders of Kampung Kauman have come up with the idea to establish Kampung Kauman as an edu-religious tourism destination. The concept of edu-religious tourism is an activity to gain religious experience by reciting Quran, while religious tour refers to a visit to a place acting as the center of religious activities, within the context of Kampung Kauman, Masjid Agung

Semarang (Masjid Kauman) as the center of culture and Kampung Kauman as the place of Islamic boarding schools. From the history point of view, Kauman was the center of government, characterized by Masjid and *alun-alun* (public square)

Although Kauman is well known as one of cultural heritage areas, it has not integrated with other destinations. Vong (2013) explained that perception of the quality of heritage interpretation is significantly associated with destination cultural image and site visit satisfaction. Therefore, to be able to develop the potential of these areas, cooperation from various parties is needed and supported by community participation.

Factors influencing community participation in preserving cultural heritage areas are the length of time living in the area, the motivation underlying an individual to participate in the preservation of cultural heritage areas, age, education level, and occupation (Wirastari & Suprihardjo, 2012). The ease of obtaining information making the younger generation tends to ignore the history and less concerned with the local culture. Youth prefer the culture from abroad and make it a model of their behavior.

Through the study, the research aimed to observe the utilization of social representations theory to explore concepts of cultural heritage. Youth knowledge on cultural heritage related to Kampung Kauman is obtained from their daily life because they live and get involved with youth organization in Masjid Kauman. Their knowledge is the result of obtained from community, and in the research, the community refers to those who perform activities in Kauman.

The result shows that in youth, cultural heritage is represented through forms of cultural heritage, both tangible and intangible attributes and a belief that cultural heritage is a valuable entity. There are several ideas to preserve cultural heritage such as studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government.

The dynamics of youth social representation on cultural heritage is established from influencing factors such as the experience in working together with surroundings. The experience develops understanding and meaning to the youth. The understanding can be observed from the mention of cultural heritage forms in Kauman while the meaning emerges in one's mind that cultural heritage is valuable. Cultural heritage appears in tangible attributes such as artifacts, inscriptions, food, Masjid Kauman, alun-alun Kauman (public square), ancients building, bedug, heirloom, dance and Islamic trading area, and in forms of intangible attributes like religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history, and culture. There is a positive perception on cultural heritage observed from the mention of positive characteristics of cultural heritage. It influences the response from youth in preserving the cultural heritage.

The research conducted by Christian and Sanjaya (2013) mentioned that social media is able to educate the people of Indonesia in terms of culture. Tanaamah dan Wenas (2014) also mentioned that web-based management is a model to manage and record all physical or non-physical culture files. Cultural heritage preservation in Kampung Kauman should employ the usage of social media and web-based management.

The research has a limitation i.e. the limited number of the subjects. The next research should cater more subjects and get a deeper understanding on social representation on cultural heritage in different group of age.

In conclusion, youth in Kauman, Semarang comprehends cultural heritage through their understanding on tangible and intangible attributes as the forms of cultural heritage and believes the value of cultural heritage. Cultural heritage in Kauman is identified from its tangible attributes like *artifacts, inscriptions, food, Masjid Kauman, alun-alun Kauman, ancients building, bedug, heirloom, dance, Islamic trading area* and its intangible attributes

such as *religion, social, arts, social activities, tradition, dugderan, ceremony, Quran recital, mutual respect, history, culture*. The strategies to preserve the cultural heritage are studying the culture and getting involved within, protecting and preserving, supporting youth to preserve the culture, establishing organizations, socializing, and establishing cooperation between locals and Government.

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