PAPER • OPEN ACCESS

Sustainable urban communities: Territoriality of waqf-based communal place in Kampong Cities

View the article online for updates and enhancements.

Sustainable urban communities: Territoriality of waqf-based communal place in Kampong Cities

Agus Rochani[1] , Nany Yuliastuti[1,2], Budi Sudarwanto[1,3] ,

[1,2,3] Doctoral Program in Architecture and Urban Science, Diponegoro University, Semarang, Indonesia
[1] Department of Urban and Regional Planning, Sultan Agung Islamic University (UNISSULA), Semarang, Indonesia
[2] Department of Urban and Regional Planning, Diponegoro University, Semarang, Indonesia
[3] Department of Architecture, Diponegoro University, Semarang, Indonesia

Correspondence email: n.yuliastuti@pwk.undip.ac.id

ABSTRACT: One of the problems in today's urban development is the scarcity of communal spaces in settlements. The communal space is a shared space where the community performs social interactions, establishes the community, and performs collective activities in the local community. One form of local wisdom that develops in forming communal spaces is the waqf land. Almost the entire Muslim community is involved in the running of the waqf. Likewise, in the city of Semarang, with its predominantly Muslim citizens, almost all kelurahan areas have waqf land. From this waqf land various communal spaces such as places of worship, education, and social, economic, and environmental infrastructure were developed. This study aims to formulate the territoriality of communal spaces that developed from the waqf process in Kauman Village as a representation of dense settlements in Semarang City. The research uses a holistic single case study method and inductive analysis to find the common thread of spatial territoriality. The study found that territoriality was developed through the enforcement of religious values, the legality of ownership status, institutional systems, and the development of complementary spatial functions according to communal needs. This system continues to serve the needs of the community in the long term.
Keywords: Territoriality of space, Land waqf, Urban settlements, Kauman Village

1. Introduction

The life of urban settlements requires communal spaces as a medium for citizen interaction and communication. Through interaction, communication will be formed between two or more people that form a reciprocal relationship that affects each other [1]. The formation of social relationships is strongly influenced by the existence of a space that serves as a forum for individual and group activities. The community space is a place for the meeting, interaction, and cohesion of collective actions. Through this process, humans will always seek harmony and create various spaces according to the needs of society.

As the population increases, urban settlements cannot more easily meet the need for communal space. Technology dependence is increasing, while togetherness and direct manual interaction are decreasing [2]. This impacts the decline in social life, the growth of individualistic attitudes, and the loss of social

values. Meanwhile, social sustainability is primarily determined by their social bonds, so communal spaces as a place to gather, socialize, and interact with each other are indispensable.

Social sustainability is the ability of a city to provide a safe environment for social interaction, communication, and cultural development [3]. To realize this sustainability, efforts are needed to develop creative community energy in forming sustainable communal spaces as the ideals of the Sustainable Development Goals (SDGs), which at point 11 emphasizes the importance of developing direct community participation [4].

One of the systems for the development of communal spaces that have long developed in the community of the waqf community [5]. Waqf is Islamic philanthropy manifested in the form of surrendering assets (land or buildings) for goodness to fellow human beings [6]. Waqf space grows from the spirit of charity by forming a network of people, places, capital, and activities in a belief system [7]. This system creates communal spaces inclusive of various sectors of life sectors [8][9]. The purpose of land waqf is to form a communal space for common interests so that it is owned and operated by the community based on religious principles. The Waqf space is included in the semi-public category because its use requires a catalyst or filter for those who use it [9]. Therefore, communal spaces tend to have secondary territories because they are owned by many people who already know each other [10].

Territoriality is a system of territorial control by the community that manifests itself in the status of ownership [11], exclusive defense, symbolization of place, attitude of ownership, and arrangement of objects [12]. Territorial boundaries are formed by a unified group of people with the same interests or religious values [14] as described in meeting shared functional needs [14]. An understanding of territoriality can be built by observing group behavior in managing nonspatial and spatial aspects in the form of personalization (*defense*), placement (*occupancy)* and attachment [10][15]. Observing behavior settings shows how stable combinations of activities and places repeatedly occur to form a consistent relationship (synapomorphy) within a specific time [10]. This system in the context of sustainability can be observed according to social, economic, and environmental aspects [16]. The sustainability of communal space can also be seen from The perspective of time; the longer a space can last (across generations), the stronger the bond between the area and the existing social system will be [17].

So far, there have been many studies on communal spaces, which have observed aspects of the role of stakeholders [2] [18], the process of making a place [19], as well as spatial multilocality [20]. The waqf theme has also developed in terms of spatial distribution (GIS) [22], real estate development [23], and the architectural morphology of the city [24]. These kinds of research generally have not touched on space's meso- and micro-aspects, especially on territoriality. This is a theoretical gap that will be filled through this research.

The research aims to formulate the territoriality of communal spaces that developed from the waqf process in urban settlements. The location studied is Kauman Village, a dense settlement with a lot of waqf land in the central area of Semarang City. The Kauman village is known as the center of Islamic civilization, dubbed the village of the Qur'an. Many waqf spaces have developed in this area. This research will build an understanding of the territoriality of space formed in running the waqf system in *Kampung* Kauman Semarang.

2. Method

The research was developed in the constructivism paradigm of the behavior of a community's life. With a single case study holistic approach, the researcher raised the journey of the waqf land in Kauman Village as a unique case so that it can be studied in depth as a whole entity [25]. Case studies are developed from philosophical and psychological thinking in which researchers describe community life experiences and culminate in the essence of the experience. All aspects of the territoriality of waqf are investigated to find its identity in it [26]. The analysis was carried out inductively for obtain general themes to specific themes and interpret the meaning of the data into the research findings [27]. Participants' experiences are explored in stages to get a pure, original, and authentic experience. In this

approach, theoretical propositions are used only as *background knowledge* [29] to frame the topic of territoriality in the context of waqf space in the community of Kauman Village.

3.   Results and Discussion

Kauman village is a densely populated residential district inhabited by a community of santri and kyai [29]. Kauman village is located in the center of the city's trade and service area, next to the square and Johar Market, so it is characterized by a modern and capitalist urban [30]. Kauman has a very high population density of around 8,968 people / km ^{2} [31]. This village is included in the administrative area of Bangunharjo Village and Kauman Village, Central Semarang District, Semarang City. *Kampung* Kauman has an area of 13 ha, with physical boundaries to the north are Jalan Pemuda stores, to the east are Kanjengan stores, and Jalan Alun-Alun west, to the south are Jl. Wachid Hasyim (Kranggan); and to the west of the Indonesian Hajj Brotherhood complex (PHI) and the Main Bank. The majority of the population of Kauman is Muslim (99%), so Islamic ideology is firmly embedded in people's daily lives. The solid Islamic identity in this area has made Kauman dubbed the "*Kampung* Al-Qur'an," which has a variety of religious activities and waqf spaces that grow from the community's spirit in carrying out religious teachings. The orientation of the location of *Kampung* Kauman can be seen in Figure 1.
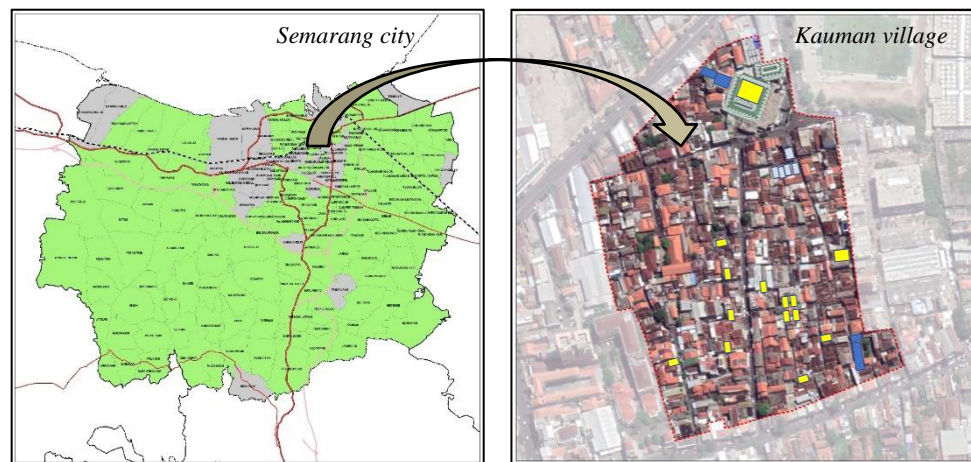

Figure 1. The location *Kampung* Kauman in the City of Semarang
Source: Secondary data processing, 2022

Various Islamic institutions that grew and managed waqf include the Great Mosque of Semarang (a relic of the Islamic kingdom of Demak); the Roudlotul Qur'an Islamic Boarding School in the 1950s; Waqf Board Madrasah in 1953, which eventually changed to Waqf Board Elementary School in 1962. Maarif Nahdatul Ulama (NU) Educational Institution in 1957, which was embodied in a Tsanawiyah Madrasah School, Hasanudin Junior High School (SMP) and Pungkuran Elementary School; Tahafidul Qur'an Islamic Boarding School in 1972. Furthermore, the Al-Iman Foundation was founded in 1983 by Kauman entrepreneurs, with services in the field of elementary education and Islamic symbols in Kauman; and the Roudlotul Quran Education Center (TPA) in 1987.

4. Space personalization

The personalization of the waqf space can be seen from the historical process that occurred. The oldest waqf in Kauman Village is the Great Mosque of Semarang, founded in the XVI century AD, during the Sultanate of Demak. The land of the Great Mosque was formed from the decree of the Dutch *staatsblad*, which stated that four mosques in the Dutch East Indies owned the *Bondo* Masjid land. The four mosques are the Great Mosque of Semarang, the Great Mosque of Demak, the Great Mosque of Kendal, and the Great Mosque of Kaliwungu. The land was a gift from the Kingdom of Demak to be used as a mosque's wealth. In the 1960s, along with the development of the PKI in Indonesia, the lands of the Bondo Masjid were looted. In response to this problem, the government, through the Ministry of Religion of the

Republic of Indonesia, issued a Decree of the Minister of Religion (KMA) number 92 of 1962, which contains the recognition of *Bondo land* as property of the mosque [32]. The ownership of the mosque on this land is intended for financing the mosque and managing the mosque's grave. According to the KMA letter, all land from the Great Mosque of Semarang is declared as waqf. Therefore, the Great Mosque was formed not naturally but grew from a royal gift that was secured by making it a waqf land [1]. Other waqfs in the settlements of *Kampung* Kauman settlements, such as the Assajiddin Mosque, Al-Iman Mosque, Al Ishlah Mosque, Ar Ridwan Mosque, and Muhyiddin Mosque, are formed naturally from individual waqfs. The visualization of the worship space in Kauman Village is shown in Figure 2.

Figure 2. Waqf room in Kauman Village
Source: Primary survey, 2022

Waqf of educational space in the form of schools and Islamic boarding schools was born from the thought of the importance of education for the younger generation of Islam. As happened with the Sultan Agung Waqf Foundation (YBWSA) in the 1950s, the community established a foundation based on awareness of the development of Islamic education in the city of Semarang. In the 1980s, Pondok Roudlotul Qur'an was also found to provide a place to recite the Koran for the mosque congregation in Kauman. The office space developed in Kauman Village is in the form of a shop on Jalan Kauman. The first room is an RQ drinking water business managed by the Roudlotul Qur'an Islamic Boarding School. The second room is the Marwa Shop, organized by the Sunday Morning Study Foundation (PAP) in 1939. The third room is a perfume shop in the courtyard next to the Great Mosque of Semarang. With this effort, the cottage, foundation, and takmir get business profits that can be used to support the operational costs of the institution.

People believe that waqf is a sustainable charity, a source of endless rewards. The community entrusts waqf to foundations and kyai because they are required to manage assets. The development of waqf is also supported by infaq and alms so that the function of the waqf room can run well. According to the informant, the dominant factors that encourage the occurrence of waqf in Kauman Village are the desire to do charities for those who can afford it. Because they do not have offspring, assets are considered valid if they are donated, the family's desire to make charities in a congregation, waqf is developed through cooperation in constructing buildings, carrying out parental orders, and waqf to solve land disputes. [2]. Waqf is carried out as a pledge to transfer assets from wakif to nadzir, registered with the Office of Religious Affairs (KUA) and Land Deed Making Officials (PPAT) so that it has strong legal provisions. The factors above show that waqf forms a strong bond between wakif and beneficiaries. The construction of dormitories is not carried out by the cottage, but is financed by the residents in cooperation. The cottage party is only a user of space, while for completeness and financing, it is fulfilled by residents and is supported by outside donors.

The description above shows that spatial personalization is realized through space's physical development according to waqf's purpose. In contrast, non-spatial personalization is carried out by clarifying land ownership status and enforcing Islamic principles in carrying out the waqf mandate. The

---

[1] Muhaimin, Secretary of the Great Mosque of Semarang, interview, 2022

[2] Muhaimin, Caretaker of Roudlotul Qur'an Islamic Boarding School, interview, 2022

Waqf in Kauman Village was based on a high sense of trust from the community to its managers. It can be seen from the community's involvement in donating their energy, thoughts, and assets to support the sustainability of the function of the waqf space. Each waqf is supported by a strong social system based on regional boundaries, ideological similarities, vision, mission, and goals of the institution (foundation), including family ties. This is related to Suprapti's research which states that waqf in Kauman Village is formed by the spirit of doing good deeds and maintaining family traditions [33].

5. Space placement

Space placement is the process of forming space toward the desired function. On the basis of observations, the waqf space of the Great Mosque has physical elements in the form of the main room, terrace, ablution area, management office, shop, tower, and courtyard. The Great Mosque of Semarang has a functional relationship with the surrounding spaces, including the city square of Semarang, the shopping area along Jalan Kauman and the village behind the mosque. The Great Mosque has a large area and a high tower, which gives it a monumental character as the center of Islamic civilization in Semarang City. This mosque is also a *tetenger* (marker) for the identity of the Qur'an Village in Semarang City. The physical setting of the mosque and other prayer rooms in *Kampung* Kauman is characterized by Islamic architectureThe physical setting of the educational space can be divided into the categories of formal and informal schools. Traditional schools in the form of SD Sultan Agung 1.3 and SD Pungkuran/SMP Hasanuddin 6 have physical settings in the form of classrooms, management offices, teachers' rooms, hallways and courtyards. At the same time, the informal school in the state of the Roudlotut Qur'an Islamic Boarding School has a physical setting in the form of a nanny's house, a place for reciting the Koran, a prayer room, and a residence for the students. The business space in Kauman village is in the form of a store on Jalan Kauman. This building has a 2-story form with the function of freedom as a store/trade storefront and a residential building on the top floor. Details of the character of space and activities formed in the waqf space can be seen in Table 1.

Table 1. Physical *settings*, behavior, and users of waqf space in Kauman Village

No	Building	Room	Activity
1	Mosque	The main room, the kholwat room, the terrace, the ablution area, the courtyard, the tower, and the shop.	• Rowatib prayer, Friday prayer, Eid prayer, reciting the Koran, i'tikaf, purification. • Commemoration of Islamic holidays, management of zakat, infaq and alms, takmir meetings, haul, congregational spirits, recitation, tahlilan, calling the call to prayer, administration of the takmir's office. • Buy and sell
2	Prayer room	The main room, terrace, ablution area, courtyard, Kindergarten	• Rowatib prayer, reciting, purification. • Commemoration of Islamic holidays, management of zakat, infaq and alms, takmir meetings, congregational spirits, recitations, tahlilan, recitations, calling the call to prayer. • Learning to teach Kindergarten students.
3	School	Classroom, teacher's room, library, schoolyard.	• Class learning, practicum, sports, scouts, teacher meetings, school administration. • Ceremonies, skills training, sports, extracurricular. • Village cultural activities.
4	Islamic boarding school	Recitation, ustad, administrative, prayer, student dormitory, Al-Qur'an Education Park (TPA), community hall, communal toilet, and bath (MCK).	• Memorization deposits, boarding meetings, recitations, living. • Recitation, mujahadah, sports, skills training, village cultural activities • Learning to teach TPA, community meetings, preparation for cooperation, a commemoration of national holidays, and public toilets.
5	Shops	Souvenir shop, foundation office.	• Buying and selling, foundation meetings, recitations.

Source: Primary survey, 2022

The description shows that each waqf building is developed according to the purpose of the waqf so it is trustworthy [34]. The primary function of space manifests the waqf. The relationship between the waqf space and the surrounding space forms a mutually reinforcing complementarity. The community can change the character of the waqf space as long as it does not violate the established manifestation function. This process forms a balance between individual interests and the interests of waqf as a shared space [35]. The reciprocal relationship is also seen from the funding aspect, where the construction of the waqf space comes from the community, while the community benefits from the waqf building. This mutually beneficial relationship forms a balance of welfare so that waqf can survive in the long term.

6. Place attachment

Kauman Village is a densely populated settlement full of Islamic nuances. The existence of mosques, prayer rooms, Islamic boarding schools, and mobile recitation forums signifies the solid Islamic culture in this environment. Although the natives of Kauman live in the middle of the city, they still know each other and are familiar with each other. They have been united by the unity in the mosque since childhood so that the values of togetherness and community still feel as strong as life in the village [3]. The community interprets waqf assets as assets that "legally stop." Every property waqf will stop changing ownership status, so it cannot be traded anymore. Waqf is a mandate that must be managed thoughtfully to benefit the environment. Through this effort, the charity of the founder of waqf (wakif) will continue to flow as a highly expected reward and will provide welfare to many people [4]. The high value of land property in Kauman Village demands that nadzir actually hold the mandate because waqf assets have the potential to be diverted into personal wealth [5].

The Waqf in Kauman village forms the emotional and functional bonds of the residents. Emotional attachments are formed from religious behavior that colors people's lives, thus creating a symbolic connection in waqf spaces. Meanwhile, functional extension is developed through the function and physical contact with the daily behavior [37] . In terms of managing the waqf space, they help each other to be able to carry out their functions as expected. To maintain the operation of mosques and prayer rooms, the takmir raises funds through infaq and alms and publicly announces financial positions. When in need of funds for the renovation of the building, the takmir reports it and gets sufficient support from the congregation. Likewise, in Pondok Roudlotul Qur'an, the learning is purely for memorizing the Qur'an, and the students are free of charge. To support the operational process, the cottage employs regular donors from inside and outside the village to run well. Islamic ties also seek to equalize welfare, such as providing allowances from the Great Mosque to teachers and religious teachers in Kauman Village. [6]. This process shows that the funding of waqf space involves infaq and alms to form a circulation of interrelated worship. The cyclical relationship between the waqf property and the charitable services created by the manager shows a natural structure that benefits each other and ensures the continuity of community service [24].

The sustainability of waqf can be seen in the community's decision to form spaces that complement each other and are maintained in the community's life cycle. The variety and variation of the existing waqf space show that waqf not only at the level of religious activity but also serves social, cultural and even economic functional needs [14]. The Waqf that continues from generation to the next indicates that this system has social, economic, and environmental sustainability [16]. Waqf philanthropy increases the sense of belonging to the environment, community in social activities, as well as community initiatives to care for and managing the built space [37].

---

[3] Fahmi, Chairman of the Al-Iman Mosque Takmir, interview, 2022

[4] Solikin, Chairman of the Assajiddin Mosque Takmir, interview, 2022

[5] Muhaimin, Caretaker of Roudlotul Qur'an Islamic Boarding School, interview, 2022

[6] Nur Istiqomah, Principal of Pungkuran Elementary School, interview, 2022

7. Conclusion

Waqf is a worship behavior, so the waqf space's territoriality is formed based on Islamic Shari'a law. The waqf space in Kauman Village was created from community donations and from changing the status of *Bondo* Mosque to waqf land. Personalization is realized through the legal status of the waqf land and the application of Islamic laws in the process of formation of the space. The waqf space is not only for religious activities, but also develops in social functions and environmental infrastructureThis indicates that waqf is carried out consistently and adaptively.

The Waqf that grows from individual awareness is institutionalized in a social system, thus forming solid and functional ties in society. The construction of mosques, Islamic boarding schools, and other social spaces is a unified system with the settlement environment. The community is the owner and guardian of the area, so it has a high persistence in maintaining the function of the space. The Waqf in Kauman Village is a symbol of local wisdom that can survive in the long term, so it must be preserved. Given the large number of waqf spaces and the magnitude of their role in society, future urban spatial planning policies must accommodate waqf spaces as a socially protected space to maintain sustainability and become a symbol of good deeds in people's lives.

8. Acknowledgment

References

[1]   N. M. Swanendri and G. A. M. Suartika, "Try and Find it - Understanding Public Space and Civil Society in Bali," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 396, no. 1, pp. 0–11, 2019, doi: 10.1088/1755-1315/396/1/012030.

[2]   S. R. Tamariska, A. A. Ronauly, M. S. Nugraha, T. Nurhasan, and A. Z. Fillah, "Studi Komparasi Perumahan Terencana Dan Perumahan Tidak Terencana (Perumahan Sukaluyu Dan Kampung Tubagus Ismail Bawah)," pp. 285–292, 2020.

[3]   A. Putra G and Z. Zahro H, "Desain Partisipasi Dalam ruang Publik, Ruang komunal Sosial Dalam Kampung Heritage TawangsariSebagai Salah Satu Bentuk Aplikasi Unsur Keberlanjutan Sosial," *Pawon J. Arsit.*, vol. III, pp. 25–36, 2019.

[4]   Bappenas, *Metadata Indikator: Pilar Pembangunan Lingkungan*. 2020.

[5]   A. Lestari and A. Sari, "Upaya peningkatan kesalehan sosial dengan zakat dan wakaf," vol. 2, pp. 451–466, 2016.

[6]   J. Wales, M. Aslam, S. Hine, S. Tawal, and L. Wild, "The role and impact of philanthropic and religious schools in developing countries." University of Birmingham, Institute of Education University of London, 2015.

[7]   A. Singer, "Replace stasis with motion to fathom the persistence of Waqf: The complex histories and legacies of a Muslim institution," *Muslim World*, vol. 108, no. 4, pp. 702–716, 2018, doi: 10.1111/muwo.12270.

[8]   S. Abdullah, "Potensi dan Kekuatan Modal Sosial dalam Suatu Komunitas," *SOCIUS J. Sosiol.*, vol. XII, pp. 15–21, 2013.

[9]   Jon Lang, *Creating Architectural Theory*. New York: Van Nostrand Reinhold Company, 1987.

[10]   Joyce Marcella Laurens, *Arsitektur dan perilaku manusia*. Surabaya: Gramedia Widia Sarana, 2004.

[11]   I. Altman, *The Environment and Social Behavior*. Wadsworth: Monterey, CA, 1975.

[12]   Pastalan, *Privacy, Territoriality, and Personal Space – Proxemic Theory, in Lang, Jon., 1987. Creating Architectural Theory*. New York: Van Nonstrand Reinhold, 1970.

[13]   H. Kertajaya, *Arti komunitas*. Jakarta: Gramedia Pustaka, 2008.

[14] Soenarno, *Kekuatan Komunitas Sebagai Pilar Pembangunan Nasional*. Jakarta: Fakultas Teknik Universitas Muhammadiyah, 2002.

[15] B. S. dan Haryadi, *Arsitektur, lingkungan dan perilaku*. Yogyakarta: Gadjah Mada University Press, 2010.

[16] I. M. Yunita and I. N. S. S. Wijaya, "Tingkat keberlanjutan permukiman kampung warna-warni, kelurahan jodipan, kota malang," *Plan. Urban Reg. Environ.*, vol. 10, no. 1, pp. 145–156, 2021.

[17] K. Kusumastuti *et al.*, "Peran Kelompok Swadaya Masyarakat Dalam Mewujudkan Penataan Kampung Yang Berkelanjutan (Studi Kasus : Kampung Ngemplak, Jebres, Kota Surakarta)," *Desa-Kota*, vol. 3, no. 2, p. 171, 2021, doi: 10.20961/desa-kota.v3i2.45466.171-178.

[18] R. Sara, M. Jones, and L. Rice, "Austerity urbanism: connecting strategies and tactics for participatory placemaking," *CoDesign*, vol. 17, no. 4, pp. 493–509, 2021, doi: 10.1080/15710882.2020.1761985.

[19] T. Shwartz-Ziv and R. Strier, "Place-making: Toward a place-aware community practice agenda," *Br. J. Soc. Work*, vol. 52, no. 1, pp. 61–78, Jan. 2022, doi: 10.1093/bjsw/bcaa219.

[20] O. Scharbrodt, "A minority within a minority?: the complexity and multilocality of transnational Twelver Shia networks in Britain," *Contemp. Islam*, vol. 13, no. 3, pp. 287–305, 2019, doi: 10.1007/s11562-018-0431-0.

[21] A. Fahmi and E. Sugiarto, "Sistem Informasi Geografis E-Wakaf Sebagai Model Pendukung Keputusan Pemberdayaan Wakaf Produktif," *Ikra-ith Inform.*, vol. 1, no. 2, pp. 87–93, 2017, [Online]. Available: http://e-wakaf.info.

[22] F. Asni, M. A. Mahamud, and J. Sulong, "Socio-economics and management of Muslim cemetery waqf using istibdal and GIS method in Penang state," *J. Islam. Account. Bus. Res.*, vol. 11, no. 7, pp. 1343–1362, 2020, doi: 10.1108/JIABR-01-2019-0026.

[23] S. N. M. Ali, A. H. M. Noor, N. Johari, N. S. Fauzi, N. N. Chuweni, and N. R. P. Ismail, "Hungry for housing: Waqf real estate development - A social welfare alternative," *MATEC Web Conf.*, vol. 66, 2016, doi: 10.1051/matecconf/20166600068.

[24] M. G. Çöteli, "Islam Kentinde Vakiflarin Ticaret Bölgesinin Olusumu Üzerine Etkisi: Hayrat-Akar," *Found. J.*, 2016.

[25] R. E. Stake, *The Art of Case Study Research*. SAGE Publications Inc, 1995.

[26] J. W. Creswell, *Research Design, Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*, Cetakan IV. Yogyakarta: Pustaka Pelajar, 2019.

[27] Amedeo Giorgi, *The descriptive phenomenological method in phychology: A modified husserlian approach*. Pittsburgh: Duquesne University Press, 2009.

[28] R. k Yin, *Studi kasus, desain dan metode*. Depok: Rajawali Pers, 2002.

[29] N. A. Setiawati, "Manajemen Sejarah Berbasis Komunitas: Pengembangan Kawasan Kauman sebagai Living Museum," *Bakti Budaya*, vol. 1, no. 1, p. 101, 2018, doi: 10.22146/bb.37934.

[30] A. Suprapti, "Control of spatial protection in Kauman Semarang Journal of Archutecture and Urbanism," *J. Archutecture Urban.*, vol. 414 268, 2017.

[31] BPS Kota Semarang, "Statistik Daerah Semarang Tengah Dalam Angka Tahun 2021," p. 22, 2021.

[32] A. F. Yusuf, *Melacak Banda Masjid Yang Hilang*. Semarang: Penerbit Aneka Ilmu, 2000.

[33] A. Suprapti and D. Iswanto, "Mapping the socio-religious spaces of a kampong: A case of Kauman Semarang," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 213, no. 1, 2018, doi: 10.1088/1755-1315/213/1/012048.

[34] S. Denoix, *A Mamluk Institution for Urbanization: The Waqf. In Behrens-Abouseif, Doris (Eds.) The Cairo Heritage: Essays in Honor of Layla Ali Ibrahim,*. 2000.

[35] H. Nour, "Reconsidering The Waqf: Traditional Mechanism of Urban Regeneration in Historic Muslim Cities," 2015.

[36] N. Ujang, *Place Attachment Towards Shopping District in Kuala Lumpur City Centre*. Universiti Peutra Malaysia. Unpublished Theses Degree of Doctor of Philosophy, 2008.

[37] A. Rochani, N. Yuliastuti, and B. Sudarwanto, "Philanthropy in Settlement Infrastructure Development," *IOP Conf. Ser. Earth Environ. Sci.*, vol. 832, no. 1, 2021, doi: 10.1088/1755-1315/832/1/012010.