

Characteristics of Traditional Houses in the Old Town of Kudus City, Indonesia

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Abstract- The pressures of globalization encourage the search for local values to achieve specific advantages, this is an attempt to be able to perform in the global competition. The Nusantara region has rich in local cultural diversity which specific and have not been studied and developed. Traditional houses as a basic element of settlement is the result of a culture that is loaded with local values. Order forms and traditional house are the result of the fulfillment of the special needs of the local community that is maintained across generations. Kudus is the part of the subculture of Java called Pesisiran culture. Cultural traits related to religious aspects as a devout Muslim and livelihoods as a trader. With the appearance of architecture Kudus traditional houses have the difference in shape and layout of the house from Java traditional houses. With the understanding that cultural values will be reflected on the cultural product question that arises is how the characteristic form of Kudus traditional houses. Research on local culture leads to specific research areas with limited area. The research took place in the Kudus old town area, known Kudus Kulon. This area is centered on the Menara mosque, this is the early development of the city and to this day by local people regarded as an area with a tradition still holds strong. In this area of traditional houses are still many with relatively settings have not changed much. This study aims to explore and discover the architectural characteristics of a dwelling house of a given society and how its diversity. To achieve these objectives is done by looking at the diversity of physical forms of traditional houses, breaks it and compare to find the similarities and diversity. Observe how the houses to accommodate the Kudus people's daily lives. The research approaches more emphasis on depth qualitative information. The results showed the specificity of form and order in the house that make up the scope of the group and eventually forming settlements. On the other hand, there are still elements of Javanese house. It can be concluded that the Kudus houses were the Javanese traditional houses whose elements are adapted to the natural conditions, history and local culture of the Kudus communities.

Index Terms- housing architecture, traditional houses, heritage building, Javanese houses, Kudus old town.

I. INTRODUCTION

Globalization as a result of the rapid technological developments resulted in distance and time become shorter,

eliminating the boundaries between countries and unite the whole world. In this condition, the local identity to be one of the adding value in the era that led to the universal uniformity. Search local identity through the searching of local culture to be one of the solutions in the era of globalization (Salura, 2007). Indonesia, an area with thousands of islands has a wealth of local cultural diversity, in accordance with the conditions of each place. But actually in the cultural diversity found in the common cultural values that are universal. Pangarsa (2007) said that the diversity of the physical formation of the architecture is the cultural values of universal equality. At the universal equality strung local diversity. Thus the actual form of globalization in the sense of equality and diversity in terms of localization has become a hallmark as well as the local value of culture in the archipelago.

The house is a basic human need. Every human being in the running life takes a place of refuge, perform activities of daily living and where the process of socialization (Yudohusodo, 1991). At higher levels the house is also a means to satisfy the human need for self-actualization, the need to show his true identity. Research topic is the relationship between the architecture of a particular culture in the community with a focus on the dwelling. The house is a core element of the settlement in which the interaction between buildings, occupants and the environment are closely intertwined. On a broader scope, interaction with the community where he lives is reflected in the form and order of settlement. This formation takes place in a long time, lowered and maintained across generations so as to give a special character, which in turn is a wealth of local values. One of diverse sub culture in the Northern Coast of Java Island was known as the Pesisiran Javanese Culture. The culture is flourished in the towns along the northern coast of the island. Regions that historically were heavily influenced trading activity and the spread of Islam. Kudus is one of the cultural centers of the Eastern Pesisiran (Pesisiran Wetan) (Koentjaraningrat, 1984). The old town of Kudus is the area of the city which is the embryonic development of the Kudus City. The old town covers an area of the west of the Gelis river. Regional center with an old mosque minaret called Al-Aqsa, better known as the Menara Mosque.

Historically, when the rice trade and pulses reached its peak, the Kudus Kulon developed into a prosperous society, especially in the golden age of industry and trade of cigarettes. This prosperity is realized by the Kudus Kulon community with the pilgrimage of Hajj, build neighborhood mosques and build a magnificent house. When a period of prosperity passed, many houses and the economy facilities later abandoned. Discord between the family descendants homeowners, economic difficulties and complexities of home care often end up with the

house sold. On the other hand the uniqueness and splendor of the Kudus houses so interesting people outside of the Kudus, even abroad to have it. As a result, over the years there are steadily decreasing number of traditional houses. In 1983 around the Kudus City, there are 263 traditional houses. In 1984 the number was reduced to 169 traditional houses (Wikantari 1995). In 2003 Archaeological Heritage Conservation Center (BP3) of Central Java has conducted an inventory and found only 68 houses around the Kudus City. Before the Kudus traditionally already gone, would highly urge to gain knowledge about the Kudus traditional house.

The purpose of research is to find the elements that make up a Kudus traditional house characteristics and outlines how diversity. This study is part of an effort to gain the local culture, so that the results of research in general are to contribute knowledge about the distinctive culture of a given society, in this case the architecture of residential buildings. Picture of the community culture will provide an overview of the diversity of cultures in the North Coast of Java, and broader cultural diversity of the archipelago. Knowledge of the Kudus cultures living will contribute to conservation efforts in the historic district of old Kudus. The results are expected to be a reference to determine the authenticity of a traditional house in Kudus and its amendments.

II. RESEARCH METHODS

Research conducted as part of research on culture with the main object of observation residential architecture. In this study the activity of human factors and knowledge is an important aspect besides architecture. Therefore the research method chosen will go on Post positivistic research paradigm or sometimes called qualitative research paradigm (Creswell, 2007). Area of research is in the Kudus old town. This area has a distinctive character of the building. Prominent activities people associated with religious activities as well as trade and business. Five interesting cases observed in depth to get an idea of the type and variety of Kudus traditional houses. Of the five cases were then studied in three discussion categories: the characteristics of traditional homes in the site coverage, the coverage of the group home and the area coverage. In the study of many references about the characteristics associated with traditional Javanese house as parent Kudus cultures.

III. RESULTS

Judging from the vast territory Kudus regency is the smallest regency in Central Java province. Its area is 42 516 ha. Consists of 9 sub-districts, 123 villages and 9 urban villages. Kudus is situated on 110o36' - 110o50'BT and 6o51' - 7o16'BT. Although it's the smallest region, Kudus including the most advanced district in Central Java in the field of economy. It's supported by the presence of large, medium and small industries. Kudus City itself is one of the sub-districts located in the middle of the Kudus regency, covering an area of 1047 ha, consisting of 28 villages.

In its history, the Kudus City closely associated with the early development of Islam in Java with an important role as well Walisongo and Demak Kingdom. Because feud with Sunan

Kalijogo, Sunan Kudus away from Demak and open settlements in the Tajug area. Together with Kiai Telingsing, a preacher from Yunan, China, Sunan Kudus developing city which later was named the Kudus City. Kudus City name comes from the Arabic Al Quds means holy city. Kudus subsequently developed into a center of Islam in Java development. When Sunan Kudus build the city, the first set is a mosque named Al Manaar, now known as Menara mosque. In front of the mosque there is a field to gather public and the market on the banks of Gelis river. Sunan Kudus then divided the land around it to the students and his followers. The surrounding areas were expanding rapidly. These areas at this time better known as the old town area or sometimes called Menara area. Covering area is approximately 85 ha.

Kudus communities primarily located in the Kudus Kulon are traders and entrepreneurs. Many of those are working independently in the field of small industries such as embroidery, garment and handicraft carving. Self-reliance and resilience of this community is ever delivered as a rich society. Although then recede because of competition from ethnic Chinese businessmen who came later.

The old town area of Kudus is characterized by the presence of the Menara road and Kiai Telingsing road that ran to the northen south direction and intersects with the Sunan Kudus road which is transverse to the east west direction. At the corner of the intersection are called Madureksan square (Fig. 1). The Menara complex consists of a mosque with a famous minaret and ancient graveyard behind it. The Place where Sunan Kudus, his followers and descendants were buried. In the old town area also found many smaller neighborhood mosques. Almost all mosques established neighborhood with architectural taste and good material. In this neighborhood mosque, the daily male population of the Kudus Kulon held obligatory prayers in congregation. Especially at the time of Maghrib, Isya and Subuh. Not all mosques held Friday prayers, only mosques which sizable and located some distance from the Menara mosque who organized Friday prayer.

Food stalls, clothing and souvenirs meet area around the mosque and Madureksan square. Shops also packed Menara road corridors and Kiai Telingsing road. On the two sides of this road, mostly shops were developed initially for houses, partially or completely. There are also shops along Sunan Kudus road and KH. Noor Badri road on the South side. On the KH. Asnawi road and KH. Ahmad Dahlan road there are many madrassas (Islamic school) and pondok pesantren (Islamic boarding school). Behind the shopping mall stand a density houses. Among the yard there are small streets or alleys in the form of a winding hallway. The alleys are accessible into settlements, connecting between house and other neighborhood facilities. Found in almost no roads big enough and straight in the neighborhoods in the Kudus Kulon. Behind a high fence, the Kudus Kulon families are living in the thick religious atmosphere and high spirit entrepreneur.

Discussion of the traditional houses will begin by presenting the cases observations. There are five cases that will be discussed. Two cases represent individual traditional houses, Haji Ma'sum family house and Mrs. Kasiati family house. The next case is a group houses owned by the grandma Salamah family. The last two cases are discussed row houses behind the Menara mosque and houses in the Langgar Dalem village.

Settlements in the Kudus Kulon will be discussed in more detail at the end. The Javanese traditional houses discussed to give a

reverence about traditional houses in Javanese culture.



Figure 1: Kudus Oldtown Area Map
Source : Recontruction from Google Earth

A. Pak Ma'sum House in Langgar Dalem.

Pak Ma'sum house is an original traditional house type with the almost complete condition. This house located on the northeast side of the Menara mosque, surrounded by high massive fence. There is a gate-roofed village with two large wooden doors. Building layout in the site consists of a main building in the north, Pekiwan (lavatory and well) and additional buildings on the south side, mediated by an open courtyard. The main building is oriented to the south, consisting of Dalem (room for sleeping and resting), Jogosatru (reception room) and Pawon (living room). Dalem roofed by Pencu roof type, Pawon roofed by Kampung roof type and Jogosatru roofed bay Sosoran roof type. Pekiwan consists of toilet, wells and yard for washing. Additional buildings or called Sisir is used for various activities (Fig.2).

Dalem has front wall of the timber (called Gebyok), sometimes carved, likewise Jogosatru wall and the front of the Pawon. Gebyok Jogosatru equipped with a main door (two leaves door) in the middle of the room. The right and left main door is double doors each side. The inside door is Gebyok that can be shifted while the outside is a half wall height sliding door with wooden bars. Gebyok Dalem fullycarved and carved translucent in some parts. In the center there is the main door. Dalem floor supposedly geladakan or wood floors as high as 60 cm from the Jogosatru floor so as to climb required bancik or pedestal table. Unfortunately geladakan was faulty and replaced the tile floor as high as Jogosatru floor. On the north side of Dalem room separated into three rooms used for sleeping and praying. In the middle is empty and on the south side used for seating space (called Jogan). According Mrs. Ma'sum, formerly in the middle

north side room there is a gebyok carved chamber called Gedongan.

Sisir in front of the main building is a newly constructed additional building later. This Sisir was formerly used as a workplace for garment business. But since the house used as a boarding school, Sisir used as a bedroom students. In the side of Pawon there are openings shaped on doors and large windows with eaves overhang and equipped with a staircase that was originally used as a shop or a place to do business at home. The courtyard is an open space located in the middle of the site, mediates the main building in the northern part and the Sisir and Pekiwan in the south part. Because the courtyard surrounding bay fence, then this yard into the family private yard which do not visible from the street.

B. Ibu Kasiati House in Langgar Dalem

Ibu Kasiati house is located on Langgar Dalem village, located in the middle of the settlement and open without fences. Building layout is similar to Pak Ma'sum house, but without Sisir. There are two Pawon located on the east side and rear Dalem. Jogosatru and Pawon front wall of Gebyok but without carving wood. Dalem room wall using bricks plastered. There is a main door in the center with two leaves and a window on the right and left of the door. Dalem floor height made same level with Jogosatru and Pawon floor. On the opposite the main door there is a door leading to Pawon behind, so the middle part room into circulation space. Bed rooms are located on the right and left Dalem (Fig.3).

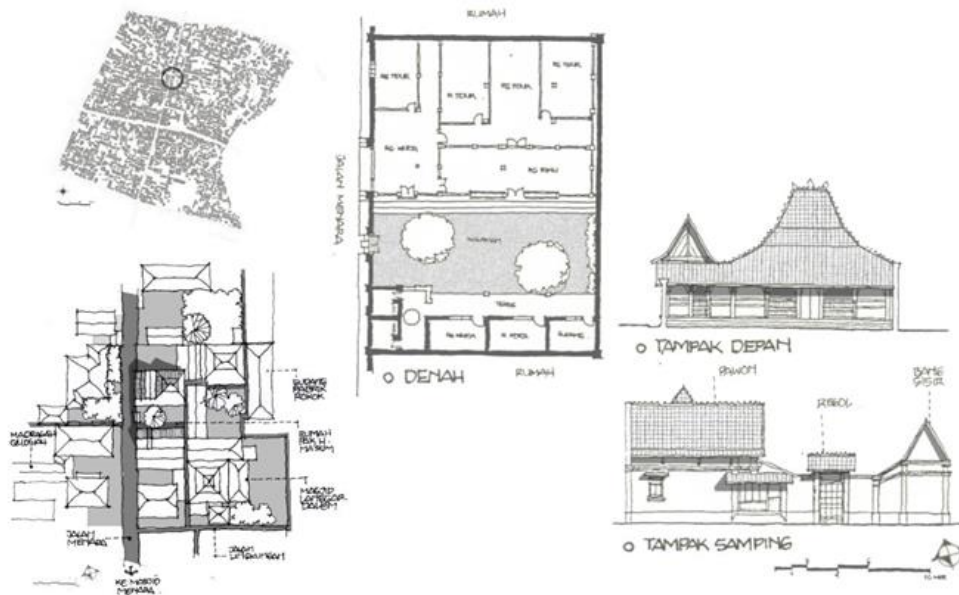


Figure 2: Pak H. Ma'sum House
 Source: Field Observasi; Sardjono, 1996

Across the Pawon there are Pekiwan that still complete and ornate. Pekiwan consists of two bathrooms with Kampung roofed, washing place and well. On the next Pekiwan there was the yard former warehouse building, a place to store tobacco. However, since the tobacco trade is no longer popular, and eventually become a dormant warehouse demolished. Because no closed fence plots, Mrs. Kasiati family house can easily be seen and accessible from the outside. There is a footpath that connects the neighborhood street on the west side and east yard. The

absence of this fence also allows one yard pass to reach the opposite environment. Compared to the first case, there are some differences that can be explained as follows: in the first case Dalem Space is a very sacred because it is the end, the deepest and highest. In it there is a prayer room Gedongan. In the second case, no longer in a position Dalem most sacred, even just room to pass. Fence in the first case gives a very strong impression of a closed, is not located in the second case, even homeowners give up home traversed others.

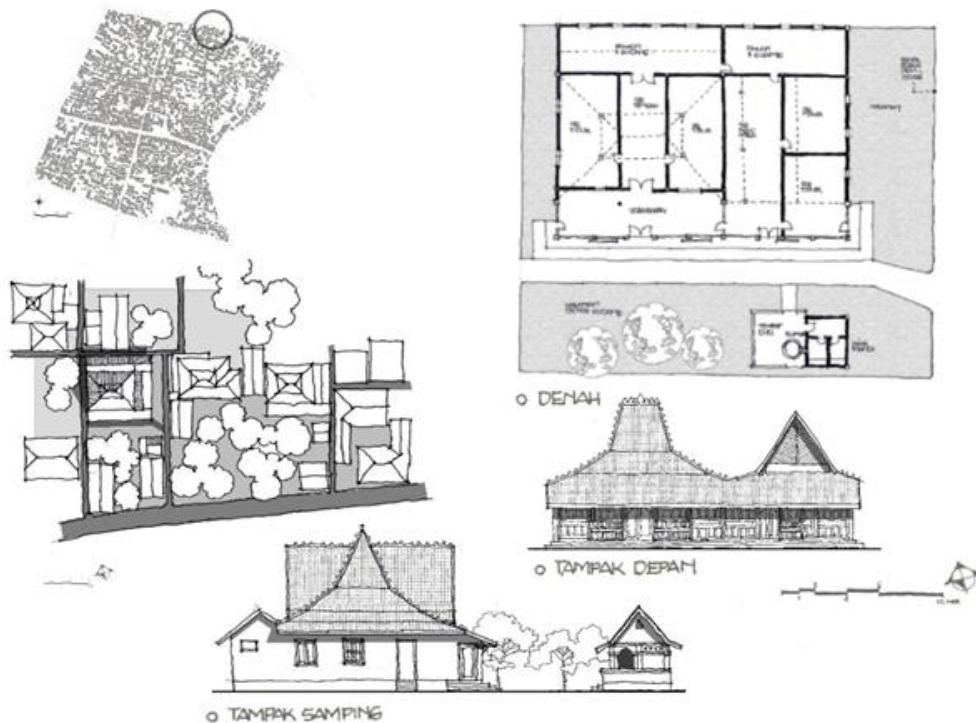


Figure 3: Ibu Kasiati House
 Sumber: Field Observation

C. Mbah Salamah Family Houses

Mbah Salamah family houses located in the Kerjasan village, in the north Menara mosque complex. There are three plots located lengthwise rows. The middle plot is the first plot owned by Haji Mawardi, husband of mbah Salamah, a convection goods and grocery merchant. As the number of family members and

economic development, mbah Mawardi bought a house in its western side and then buy the vacant lot next to the west house. Mbah Mawardi not united the plots into one covered plot. Among the plots are hallways that connect the two roads in the neighborhood north and south (Fig.4).



Figure 4: Mbah Salamah Family Houses

Source: Field Observation; Sardjono, 1996

The main plot is the central plot. This plot is surrounded by a high fence with *Regol* on the west side. The main building is roofed by Limasan type. *Gebyok Jogosatru* is using plain wood. Dalem wall using bricks plastered with the main door in the middle and the window in each side of the door. Sisir building in the southern part of the plot was once the warehouse is then changed to a more modern dwelling. Pekiwan in front Pawon retained its function, but the shape is adapted to the new building. There is a breezeway that connects the old and new buildings. In the hallway there are Butulan doors that connect it to the hallway and adjacent plot.

Plot in the East is semi-open with a short fence which an opening wall in the West and East side. The northern part consists of the Dalem with Pawon on the east side and a narrow Jogosatru. The wall of Jogosatru, Dalem and Pawon was plasteredbrick. The Dalem wall is equipped with the door in the middle and window on the right and left. The Jogosatru wall is equipped with three double leaf doors with no sliding doors. While Pawon equipped with a pair of doors and windows. Dalem roofed Limasan tiered, Pawon roofed Kampung. Southern part of the plot is only there Pekiwan across Pawon. Next to them are former barn yard. On the west side of the plot, there is a Madrasah, the students often crossed the yard to the school, so the private courtyard into the environment alley.

Current plot on the west side has stood the house on the north side. The house consists of Dalem, Jogosatru and Pawon on the West side. Opposite with Pawon there is small Pekiwan. The rest of the yard is still widely used as a daycare for Madrasah Kudsiah bikes, stalls and volleyball courts. One thing that is interesting about this case is more awareness to the public interest rather than private interests. The hallways shortcut is actually a private plot of land not covered in order to remain untapped community.

D. Row Houses in Kauman

Approximately 50 meters north Menara mosque thereise a group of traditional houses located in rows lengthwise direction of east west. It is said that here was once a plot of land owned by mbah Penghoeloe Landrat, a religious leader at the Menara mosque. This group consisted of six houses. Five of them still retain their traditional patterns, but only two houses largely pristine elements. This group of houses on the western side is characterized by *Regol* without doors while in the eastern a narrow passage between fences. There are two hallways on the north side and three on the south side that cuts the row of houses. Among the six plots is not there a fence that restricts each plot. The main building houses all located on the north side, consisting of Dalem, Jogosatru and Pawon on the right or left, except the house at the south end of the house that has shaped the present.

On the South side there Pekiwan in each house, four of which are of the Sisir while the 2 house is only a yard and a chicken coop.

Sisirs functioned as a place of work while two others rented out as residences (Fig.5).

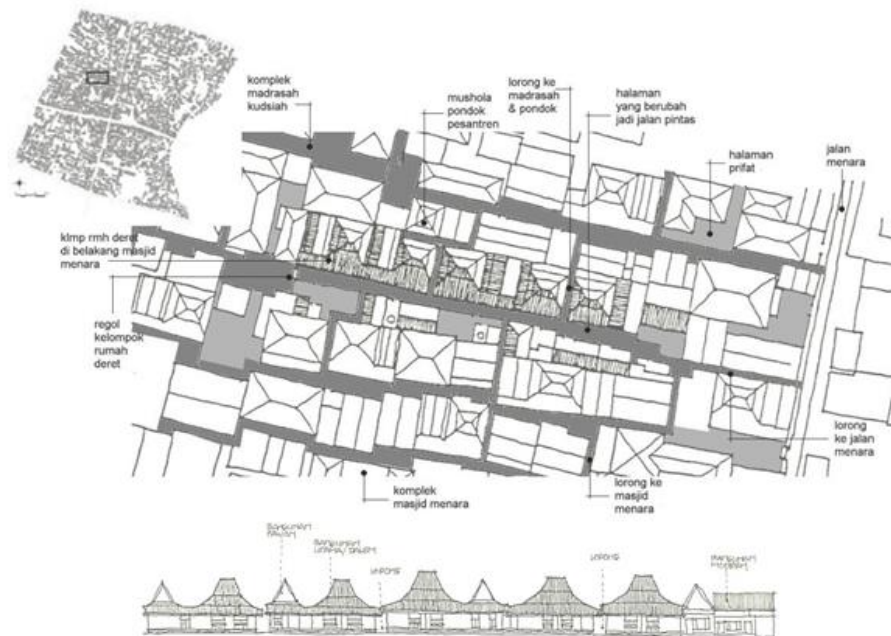


Figure 5: Row Houses in Kauman

Source: Sardjono, 1996

Because of the relative position of each home straight in a row and no guardrail between the houses, a central courtyard to form a continuous passage is rather wide. This alley is often crossed by people going to the Menara mosque or to the Menara road. Within the scope of the group home, the hallway separating the main building on the north side of the building supporting and complementary on the south side in every home. In the absence of such guardrail that are then mixed private spaces with public spaces.

E. Houses in Langgar Dalem

Large houses in Langgar Dalem are located Northeast approximately 100 meters to the Menara mosque. The Plots have a large size and has a fence. As the plots, the houses in this group are big. There are the large Dalem with double Pawon on the right and left side. A group houses in Langgar Dalem consist of two neighboring plots. Pak Kaffi houses in the west and pak Aziq in the east, each bounded by a short fence. Between the two plots are separated by rather wide neighborhood streets. However, in pak Kaffi plot, there are two opposite opening doors so the yard can be crossed someone. While pak Aziq plot was only one entrance. Pak Kaffi and pak Aziq house a big house with two Pawon on the right and left Dalem. Dalem, Pawon and Jogosatru paneled with plain Gebyok, even pak Aziq house use only board are arranged vertical (Fig. 6).

IV. DISCUSSION

A. Javanese Traditional House

Discussion of Javanese traditional house aims to provide an overview of the prevailing character of the traditional houses that more common in areas of Javanese culture. As the center of Javanese culture, inland region such as Yogyakarta and Solo are being a reference of the Javanese traditional house. Traditional Javanese houses can generally be divided into two house type with the two division house and the division house (Tjahjono, 1989; Santoso, 1987). The two division house is a generally house. Spatial lay-out covers the outside of the house or the front and the inside. The outside part called Emperan, these rooms, shaded by the roof. This space is an intermediate space that connects the outer space with the inner space that more private. The inner space is called Dalem, an enclosed space with a main entrance in the middle.

Dalem is divided into two spaces that enclosed space on the back side called Sentong and space for shared activities called Jogan. Sentong divided into three parts, namely Sentong Kiwo (left sentong), Sentong Tengen (right sentong) and Sentong Tengah (middle sentong). House with two divisions was roofed by Kampung or Limasan roof type with Sosoran to front and rear. House with three divisions was found in a bigger house and more majestic. Which is consists of the Emperan and Dalem. Dalem is divided into three, the front, middle and rear Dalem. Dalem roofed Joglo type which is the highest classification for residential roofing. In a plot, the ideal Javanese traditional house at least consists of three building units, such Pendopo, Pringgitan and Dalem. The additional buildings are Gandok on the right side and left side of Dalem, Gadri behind.

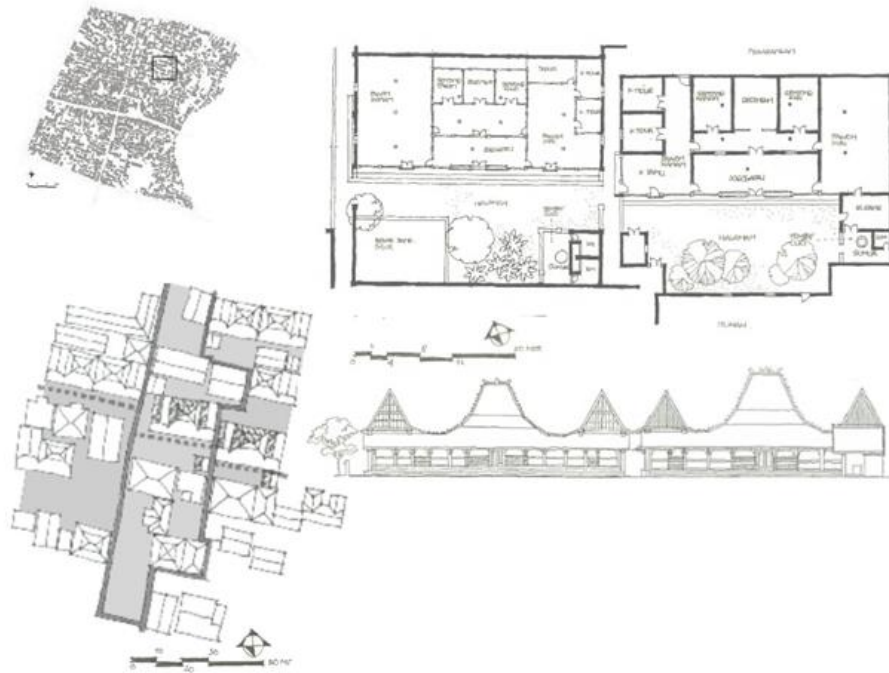


Figure 6: Houses in Langgar Dalem
Source: Field Observation; Sardjono 1996

The supporting building behind Gadri are Pawon, Pekiwan and well. Pendopo roofed Joglo type roof with no walls. Used for gathering and organizing large events. Pringgitan is the same with emperan, roofed Limasan type roof, used to receive guests. At the time of wayang (ringgit) performance is used for puppet and the screen location. Gandok elongated in the right and left side Dalem and roofed Kampung or Limasan. Gandok used for everyday family activities. Gadri is located on the back porch Dalem. Limasan roofed and used for the dining room. Pawon used for cooking. Elongated form and Limasan roofed or Kampung, located behind Gadri. The buildings of the nobles being the orientation of the priyayi and rich people, but there are rules of propriety that the house should not exceed a subordinate supervisor or person who has a higher degree (Tjahjono, 1989).

B. Characteristics of Kudus Traditional Houses

Of these cases discussed above, the elements that are constructed to, characteristic of traditional houses in the old town area of Kudus. Studies were done by looking at the micro-scope, on the house itself; mezzo-scope on the house lot and the macro-scope of the settlement environment. To give a broader picture of the discussion will be compared with some traditional Javanese house that is in the interior.

1. Kudus Traditional Houses

In the plot of the Kudus traditional house consists of the main building on the north and facing south. This is the direction toward which the rule is still firmly held, very few traditional houses facing north, let alone facing the other direction. The main building consists of Dalem, Pawon and Jogosatru. Dalem used for rest and sleep.

Inside there is a booth in the middle so-called Gedongan, used to store treasures and places of prayer. Space on the right and left Gedongan are used for sleeping. Next Dalem Pawon

there is a day-to-day activities of the family. Pawon can be located on the left or right Dalem, even in some houses there are three Pawon which the third is located behind Dalem with used exclusively for cooking. In front Dalem there Jogosatru, the space for receiving guests formally. In front of the main building there is an open courtyard that is used for outdoor activities. The courtyard separated the house with supporting buildings and complementary building located in the southern part of plot. Pekiwan as supporting building located across Pawon. Pekiwan consists of the well, washing place and bathroom and toilet. Sisir as complementary building does not always present in the plot. The building is newly built then as a work-related occupant, or for expansion. Sisir can be expanded by taking up space on the west or east side of the plot, but still leaving an open courtyard in the middle.

From the shape and placement there is much in common with the space in the interior of Java. Dalem and Gedongan is the same with Dalem and Krobongan. Pringgitan or Emperan equal to Jogosatru, only Jogosatru wider and covered with Gebyok. Pawon can be paired with Gandok beside and behind Gadri. There are striking differences in the location of Pekiwan and existence of Pendopo. Pekiwan Kudus house located in front of the house. Public assume this bathing and washing is not the place dirty behind, but a place to clean up when going into the house. Pendopo almost never encountered. Possibly because of Kudus people have never held a wayang or receive visitors in large numbers.

Dalem roofed Joglo. Order of precedence in the form of the Java Joglo roof is the most prominent to a house (Dakung, 1986). The Joglo Kudus house has Brunjung (roof top) that is higher so called Joglo Pencu. But it was not all Dalem roof are Joglo, there is a roofed Kampung or Limasan for Dalem building. As the division of two types of Java, traditional building with a roof or Kampung Limas is a simpler type. Pawon roofed villages with

high roof angle. The front of the thatched roof sosoran is connecting with Jogosatru. Jogosatru roof on Kudus traditional house never applies any other form than Sosoran. Several homes in the Kudus unite Pawon roof, Dalem and Jogosatru under one

roof shaped elongated Limasan or Kampung. Pekiwan roofed Kampung, sometimes fused with a roof Sisir. Sisir sometimes is applying more modern form that is different from the main building.

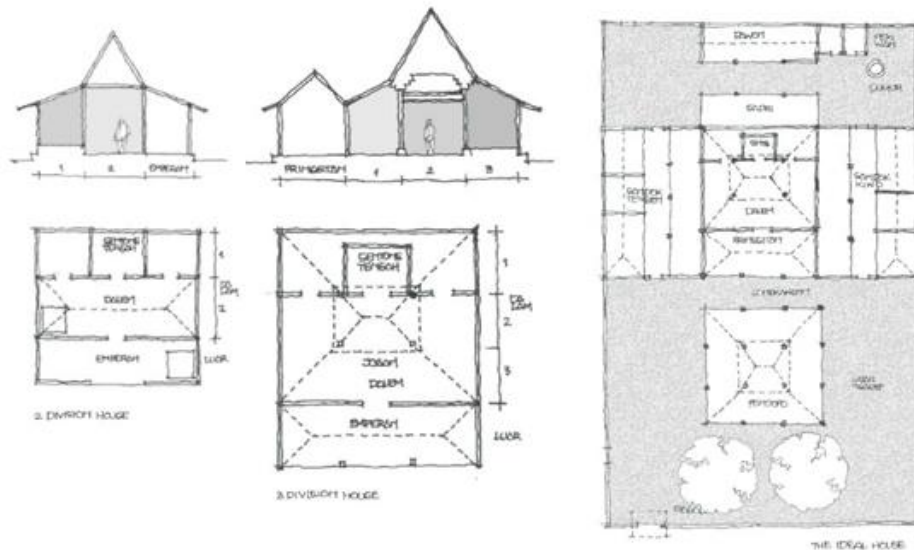


Figure 7: The Javanese House

Source: Tjahjono, 1989

Main building wall of teak wood. Brick wall with stucco sometimes applied to parts of the building directly adjacent to the neighboring lots or the environment street. Gebyok front wall has a distinctive look. From the main door in the middle with two doors (Kupu Tarung), equipped with a pair of double sliding doors to the right and left. On the side in the form of a slide Gebyok wall, while the outer side of a wooden sliding grating door as half high as the walls. Pawon wall has a door opening in the form of the two leaves are sometimes also fitted with grating doors. In a later development, the wooden walls are replaced with a lot of brick walls because it is durable and easy to maintain.

Order of precedence of the room, Dalem is the most important space. It can be seen from the placement height of the floor, as well as the achievement of the closure of the room farthest away. Of peil page to Jogosatru rose three rungs trap. The same height as the floor Jogosatru Pawon. Of Jogosatru and Dalem Pawon to rise as high as about 60 cm to 80 cm. Storey palace in original condition geladakan or wood plank flooring to the construction stage. To enter the Dalem used footing (bancik) of wood. Stage construction in the Kudus traditional houses is very interesting. It is not found in the traditional Javanese house anywhere, including in Demak, which located close to Kudus. In fact, according Atmadi (1984) Javanese traditional house construction is no longer applying the stage construction, though much earlier stage house was known as envisaged in the reliefs of Borobudur. Too bad almost all the houses in the Kudus now has eliminated the stage construction. There is the possibility of applying the construction stage due to the demands of the philosophy that Dalem is the most important room and realized the floor height. Stage construction, nor in a more simpler house.

The main construction of Kudus traditional houses applying wood frame construction. All the connections and fastener are

using the wood so it can be assembled without much damage to building materials. Basically house construction similar to the construction of Java, it's just that in some parts makes adjustments and elaborations that to be a Kudus typical. Construction on a Dalem was a column (Soko guru) and beam (Tumpang sari). Tumpang sari beam stratified pretty much in the inner side direction (called Luweng) but only slightly toward the outside. Wall Gebyok Dalem apparently shifted inside to widen the Jogosatru space. It looks from great belandar above Jogosatru space. In the center its supported by a pair of console that flanking the main door.

Ornamentation has become an important feature in the Kudus traditional house. Ornamentation applied to demonstrate the beauty and luxury of the building. In order to look more beautiful as well as to demonstrate the economic capability of the owner of the house. Ornamentation applied to timber elements, including: columns, beams, consoles and most of the Gebyok panel. Ornamentation is mainly applied in Jogosatru. Ornamental motifs stylized the form of plants that originated from Java, Arabes geometric shapes the possible influence of the Middle East, the swastika from China and king crown from Europe. Ornamentation is also applied to the ridge tiles of roof and decorated with gunung type, crown, wayang and gajahan. This kind of ornate tiles also often found in traditional houses in Demak, Pati and Jepara area.

2. Group House

In conjunction with the other plots or houses, there are basically two kinds of houses, namely: house covered fence and an open house. A house with a fence around the house is often referred to kilungan house. This type of house is not much in touch with neighbors and the surrounding environment. Usually there is only one main door (Regol) for guests and a few other

doors for residents. Among the plots with neighboring plots sometimes separated an alley or hallway that ran along the side of the plot. Kilungan fence is separating explicitly private activities in the plot with the public activities outside. The fence is hiding the appearance Kudus traditional houses in it. House with open plots in the form of row house, can consist of two or

more lots are located lined pattern on one line. Open courtyard of each house forms a continuous open corridor. This space is used as a shortcut either by the occupants or the public. Relationships between plots usually was occurring in the west to the north east while the south is more rare. In this direction, this usually was occurring through the aisles that ran between the walls.

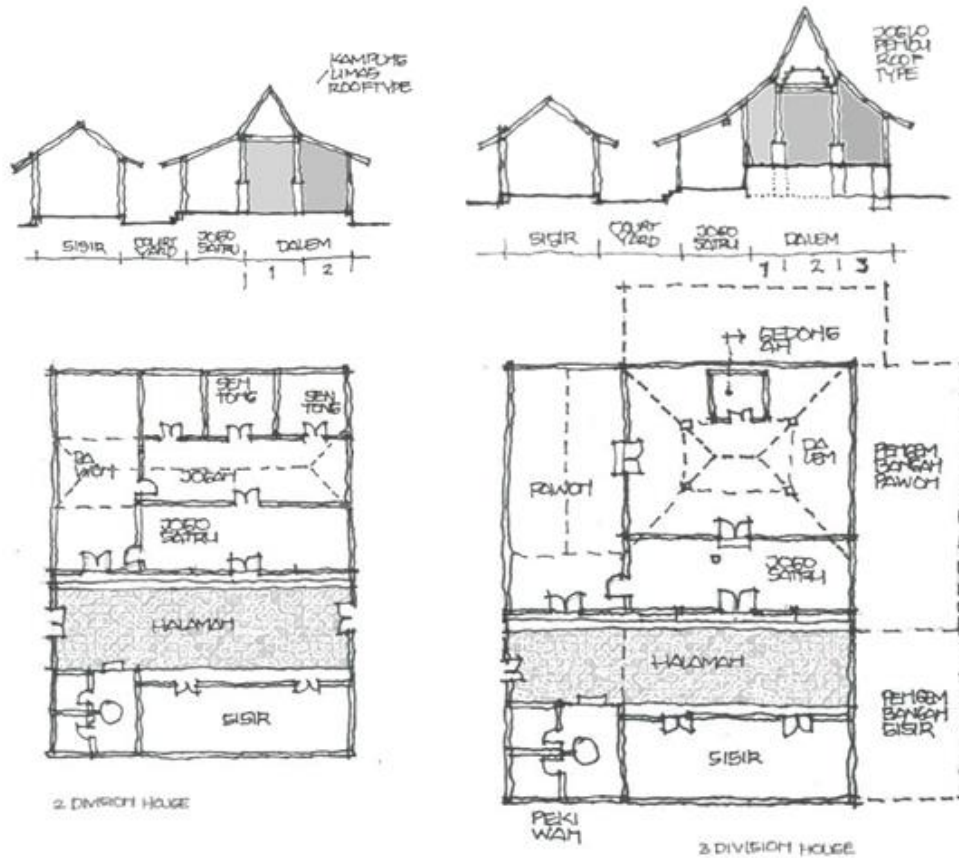


Figure 8: Kudus Traditional House, 2 and 3 Division House

Source: Analysis

In the scope of the group would need to propose the environment mosque role and place of business. Two elements of the settlement are an important role in people's lives. Environment mosque a shared facility that is part of the daily life of the community. Every time, especially when Maghrib, Isya' and Shubuh prayer time most men will do in their house where mosque close. Shortcuts from the house to mosque seemed to have become part of the life of their "home". Second place is a place of business or place of employment. This place can be a shop, workshopstall. As more people devote their lives as entrepreneurs, either as traders or independent entrepreneurs, work at home or close to home to be a good option to support life. Place of business, place of worship became a container for daily activity groups linked by a network of small streets and lanes of the settlement.

3. Kudus Kulon Settlements

The character of the groups forming the character of the settlement in the Kudus Kulon. Settlements are behind the shopping and commercial building construction in the region's

major road corridors. Some hallways are then fused to form the alley leading to the main road. Main roads open, can be achieved by a variety of people and vehicles. While the more closed environment, because it can only be passed by a motorcycle, and only people who are already accustomed to. An open access commercial area as protective fence for the closed settlements in it. Settlement patterns that lined the eastwest direction characterizes typical. Although there neatly in a straight line or in a bit random. Existence violated the center of the group homes and extensive in its coverage of the region that is oriented towards the Menara mosque.

V. CONCLUSION

From the studies that have been done on it can be deduced from the characteristics of the traditional houses located in the Kudus old town area. The characteristic of the elements that present in the house will arrange a group home and eventually characterize of the settlement area.

Plot layout in a traditional house Kudus basically, the same as a traditional Javanese house. It is composed of Dalem as a central of the house, the front room and a side room for the daily activities of family members. This similarity suggests that the traditional home of the Kudus is part of a larger culture of the Javanese culture. Some differences such as: the lack of Pendopo, the lay of the Pekiwan shows the special character of local communities more tinged religiosity as Moslems. The Joglo form which more stately, rich ornamentation, the difference of floor height described the character as a rich trader society. In the scope of the group house, the neighborhood mosque and the place of business characterizes the container of trader and entrepreneur daily activity.

The narrow of neighborhood streets are drawing the closure from the outside as well as the strong bond group. As suggested by Oliver (2006) that traditional architecture was built by the community to meet the specific needs of the world view of each community. Two aspects of life that have characterized Kudus communities and society at large Pesisiran Java. The typical characteristics indicate that the traditional Javanese house in Kudus absorbs and adapting natural conditions and local culture.

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