



The dynamics of ideas, tradition, and the Chinese house in 1900 in the Tegal

Hartanto Budiyuwono *

Department of Architecture of Parahyangan Catholic University, Bandung, Indonesia

ARTICLE INFO

Article history:

Received 21 March 2016

Received in revised form

15 June 2016

Accepted 19 June 2016

Keywords:

Idea

Tradition

China house

ABSTRACT

Since 1719, the Chinese settlements already exist in the seaside town of Tegal. In 1895 the settlement was moved to downtown Tegal by the Dutch government. Chinese people build their own homes, with home form that is different from the houses of the Dutch, or the homes of locals. The uniqueness of this charming home for further study. Using a qualitative methodology, related through literature, and the survey that was performed in the china of which there are still, can be traced to this idea, the dynamics of, tradition, of the Chinese house. Motifs, ornaments detail construction, shape of the building largely in line with the building of the country of origin, but the zoning change room according to the ideas, local traditions.

© 2016 The Authors. Published by IASE. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>).

1. Introduction

Chinese communities in Indonesia today, coming from the People's Republic of China (Budiyuwono, 2014). Before becoming a republic, the Chinese mainland dynasty ruled kingdoms in turns. *Chou* dynasty (1066 bc - 221bc) is the longest dynasty ruled for 845 years compared to other dynasties in the history of the Chinese nation; At that time, the birth of three great philosophers in the country of China (King, 2004). Each teaching of all three of these philosophers has its own merits. Three great philosopher in the *Chou* dynasty era, are: (a) *Lao Zi* in 604 bc – 531 bc; (B) *Kong Fu Zi* (Confucius) in 551 bc – 479 bc which Westerners called Confucius; (C) *Meng Zi* in 371 bc – 289 bc which Westerners called Mencius. *Han* dynasty that emerged after the extinction of the *Chou* dynasty, upholds the teachings of Confucius. Even in the days of Emperor *Han Wu Ti* who reigned from 141 bc – 87 bc, Confucianism serve as the official doctrine of the state and the basic life of the nation in the state of teaching in China with a temple. Doctrine *Kong Fu Zi* which covers the areas of government and the family has an impact that is so great for Chinese society as it affects the way of thinking and attitude to life most of the Chinese nation. According to *Kong Fu Zi*, the community consists of families and the families of the fathers of the center.

Similarly, for the life of the state, because the king must govern well and wisely, and the people must respect and obey the king as father and son relationship should be. Teachings of Confucius widely used in human life and the family by the Chinese community in the country of China and the Chinese community residing in Indonesia.

Lunar New Year celebration (*imlek*) isa tradition that continues Konfucian followed until now. Teaching a Confucian, the Chinese New Year celebration, and the Buddhist faith that so far continue in Indonesia, who be a sign that the Chinese in the area of Dutch Indies derived from a Chinese in the era of the *Han* dynasty. In the *Han* dynasty has to know Indonesia as *HuangTse*.

Han dynasty opened the trade route known as the *Silk Route*. *Silk Road* was opened in the 3 bc century, and sent envoys to countries in South Asia and in the Middle East. *Silk Road* is the path to trade various commodities such as silk, ivory, plant, and gold. The time necessary travel round trip Indonesia and China is one year, so that not a few Chinese people choose to settle while about six months, or choose to settle permanently in Indonesia. At the time of king Airlangga (1009 - 1042) ruled in the land of Java, has found many colonies of the Chinese in the cities: Tuban, Gersik, Jepara, Lasem and Banten.

In 1719 an existing settlement contained Chinese community on the waterfront in the Tegal city (Fig. 1) (Handinoto, 1999).

In 1895, Chinese society has been a change in the town of Tegal, where the community lived in groups (Fig. 2). The location is growing as Chinatown in downtown Tegal. There is a building of the temple,

* Corresponding Author.

Email Address: hh2611833@gmail.com

<http://dx.doi.org/10.21833/ijaas.2016.07.001>

2313-626X/© 2016 The Authors. Published by IASE.

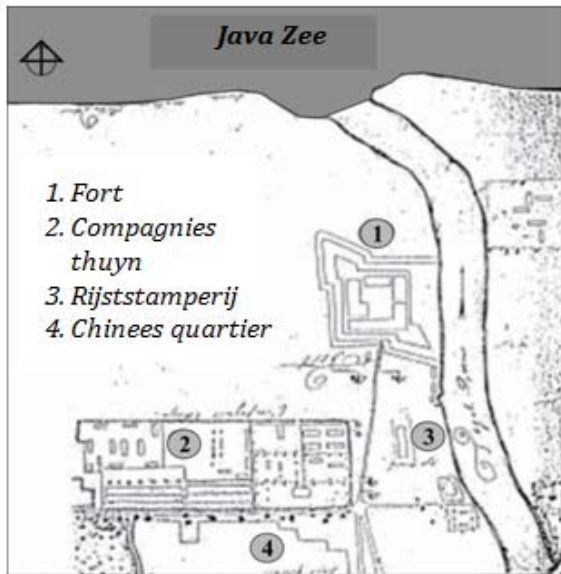
This is an open access article under the CC BY-NC-ND license

(<http://creativecommons.org/licenses/by-nc-nd/4.0/>)

which houses the survey conducted in the Chinese houses at that location.

Scarcity, uniqueness, originality of the Chinese house that still exists is interesting to study.

The method used in this study is a qualitative method, by: (a) Explore relevant literature in that period; (B) An interview with the local community; (C) Documentation of physical objects present moment.



Plan van het fort en de omliggende situatie van Tegal 1719 (ARA-VEL 1253)

Fig. 1: Chinese settlement in 1719 in Tegal (Handinoto, 1999)



Fig. 2: Chinese housing settlements

2. Dynamics idea, tradition, and the Chinese house type

2.1. Idea, tradition, and the type of housing of the Chinese in the People's Republic of China

The teachings of Confucius, the Chinese tradition, and Buddhism, brought by Chinese people from China who came to Indonesia; Human life in Confucianism is a survival from pre to post in the life of this world. Devotion to God with filial to parents is a natural human sequence. Glorify this relationship is the main devotion and this became a staple of Confucianism and contains Confucius teachings of truth, morality, wisdom, trust, devotion,

brotherhood, loyalty, and self-awareness. A person who was mastered the sublime nature of the overall worth mentioning wise.

In the teachings of Confucius, respect for parents or older siblings is so in priority. Boys first became successor and head of the family, while girls before marriage given protection and special attention in the family. So the bedrooms for the girls placed in the back of his parents' bedroom. The family is where the individual's social security, shelter from outside influences. Family relationships are very intimately, so that the foundations of the little influence from the outside.

Confucianism, which stresses the value of the family, is the starting point of why the Chinese are so heeds the warning or homage to those who died. The family is the main pillar of life in society; whoever fostering good relations in the family, will bring peace and peace in life in society. This is peace in the world live and dead world, that the two are mutually interacting and caring. Doctrine devotion to parents is characteristic of Chinese society and has always upheld. Devotion intended to parents not only when the parents are still alive, but also after their parents died. And this is done by paying tribute to ancestors. In practice can be seen in the presence of ancestor worship places in residential communities Chinese. In Western countries, is seen as a revival of Confucian morality that emphasizes true self to behave politely and agreed and high out pouring of devotion to: parents, wife, children, relatives, friends, employers, and government. The family is where the individual's social security, shelter from outside influences. Family relationships are very intimate, so that the foundations of the little influence from the outside.

The house with the plan *siheyuan* (courtyard houses) is the kind of home that was developed and refined during the *Chou* dynasty in Beijing. Until now house plans *siheyuan* before extinction has been preserved in the State of China.

Traditional country house *siheyuan* in China covered by thick brick walls, usually only one main entrance to each building that became a liaison to *siheyuan* (Fig. 3).

Inner court that serves as a park in the traditional houses of the Chinese community in the country of China in southern China's State and consisting of one inner court and two inner courts (Fig. 4).

2.2. Idea, tradition, and the type of housing of the Chinese in Indonesia

In Indonesia, the Chinese community maintains a relationship with the ancestral spirits at the same time preserving the cosmos. Humans are considered a replica of the macro-cosmos, so that each individual is considered as a micro-cosmos.

Human task is to maintain the balance of life and macro-cosmos.

To be balanced and aligned, then the man held a ceremony. The concept of balance is the basis of the behavior of the Chinese community in Indonesia.

This is why the prayer table in each house of the Chinese.

Shape table for prayer can be very simple, with a photo of the deceased include embedding a candle and incense. But the tables could be more complete with the grain, not even be realized with adequate worship altar. Which in priority is the seriousness in the implementation of worship?

The main significance of ash table or as a means of worship fulfills behavior devotion indecency. Be the realization of the sacred duty of human beings on life and living a sustainable, upward and down ward to the ancestors to descendants and originate in God.

At the time of the Dutch government to build housing for the Dutch, the Chinese community will follow the pattern of a Dutch citizen housing.

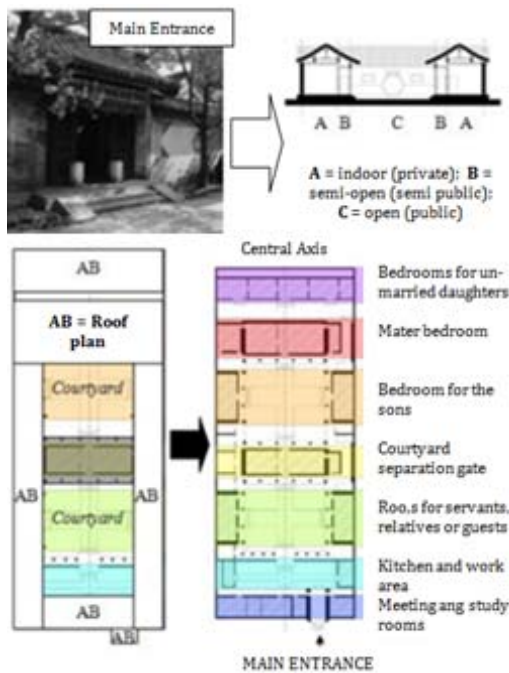


Fig. 3: Siheyuan house in the Han dynasty in the city of Beijing

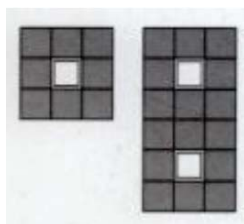


Fig. 4: Innercourt at home China Southern part of the country China

That building sustained trailer with or without raised floor, with the size of the width of the house overlooking the canal or the street between 5-8 meters. Building such a house is called a type *stadswoning* or home town.

Nevertheless, the Chinese community in continuing to build his house did not follow the style of the colonial houses and a Chinese village in Indonesia usually a row of houses. Rows of houses are terraced houses under one roof, which generally do not have a yard (Koentjaraningrat, 2007).

Instead of the yard, in the middle of the house, there is usually a section without a roof to harvest crops, for washing dishes and drying clothes. The space in front of the house is always a living room and a table to pray to the ancestors.

Usually this space is used as a store, so the table ashes should be placed in the room behind it. After that there is a hall way with right-left there is a bedroom. At the back of the main room is placed a kitchen and bathroom.

The characteristics of home the ancient china is on the roof, that tapers at the end of (*Chih-Wei*), and upon and beams who were engraving.

3. The architectural character of the Chinese house in Indonesia

(A)-Pattern layout: Pattern layout of the building and the environment is a reflection of harmony, harmony with nature.

The teachings of Confucius embodied as the concept of double of a balance between which are formal and informal to reach a balance that harmony.

Formality is achieved with a sketch of the house or the laying of symmetrical buildings.

The form of non-formality made on park a dynamic and asymmetrical. Good form a landscape that is balanced and harmonious (Gih Djin Su, 1964).

(B)-Courtyard (Fig. 5 no 4, 5): The courtyard is an open space specified in a Chinese home. This open space is more private, usually combined with a garden. Style houses of the North China there is often a vast courtyard and sometimes more than one, with a romantic atmosphere.

In areas of southern China where many Indonesian Chinese originated, its courtyard is narrower because the width of the house plot is not too large.

The houses of the Indonesian Chinese in China town rarely have courtyard.

If there are more functions to incorporate natural light during the day or for ventilation only. Design the front page of Chinese house in Indonesia usually park replaced with a terrace wide enough (Khol, 1984).

(C)-Courtyard The shape of the roof: The roof shape is considered the easiest of Chinese architecture. The form of the roof of a house traditional Chinese is a form of gable with the end of an upward-curving called *Ngang Shan* (Fig. 5 no: 1) (Khol, 1984).

(D)-*Tou Kung* (Fig. 5 no: 2, 3): *Tou Kung* is angled support the roof of the front (porch) is a typical form of Chinese architecture and because of its uniqueness. A buffer console systems cantilever patio section so that its presence can be seen from the outside (Handinoto, 1999).

The details *Tou Kung* made so beautiful, so it does not need to be covered, even being exposed without any particular finishing, as part of the membership of the skilled carpentry (Khol, 1984).

Tou Kung or Bracket Set or Complex, can be placed in the middle column, corner column or beam between two columns (Sudarwani, 2012).

(F)-The Gate (Fig. 5 no: 6, 7): *Gih Djin Su* went to enter the gate as a feature of Chinese architecture, especially residential buildings. The gate is usually dealing directly with the road.

The gate serves as a transitional space between the outside of the building and inside the building.

At the gate is usually installed the identity of the occupants, images of deities or mythical figures in China or text that serves as an amplifier or repellent forces of evil (Gih Djin Su, 1964).



Fig. 5: The architectural character of the Chinese house in Indonesia

From the description, can be explored: Idea occupants in the homeless live: Idea is associated with the occupant/owner in the residence. Chinese society seen from a sketch of their home is a very strong individual, the relationship between the family very well and even impressed closed. Their house is only for families only. Family relationships, including:

(1) The relationship between parents and son. In China's state rooms for the boys placed in the front of the room of his parents, because the boy is considered as the successor to the clan of his parents;

(2) The relationship between parents and daughter. In China's state rooms for girls before marriage is placed at the back room of his parents; Especially for protection, and also later after marriage should be out of the house to follow her husband.

(3) The relationship between the occupants (family) with guests. In China's state rooms for guests and to learn to be in the front, and being away with the owner's family rooms, as the nature of protectionism against the occupants.

(4) The relationship between the occupants (family) with a maid. In the State of China, a room for the maid, and a kitchen space that is generally used by the maid placed in the front, on the inside of the living room and study room. It is intended, in order to aid the protection of occupants.

Both in China and in Indonesia country, there is always the court yard at the house as an open space, which aims for air circulation, lighting, comfort with their gardens in the house. The tradition of the homeless live, Chinese community residing in the State of China as well as on the island of Java at that time as followers of Confucianism.

The doctrine of God, made in God's house, which is outside the Chinese community dwelling, namely in the temple at certain times. But respect for the family members as the former ancestral remains strong, who is why this ethnic install table or photograph of his ancestral house. This event is exclusively for families, so that the area to honor the ancestors is in the area with family. Chinese house type, a type of dwelling house with a steep roof slope angle. Common roof shape is a saddle shape. Ornate decorative house types, and offers wood construction.

4. Dynamic side, tradition, and the Chinese house type in both case studies

Chinese home first and the Chinese second house is a house trailer and did not rise. The front terrace house with a yard sticks to public roads and with no guard rail. Tiled roof with front there console for terraces, roof console, detail frame, can be seen clearly by the person who was walking in the street in front of the house (Fig. 6).

This console shape commonly was found in the homes of Chinese in other cities in Indonesia (Fig. 5), as well as in their home country.



Fig. 6: Facade of the Chinese hooses in reseach

Many immigrant Chinese community professionals as wood artisans, crafts men reliable, and masons. The life of the building at the time of the royal dynasty in China states was many dominated by the houses of the ruler of the kingdom, the rich, as well as temples, ornate decoration, using material from the timber. Occupancy in Tegal was built by the Chinese immigrants who bring skills to build their home countries as seen in the details of construction timber (Fig. 7).

When viewed from the period of the building blocks, the first Chinese home has two inner courts

and the Chinese second house has one inner court, which comes from Southern Chinese in China country (Fig. 4). Building form proves that idea, and the type of houses built in the city of Tegal, brought from China.

a) The building blocks of the first Chinese house, divided into three blocks of buildings. Two blocks as the main building, and a building block as a support. About two blocks of the main building there are 14 (fourteen) activity in the room, and 7 (seven) activity space for supporting buildings.



Fig. 7: Wood construction detail in the research houses

There are the main building blocks of the front porch, a living room and a terrace inside. Through liaison terrace, bordered by a park in the family, fused to a second major building block. In the main building blocks second, there is an open space that connects directly to a garden with the family.

Open spaces such as the family patio, front sitting room, dining room. Of these spaces are limited only bulk head partition without a door, connected to the rear seating area. In the second major building block, there are four bedrooms; then the second major building block of this through the large door, leading to the building support (Fig. 8).

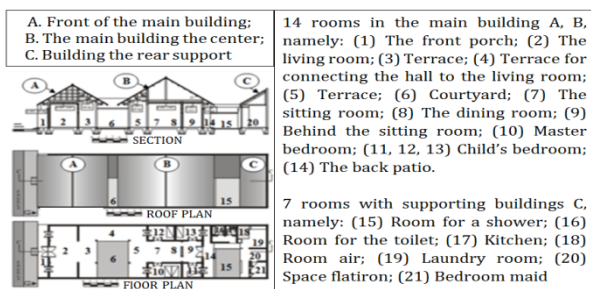


Fig. 8: Home design from the first China's house surveyed

b) The building blocks of a second Chinese house, divided into two building blocks.

Namely, the main building blocks that are in front close to the public road, and behind the main building block is the building block of supporters. Blocks are at the forefront as a place of family activities, including activities for the public such as the arrival of guests, and receive guests. The room in the main building blocks was only for families with members of his family (Fig. 9).

Chinese community living in a ghetto was established by the Dutch East Indies. They came up

with ideas, traditions, and the type of house is in China, particularly in the form of the house. Pattern order of the room was a change, namely the placement position of room to work and room maid servants. Chinese community living in Tegal is entrepreneurs, traders, which his capable enough to pay for a maid who worked in her home. Residential houses located in this ghetto, just used to stay alone. Conjugal life entrepreneurs, traders, of the Chinese community in Tegal are equal rights between men and women. So the composition of the main room together, the space for older people, with room for boy or girls.

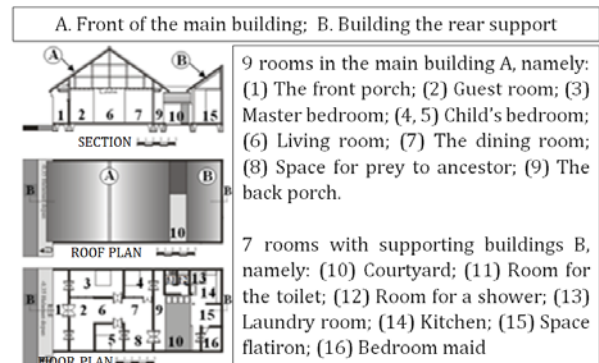


Fig. 9: Home design from the second China's house surveyed

This means that a husband and wife come together to do business, taking turns working at the store, or company.

Similarly, alternately dropping off and pick up their children at school and brought back to the store or their company. Later in the afternoon return to his home together. Occupants since morning had to stay at work. So the house is often in residence empty. Occupant solves their own key to the house that he always carried. Task Assistant works affairs housework, maintaining the house, and not allowed to leave the house without the permission of her employer. This is why it created an additional area which is located behind the main building houses the Chinese people to stay home helpers.

5. Conclusion

The dynamics of ideas, traditions, and the type of housing the Chinese in Tegal, there are similarities and differences. The similarity lies in: (1) The shape of the building's facade; (2) Details of wooden construction on the roof expose; (3) The number and position of the courtyard; (4) Room to honor the ancestors. The difference lays in division zoning space inhabited by the family, daughter, and for the maid.

References

Budi Yuwono H (2014). Zone Room Occupancy Based Ethnic by User of Post users in Tegal City. Ph.D Dissertation, Universitas Katolik Parahyangan, Bandung.

Gih Djin Su (1964). Chinese architecture, past and contemporary. Sin Poh Amalgamated (H.K.), Hongkong.

Handinoto, (1999), Lingkungan Pecinan Dalam Tata Ruang Kota DiJawa. Civil Engineering Dimension, 27(1): 20 – 29.

Khol D (1984), Chinese Architecture in the Straits Settlements and Western Malaya: Temples, Kongsis, and Houses. Heinemann Asia, Singapore.

King PJ (2004). One hundred philosophers: the life and work of the world's greatest thinkers. Barron's Educational Series, New York, USA.

Koentjaraningrat (2007). Manusia dan Kebudayaan di Indonesia. Penerbit Djambatan, Jakarta (In Indonesian).

Sudarwani M (2012). Simbolisasi Rumah Tinggal Etnis Cina – Studi Kasus Kawasan Pecinan Semarang. Momentum, 8(2) :19 – 27.