

CHAPTER IV

ENVIRONMENTAL MANAGEMENT OF SEMARANG AND ITS MANIFESTATION OF ISLAMIC ETHIC

A. Environmental Management Operated in Semarang Contemporary.

Environmental management is total activities conducted by certain community with the objection of protecting the environment, in order to maintain (natural capital) in accordance with the desired quality.¹ Certain society is usually the Government authorities, a policy created to regulate the spatial development of a region. The policy shall be made in accordance with the standards of sustainable development. Which aspects of the economic, social, and environment get a balanced portion.

The Government policy of Semarang in structuring the environment embodied in Local Regulations (Perda) and Mayor Regulations (Perwal). Setup environment policy covers 6 aspects namely planning, utilization, control, maintenance, surveillance, and law enforcement. There are four aspects – the planning, control, surveillance, and maintenance, which emphasizes on the urban lay out policy of the city.² Although spatial development policy Semarang votes have not functioned effectively as an instrument of control for the city of Semarang, however the Government particularly the Department of City Planning is already trying to restore the function of the area rain water infiltration like Mijen, Ngaliyan, and Gunungpati tighten the way permitting the erection of

¹ Jan Joost Kessler, et.all, *Environmental Management: Toward a Conceptual Framework for Environmental Management*, Washington: Inter-American Development Bank, 2001, p.5

² Fauzanul Fikri Jafni, “Studi Kebijakan Penataan Lingkungan Di Kota Semarang Dalam Perspektif Hukum Administrasi Negara”, Semarang: Laporan Penelitian Individu, Universitas Negeri Semarang, 2011, p.60

buildings on the site and limit only 40% of the amount of land that is used overall.³

Based on the existing land use concluded that most of the land the Semarang City planned for the land awakens, particularly settlements. Even the results of a study entitled the “Effectiveness of Spatial Plans” in directing the construction of the infrastructure – cited by Prihadi Nugroho, pointed out that the addition of a vast land for settlement in 2005 is much larger than the growth rate of the population.⁴ While the land plan non-awakened (RTH = open green space) only allocated in some places like Gunungpati, Mijen, and most Tembalang. While this area – the area of the city forest and buffer area, has also been widely used for the settlement of the highly interest of society.⁵

Within the framework of equitable development in the city of Semarang, then laid out the strategy for the classification of districts in the city of Semarang to ten Parts of the city (BWK) that will be divided based on each service center.⁶ The result happened deviations in the spatial plan. The centrality of residence (Pudak Payung, Kedungpane Ngesrep, etc.), the center of education (Sekaran, Tembalang), the center of industry (Tugu, Genuk) in a suburban area of the buffer and the costal area, have an impact on the problem of the lack of availability of open green spaces, flood, land subsidence, and rob. Besides allocating land for the development of trade and services in the downtown area will have an impact on the density and stacking activity in the area. This will trigger congestion and street vendors that will affect the hygiene and aesthetic value around the area.

³ Interview with Achmad Syarifuddin as staff of urban lay-out of Semarang City, at December 26, 2016.

⁴ Prihadi Nugroho and Agung Sugiri, “Studi Kebijakan Pembangunan Terhadap Perubahan Tata Ruang Di Kota Semarang”, *Riptek Journal*, Vol.3, No.2, 2009, p.44

⁵ Eddy Darmawan & Haryanto, “Konsep Arsitektur Berkelanjutan Pada Tata Ruang Kota”, *Modul Journal*, Volume 13, Nomer 2, Juli-Desember 2013, p.54-55

⁶ Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kota Semarang Tahun 2010-2015, Semarang: Pemerintah Kota Semarang, 2011, p. II - 13

Nevertheless, the achievement of urban lay out policy Semarang is also not less important, as the infrastructure is almost 100% fulfilled. Aspects of educational facilities such as the economy, health care, religious already reach almost all areas of the suburbs. In addition the fulfillment aspect of settlement was more than enough. Other aspects have a transport service provides mass transit BRT (Bus Rapid Transit) that almost reach all areas of the city. Growing activity of an economy as well as various new property projects have been and are being resolved.⁷

The river is one of the elements of an image of the city. The river has a strong identity because the Visual look is clearly visible.⁸ The existence of the city of Semarang in the midst of time making Semarang city formerly called Netherlands as *Venetie van Java*. The uniqueness of the topography of Semarang which makes this city has many rivers. One of the historic River that serves as a trade route, connecting the city center as well as the defense of Semarang with the outback is Time. Therefore it should be made Semarang River as conservation areas of value history.

However, form Semarang River now is much different. The first time it has sixty meters wide with an average depth of four meters, now narrows just being fifteen meters wide. The cause is the onset of sedimentation due to the density of the population around the Semarang River, accompanied rapid industrial or business and the impact the rob of the sea and make the river shallow, so it can't be used as public transportation anymore. Although it's already been done the normalization Semarang River project in 1980, not long after this appeared garbage that clogs the channel of the river. This is compounded by the existence of a miniature ship Jung – Cheng Ho in front of the Tay Kak Sie Temple.

⁷ Prihadi Nugroho, “Studi Kebijakan Pembangunan...”, p.46

⁸ Sintia Dewi Wulanningrum, “Elemen-elemen Pembentuk Kota Yang Berpengaruh Terhadap Citra Kota (Studi Kasus: Kota Lama Semarang)”, *Journal of Pembangunan Wilayah dan Kota*, Vol.10 (2): 197-204, Juni 2014, p.200

Even so, it does not mean the Government does not pay attention to the condition of current Semarang River. As stated by Achmad Syarifuddin who was one of the staff in the field that the City Spatial Planning Agency, is already planning a project of normalization of the Semarang River are now in the process of implementation. The Flower market is located on the edge of time is finished in renovation, even miniature ships Cheng Ho that is right in front of the Shrine Tay Kak Sie has also been overhauled for smooth project normalization river. Returns the aesthetic Semarang River is also designed with the use of eco-mobile transportation (eco-friendly) in the form of a boat, rickshaws, tricycles, bicycles, and electric bikes. Besides the addition of various facilities as well as home and road improvements around River.⁹

Evaluation of the results of the RPJMD period 2010-2015 brings about some problems of development which was later formulated in the mission as a priority development area next year.¹⁰ It turns out that of the five missions, the most problems there are many points on the fourth mission "Embodies the spatial territories and sustainable infrastructure". Of the fifteen points, seven points of them contain the problem of rob, flood, land subsidence and poor drainage system. Then the rest about garbage, facial aesthetic and quality of the town accessibility in the growth area. However, this does not mean the Semarang city do not support sustainable development, as the Government also was trying to resolve the issue in the form of project normalization Semarang River, returns functions of land in suburban areas as rain water infiltration, and repairing roads to avoid casting rob got into the street.¹¹

⁹ "Rencana Tata Bangunan dan Lingkungan (RTBL) Kali Semarang years 2013", Dinas Tata Kota dan Perumahan, p.41

¹⁰ "Rencana Kerja Pemerintah Daerah (RKPD) Kota Semarang Tahun 2016", Walikota Semarang, 2015, p.IV 11

¹¹ Interview with Achmad.

B. Islamic Ethic Reflected in Environmental Management of Semarang

Islam is environmentally friendly religion. As it known that Islam is *rahmatan lil ' alamin* or religion that brings grace and prosperity for all of nature. This means that the treatment of all creatures of God arbitrarily banned, including in treating the environment. The management of man against nature must meet the criteria such as; should not be excessive or greedy, maintain the balance of nature, as well as grateful.¹²

When Islam was applied to the construction, then the resulting in the tenets of the faith development.¹³ Pillars of faith development is essentially an embodiment of the Islamic development pillars, because the concept of theological influence conceptualization of development, including the conceptualization of development of a city. So the basic design as well as the characteristics of the city of Islam shows Islamic values as shown in the placement of the mosque as the Center in the hierarchy of places and institutions. In addition to this separation for users of both men and women, as well as the public and private areas are visible from the road.¹⁴

The present city of Semarang carrying a vision as a Religious Metropolis, showing the pattern of religious spirit on a large number of places of worship of various religions. The placement of the Grand Mosque of Baiturrahman Semarang city centre. Even some of the places of worship built with magnificent buildings. This is assumed to be capable of creating religious conditions in the city of Semarang, in addition can be a religious tourist attraction. Indeed in Semarang there are many worship places with historical value. Starting from the oldest temples, churches, relics of the Netherlands, the biggest mosque and the largest vihara in the Central Java.

¹² Badan Penelitian dan Pengembangan Agama Departemen Agama Republik Indonesia, "Islam Untuk Pengembangan Ilmu Pengetahuan dan Lingkungan Hidup", Proyek Penelitian Keagamaan, 1983/1984, p.45-47

¹³ Mujiyono Abdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001, p.66

¹⁴ Rabah Saoud, *Introduction To The Islamic City*, United Kingdom: Foundation for Science Technology and Civilisation, 2002, p.4

However, when the religious complexion researched more in religious values, it's not just stalled on a large number of places of worship built in the majestic. If it collided with the Islamic environmental ethic, then the sheer grandeur of the buildings of worship is not able to meet the terms of the Islamic environmental ethics is concerned the environment. Islamic environment ethics reflected in the spatial design sustainable instruments.¹⁵ There are three models of instruments namely harim, hima and fina. Fina is the concept of ownership of the area surrounding the door set the personal aspect to social, whereas the hima and the public resources set harim and surrounding buffer area public facilities.

The construction of places of worship with magnificent in Semarang is not only oriented to mere tourist interests without regard to the environmental aspects. Tay Kak Sie Temple as located in Gang Lombok-Chinatown features a replica ship of Cheng-Ho that cover almost the entire body of the River of Semarang, would interfere with the channel. However, for the sake of the smooth process of the normalization of the ship replica Semarang Time dismantled by 2015. There is also an almost entire Avalokitesvara pagoda ornaments imported directly from China, was built in the buffer area. However, this pagoda is expected to have its own waste treatment due to being away from landfills that are located in the downtown of Semarang.¹⁶ Besides the temple Mahavira Graha which is the largest temple in Central Java, was also built in the area of the coast Marina-prone rob. The last is the Great Mosque in Central Java that the construction cost nearly two hundred billion dollars, although there are still deficiencies in the sewage treatment of garbage, but the models and the cleanliness of the toilets at the mosque was used as one of the nominees of the clean toilet.¹⁷

¹⁵ Lehmann S. Al Waer H. & Al Qawasmi J. Ed., *Sustainability Architecture and Urban Development*, Jordan: Centre for The Study of Architecture in Arab Region, t.th, p.5-7

¹⁶ Interview with Agus Kariswanto as the staff of Dinas Pariwisata dan Kebudayaan, 27December 2016.

¹⁷ Interview with Agus.

Moreover the position of Baiturrahman mosque in the center of the city of Semarang, also not an orientation city which features the square and public institutions all around. Although there is a field in front of the mosque of Baiturrahman – called Pancasila field now known as Simpang Lima, however it can be seen that there are no the building public institutions but surrounded by the form of hotels, malls and shops. (Figure 7) Almost all government institutions now precisely located on JL. Pemuda. Simpang Lima square is the replacement of old square of Semarang that has been lost. In the past, the town square were tanks on the North-East of Semarang JL. Bojong (now Jl. Pemuda). The square has existed since the 19th century sixteen it is shaped in accordance with the concept of Islamic cities with a large mosque Kauman as its Center, nearby there is Kanjengan as the Central Government and other public facilities like markets, courthouses, prisons etc. (Figure 8)¹⁸ The whereabouts of the missing square due to the rapid development that advances with the advent of large buildings around the until now only remains a huge mosque Kauman.¹⁹



Picture 7 : Simpang Lima square as the alternative of old square of Semarang was missing (semarangkota.go.id 2016)

¹⁸ Oliver Johannes, *Kota di Djawa Tempo Doeloe*, Jakarta: Gramedia, 2015, h.1

¹⁹ Victor S. Winatayuda ed., *Kota Semarang Dalam Kenangan*, Semarang: Sinar Indonesia, Angkatan Bersenjata Jateng Kartika, Jawa Pos, p.35-36



Picture 8 : Semarang square *tempo dulu* when used to be implemented military marches (Oliver, 2015)

Even by looking at the concept of Islamic City, the Old City which is the capital city of Semarang tempo once was arguably more Islamic than Semarang city now. Based on the basic design²⁰ as well as the characteristics²¹ of the Islamic City, the placement of a place of worship as the central orientation of the city, visible in the Old City of radial star shaped design, with Blenduk Church as its central point. Social organizations in the community based on a tribal grouping, it is found on the side of the old City with the social division of the zone to the Palace (symbolizing the indigenous zone), shop (symbolizing the Chinese arrivals zone), and the Castle (representing European arrivals zone). The road ten meters in width complete with street lighting lights ornament. As well as the river that flows through the city of getting full attention with functioned as an open space.²²

Although the views of the structure of the city of Semarang which does not correspond to the concept of the Islamic City, but could not be denied that the city of Semarang was awarded the Adipura indicating that the environmental

²⁰ Rabah Saoud, *Introduction To The Islamic City*, United Kingdom: Foundation for Science Technology and Civilisation, 2002, p.4

²¹ Rabah Saoud, *Introduction To The Islamic City*, p.6-7

²² B. Adji Murtomo, "Arsitektur Kolonial Kota Lama Semarang", *Enclosure Journal*, Vol.7, No.2, Juni 2008, P.74-77

hygiene of the city really noticed.²³ In addition, the separation of the bathroom between men and women in public facilities is an attempt to distinguish public and private interests. Although people in Semarang are no longer grouped based on tribe, social groups or beliefs, but the community still live peacefully side by side with the differences between them. In fact, the social space of the Community (not always open space) where people can bump into each other for mutual interaction – a feature of the city of Islam,²⁴ not only on markets, but also on the cultural event where people from a variety of cultural and Government can interact and participate like in Dugderan, Cheng Ho marches, Marches of Ogoh-Ogoh etc.²⁵

The nature of development in construction is the construction of faith tenets of holistic integrality, i.e. sustainable development.²⁶ As formulated into the key principles of Islamic ethical of environment, that man is a part of the universe that will together as a dynamic balance.²⁷ As being blessed with advantages in the form of reason and science, he was made the Caliph, that organize, maintain of this nature.²⁸ Because of this nature was created by God with a good, useful, will be turned into old, had been subdued by God, as well as being able²⁹ to make sense of human reasonably then studied in natural treats are not excessive to keep it balanced as implementation of gratitude to God.³⁰ That is, Islamic environment ethic reflected in sustainable development.

²³ Interview with Agus.

²⁴ Priyoto, “Penerapan Konsep Islami Dan Pengaruhnya Terhadap Sosial Budaya Masyarakat Kasus: Perumahan Rewwin Waru”, Surabaya: Article, Universitas 17 Agustus 1945, t.th, p.84-86

²⁵ Interview with Agus.

²⁶ Mujiyono Abdillah, *Agama Ramah Lingkungan*, p.66

²⁷ Richard C. Foltz, (ed). *Environmentalism in the Muslim World*, New York: Nov Science, 2005, p. 14-15

²⁸ Lajnah Pentashihan Mushaf Al-Qur’an, *Pelestarian Lingkungan Hidup (Tafsir Al-Qur’an Tematik)*, Jakarta: Aku Bisa, 2012, p.13-14

²⁹ Badan Penelitian dan Pengembangan Agama Departemen Agama Republik Indonesia, “Islam untuk ... “, p.42-44

³⁰ *Ibid.*, p.45-47

Although the results of the evaluation of the construction of the Semarang year 2010-2015, most problems there are on points "Embodies the sustainable Spatial Region And Infrastructure ". This does not mean that development in the city of Semarang was yet achieved sustainable development indicators. Due to the construction of the Semarang city already meets the criteria of sustainable development as set by the Department of city planning it yourself.³¹ Thus, Environmental management of Semarang already reflects Islamic Environmental Ethics, just need some repairs to some of the environmental problems.

³¹ Interview with Achmad.