Social Behavior of Youth in The Old City of Semarang Post Revitalization

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Article Info

Abstract

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The Old City of Semarang revitalization has succeeded in becoming a tourist attraction. The development of the old town is only in the field of tourism. The attractiveness of the old city as a cultural heritage with social, cultural, and historical values has yet to be seen. The purpose of this article is to analyze the meaning of adolescents towards the Old City of Semarang, forms of adolescent behavior in the old city area, and shifts in the sociocultural values of the old city after the revitalization. This research method used a qualitative phenomenological design. The results of this study indicate that teenagers who come to the old town have different meanings. Kota Lama is interpreted as a place of horror, tourist attractions, and historical sites. There are five forms of social behavior of adolescents in the old town: traveling, taking photographs, hanging out, studying, and making money. After the revitalization, changes in the old city include physical, violation of values and norms, economy, and culinary places. With an understanding of the sociocultural values of the ancient city, it is hoped that teenagers can behave well in preserving the old city.

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INTRODUCTION

Semarang is one of the big cities in Indonesia. As a big city, the development of Semarang City is getting faster. The development of the city of Semarang can be seen from its historical traces. According to Yuliati (2019), Semarang began to be formed as a government area by Ki Pandan Arang in the 15th century. In its development, in 1708, the Vereenigde Oostindische Compagnie (VOC) moved its office from Jepara to Semarang because it was more strategic. The Dutch colonial government built a government centre in the Old Town area of Semarang.

The Old City of Semarang has gone through an extended period. As the centre of government and economy in the Dutch colonial era, the old city became densely populated. The increasingly dense old city and its massive development forced its inhabitants to abandon it. The old city was used as an arsenal of weapons during the Japanese colonial period. In the 1950s, foreign companies were nationalized by the Government of the Republic of Indonesia. According to Amrillah (2021), poor management causes maladministration, which makes companies bankrupt after nationalization. This makes the buildings in the old city increasingly abandoned by its inhabitants. The progress of the old city became the heart of government, and the economy was increasingly in decline. Over the years, the condition of the old town was quite apprehensive. Many abandoned buildings, as well as many problems, exist in the old city.

Social problems can be found in the old town area. The old city is like a ghost town, and the many abandoned buildings make the atmosphere even more lonely. According to Puspitasari et al. (2018), there are four problems faced by the old city: social, environmental, building, and management. The many existing problems make the old city's potential as a cultural heritage dimmer.

To overcome existing problems, as well as for the development of tourism, the Semarang City Government is making revitalization efforts. The attractiveness of the old city after the revitalization is getting stronger. According to Lukito et al. (2019), the original and unique condition of the building, coupled with a touch of modernization, can become a tourist attraction. The Old City, after the revitalization, looks more beautiful. Starting from the availability of seats on pedestrian paths, tidy road conditions, and the emergence of several coffee shops and restaurants. And there are several intragenic photo spots. Most of the visitors who come to the old town are teenagers. Teenagers who come to the old city use the old city as an open space for various activities, such as taking photos and hanging out. According to Nugroho et al. (2017), the open space of Semarang Pleret Park is used as a place for dating by teenagers. Behaviour that looks like kissing and hugging. Teenagers come to the old city just for self-existence, to show social status. The same thing was also expressed by Dewi (2015) "Public open spaces are a place to show off for the community in the city of Semarang. The behaviour shown shows his lifestyle to the broader community.

The attractiveness of the old city as a cultural heritage with social, cultural and historical values is not very visible. Semarang Old Town Revitalization should be able to foster these values in adolescents. Teenagers are the nation's next generation, and the values in the old city should be inherited so that harmful foreign cultures do not easily influence them. The revitalization of the old city creates a consumerist lifestyle for teenagers.

The research aims to analyze how teenagers interpret the Old Town of Semarang, the behaviour of teenagers in the Old Town area of Semarang, and shifts in socio-cultural values in the Old Town area of Semarang after the revitalization.

METHOD

Qualitative research with a phenomenological research design was used in this study. The phenomenological design is used because it looks at research problems regarding

the meaning and behaviour of adolescents in the Old Town area of Semarang and changes in social values after revitalization. Expressing the problem requires an in-depth description. To obtain an in-depth description, the researcher conducted in-depth interviews with informants. Researchers also obtained data by interviewing people around the subject and written data in the form of reports related to the research.

Semarang Old City, North Semarang District, Semarang City, became the research location. The old city is a cultural heritage area with historical, social and cultural values. Based on its history, the Old City of Semarang is where many ethnic groups live. The plurality formed in the old city consists of ethnic Javanese, Chinese, Arabs, Malays and Dutch. The development of the old city now as a cultural heritage and tourism has brought complex changes. After the revitalization, the old city attracted many tourists, especially teenagers, who have given rise to meanings, various behaviours and changes in social and cultural values.

There are 3 data collection techniques used, namely direct observation, in-depth interviews, and documentation. The number of informants was ten people. Teenagers who visited the old city as the primary informants were eight people. Includes four young men and four young women. Supporting informants in the study were people who were active in the old city, namely the Semarang City Culture and Tourism Service Staff. Observations were made by directly observing the activities of teenagers in the Kota Lama area of Semarang. The document used is the revitalization implementation report. The focus of this research is to analyze the meaning of adolescents towards the Old City of Semarang, forms of adolescent behaviour in the Old City of Semarang, and shifts in sociocultural values in the Old City of Semarang after the revitalization.

RESULTS AND DISCUSSION

Teenagers Interpret the Old City of Semarang

After the revitalisation, the Old City of Semarang attracted both local and foreign tourists. Based on the results of interviews with Semarang City Tourism and Culture Office staff (June 2022), approximately 2,000 visitors visit the old city every day. This shows that an old city is a place that tourists like to visit, especially teenagers.

Visitors interpret the old city in various ways. This article has three meanings of the old city for teenagers. Firstly, the old city is considered a historical place. Second, the old city is considered a scary place. Third, the old city is considered a tourist spot. Other objects influence the emergence of various meanings about the old city. Blumer in Ritzer (2012) "Distinguishes three types of objects, namely physical objects can be buildings and objects. Social objects from humans who are influential in the lives of individuals, such as parents, friends and so on. Abstract objects can be social values and cultural norms.

The social objects and physical objects in this article influence the adolescent's meaning of the old city. Based on the interview results (June 2022), teenagers interpret the old city as a historic place because of the influence of teachers and parents who tell the old city's history. However, teenagers' understanding of the history of the old town is only general. Namely, the old town is a legacy from the Netherlands. Regarding history in detail, they have yet to learn. The meaning of the old city as a historical place is also influenced by physical objects, namely buildings in the old city area with Dutch architecture, such as the Blenduk, Oudetrap, Spiegel, and Marba churches. The teenagers understand that the old town was built during the Dutch colonial period.

The second meaning of teenagers is to think of the old city as a scary place. Based on the interview results (June 2022), teenagers' understanding of the spooky old city is influenced by two things. First, because of the stories told by parents. The old town is told as a scary place filled with ghosts, as well as old buildings that are prone to collapse. According to Ritzer (2012), "Symbols can make a person think about things that are metaphysical". Based on the results of the interview (June 2022), the

informant said he always remembers the old city as a scary place. Even though the old city's condition after the revitalization has improved buildings, the meaning of the old city as a scary place is still ingrained in us. Second, because of the actions, appearance or symbols of other people. Based on the interview results (June 2022), the old city is scary because of some scary people. The person has the characteristics of tattoos, and his face is full of sarcastic glances at visitors. Tattoos become symbols that influence the views of others. In addition to the tattoo symbol that affects people considered scary, it comes from their actions. The actions were in the form of suspicious glances at visitors, harsh language, and loud intonations. A person's actions depend on the perception one thinks. Their behaviour depends on how they think and perceive their environment.

The third meaning is that teenagers interpret the old city as a tourist spot. Social objects and physical objects also influence this meaning. The influence of social objects is due to invitations from friends to travel to the old city, such as inviting to good photo spots, showing new cafes, and inviting them to take a walk. Physical objects that affect the meaning of teenagers that the old city is a tourist spot with public spaces, photography spots, cafes, art markets, and other tourist attractions.

According to Ritzer (2012), "Humans can think of symbols more perfectly before taking action. This ability can minimize harmful mistakes like a teenager seeing the old city as a scary place because of the people. His action is to stay away from these people. It's the same as teenagers who think of the old city as a place of horror, so the action they take is to stay away from the place, especially when they are in an old and neglected building. You must say a prayer if you must pass through horror places. This form of action goes through the thought process of the meaning of a symbol.

Stryker in Ritzer (2012) states, "Human action depends on the world being named and classified where names and classifications have meaning for actors". Teenagers classify places in the old city with different meanings. There is a place that he thinks is horror, namely in an alley where there are still abandoned buildings and places where there are scary people. Based on the observations, some people indeed act like thugs in the old town area. One of them is the parking attendant who is next to the PM dormitory. A favourite place to sell is Taman Sri Scissors, the book water pump, from the Blenduk church to Jiwasraya. At the same time, the places that were avoided were selling because there needed to be more visitors, namely from the Tawang polder, the north and east alleys of the PM dormitory, and the southern part of the Old City close to the Johar market. At the same time, there are also historical places, especially in terms of the shape of the buildings, such as the Blenduk church, the Jiwasraya building, the Marba building, and the Spiegel building.

Adolescent Behavior in the Old Town Area of Semarang

The behaviour of teenagers in the old city reflects the meaning of the teenagers towards the old city. Before taking action, the teenagers interpret the old city first. According to Blumer in Yohana & Saifulloh (2019), "Individuals carry out the communication process starting from understanding something, estimating, giving meaning, and determining actions according to that meaning". In writing this article, in general, there are five kinds of behaviour carried out by teenagers in the old city area of Semarang.

The first form of behaviour often found in the old city is taking pictures. Many teenagers who come to the old city are interested because the photo spots are good and aesthetic. This is following what teenagers interpret about the old city. They think that the old city is a tourist spot. A person's actions depend on the perception one thinks about. Their behaviour depends on how they think and perceive their environment (Riyani et al., 2020).

The old city, as a tourist spot and public space, is a place that interests many people, especially teenagers. Visitors can use the old city as a public space for various activities. Research by Ardani et al. (2016) shows that "the use of

Jalan Pahlawan's public space is used for hanging out, trading, and as a place for an event to show the existence of oneself and one's group". One of the advantages of the old city is that it offers photography spots. The shape of the area filled with Dutch architectural buildings is an advantage of the old city that other tourist attractions don't have. Blenduk Church and tree houses are favourite spots for visitors to take pictures.

The function of photography, other than just capturing moments, can increase social prestige. In the past, photos were only to capture specific moments. Currently, photos are a need for content. Photography in the current era is a place for self-existence. One's drive to show self-existence cannot be separated from the development of technology and information today" (Antopani, 2016). Good photos uploaded on social media will get lots of likes and comments. Many likes and comments are an achievement for today's people.

Social media also influences the behaviour of today's teenagers. Through social media, teenagers follow existing trends. They want to exist by following the trend. Teenagers who don't follow trends are considered outdated or less pleasant. According to (Nugroho, et al. (2017) "Socio-cultural changes look complex in today's youth. The development of technology and information has shown its influence in social life". On social media, many promote old cities. The attractiveness of photography in the industry of tourism is very influential. Photos displayed on social media show the beauty and superiority of tourist attractions that can attract many visitors.

The second behaviour encountered is hanging out. After the revitalization of the old city, places to hang out have sprung up. Several coffee shops and angkringan began to mushroom in the old town area. The mushrooming of coffee shops and angkringan makes many teenagers come to the old town. In the current era, hanging out is a natural thing that is transformed into a teenage lifestyle. In big cities, especially, many teenagers come to coffee shops. According to Solikatun et al. (2018),

"Hanging out at a coffee shop is a form of cultural globalization. Coffee is a form of modern society that prioritizes prestige." On average, teenagers who come to coffee shops come with their peers to hang out, play games or chat. For teenagers hanging out with friends is an activity that makes them happy. According to Krisnaningrum et al. (2017), "The behaviour of adolescents who like freedom and are more comfortable hanging out with friends is by the characteristics of adolescents.

Another behaviour that is done in the old city is a walk. Most teenagers visited the old city to hang out, and some had other interests. The old town, in the form of quarters, is a comfortable place for sightseeing. Visitors can explore every corner of the old city.

The following form of adolescent behaviour is learning. Learning done by teenagers takes the form of studying history or general learning, such as doing assignments, doing a thesis, etc. Based on the results of interviews (June 2022), teenagers who visit the Old City to study the history of the Old City form their behaviour by visiting the Old City Museum. Inside the old city museum are histories and photos of the old city in ancient times. Another form of behaviour in studying the history of the old city is to look at the buildings in the old city and then find out the function of the building by reading the signs and searching on Google.

The old city, after the revitalization, was also used by teenagers to make money. The increasing number of visitors makes economic activity also increase. According to Nugraha et al. (2021), "The economic conditions of the old city experienced developments from both the formal and formal sectors". Several types of work are developing in the informal sector, including photography services, bicycle photo rental, street musicians, and several traders, such as egg rolls, iced tea and balloon sellers.

On average, teenagers aged 12-15 make money in the old town by selling egg rolls. This is because selling egg rolls does not require special skills. On the other hand, teenagers who become photographers are, on average, 18-21

years old. This is because being a photographer requires expertise and experience.

They give meaning to an object and influence individuals to act like the behaviour of teenagers in the old city. Blumer in Ritzer (2012) reveals, "Giving meaning to objects for individuals is done with different experiences". For teenagers, egg roll sellers are interested in selling in the old town because friends invite them. Teenagers who become photographers are also invited by their friends to do business in the old city but in a different field. If egg roll sellers offer unskilled items, photographers offer services with specialized skills. Teenagers who become photographers in the old city have been pursuing this field for a long time. This shows that the behaviour carried out by adolescents is by their respective experiences.

The behaviour of adolescents in the old city is affected by whom they visit. According to Anand & Bhaskar (2019), "Social influence is the influence of other people on individuals or groups by respecting their attitudes and behavior". Most of the informants said that when they visited the old city with their families, what they did was a culinary tour. When you visit with your boyfriend, you go out, sit around, and chat while snacking. Whereas if you visit with friends, you take a walk, take pictures, and hang out. Based on the results of the interview (June 2022), the behaviour was carried out by looking at the socioeconomic status of his friends. If the invitees are from the lower middle class, they hang out at the roadside angkringan. Meanwhile, if his friends come from the upper middle class, then the ones he visits are bars like Hollywings. Research by Oktaviyanti et al. (2016) states, "Children's social behavior has been internalized since they were small, they imitate what their environment teaches them."

Changes in Social and Cultural Values of the Old City of Semarang After Revitalization

The condition of the old city before being revitalized and after it was much different. Before the revitalization, various problems hit the old city. Both environmental and social problems. These various problems make the old

city like a ghost town. Especially the problem of violating values and norms. Some of them are the activities of cockfighting, prostitution, gambling, and high crime.

The cockfighting venue is in one of the alleys next to the Jiwasraya Building. Many people watch cockfighting activities in the old city. Lasts from morning to evening. This activity has become an open secret for residents of the surrounding community. Many consider this activity to be channelling hobbies and economic development for residents. Cockfighting activities have attracted many people to come, usually gentlemen. Some young people like to play cock. But on the other hand, the cockfighting activities also decreased the old city's attractiveness. The old city area, full of historical and cultural values, is used for activities that violate values and norms.

After revitalising the hall used for cockfighting, it has been changed for the better. Clean and tidy environment. This alley is also one of the favourite photo spots for visitors. This hallway is a favourite for photos because trees with transverse roots and old-era windows add to the relaxed atmosphere.

The second problem often encountered before the revitalization of the old city is a slum area. Many abandoned buildings are uninhabited. Some are used as residences for the homeless. Localization activities at night add to the impression of the slums of the Old City of Semarang.

After revitalization, the old city's condition was far from a slum. The old city area is clean. No more homeless people are living in the old city area, and prostitution activities have also been regulated. The cleanliness of the old city area is always maintained. Trash cans are available at each point, plus cleaning staff are deployed at several points.

The revitalization of the old city has reduced the crime rate. Before the revitalization, Crime in the old city was relatively high. The old city area before the revitalization became a place where Crime was rife because the place was quiet, there was minimal lighting, and there were no community activities in the area.

According to Trifena & Dewi (2021), "Increased security conditions after the revitalization process have been able to minimize criminal acts in the Old Town Area of Semarang. Putri (2021) also expressed the same thing, "Crime in the Old City area was relatively high before the revitalization. After the revitalization, the community and business actors admit that the crime rate in the Old Town area of Semarang has begun to decrease.

After the revitalization, the crime rate decreased. After the revitalization, the old city became a living area again. Community activities continued from morning to night. An important factor that makes criminal acts less and less is the role of the security forces. Security is always on guard in the old city area for 24 hours which is placed at every point.

Various problems in the old city could have improved the potential of the old city as a cultural heritage. Revitalization efforts aim to overcome the existing problems in the old city. Semarang Old Town Area Arrangement (heritage) is a program from the Semarang City Government assisted by the Ministry of PUPR to revitalize the Semarang Old Town Area. The Semarang Old City structuring project is valued at IDR 250 billion, with an implementation period from 2017-2020 and a maintenance period of 720 days. The budget for the revitalization of the old city comes from the 2017 and 2018 state budgets. The revitalization of the old city includes several works, including road, pedestrian and drainage, utility and SR boxes, street furniture, landscape, ponds and museums, river ponds and house buildings. Pump. According to research by Firdausyah & Dewi (2020), "Changes in spatial patterns in the old city after the revitalization include: spatial use, building characteristics, accessibility, land prices, and settlement characteristics". Revitalization makes physical changes in the old city. Before the revitalization, the buildings in the old city were not maintained. The condition of the building is in deplorable state. The piles of garbage are increasingly adding to the slums of the old city. Physical changes after the revitalization are the buildings that were restored and the addition of street furniture.

CONCLUSION

The Old City of Semarang is a cultural heritage and a tourist spot many visitors visit. Visitors who come to the old town, on average, are teenagers. Teenagers have different meanings about the old town, namely the old town as a scary place, a tourist spot, and a historical place. Different meanings arise because of the different processes of interaction and individual experiences. The various behaviours shown by teenagers include travelling, taking photographs, hanging out, studying, and making money. Several things, such as the meaning of the old city, the environment, and experience, influence adolescents' behaviour. Revitalization has made many changes in the old city. Before the revitalization of buildings in the old city, there were many problems, especially social problems related to violations of values and norms. Actions violating values and norms after the revitalization have decreased, such as organized cockfighting and reduced crime. The second problem often encountered before the revitalization of the old city is a slum area. Physically the old city area before the revitalization was still seedy. After the revitalization became a clean area.

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