

The Face of Semarang City Tourism in People's Perspective Reflected in Semarang Songs, Semarang Senja, and Semarang Ceria

Evi Yanti Agustin¹ and Muhammad Hamdan Mukafi²

¹Faculty of Humanities, Diponegoro University, Semarang 50275, Indonesia

eviyantiagustin222@gmail.com

The city of Semarang is a space that brings together many different cultures. This encounter is particularly evident in the symbolism of the streets that end at or come from Simpang Lima. Semarang receives complex cultural values in the form of roads that rotate and disperse to and from the five cardinal directions. This representation is also reflected in the audio-visual cross-section of *Semarang Ceria*, *Semarang Senja*, and *Semarang*. The three songs make Simpang Lima a meeting center that concretely requires field observation of how the song has reflected reality. This field observation intends to see how far the aesthetic building of these songs has lived and lived the nuances and atmosphere in the city of Semarang. Tourists who come to Semarang City make Simpang Lima the face of Semarang City, which branches out the world of tourism to Sam Poo Kong Temple, West Flood Canal, Tugu Muda, and Kota Lama. By understanding this, it is also found that migrants who initially only study or work in Semarang City also decide to stay and become an integral part of Semarang City society.

Keywords: Semarang, representation, aesthetic buildings, songs, integral

1 Introduction

Apart from being a Coastal City, Semarang City is also known as a Tourism City. The tourism face of Semarang City is shaped by everything that surrounds it representatively. Hall [1] calls representation a way to facilitate understanding cultural situations through the spread of meaning. This spread can be reflected by people's understanding of the tourism atmosphere of a region. In addition, this spread of meaning can also be obtained through literary works that try to represent a space.

In this case, the works in question are *Semarang Ceria*, *Semarang Senja*, and *Semarang*. The author tries to find the perspective of Semarang's tourism face by understanding the spread of meaning contained in the three songs. The three songs are intended to help people understand the reflective face of Semarang City tourism. Hall [1], in this case, asserts that reflection must be understood in its existence between words (signs) and things. In this regard, Simpang Lima, Sam Poo Kong, Banjir Kanal Barat, Tugu

Muda, and Kota Lama are *things in* the three songs and require a study of how these cultural objects become the face of Semarang City.

2 Methods

The study used a qualitative descriptive method to analyze the lyrics in three songs. The approach used is stylistic theory to explore the use of language related to literary works by considering aesthetic aspects and social context [2]. Understanding is obtained through the meaning of each word, visual, and music to obtain social reflections related to the face of Semarang City tourism. In addition, it also comes from public opinion related to the representation of the three songs. Both collaborated to obtain data sources for the study.

3 Result and Discussion

The songs *Semarang Ceria*, *Semarang Senja*, and *Semarang* represent tourism in Semarang, Central Java. Based on the three songs, the tourism depicted is the Simpang Lima area, Sam Poo Kong, West Flood Canal, Tugu Muda, and Kota Lama. When viewed based on the cardinal directions, the five tours are towards the west of the city. The song emphasizes these places as icons that tourists must visit when visiting Semarang City. This is because each place has its own story and characteristics that can make Semarang City one of the must-visit areas in Indonesia. The referent in the song suggests that Semarang is a city with a complete tourist destination because ranging from city tourism, history, and spirituality to culinary gather together in the frame of a metropolitan city. The four types of tourism described in the three songs above are described as follows.

3.1 Reflections on Semarang as a Tourism City

Semarang has the main aspects of sustainable city development that prioritize economic, environmental, and cultural heritage protection [3]. One of the sustainable urban development goals is tourism because Semarang City is known as an area that offers the most complete tourist destinations. City tourism is one of the advantages of Semarang City, which offers a panoramic view of Simpang Lima. The area is the most extensive city park in Semarang, and it is strategically located because it is in the city center and among the mass of trade buildings and towering hotel buildings. Historically, the Simpang Lima area is a square that was formerly promoted by Bung Karno in 1969 as a substitute for the traditional square in the center of Semarang City with an Islamic character [4]. Agus Surono (68 years old), a native of Semarang City, explained that Simpang Lima used to be a crossroads, with a small roundabout in the middle, and the surrounding rice fields were still very beautiful. After the development, Simpang Lima has become a city park many people visit. Visitors from

outside the city emphasize that Simpang Lima is a must-visit area. In addition to the place being easily accessible, the road access is also easy from various directions, and it is an icon of the city park that offers views of the city's buildings and streets.

The above reality is reflected in the song *Semarang Ceria* in the lyrics "Simpang Lima jantung kota '*Simpang Lima, the heart of the city*'" and *Semarang* in the lyrics "Simpang Lima, Tugu Muda, sak jurusan '*Simpang Lima, Tugu Muda, as one direction*'." Simpang Lima is described as the heart of the city in the song *Semarang Ceria* and as a reflection that *Semarang* is an urban area and a destination for vacation in the song *Semarang*. This affirmation puts Simpang Lima in the public spotlight, especially for tourists from outside the region who can record memories of the existence of the streets and buildings around it, which is a sign of sustainable tourism development.

3.2 Reflections on Semarang as History Tourism

Tourism attraction can be realized in various dimensions of life, including the offer of historical tourism. The existence of history recognized by the community and holds a story is then conserved to become a tour and icon of a city. Semarang, which is included in the north coastal area, also has various histories. One of the concrete forms is the Old City and Tugu Muda area. The Old City area was once a building as a Dutch trading center in the form of a fort [5]. The heritage is in the form of ancient building artifacts that stand majestically with Colonial and Classical European architectural styles. These characteristics make the Old Town "Little Netherlands" or *miniature* Netherlands [5]. Visitors from outside Semarang City make the Old City a must-visit destination because of the desire to see firsthand the remains of historic buildings, enjoy the atmosphere, or try the cuisine around the tourist area.

In addition to the Old City, there is also an inscription that symbolizes the history of the struggle of the people of Semarang, namely the Tugu Muda monument. Its location adjacent to the Simpang Lima area makes the two tours an inseparable series. Tugu Muda is a monument commemorating the Five Days Battle in Semarang in 1945. It is adjacent to other cultural heritage buildings such as the Lawang Sewu Building, Cathedral Church, Wisma Perdamaian, and Semarang City Hall Complex [6]. Its strategic location from the city's heart makes Tugu Muda a must-visit destination because of its history and panorama. Historical reinforcement is reflected in the towering monument, and the panorama is influenced by the buildings surrounding the Tugu Muda area.

The existence of history related to these two places is hinted at in the lyrics of *Semarang Ceria*, *Semarang*, and *Semarang Senja*. The lyrics of *Semarang Ceria*, "Kota lama bersaksi, sejarah yang abadi 'Kota Lama testifies, an eternal history'," and *Semarang Senja*, "terpana nikmati indahnya nuansa di Kota Lama 'stunned enjoy the beautiful nuances in the Kota Lama'", describe the Old City as a place that records an eternal history and witnesses the former colonialism in Semarang. The Tugu Muda is

described as an inscription that has strength and is a symbol of the struggle of the people of Semarang in the lyrics of the song *Semarang Ceria* "Tugu Muda sturdy the inscription" and *Semarang* "Simpang Lima, Tugu Muda, sak jurusan 'Simpang Lima, Tugu Muda, as one direction'". This shows that the song represents a real cultural and community identity image of the people of Semarang [7].

3.3 Reflections on Semarang as Spiritual Tourism

In addition to its colonial roots, Semarang is also closely associated with the Chinese community. This is due to its location on the North Coast, making Semarang a *melting pot of ethnic Chinese*. Based on *Feng Shui*, Semarang is an excellent area in which to continue life and is not bound by the kingdom, whose rules are broader [8]. The beginning of the journey of ethnic Chinese came for trading purposes, but over time, the teachings of Buddhism began to spread to the local community [9]. Tourism that requires the presence of ethnic Chinese and Buddhism is Sam Poo Kong tourist attraction. The tourist area established in 1724 became a form of respect for the Chinese community to Admiral Zheng He or Admiral Cheng Ho and contains the meaning of the fusion of culture and history [10]. In addition, the community also considers that the Sam Poo Kong temple is a shrine and a place of worship because it is the landing place and the first stopover of Admiral Cheng Ho. In this tourist attraction, there is a 12-meter-high replica statue of Admiral Cheng Ho made of bronze, imported directly from China, and used for photo spots for visiting tourists.

The affirmation of Sam Poo Kong's historical and cultural value is implied in the lyrics of the song *Semarang Ceria* "Laksamana Cheng Ho pernah kemari 'Admiral Cheng Ho was here'," emphasizing that Admiral Cheng Ho once visited Semarang. The depiction of reality is a means of popularizing historical stories from ethnic Chinese.

3.4 Reflections on Semarang as Culinary Tourism

Semarang's culinary tourism is supported by various advances in development and population growth so that the existence of eating and shopping places can develop well. Tourists' purpose is to get new experiences and bring home these experiences as souvenirs of unforgettable tourist destinations. One of the experiences of tourists is to enjoy culinary delights that become local culinary tourist destinations [11]. The place that became a spot to enjoy Semarang cuisine is the Banjar Kanal area. Banjar Kanal is a large river built by the Dutch to overcome flooding problems and is now the longest river in Semarang City [12]. Along the river is a seat, which is also a river barrier. The construction of the river barrier is used by the community as a relaxing place to enjoy the sunset and the *Semarang Bridge Fountain* show. Its existence is very supportive in terms of atmosphere, and the surrounding community optimizes places to improve the economy by selling Semarang cuisine, such as tofu dreadlocks, spring rolls, wingko babat, or other foods from Semarang and surrounding areas. Various circles of society have recognized the legendary cuisine above and made the

name of the food a substitute for mentioning the city of Semarang. Therefore, the lyrics of the song *Semarang ceria*, "Tahu gimbal dan lumpia, jangan lupa Wingko Babat-nya, surga kuliner di sini tempatnya 'tofu dreadlocks and spring rolls, don't forget the Winko Babat, culinary paradise is here," and *Semarang "golek mangan opo wae serba ada* 'finding culinary are everywhere'" also represent culinary tourism from the mention of some of Semarang's superior food that must be tried by tourists when visiting Semarang City.

3.5 Semarang Tourism's Internalization of Social Society

Tourism has a significant impact, especially on the purpose of visiting Semarang. In addition to vacation destinations, Semarang is also visited by many people for education and work. Seeing the various realities makes some people's destination to stop by or even settle down. Various factors underlie this, one of which is due to the characteristics of the people of Semarang as part of an egalitarian coastal society that favors human relations inequality [13]. Not only that, but the development of Semarang tourism also makes people outside the city more comfortable staying in the capital of Central Java. The link between tourism and the community's social, cultural, and economic aspects has been proven to improve the quality of life of the perpetrators [14]. This phenomenon is reflected in the presence of merchants in the Sam Poo Kong tourist area, the majority of whom are Semarang City natives and migrants who married or settled in Semarang City.

"I am a native of Semarang, but many of the merchants in the neighborhood are from outside Semarang and have settled here."

(Intan; 2.10-3.10)

It also shows that migrants initially studying or working in Semarang decided to settle down and become an integral part of the city's community.

4 Conclusion

The songs *Semarang Ceria*, *Semarang*, and *Semarang Senja* represent four tours in Semarang, ranging from city tourism, history, and spirituality to culinary. The reality of city tourism is illustrated by mentioning the Simpang Lima area, which is the heart of Semarang because it is located in the middle of the city and has easy road access from various directions. Historical tourism is illustrated by the historical buildings of the Old City, which are full of traces of colonial heritage, and Tugu Muda, which reflects the struggle of the people of Semarang in fighting for independence. Spiritual tourism is closely related to the Buddhist Chinese ethnicity, the existence of the Klenteng, and the story of Admiral Cheng Ho. Culinary tourism is presented from various foods in the Banjar Canal area to become the local identity of the people of

Semarang. This supports tourists' interest in visiting Semarang, thus changing the perception of this metropolitan city as a place to stop and stay.

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