

The Influence of Yogyakarta's Philosophical Axis on City Spatial

Aurelia Wipranata^{1*}, Liong Ju Tjung¹

¹Tarumanagara University; Urban and Regional Planning, Real Estate Focused

*Corresponding author. Email: wipranataa@gmail.com

ABSTRACT

The city of Yogyakarta is a cultural city on the island of Java that still has the character of the Islamic Mataram kingdom with this kingdom a city was formed with cultural influence and then the city of Yogyakarta. One form of culture that is owned by the city of Yogyakarta is the history of the Philosophical Axis, namely 3 (three) important monuments that are on the main street of the city of Yogyakarta. This axis illustrates the journey of one's life which will ultimately pass away to the Creator. In addition, the respect of the people of Yogyakarta City towards the Sultan is manifested by the obedience of its citizens not to build buildings higher than Sitinggil, this indicates that the Sultan is the leader or king of the people of Yogyakarta City. Then this regulation is translated into a regulation that currently divides the Philosophical Axis area into 2 (two) parts, namely the Keraton Strategic Area and the Philosophical Axis Strategic Area. The results of this study in the form of a correlation between the culture that has long existed in the city of Yogyakarta with the current spatial structure, the goal is to look for the privileges of the main elements along the path of the Philosophical Axis of the City of Yogyakarta, find out more about the magnitude of the influence of the Sultan's power and culture which is reflected both from the behavior the people especially in their spatial layout. As well as elements that are still needed by the people of Yogyakarta City in terms of spatial and needs in large ceremonies such as Grebeg Maulud which has a series of ceremonial procedures that require public space and involve the community to participate in these traditional ceremonies, also become an object of tourism for tourists in witnessing a series of this traditional ceremony. So, it can be concluded with the existence of this Philosophical Axis, the economy and tourism of the City of Yogyakarta become more alive because tourists who come are given knowledge about the history of the Philosophical Axis. The specialty of the main element in the city of Yogyakarta is the space for the community during the Grebeg Maulud traditional ceremony, the flexibility of the function of the main road used as the route of this traditional ceremony.

Keywords: *Philosophical Axis, The History of Yogyakarta, Cosmos*

1. INTRODUCTION

City as a place to live creatures in it, where every individual contained in it can interact and move with each other. City as a place where various kinds of races, ethnicities and cultures meet each other doing acculturation and interact with each other. A city is certainly inseparable from the elements of the people in it. These elements include a culture of norms adhered to by the people strongly attached and sometimes become an identity of the city or part of the community. A culture that is formed in a civilization, will eventually shape the patterns of life of the surrounding community and in the end the culture will 'manifest' in the unity of space or the cosmos of the city [1]. In Indonesia, with the separate island nations each area or city having its cultural peculiarities, many of Indonesia's regions still hold tightly to the local culture or still hold onto the customs of that culture. One of them is Jogjakarta, an area that is

referred to as a special area of Jogjakarta. It still holds its customary habits, namely the culture of the palace, which until now still has a major role in the Jogjakarta DIY administration. This customary custom then becomes a cosmological map for Javanese people in guiding life.

1.1. Related Work

According to the history of the city the research has been divided into two categories of analysis.

1.1.1. Macro Review

1.1.1.1. Yogyakarta's Profile

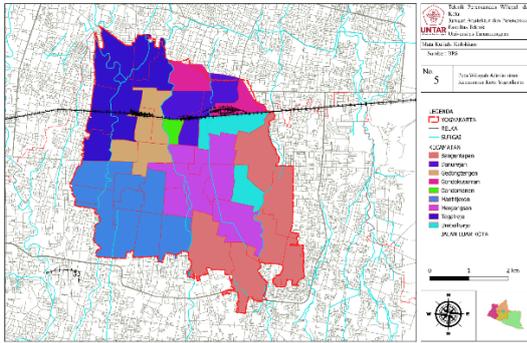
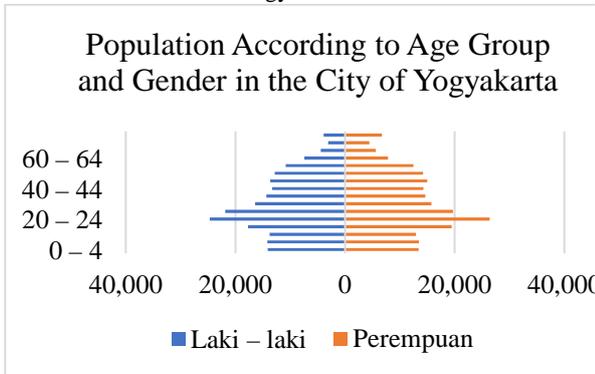


Image 1 Maps of Yogyakarta
Source: QGIS Data by Central Bureau of Statistics of Yogyakarta



Yogyakarta Palace is in the Keraton District with an area of 1.40 Km2. Yogyakarta City Region stretches between 110° 24I 19II to 110° 28I 53II East Longitude and 7° 15I 24II to 7° 49I 26II South Latitude with an average height of 114 m above sea level and dominated with average age in productive age which around 20 – 24 years old. [2, 3]

1.1.1.2. Yogyakarta's Architectural Building Side

Indonesia as a country that used to be colonized by many western cultures such as Netherland, England and Portuguese also have uniqueness in their buildings especially Yogyakarta. The building type are being divided into four type of Architectural design based on culture influence.

Vernacular Architecture

It is an architecture that has been formed for a long time from cultures that have existed in Indonesia forming traditional Indonesian houses, which until now are known as traditional Indonesian traditional houses.

Entry of Hindu-Buddhist Culture

At this time there was an acculturation of Hindu-Buddhist culture which produced buildings that had reliefs as well as cultural sites that were used as a means of tourism recreation in Taman Sari Tourism Complex

Colonial Period (Dutch Colonial)

The Dutch who had colonized Indonesia for 350 years had a great impact on the Indonesian people as well as on the exchange value (money), planting clothes, other western cultures such as "Table Manner" which is also a culture of courtesy for Indonesia today. They also introduced the Education system and the architecture of colonial buildings which indirectly became silent witnesses of the Dutch colonial process of its time. Like the Post Office building at the Zero Point of the city of Yogyakarta

Mixing of Islamic and Colonial Culture

Mixing of these two cultures can be seen from the manifestation of the mosque using stained glass, where stained glass is usually used by the Dutch as aesthetics rather than a room but with the presence of stained glass in the mosque building then this glass not only shows an aesthetic but also raises religious impression on the building this mosque [4]

1.1.1.3. Special Regional Regulation

According to PERDAIS NUMBER 1 of 2017 Regarding the Spatial Planning of the Sultanate and Duchy, it is mentioned in article 6 (six) paragraphs 1 (one) and 2 (two) namely:

(1) The policy of realizing City Spatial Planning according to *Catur Gatra Tunggal*

(2) The philosophy of *Catur Gatra Tunggal* at point 1 (one) includes:

a. four elements forming the identity of the city, consisting of:

1. Keraton as the center of city government
2. The square as the center of social cultural activities
3. Gede Mosque as a center for spiritual activities; and
4. The market as a center of economic activity

b. there is a core part of the city, *Kutha Gara*

Article 9

The direction of the spatial structure in the Sultanate's Strategic Space unit and the Duchy's Strategic Space Unit are prepared regarding:

a. Utilization of Space along the network of facilities and infrastructure while maintaining community cultural values and environmental sustainability; and

b. Quality and reach of integrated facilities and infrastructure network services in the Strategic Land Unit of the Sultanate Land and the Duchy Strategic Land Unit

Article 10

Referral Spatial Patterns on the Strategic Space Unit of the Sultanate Land and the Duchy Strategic Space Unit are established for:

- a. maintains cultural heritage architecture;
- b. aligning the architecture of buildings with architectural heritage;
- c. enhances cultural potential;
- d. protects social and religious interests;
- e. encourages improvement of community welfare;
- f. controlling the use of space;
- g. enhances environmental protection;
- h. controlling the sustainable use of natural resources;
- i. increase conservation of water resources; and / or
- j. protects the public from disaster risk

Article 11

(1) The Strategic Space Unit of the Sultanate consists of:

- a. Strategic Space Unit of the Sultanate in the Land of Keprabon; and
- b. Strategic Space Unit of the Sultanate on Land Not Keprabon.

(2) The Strategic Space Unit of the Sultanate as referred to in paragraph (1) is proposed by the Sultanate to the Regional Government.

(3) Strategic Space Unit of the Sultanate in Keprabon Land as referred to in paragraph (1) letter a, includes:

- a. Palace;
- b. Tomb of the Mataram Kings in Imogiri;
- c. The Axis of Philosophy from the White Monument Monument to the Krapyak Stage;
- d. King Mataram Mosque and Tomb in Kotagede;
- e. Nagoro Pathok Mosque;
- f. Mount Merapi; and
- g. Samas Beach - Parangtritis.

(4) Strategic Space Unit of the Sultanate on Non-Keprabon Land as referred to in paragraph (1) letter b, includes:

- a. Kerto - Pleret;
- b. Kota Baru;
- c. Prambanan Temple - Ijo Temple;
- d. Sokoliman;
- e. Menoreh Hills;
- f. Karst Gunungsewu; and
- g. Gunungkidul South Coast.

Article 12

(1) Palace Strategic Space Unit as referred to in Article 11 paragraph (3) letter a function as the center of the spatial system from the spiritual and cultural aspects.

(2) Utilization of the space allowed in the Strategic Space Unit of the Palace includes:

- a. core zones include:
 1. economic and tourism activities by not changing the shape of cultural heritage buildings;
 2. Home industry activities that do not impact on environmental pollution;
 3. activities in North Alun-Alun by observing the function of North Alun-Alun as an entity of Chess Gatra Tunggal; and
 4. Tourism support activities on condition that they do not have the potential to damage the cultural and scientific heritage area.
- b. buffer zones include:
 1. economic activity;
 2. cultural and historical tourism;
 3. science research and development; and
 5. buildings supporting the function of the area of cultural preservation and science.

(3) Utilization of space not permitted in the Strategic Space Unit of the Palace includes:

- a. activities to build multi-storey buildings and / or buildings with heights exceeding Siti Hinggil's height in the core zone; and
4. activities that can interfere with the protection function of the cultural heritage area in the buffer zone;

(4) Spatial Intensity Provisions in the core zone of the Palace Strategic Space Unit include:

1. BCR $\leq 70\%$ (less than or equal to seventy percent);
5. FAR ≤ 0.7 (less than or equal to zero point seven); and

6. GAR $\geq 10\%$ (more than or equal to ten percent).

(5) Special architectural provisions in the Palace Strategic Space Unit include:

1. the architecture of buildings in the core zone is made in harmony with the architecture of existing cultural reserves; and
- new building architecture using the traditional architectural style of Yogyakarta [2]

1.1.2. Micro Review

A city can't be separated with their culture, so is Yogyakarta has been said above that Yogyakarta is a cultural city which has its own regulation based on their culture. The culture itself could be seen in their cultural ritual, religious beliefs even architectural accents.

1.1.2.1. Philosophical Axis.

The philosophical axis extends from the Krapyak Stage to the Tugu Golong Gilig with the palace in the middle. This axis symbolizes the birth of a baby who is processing into adulthood. starting from the Krapyak Stage which is a symbol of Yoni or a female reproductive organ, and the palace as a container or training humans to reach maturity so they can go to the Tugu Golong Gilig and face God or as the citizen called "*Sanghyang Wenang*".

Panggung Krapyak

Is the most recent series of buildings erected by the ruling king at the time Sultan Hamengkubuwana I, or known as Prince Mangkubumi. The Krapyak Stage building was originally intended as a stage where the sultan and his family rested and watched his family members hunt deer, a building consisting of two floors, divided into 9 segments and has a door to the four cardinal directions.

The Krapyak stage is an embodiment of the symbol of 'yoni' or the symbol of a woman's vital organ which later becomes a partner for a 'phallus' or monument. Also is the last monument of the imaginary line on a straight line lor - kidul.

Keraton Yogyakarta

Keraton Yogyakarta was originated from Mataram Islam Kingdom which according to legend the sultan chooses the place based on the revelation from God or what they called "*Sanghyang Wenang*". It's started in a forest or alas, while forming the palace the sultan's family were staying in a guesthouse called "*Ambar Ketawang*" and after it formed they finally stay in Keraton [4]

Golong – Gilig Monument

The Golong – Gilig monument was being called as final monument from the philosophical axis. It was build based on a hope where it could determine the relationship between the citizen and their sultan or king. While its existence it finally destroyed by the earthquake and was rebuilding again by the Netherlander with a different design with an intention to break the relationship between the sultan and his people.

1.1.2.2. Grebeg Maulud Ritual

a. Sekaten

Sekaten is a traditional ceremony that commemorates the birthday of Prophet Muhammad SAW which is every 5th of the month of Java Maulud or Rabiul Early in the Hijri year. Initially, this ceremony was used by Mangkubumi to invite the people of Yogyakarta to follow the religion of Islam. On the first day the ceremony began with Abdi Dalem's accompaniment along with 2 (two) sets of Javanese Gamelan Kyai Nogowilogi on the north side of the Great Mosque and Kyai Gunturmadu on the south side of the Great Mosque. [5]

1.2. Our Contribution

This paper hopefully can determine how important culture is to a city, that the culture itself could affect the form of the city, its spatial form can be affected by culture so the citizen. Especially in an eastern country that still has some sort of

1.3. Paper Structure

The rest of the paper is organized as follows. The first section will explain about the history of Keraton Yogyakarta, the cultures, and the philosophical axis and Yogyakarta Profile. The section 2 will explain the ceremonies, how's it being held and how many people in it

2. BACKGROUND

2.1. Use of space in large ceremonies

Upacara Adat	Durasi	Rute	Rute Kendaraan	Pengalihan	Jumlah Pemakai Jalan
Grebeg Maulud	3 hours (09.00 – 12.00)	Keraton – alun alun – Kepatihan	Road had been closed temporarily	-	Total Soldiers: 400 people - Total citizen at pavements: 2000 people - Total Elephant: 2 - Total white horse: 2 ekor

Source: Personal Preparation

b. Grebeg Maulud

Maulud Grebeg is the highlight of the Sekaten event which is usually held on every 12th of Rabiul Awal at 08.00 - 12.00 with guarded by 10 types of palace bregada. Then, a mountain of glutinous rice was paraded along the Kemandungan route, the Great Mosque, Alun - Alun, until it ended at kepatihan. These mountains will then be distributed to be brought home and planted to drive away the 'reinforcements'. [5]

religious and cultural beliefs that formed the city. So that people can respect more their culture and attracted to learn more about the culture also feeling the culture through the tourism of the city.

will determine the enthusiast of its people to their culture. Then it will reveal the relation between the philosophical axis and the spatial form on sectin 3, and finally will conclude everything on section 4.

Table 1 Table of Space Usage in Large Ceremonies



Image 2 Side Road Cross in The Process of Ceremony
Source: Personal Preparation

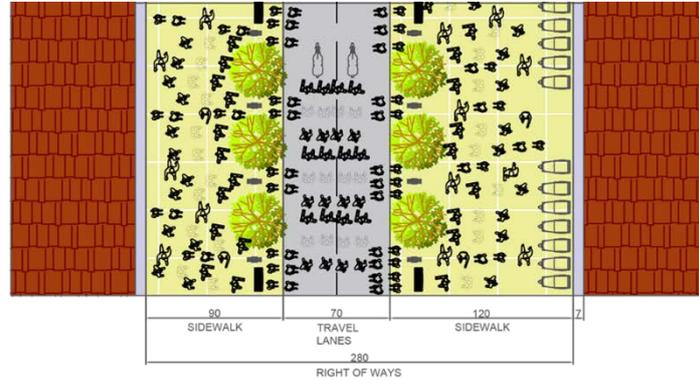


Image 3 Above Side of Road Cross in The Procession of Ceremony
Source: Personal Preparation



Image 4 The Route of Grebeg Maulud Procession
Source: Personal Preparation



Image 5 Illustration of Philosophical Axis
Source: Personal Preparation

By seeing the total audience that attracted to the religious ritual that can be seen in **Tabel 1.** and being compare by **Image 1** and **Image 2**, it can be known that people or citizen in Yogyakarta really respect their own culture and by walking towards the philosophical axis as being seen in

Image 3 and seeing the illustration of the ceremony/ritual on **Image 4.** the ritual itself can determine not only the gratefulness of their citizen but also relieving the process of life from womb, being an adult and go back to God.

2.2. City Spatial

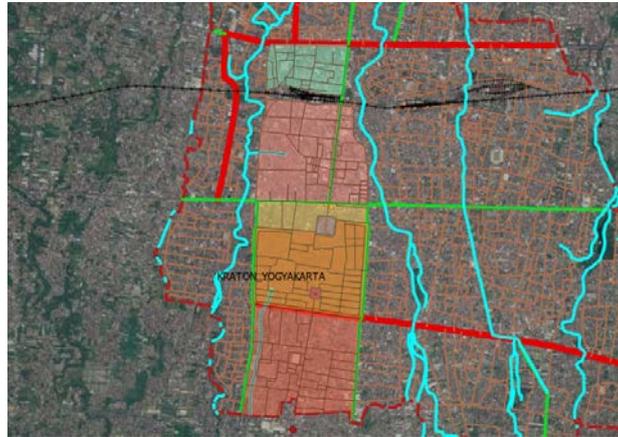


Image 6 Map of Studied Area
Source: Personal Preparation

- The high intensity of the buildings in chapters 1, 2 and 4 is influenced by tourism elements and philosophical axis elements which also influence the dominant points along the philosophical axis namely Tugu Golong - Gilig / Tugu Pal Putih / Tugu Jogja, Malioboro St., and the area around the Krapyak Stage.
- These areas then evoke the commercial side of the area around it, giving rise to souvenir shops which are then attractive to visiting tourists.
- The high intensity of the buildings in chapters 1, 2 and 4 is influenced by tourism elements and philosophical axis elements which also influence the dominant points along the philosophical axis namely Tugu Golong - Gilig / Tugu Pal Putih / Tugu Jogja, Malioboro St., and the area around the Krapyak Stage.
- These areas then evoke the commercial side of the area around them, giving rise to souvenir shops which are then attractive to visiting tourists.

- These areas then also attract tourists because of the philosophical and desire of tourists to have an impression rather than the visiting process.
- The famous Malioboro street on the philosophical axis of the city of Yogyakarta later led to a local regulation that said that the area around the Malioboro area was only allowed for accommodation for tourists whether hotels or homestays.
- The high BCR in these areas is due to the density of shops or storefronts which eventually cover the GSB of each store as well as in the Malioboro area where 3m wide pavements then 1m is used as a storefront of existing shops.
- In section 3 or in the Jeron Beteng area or in the Keraton Fortress, it is seen that there are no settlements or commercial areas that violate the written rules with the specified BCR and FAR, also influenced by local culture and beliefs to not have settlements with elevations exceeding Sitinggil Palace. In addition, the area around the palace fort or inside the palace palace some of them are the residence of the son-in-law of Sultan HB X.

3. CONCLUSION

1. The theory in the book "Javanese Architecture: Cosmos, Culture, and Power" states that there are several elements used in building houses in Java such as Mancapat, Prapat, Repatan which has no influence on the spatial along the Philosophical Axis of Yogyakarta City. This is because there is no relationship between these rules with the Philosophical

Axis that runs from North to South Yogyakarta. Although there are still similarities in the goal of focusing on the "Quiet Sanghyang", these rules are only used as rules in constructing a building, especially in the strategic space units of the palace.

2. With the philosophy of the Philosophical Axis palace becoming more alive with the philosophy that underlies this main road, then the main road along the Philosophical Axis becomes a center of tourism and a center for souvenirs that revives the economy and tourism of the City of Yogyakarta. This has a positive impact on the people of the city of Yogyakarta because it not only awakens the tourism side of the city of Yogyakarta through the values contained in the Philosophical axis but can also revive the economy of its people.
3. Privileges of functions and elements can be seen in flexible elements in the use of road spaces such as at the Grebeg Maulud traditional ceremony with roads and cars that can be adjusted and traffic that can be diverted with an atmosphere that remains conducive, has a positive impact in terms of cultural values and social.
4. Abdi dalem's residence was originally intended only for the servants of the palace and in general, the role of the courtiers was carried on from generation to generation and had its settlement named according to the duties or work of the courtiers. In this era of globalization, in the end, the village servants' settlements are also inhabited by people of other livelihoods. This in turn makes the role of the palace servants as perpetrators and cultural preservation increasingly important wherein the palace servants later become role models for the communities around where the servants live. This has a positive impact on the community around the village because the role of the servants in the palace can then increase the enthusiasm of the surrounding community to be more concerned about the local culture and participate in preserving it. However, there is also a negative side to this event where the role of hereditary courtiers, then experienced a decrease in resources due to the development of the era and the many external influences that affect the surrounding community.

ACKNOWLEDGMENT

REFERENCES

- [1] D. I. J. Santoso, *Arsitektur Kota Jawa: Kosmos, Kultur & Kuasa*, Jakarta: Universitas Tarumanagara, 2008.
- [2] G. D. I. Yogyakarta, *PERDA NO 2 TH 2017 TENTANG TANAH KASULTANAN DAN KADIPATEN*, DIY YOGYAKARTA: PEMDA, 2017.
- [3] S. I. A. Kependudukan, "Sistem Informasi Administrasi Kependudukan," 2018. [Online].
- [4] I. R. F., "Joglo dan Kosmologi," Yogyakarta, KHP Widyabudaya Keraton Ngayogyakarta Hadiningrat, 1997, pp. 16 - 18.
- [5] K. Jogja, "Lambang," 2019. [Online].
- [6] N. W. Sartini, "MENGKALI NILAI KEARIFAN LOKAL BUDAYA JAWA," pp. 28 - 37, 2009.
- [7] M. Manroe, "maxmanroe.com," [Online].
- [8] L. E. Prasetya, "Re-Emphasize Urban Linkage Continuity As An Effort For," p. 5, 2008.
- [9] Darsiti, *Nilai Kearifan Lokal Tradisional Jawa*, p. 40, 1989.
- [10] K. N. Hadiningrat, 10 07 2017. [Online]. Available: <https://www.kratonjogja.id/tata-rakiting-wewangunan/4/tata-ruang-dan-bangunan-kawasan-inti-keraton-yogyakarta>.
- [11] P. K. Medan, "Dinas Tata Ruang," 09 05 2016. [Online]. Available: <http://trtb.pemkomedan.go.id/artikel-755-tata-ruang.html>.
- [12] Suryanto, "Aspek Budaya dalam Tata Ruang Kota Jogja," 2015.
- [13] A. Tag, 4 Maret 2017. [Online].
- [14] S. Affandy, "PENANAMAN NILAI-NILAI KEARIFAN LOKAL," p. 196, 2017.
- [15] E. Y. T., *Tinjauan Interdisipliner dalam Mengkaji Aspek Kosmologi dalam Arsitektur*, 2017.
- [16] G. T., "Cosmos, Center, and Duality in Javanese Architecture Tradition: The Symbolic Dimensions of House Shapes in Kota Gede and Surroundings,," California, University of California at Berkeley, 1989, p. 41.
- [17] R. Bintarto, *Pengantar Geografi Kota*, Yogyakarta: U. P. Spring Yogyakarta, 1977.
- [18] M. Branch, *Perencanaan Kota Komprehensif, Pengantar dan Penjelasan*, Yogyakarta: Gadjahmada University Press, 1995.
- [19] S. Kutaya, *Sejarah Daerah Istimewa Yogyakarta*, Jakarta: Departemen Pendidikan dan Kebudayaan Republik Indonesia., 1997.