

CHAPTER 2

OBJECT DESCRIPTION

2.1 Description:

Every city has a distinctive feeling of its own. Urban culture is the unique attitude that each city expresses. This attitude results from the collage of history, people and interactions that occur in urban space. Urban culture is a process that takes place in daily life and in public spaces; it is shaped by the everyday interactions that happen in streets, stores, cafés, parks, theaters and the media.

Culture can help build the bridges on which commitment, understanding and harmony advance. To be sure, urban culture is a multiplicity of dialogues that may also lead to misunderstanding and tension. People can come into conflict about what they want to express in public spaces. Urban culture is the outcome that emerges from this process of dialogue and mediation.

Heritage and diversity are powerful elements upon which cities can rely to build an urban culture of their own. Historical and architectural heritage as well as diversity of neighborhoods and people can help create a unique urban identity. The built environment is an expression of culture in material form. Visual icons such as museums, temples, palaces, opera houses or simply streets and neighborhoods can become symbols of local identity. Diversity of neighborhoods and people is an energetic facet that cities can mobilize to enrich their urban culture.

Urban activists continue to believe that inclusive urban public spaces remain an important political space in an age of organized, representative, and increasingly centralized and also veiled politics. Such spaces - both iconic and major spaces of public gathering as well as more peripheral spaces tentatively occupied by subaltern groups and minorities - are seen as the ground of participatory politics, popular claim and counter-claim, public commentary and deliberation, opportunity for under-represented or emergent communities, and the politics of spontaneity and agonistic interaction among an empowered citizenry. Here, the social dynamics of public space are judged as the measure of participatory politics.

Among urban practitioners, such thinking has inspired the «city beautiful» and «garden cities» movement, and most recently, the project of «urban renaissance» and «new urbanism », commending a return to compact housing, front porches, pedestrian areas, shared urban assets, mixed communities, and the city of many public spaces.

Things, places and surroundings do undeniably play a key role in urbanism work as in so many other modern architects' edifices, but what needs to be taken into consideration is that keys shows an interest in these factors in so far as they can make a contribution to human well-being.

2.2.1 Kota Gede background and history

Kotagede the hidden charm. The former capital of Mataram Kingdom was initiated when the Sultan Hadiwijaya history, presented to the Ki Ageng Alas Mentaok archery for his services to defeat Arya Penangsang. In 1575 the son of Ki Ageng archery, namely Panembahan Senopati, making this region as the capital of Mataram Kingdom. As a kingdom of Java, the architecture of this region refer to the Single Slot Chess principles represented by the Palace, Square, Mosques, and Markets.

2.2.2 Features

Remnants of the Islamic architecture of this royal city can still be felt by us by visiting the Kota Gede. High walls, narrow alleys, sound adzan bersautan, and hirukpikuk market. Walking the halls spirutual Kotagede is an impressive journey. In complex areas have ruins Kotagede King of Mataram, Panembahan Senopati, namely the graves of the relatives of the king, padepokan, Sendang Selirang, Watu Watu Gilang and Gatheng. Tomb of King of Mataram in Kotagede complex built in the area. Inside there are 81 tombs of kings and relatives nearby. This tomb was opened to the public on certain days only ,

The visitors who want to perform pilgrimage and tirakatan required to soak first in the Spring Selirang which was located on the south side of the grave. Spring is divided into two, namely Sendang Kakung (male) and the Spring Princess (female).

The second spring has a different water source. Kakung Spring springs from springs just below the tombs which flowed through the channel holes. Many fish that live in this spring, including white catfish up to one meter in length. There are also grave sacred turtle and named Kyai Rejah Duda.

Meanwhile, Princess Spring springs from sources under the banyan tree located on the front road to the tomb complex. Not far from the tomb complex and spring, about 300 meters to the south, there are small buildings and storage Watu Watu Gilang Gatheng. Black stone that looks like this seat is said to be trusted as dampar (seating) Panembahan Senopati. In addition, there are three stone yellow ball-shaped (Watu Gatheng). It seems, according to legend, this stone is a great tool Ronggo permainan Prince, son Panembahan Senopati.

Although the stone is hard, but Raden Ronggo able to lift and throw-throw as a game. This legend is also developed and later gave birth to the myth, if we succeed in lifting Watu Gatheng, what we desire can come true. Now, the Kota Gede area has developed into a tourist area and cultural history is fascinating. In addition to studying the history of the Mataram kingdom first, before the split into the Surakarta and Yogyakarta, in Kotagede we can also enjoy the architecture of the merchant houses of Arab descent, Java, and the Dutch who used to live there. Their homes are now widely used as a typical café and gallery. There was also a silver industry Kotagede beautiful and seductive eyes. Kotagede indeed save the beauty of the old city and harmony between cultures.

2.2.3 Kotagede Mosque, the Oldest Mosque in Yogyakarta

Kotagede Mosque, the oldest building for Moslems to say their prayer in Yogyakarta.. In fact, there are stories of the instruments in the mosque that was built in 1640s. Before entering the complex of the mosque - in the parking area – there is a banyan tree that has been there for hundreds years so that people name it "Waringin Sepuh" that means an old banyan tree. This tree will bring luck to anyone who is praying under it when he or she gets two leaves with one facing up and the other facing

Approaching the mosque complex, you will find a gateway. Right in front of the gate, there is wall in the shape of L letter. Some pictures symbolizing the kingdom are carved on it. Such buildings represent Sultan Agung's tolerance to local inhabitants who embraced Hinduism and Buddhism and took part in building the mosque. Entering the mosque yard, you will see green inscription as high as 3 meters signifying mosque renovation done by Paku Buwono. The base of the inscription is of square form and on top of it is the crown as the symbol of Surakarta Kingdom. A clock functioning as time reference for praying is attached to the southern side of the inscription. We learn from the inscription that Kotagede mosque was built in two stages.

The first work done during Sultan Agung reign was small mosque that was called langgar because of the size. The second building was done by Paku Buwono X, the King of Surakarta Kingdom. The difference of those two building lies on the poles; the one built by Sultan Agung was with wooden poles while the other done by Paku Buwono X was with iron poles.

The main part of the mosque is of Javanese style namely limasan that is characterized by pyramid-form of the roof and two different rooms functioning as main room and verandah respectively. then will see ditch encircling the mosque before you enter the main building of the mosque. It functions as drainage for the water flowing from a place where people take water from the north part of the mosque to clean them before praying. Now, the ditch functions as fishpond after being renovated with porcelains being fitted to the base of it. In order to ease people to enter the building, small bridge is constructed of woods arranged side by side.

Outside of the main building of the mosque, there is an old drum placed beside a kentongan (traditional Javanese wooden drum that is struck to sound alarm

The platform was given by Sultan Agung who got it when he visited a Regent in Palembang on his return from Mecca. It is now rarely used in order to keep it from being damaged. For daily uses, people replace it with small platform. Walking around the mosque, you will see different encircling walls. The left wall was constructed of bigger bricks in size with brighter color and marble-looking stone on the surface with Javanese writings on it. The other wall on the other part is of less bright bricks with smaller size and no decoration on it. The left wall was built during Sultan Agung reign while the other wall was the result of the renovation done by Paku Buwono X. The wall constructed during Sultan Agung reign was cemented by using the juice of sugar palm for stronger bound.

This old mosque still looks vivid to the present time. People make use of it

form religious activities. When praying time comes, many people will come to it. After praying, many of them stay there to communicate to each other, to learn Quran or even to take a nap

Kota Gede location

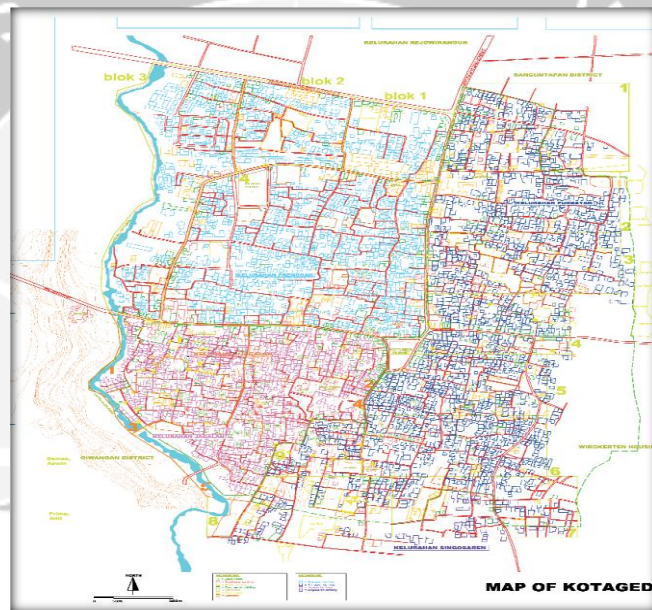


Figure 1 Kota Gede Map

Re: google maps

Area :3.01km –density 10,360 /km

Kotagede, district in Yogyakarta city , Yogyakarta province , Indonesia

As the culture aspects include many aspects according that culture is the big umbrella which include every thing else like

- (a) Language
- (b) Daily habits
- (c) Religion
- (d) Historical background
- (e) Architecture style

All of this is creating and forming the spaces , the urban spaces which we live in it now , and with time it becomes our daily habits and it start to form the people mind set , so we create the space according to our beliefs and by time it start to form the peoples mindset as culture is dynamic sector and its changing by time so according to this we can see this on the case study here in kotagede that the Hindu language and culture traditions and people life style is adapting with the dynamic factors of time when new religion comes like Islam people adapting and it began part of their life style so we can see after decade's Islam and Hindu traditions next to each other and the mind set and concepts of peoples of nowadays who living there is calling it as Javanese tradition which create the identity of the place ,

It's the real rule that culture plays it in addition of time circle it keep moving and changing the habits of one place and people adapting and sometimes combined all of this creating there own culture and identity and life style

According to sort of people I interviewed in kotagede they tell they like the old culture more because its real prove of their identity as Javanese and they don't prefer the nowadays lifestyle as its very modernize and everywhere in the world which make their culture fading by time

So each cultural aspect is a reflect of one urban element

According to the image of the city theory each places have five elements (squares – plaza – streets – landmark – nodes and edges)

All of this show the meaning of each social activity and cultural aspect for the human being who live in one place

In the next map it shows where the following photos had been taken in kotagede and the meaning of each aspect .

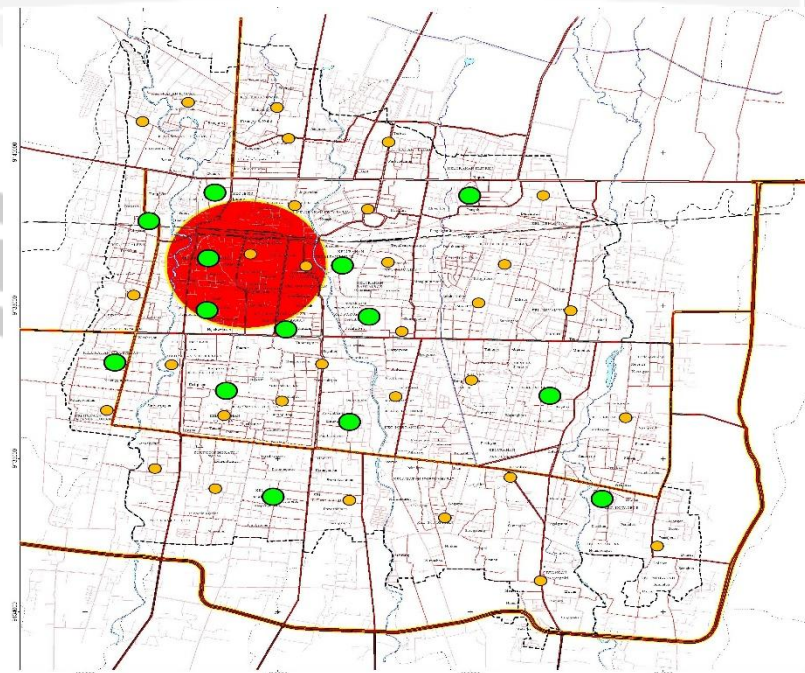


Figure 2 Kota Gede locations of photos

2.2.4 Kota Gede housing design:

We can see the mix between the Hindu and Islamic religion in one house which shows the richness of the culture of Kota Gede heritage and living culture till today. We can see a holy place for the spirits and for the spiritual prayers on the Hindu traditions.

In the same time we find the place for Muslim traditions as well in one house.



Figure 3 The Bedroom for Spirits

Re: Researchers



Figure 4 The Bedroom for Spirits material

Re: Researchers

Figure 5 : interior spaces for prayers

Re: Researchers



2.2.1 Kotagede mosque

The oldest and first Muslim community

The place where people Pray , do social events , celebrate their national days



Figure 6 The plan for mosques design

Re: Researchers



Figure 7 mosque yard

Where it can be multi tasks area and social events spaces

Re: Research

2.2.5 Privet shared spaces

Social activity

Privet shared spaces:

The society sharing activities its Privet spaces or society gathering

Its about the privet streets in one district, and the society gathering and social activities



Figure 8 street of kotagede neighborhood

Re: Researchers



Figure 9 shared urban spaces in the neighborhood

Re: Researchers



Figure 10 sign for social contribution for society

Re: Researcher

2.2.6 Narrow alley

Is about the different types of private narrow alleys which is very famous and special in Kotagede. It is specified with long straight lines, sometimes it can be closed or ended at the entrance of a house; it looks like a maze in too many ways.

- _ Water flow when it rains
- _ Bring people in the neighborhood together
- _ Shadowed and dark alley because of the rooftop
- _ Prevent the sun

For people who live there, when we interviewed them, they feel the need to be closer to each other. One of them said she wanted to see her neighbor from the window. An alley means getting closer to each other.



Figure 11 neighborhood alley's

RE : by researcher



Figure 12 mosque alley yard

2.2.7 Old grave

Makam raja as a land mark

The famous landmark of kotagede its about the importance of mixed cultural there, as tourist attraction for its architecture design and the cultural values

As it consider important example of the mix and harmony between two different religion and cultural habits mixed tighter it shown in the architecture details and the urban design which is inspired from the Muslim and Hindu culture as well it show a lot of the reflection of the mind set and people life there in old times and how it aborted to our time to be kind of practices for two religion next to each other



Figure 13 mosque yard

Re: by researcher