

Significant Factors of Sense of Place That Makes Jeron Beteng Yogyakarta Sustainable as a Historical Place

Emmelia Tricia Herliana

Student at Doctoral Program in Architecture, School of Architecture, Planning and Policy Development Institut Teknologi Bandung Bandung, Indonesia
emmelia.tricia@gmail.com

Himasari Hanan

Lecturer at Doctoral Program in Architecture, School of Architecture, Planning and Policy Development Institut Teknologi Bandung Bandung, Indonesia
himahanan@gmail.com

Hanson E. Kusuma

Lecturer at Doctoral Program in Architecture, School of Architecture, Planning, and Policy Development Institut Teknologi Bandung Bandung, Indonesia
hekusuma@gmail.com

Abstract—Jeron Beteng in Yogyakarta have evolved throughout history in relation to the existence of the Palace of Yogyakarta. Inhabitants of Jeron Beteng have been living there for generations and their activities are reflecting the support to the preservation of court culture. Some inhabitants are still dedicating their life as court servants (*abdi dalem*) and some are still performing the traditional art of dancing, batik and wood puppets. Jeron Beteng is under pressure of the modern art of living, yet inhabitants are eager to preserve the inherited culture. The purpose of this paper is to explore the sense of place from the perspective of residents that makes Jeron Beteng appealing as a well-preserved historic place. The study is qualitative in its approach, and conducted through field observation and unstructured interviews with residents who are court servants and engaged with cultural activities. The locus of the study is distinct settlements in Jeron Beteng: Kampung Kadipaten, Kampung Nogosari, Kampung Taman, Kampung Patehan, Kampung Gamelan, and Kampung Mantrigawen. The results of the study indicated that Jeron Beteng is sustained as a historical place because residents are continuing cultural activities that are related to the court culture. Besides that, history of place, spirituality, cultural values, and social life of residents are significant factors that have created the sense of place in Jeron Beteng.

Keywords—*sense of place, historical place, sustainability, Jeron Beteng*

I. INTRODUCTION

The existence of a distinct neighborhood of Jeron Beteng in Yogyakarta is closely related to the early form of Kota Yogyakarta, which is derived from the Palace of Yogyakarta. Its formerly function as the settlement of court servants was supporting the palace. Dinas Pariwisata, Seni, dan Budaya Kota Yogyakarta (2007) mentions that the Palace of Yogyakarta is surrounded by two forts, the first fort named Cepuri (the inside fort which directly protects the palace) and the second fort named Baluwarti (the outside fort which protects the palace and court servants' settlement). Wardani, et al. (2013) has also said that the area inside the fortress, surrounds the Palace of Yogyakarta, is the housing area of the nobility, royal relatives and the court servants. Purwani (2016) explains further by stating those forts as the form of

walls surrounding the Kraton which shows the practice of power. The first wall separates Kraton and the settlement of royal courtiers, while the second wall separates the settlement of royal courtier and common people living outside the wall. Formerly, the name of places in Jeron Beteng indicates court servants' profession. Nowadays, these toponym reminds us the history of social structure in its era. The neighborhood of Jeron Beteng have evolved and changing as the inhabitants have changed. Various social structures, professions, activities, and different ethnic enrich this living settlement.

This paper is a preliminary study which aims to explore significant factors of the sense of place from the perception of inhabitants in Jeron Beteng (Kraton sub-district) who are eager and still have a strong commitment to preserve inherited culture. Their continuously remarkable effort to revive inherited culture makes Jeron Beteng (Kraton sub-district) sustain as a well-preserved historic place. The retention of a sense of place can foster economic regeneration and community well-being.

II. THEORETICAL FRAMEWORK

Azmi, Ahmad, and Ali (2014) described that meaning, physical built environment, and the activity create the uniqueness and exceptional characteristics of places. It will stimulates varied experiences, meanings, and emotional attachment among the inhabitants called a sense of place. Hummon (1992) mentioned that sense of place relates to the people's subjective perceptions of their environments and their more and less conscious feelings about those environments. Further, he explained that sense of place is involving both interpretive perspective on the environment and an emotional response to the environment. Sense of place involves a personal orientation toward place, in which ones' understanding of place and one's feelings about place. They both become fused in the context of environmental meaning. The person understands and feels that their environment are linked and integrated context. Sensory and behavioral characteristics are specific to particular individuals. The sense of place makes the inhabitants feel comfortable in their living environment.

Cross (2001) examined the different aspects of the concept sense of place and she argued that sense of place consists of two different aspects: relationship to place and community attachment. The former, relationship to place, consists of the ways that people relate to places or the types of bonds people have with places. The last aspect, community attachment, consists of the depth and types of attachments to one particular place. Shamsuddin dan Ujang (2008) also strengthened the opinion that the role of attachment is important in creating the sense of place. Sudradjat (2012) mentioned that sense of place generally encompasses the meanings and attachments that places hold for people. Scannell and Gifford (2010), quoted Low (1992), stated that at the group level, attachment consists of the symbolic meanings of a place that each member of a group understand about them. They also mentioned that attachment has been explained as a community process in which groups become attach to area wherein they may practice, and thus preserve their culture. Lam (2013) added the importance of sense of place in a historical place.

The most important aspect in creating sense of place is the role of human aspect (Canter, 1977; Tuan, 1977; Vernon and Tiwari, 2009; Najafi and Shariff, 2011; Sepe and Pitt, 2014). In this case, significant factors are derived from the perception of inhabitants. Among various background of inhabitants, there are some inhabitants who are still dedicating their life as court servants and some others are still performing the traditional art of dancing, batik, sculpture, and wood puppets.

III. METHOD

This research uses qualitative research to explore perception from the inhabitants, who are actively performing the traditional art of dancing, batik, sculpture, wood puppet, and actively dedicating their life as court servants, based on the framework which consists of four aspects: history of place, cultural value, spirituality, and social life. The participants consist of twelve persons. Selection of participants based on three criteria: continuously performing art activities and having expertise in their field, status of resident, and duration of living. Firstly, the inhabitants continuously perform cultural activities, which are inherited culture, and those activities are part of their spirit. Secondly, most of them (11 person) are native residents and thirdly, who have already stayed in Jeron Beteng more than ten years and they are the third generation living in their house. One of the participants is relatively a new resident and who have performed cultural activities as a court servant for ten years.

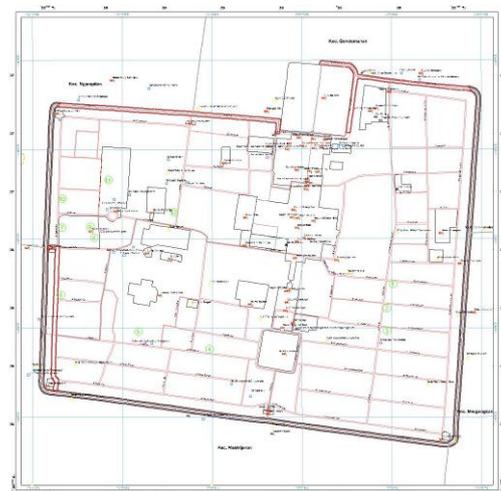


Fig. 1. Location of participants

Figure 1 shows the location of participants' houses which are indicated by the numbers. Six out of twelve participants live in Kampung Kadipaten, two participants live in Kampung Gamelan. Meanwhile, each of four participants live in Kampung Patehan, Kampung Taman, Kampung Nogosari, and Kampung Mantrigawen. The ages of participants range between 35 years old and 83 years old. Most of the participants live in Kampung Kadipaten because Kampung Kadipaten is known as the village that is most alive in art and cultural activities.

Exploration of inhabitants' sense of place based on four factors which are significant to the communities' life in Jeron Beteng district. This four factors: history of place, cultural value, spirituality, and social life become the framework which guides inhabitants to describe their perception of their living settlement.

TABLE I. THE FRAMEWORK CONSISTS OF FOUR FACTORS OF PERCEPTIONS

Factors of perception	Type of senses
History of place	Historical meaning and family living history
Cultural value	Cultural connection
Social life	Social interaction
Spirituality	Way of life, belief

A. History of place

History of place means how important is the history of the place from the perception of inhabitants. History of place is described by inhabitants based on their personal experience with a place. They are characterized by the history of their living place, historical events, the history of their family, history of the house ownership, narration of the origin of the village, and the origin of the place name (toponym). It requires time to develop.

B. Cultural value

Cultural value is related to the cultural connection. The participants told about their perception of the rules of residence in Jeron Beteng which is known as *paugeran*. Some people mention about the potential of local culture, the effort of preservation and conservation, and cultural assets belong to them.

C. Social life

Social life is related to the social interaction that participants have within their community. It includes social activities, cultural activities, the character of social interaction, such as tolerance and mutual interaction.

D. Spirituality

Spirituality is related to the philosophy, the way of life that the inhabitants have in daily life. It includes deeply understanding of the meaning of Javanese attitude and response to the events surround them.

Data obtained reveals about their perception of history of place, cultural value, their social life, and spirituality. Perception of inhabitants based on those four factors are analyzed and categorized into themes. Based on the background of inhabitants and their attitude tendency on those four factors, conclusion are obtained.

IV. DISCUSSION

The exploration of significant factors of sense of place from inhabitants is analyzed based on the framework which described the history of place, cultural values, social life, and spirituality. Perception of inhabitants on the history of place, cultural values, social life, and spirituality are categorized into themes.

TABLE II. THEMES DERIVED FROM THE FRAMEWORK

Factors of perception	Type of senses	Themes
History of place	Historical meaning and family living history	land ownership, toponym, dalems' ownership, system of heritage
Cultural value	Cultural connection	the rules of residence, sustainability of traditional values, maintaining cultural sites, taboo system, cultural symbols
Social life	Social interaction	social activities, cultural activities, mutual cooperation and togetherness, tolerance
Spirituality	Way of life, belief	dedication, tranquility and peacefulness

A. History of place

1) Land ownership and toponym

Six out of twelve participants who have background as court servants and soldier of The Palace of Yogyakarta tend to explain the history of land ownership and the origin of the name of place in Jeron Beteng, which is known as toponym, in related with the position of court servants. Their ancestors were also court servants and their families have lived there for at least three generations. They told that formerly Jeron Beteng is Sultan Ground. Sultan gave the right to their ancestors to live in Jeron Beteng and occupy certain village in accordance to their duties in the palace. Their ancestors was given the right called Anggaduh as court servants, which then can be processed as a private property.

2) Dalems' ownership

Three inhabitants who are the descendants of noble family and live in the noble residence, called *dalem*, interpreted history of place as the history of *dalems'* ownership. A noble and his family who occupy *dalem* has a closely family relation with Sultan who has the power. The noble lends land within his *dalem's* walls, formerly, to the court servants. It expanded into communities. Nowadays, the people live surrounding *dalem* are not only court servants but they can be ordinary people who are allowed to live there because of certain considerations. Some of the descendant of previous Sultan live in the settlement surrounds *dalem*, such as in Dalem Kaneman (Figure 2) and Dalem Mangkubumen. They feel comfortable live there because the feeling of being protected.

3) System of inheritance

Ordinary people as inhabitants within Jeron Beteng area, by four person, describe history of place from the perspective of system of heritage. They all had lived there since they were born and they received their house or land as a heritage from their parents. Some of their siblings still live around their homes. Although they are ordinary people, but they ancestor were court servants. Their parents also received the house from their grandparents who had a position as court servants. In dividing inheritance, they applied the system called *sagendongan* and *sapikulan*. The boys have more than the girls.



Fig. 2. The settlement surrounds Dalem Kaneman

All of participants have a strong perception of sense of place from the perspective of history of place because they all have a connection to the past, whether they are noble families or descendent of court servants or they themselves are court servants.

B. Cultural value

1) The rules of residence

The rules of residence is describe by participant who have knowledge about it. Two inhabitants explained their perception about building height, building style, and criteria about part of the building that can be changed and cannot be changed. Both of them have a background in law. One of them has a bachelor's degree in law and other is a notary public. Native inhabitants recognized some prohibitions in living in Jeron Beteng, such as the height of the building, hierarchy of building styles, the function of the building as unwritten rules, which is known as *paugeran*. They obey the rules and will not break the rules because they believe that

something which is not good will happen if they do not obey the rules.

2) Sustainability of traditional values

Most of the participants, by nine inhabitants, told about the sustainability of traditional values while describing their perception of cultural values. Four inhabitants who have a position as court servants explained about their activities as a court servants as their attempt to keep preserving traditional values. Other five inhabitants told their perception about their activities in the art of acting, dancing, processing classical batik, and doing rituals which are inherited culture. They are an entrepreneur in classical batik who has commitment to keep in producing *batik tulis* (Figure 3 shows classical batik in process), a lecturer in the art of dancing and an expert in classical Javanese dancing (Figure 4) who has responsibility in managing Javanese classical dancing performance in Kraton of Yogyakarta, a native inhabitant who live in Dalem Kaneman and have been practicing Javanese classical dancing since his childhood, a lecturer in the Department of Dancing and expert in archiving old documents, a native inhabitant who actively involved in the art of acting, and a descendent of Sultan Hamengku Buwono VIII who is still doing rituals in daily activity.



Fig. 3. Classical batik was still in process



Fig. 4. A participant who are an expert in Javanese classical dancing shows one of the dance movement

3) Maintaining cultural sites

Three inhabitants mention about the important to maintain cultural sites: Tamansari and the area surround the fort (*beteng*) while telling about their perception of cultural values. They have the opinion that cultural sites is significant objects which characterize the area of Jeron Beteng. Restoring Tamansari and the area surround the fort will increase the quality of their environment. In this case, they all have knowledge and experience in related to Tamansari and the fort. They were respectively involved in sculptural

renovation in Tamansari and World Bank Program in restoring the fort.

4) Taboo system

There is unwritten rules in the usage of a *pendopo* which is mentioned by an inhabitant who lives in Dalem Kaneman. In using a *pendopo*, the center part is a place for the prince and noble family, while the place on the edge, one level below it, is a place for court servants. The place for ordinary person is outside of a *pendopo*. Figure 5 shows the differences of floor level in Dalem Kaneman. One participant live in Dalem Kaneman explained a sacredness of a *pendopo* which requires special treatment. There is a tradition to prepare an offering called *ubo rampe* to ensure the safety of activities in a *pendopo*. In dancing practice, an expert in Javanese classical dancing mentioned that a place in a *pendopo* shows the level of dancing ability. If the ability of a dancer still in the basic level, he or she cannot practice at the center of a *pendopo*. He or she have to practice on the edge. A center of a *pendopo* is for dancers who have already had a good skill. Native inhabitants respect this unwritten rules and will obey this rules. They are unwilling to break the rule because they believe if they break the rules, something that is not desirable will happen.



Fig. 5. Differences in floor level determine the social hierarchy of users

5) Cultural symbols

Two inhabitants who are noble families and one inhabitant who is a court servant and an expert in dancing performance mentioned about the role of noble's residences (*dalem*) in the past and today. *Dalems* built around the palace. Some servants for the nobles live in there surround dalem. A noble and his or her family required the servants to serve them and also for the symbol of their status as a noble family. Nowadays, the descendants of the noble and the servants grow in number and live in the *dalem's* wall as a certain community. In the society, the existence of *dalems* as the residence of the noble family, such as Dalem Mangkubumen (Figure 6) and Dalem Kaneman (Figure 2) become cultural symbols. The noble who are living in there have no power, but people respect them.



Fig. 6. The existence of Dalem Mangkubumen becomes a cultural symbol

Overall, all of participants who are actively involved in performing art and cultural activities still adhere to the rules of tradition. The tradition is regarded as an inseparable part of their daily life.

C. Social life

1) Social activities

All of participants mentioned that social activities unify them as a community. They enjoy having interaction in their communities. Senior residents usually have a role as an advisor. Participants who have a role as leaders in the neighborhood said that they are always welcome to the new comers. There are several social activities, such as neighborhood meeting, religious recitation, working together to clean up the village, the education of family welfare for women, early childhood education program, and Bank Sampah (garbage collecting).

2) Cultural activities

Cultural activities are an integral part of their life and are always anticipated, such as the tradition of *ngapeman* and *Syawalan*. Even though they are not directly involved, they feel that the activity is their identity. In a daily life, they still also do the tradition, such as a grandmother who always prepare red and white porridge on his grandsons' *weton* day for the safety and happiness of her grandsons. In celebrating and preserving cultural activities, the role of Dalem Kaneman as a center of Javanese classical dancing education is still important. One of the senior resident there informed that art and cultural activities are used as the social adhesive approach within the community.

3) Mutual cooperation and togetherness

Six participants said that the community in the Jeron Beteng settlement is still helping each other. For example, if there is a death, the young men immediately help the family, preparing bathing, chairs, and tents.

4) Tolerance

Participant in the village of Gamelan said that in *Syawalan*, when the Moslems on the Eid prayer, non-Moslem residents secure the village and prepare food, drinks. After praying, they welcome and forgive each other.

In social life, all participants feel a sense of togetherness. They enjoy to have interaction with others. They have routine community activities, such as neighborhood meeting, community service, *arisan* (the act of collecting funds in a

group and each of the member will get that fund in certain order), a religious recitation, early childhood education program, elderly activities, family welfare education for women, and garbage collecting. There are also incidental activities, such as cultural parade, *Ruwahan (Ngapeman)* and *Syawalan*.

D. Spirituality

1) Dedication

Six out of twelve participants shared their dedication to the field of cultural art that they were involved in. Three out of four court servants, who had been interviewed, told that their activities as court servants are a dedication to the inherited culture. Whoever the Sultan is in power, they still dedicated their life to the culture. A woman who is also an entrepreneur in classical batik, dedicated her life to keep producing handmade batik, although the process to produce it needs more time with a high degree of difficulty. One of the descendent of a court servant, who is a screenwriter for the art of acting, has a commitment to present stories about Tamansari to introduce and preserve local potential to the community. An expert in Javanese classical dancing have a commitment to introduce character education for children through Javanese classical dancing education. He prefer to give the dancing education to the children, so that he can give good values at an early age of children.

2) Tranquility and peacefulness

Six out of twelve participants mentioned that they feel tranquil and peaceful living in Jeron Beteng. Three participants who are also a court servants shared their experience. They are willing to be a court servant not only to get knowledge of inherited culture, but also for tranquility. Although they do not get a salary or just get a few amount of money, but they feel peacefulness. After they decided to become court servants, their life full of blessing.

Spiritually, all participants expressed their dedication to the values which they believe the best for them. Those values related to the culture that had been inherited by their ancestors. By applying those values, they feel inner peace. Feeling of being protected and peacefulness is related to the traditional concept *memayu hayuning bawana*, that is realization of the peace in world (Kato, 2012). This concept states that in the ideal society there are always three important factors: suitability, balance, and harmony.

V. CONCLUSION

The sustainability in a historical place is supported by the sense of place of its inhabitants. Sense of place of the inhabitants is affected by their perception on how important is the history of place for them, to what extent cultural values affected them, how does the role of social life for them, and how does spirituality influence their daily life. Native inhabitants, who are dedicated their life to perform art and cultural activities intensively and persistently, realize that the inherited culture has been integrated into their life. Their commitment to preserve inherited culture has become spirit for them. Sense of place of the inhabitants is raised by their spirit to keep their tradition alive. This spirit become a power to the sustainability of historical place.

ACKNOWLEDGMENT

I would like to thank the management of LPDP (Lembaga Pengelola Dana Pendidikan) in supporting the scholarship (BUDI-DN 2016) for studying Doctoral Program in Architecture at School of Architecture, Planning and Policy Development (SAPPK), Institut Teknologi Bandung, Indonesia.

I would also like to thank the Department of Architecture, Faculty of Engineering, Universitas Atma Jaya Yogyakarta to give me the chance for studying in Doctoral Program in Architecture at School of Architecture, Planning and Policy Development (SAPPK), Institut Teknologi Bandung, Indonesia.

REFERENCES

- [1] B. Vernon and R. Tiwari, "Place-making through water sensitive urban design", in *Sustainability*, vol. 1 no. 4, pp. 789–814, 2009. <http://doi.org/10.3390/su1040789>.
- [2] D. Canter, *The Psychology of Place*, London: The Architectural Press, 1977.
- [3] Dinas Pariwisata, Seni, dan Budaya Kota Yogyakarta, *Toponim Kota Yogyakarta*, Yogyakarta: Dinas Pariwisata, Seni, dan Budaya Kota Yogyakarta, 2007.
- [4] D. M. Hummon, "Community attachment: local sentiment and sense of place", in *Place Attachment*, S. M. Low and I. Altman, Eds. New York: Plenum Press, 1992, pp. 262-263.
- [5] H. Kato, "Local civilization and political decency: equilibrium and the position of the Sultanate in Java", in *Comparative Civilizations Review*, vol. 66, pp. 45–57, 2012. Available at: <https://journals.lib.byu.edu/spc/index.php/CCR/article/viewFile/16278/15431>.
- [6] I. Sudradjat, "Conceptualizing a framework for research on place in Indonesia", in *Proceedings of International Seminar on Place Making and Identity 2012*. Jakarta: Universitas Pembangunan Jaya, Department of Architecture, 2012.
- [7] J. E. Cross, "What is sense of place?" Paper which was prepared for the 12th Headwaters Conference, Western State College, November 2001. Available at: http://western.edu/sites/default/files/documents/cross_headwatersXII.pdf. Accessed on 7 May 2017.
- [8] L. K. Wardani, R. M. Soedarsono, T. Haryono, and D. Suryo, "City heritage of Mataram Islamic Kingdom in Indonesia (Case study of Yogyakarta Palace)", in *The International Journal of Social Sciences*, vol. 9 no. 1, pp. 104–118, 2013. Available at: http://repository.petra.ac.id/16086/%5Chttp://repository.petra.ac.id/16086/1/Publikasi1_00011_921.pdf.
- [9] L. Scannell and R. Gifford, "Defining place attachment: a tripartite organizing framework", in *Journal of Environmental Psychology*, vol. 30 no. 1, pp. 1–10, 2010. Available at: <https://doi.org/10.1016/j.jenvp.2009.09.006>.
- [10] M. Najafi and M. K. M. Shariff, "The concept of place and sense of place in Architectural Studies", in *International Journal of Social, Behavioral, Educational, Economic, Business and Industrial Engineering*, vol. 5 no. 8, pp. 1054-1060, 2011.
- [11] M. Sepe and M. Pitt, "The characters of place in urban design", in *Urban Design International*, vol. 19 no. 3, pp. 215–227, 2014. <http://doi.org/10.1057/udi.2013.32>.
- [12] N. F. Azmi, F. Ahmad, and A. S. Ali, "Place identity: a theoretical reflection", in *Open House International*, vol. 39 no. 4, pp. 53–64, 2014.
- [13] O. Purwani, "Javanese cosmological layout as a political space", in *Cities*, 2016. Available at: <https://doi.org/10.1016/j.cities.2016.05.004>.
- [14] S. M. Low, "Symbolic ties that bind: place attachment in the plaza", in *Place Attachment*, I. Altman and S. M. Low, Eds. New York: Plenum Press, 1992, pp. 165-185.
- [15] S. Shamsuddin and N. Ujang, "Making places: the role of attachment in creating the sense of place for traditional streets in Malaysia", in *Habitat International*, vol. 32 no. 3, pp. 399–409, 2008. Available at: <https://doi.org/10.1016/j.habitatint.2008.01.004>.
- [16] Y. C. H. Lam, *Rethinking the Role of Sense of Place in Heritage Conservation: A Study of Cattle Depot Artist Village*, Dissertation. The University of Hongkong: The Department of Urban Planning and Design, 2013.
- [17] Y. F. Tuan, *Space and Place*. Minneapolis: University of Minnesota, 1977.