

The Comparison of the Muslim Settlements in Pathok Negoro Area, Yogyakarta, Indonesia

Nensi Golda Yuli

Academic Staff at Department of Architecture, Islamic University of Indonesia, Indonesia

Abstract - Yogyakarta is the territory of one of the Islamic kingdom in Java, the Islamic Mataram kingdom. It has had a city planning setting concept to the development of Muslim settlements in the four corners, known as the Pathok Negoro regions. This city concept designed from the Hamengkubuwono I, the King of Yogyakarta after its built and formed as the Muslim kingdom in Java island.

At the beginning of the year 1999an, the setting of the old city of Yogyakarta underwent significant changes with the construction of the ring road, which as if separating the Yogyakarta region into areas within and outside the city. The setting of the space and the condition of each Pathok Negoro area changed too.

Each region, although in the beginning was built with the same concept, but in its current condition has demonstrated its unique characteristics. These characteristics cannot be denied as the impact of physical changes in Yogyakarta.

This paper will present the comparison of four Muslim settlements in Yogyakarta in current context to see the extent to which zoning are created in the respective areas. This research is also pay attention to the development of the city itself. The research method used block plan tracing method for each area and used phenomenology research methods to get any empiric data. Empirical data got from field exploration for two years in four pathok negoro areas, Yogyakarta. This method used to find out a significant impact for the muslim settlements in Yogyakarta with the building of the ring road.

Key Words: muslim settlements, Pathok Negoro area, Yogyakarta, zoning

1. INTRODUCTION

Pathok Negoro area is a special area which designed by Yogyakarta Sultanate as centers of development of Islam. Yogyakarta sultanate – Ngayogyakarta hadiningrat Kingdom (now known as Special Region of Yogyakarta, after joining the Unitary State of the Republic of Indonesia) is one of the largest Islamic Kingdom in Indonesia. The position of Pathok Negoro is in the four corners of Yogyakarta which Mlangi village on the west side, Plosokuning village on the north side, Babadan village on the east side and Dongkelan village on the south side. It was the Yogyakarta Sultanate to lay Pathoknegoro areas in the four corners of the region, as well as development centers of Islam, as well as the defense base from invaders that had colonized Indonesia for centuries until Indonesia's independence day in 1945.

Each region has a different zoning of space. The Ring road's construction in ca. 1999 gave significant effect for any changes to Pathok Negoro region. Each region pathok Negoro both currently in and outside the ring road, it shows the different zones with one another. Most Pathok Negoro area where is outside the ring road is still trying to maintain the authenticity of its territory through preservation of traditions since the days of the early settlement was formed, so that zoning is formed covering an area of agriculture, settlements and housing as well as education centers for schools. However Pathok Negoro area inside the ring road of Yogyakarta, has been eroded by the progressive development of the city of Yogyakarta, so remnants of history that exist, only a mute artifacts as a symbol that had been once the centers of development of Muslim settlements in Yogyakarta. Zoning space created also includes zoning for commercial areas and neighborhoods.

There are mosques in each Pathok Negoro area which is a symbol of the pathok Negoro area itself. Then came also Islamic boarding schools and study groups of citizens independently about Islamic thought. The emergence and spread until today can be compared between one regions to another.

It can be used as a reference comparison to the present state of Muslim settlements in Yogyakarta, as a representation of the many Muslim settlement in Indonesia in general. Zoning space that emerged from these developments will illustrate plainly how the present situation of each Muslim settlements in the early days. Although it started with the same concept of the space, were deliberately designed by the authorities.

2. METHOD

This study used block plan comparative graphic technique of each settlement. The results of redrawing block plans then matched with the empirical situation to see to what extent that reflected the spatial allocation of the block plan of the building mass. Field studies used phenomenology research methods to be able to capture the distinctive character of settlements. Comparison is done by comparing the setting space of four regions Pathok Negoro. Then see how a zoning space in each of these areas. From this comparison, research will be analyzed and made any conclusions about how far the current condition of each Muslim settlement in Yogyakarta, especially in Pathok Negoro area. The final goal of this study is significantly see how the impact caused by the construction of the ring road. Because it will be apparent

how the context and conditions of Muslim settlements in the Pathok Negoro area if approached with the position of the ring road.

3. Literature Review

The Kasultanan Yogyakarta has mosques having Javanese cosmologic mystic significance, namely, Pathok Negoro mosque. The Pathok Negoro mosque is often associated with concept of *mancapat-mancalima* or *kiblat papat lima pancer*, it means four Pathok Negoro mosques are the orientation and Gedhe mosque is the center [1]

Development of Pathok Negoro mosque is governmental policy to establish Masjid Gedhe in each district, Masjid Kawedanan, and Masjid Desa in each village. Pathok Negoro mosques located in four corners of Yogyakarta city were constructed in 18th and 19th centuries as Kasultanan Yogyakarta mosque [2]. Intention of Pathok Negoro mosque construction is to make Islamic religion spreading center in Negaragung area, civil defense center and fulfillment of *mancapat-mancalima* concept [3]. Areas where Pathok Negoro mosques were established were prospective of settlement Moslem appearances in era of Kasultanan Yogyakarta.

Settlement is quantitatively and physically meant as a roof-closed space with area stated by numbers and specific mathematic units. Qualitatively, settlement can be said as realization of human interactive space with universe [4].

Settlement as an area functions as place to settle and do activities to support life of settler, as a place to live together in a process to settle. Settlement environment is a significant place that does not only play a role in a figure [5]. Settlement is a part of area where a settler settles, taking action n work activities and efforts, relating to similar settlers as a community and doing various life activities. So that, understanding of settlement must consider characteristics of community that will design or use or establish their environment, that each human will be different from specific settling [6].

Although there is no certain definition associated with what characterizes a Moslem settlement; however, if associated pragmatically with reference to settlement definition mentioned many times as settlement [4,5,6].

It is unarguable that a settlement will develop according to pattern of community life with their individual character and identity. So that indicators mentioned above cannot only be developed at physical indicator level of space but at social-cultural and demographic setting level. We need to remember that an area excessively emphasized on physical target achievement and quantity without caring uniqueness and local potency will make local character and identity gradually erode [7]. Significance and characteristics of a settlement environment is different from community surrounding [8].

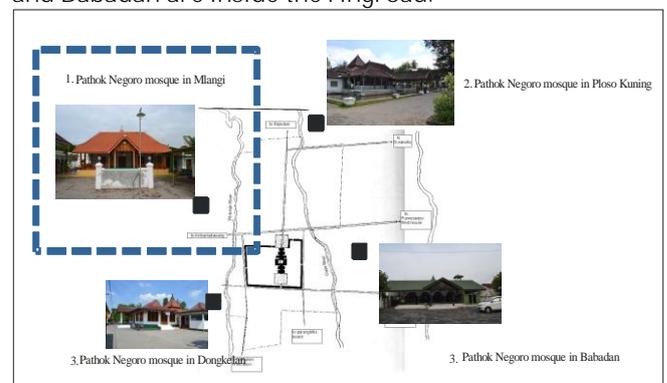
Unstable definition associated with Moslem settlement opens many opportunities to investigate in theoretic domain.

In terms of language, Moslem is a word literally meaning “one who self –surrenders (to the God)”, including all creatures on the sky and earth (<http://id.wikipedia.org/wiki/Muslim>).

The Muslim communities at the first time presented in Java at 1400 , begin with the Walis movement. Later the head of movement called Kyai, who constructed a complex of building consist of dormitories, workshop and shops for craftsmen, and places of worship.

4. Research Findings

The research looked at in detail zoning which formed from each settlement. The first thing that made the comparison is how the physical condition of the current settlements through the analysis of the mass of the building block plan. This comparison will be oriented to the extent of the differences and similarities of each area in the present conditions when considering the development of the city of Yogyakarta last 20 years in which the construction of ring road which physically express their inner-city area (inside the ring road) outside of the city area (outside the ring road).Its presence was significant enough to measure the progress of settlement in each area. The fourth Pathok Negoro area is located within the ring road and outside the ring road of Yogyakarta,where Mlangi and Plosokuning are outside the ringroad while Dongkelan and Babadan are inside the ringroad.



g.-1: The location of Pathok Negoro Areas

As a symbol of Pathok Negoro area, in each area there is a mosque called the pathok Negoro mosque. Until now, every mosque still standing in each area and can tell how the conservation efforts undertaken by the local community to the boundary region of Yogyakarta palace. The Pathok Negoro mosque in Plosokuning is still retains its original form. While mosques Mlangi, had several times disassembled for consideration of a capacity crowd, though now it is restored closer to original form. But for the mosques in Dongkelan and Babadan, was not able to detect which parts are still in the form of the original building. Then if viewed from the distribution of the centers of Islamic religious activities in the community, each area has its own

quality and quantity. In Mlangi, in addition to the mosque, many established Islamic boarding schools, many of the implementation activities of of Islamic studies, and many other community social activities are still sourced from religious traditions and maintained its continuity.

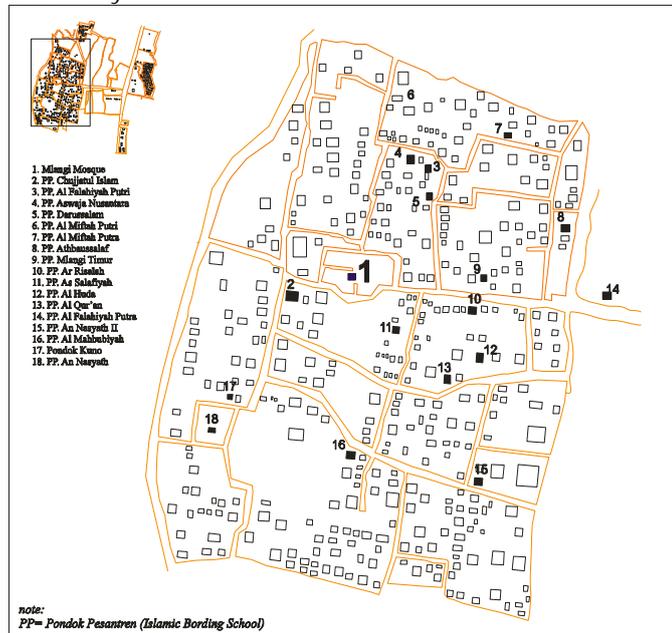


Fig.-2: The distribution of Islamic Bording School in Mlangi

In addition, residents also regularly organize Islamic preaching for Mlangi's residents of the house on certain days and in accordance with their own group. Then if we look at the current condition in Plosokuning, there is only one Islamic boarding school around it.

There is also an Islamic housing which stated explicitly. This is motivated by the desire of developers to work together with the historical aspect, namely as one of the development of Islam. Although in reality the concept of housing was initiated there was no significant difference with the concepts of housing in general. From the physical side of the building, the atmosphere created all bring the same impression with housing that does not use Muslim housing icon. Because it is in the transition area, Plosokuning area is pretty much built settlements residents, so many immigrants who lived settled there. This led to the preservation of the old culture in the form of religious traditions is difficult there.

For Dongkelan and Babadan, each of these areas already have the urban color, especially Babadan. Especially the settlements around Babadan village, it has many emerging modern facilities, public facilities, and also commercial facilities. Public spaces are formed around the Pathok Negro mosque in Babadan. It has been dominated by housing residents. It lies adjacent to the edge of the river, making many areas in the west side of the village is an illegal settlement residents. There are several religious public facilities, including TK Islam, daycare and places for

recitation of the Holy Qur'an. However, the dynamics just felt for certain groups.

Dongkelan region that is located on the south side of Yogyakarta, it could almost be said not many people know historically. Currently Dongkelan mosque only serves as a means of regular worship, without the accompaniment of religious traditions such as the preservation of which is still often found in Mlangi. On the east side of the mosque there is a public school that is utilized by the local people. But religious activities are also not so rampant appear as activities in the area and surrounding Mlangi.

4.1 Zoning around Pathok Negro Dongkelan

Dongkelan area adjacent to the ring road Yogyakarta on the southern side. At this time most of the area adjacent to the ringroad has been a commercial area. But for settlements that were around the mosque that became a symbol pathok Negro, still inhabited that sustains the trade along the commercial area. So that the zoning Dongkelan space formed in the form of commercial and residential area.



Fig. -3: The Zonning around Dongkelan Pathok Negro Mosque

4.2 Zoning around Plosokuning Pathok Negro area

Plosokuning village location in the midst of settlements. The zoning formed by residential area. The north side of the mosque Plosokuning housing is openly calls himself a Muslim housing. Although in reality both of physical housing to atmosphere is formed not have the difference with housing in general. The existence of a boarding school around mosques and Muslims kindergartens, led to the creation of educational atmosphere in the neighborhood Pathok Negro mosque.

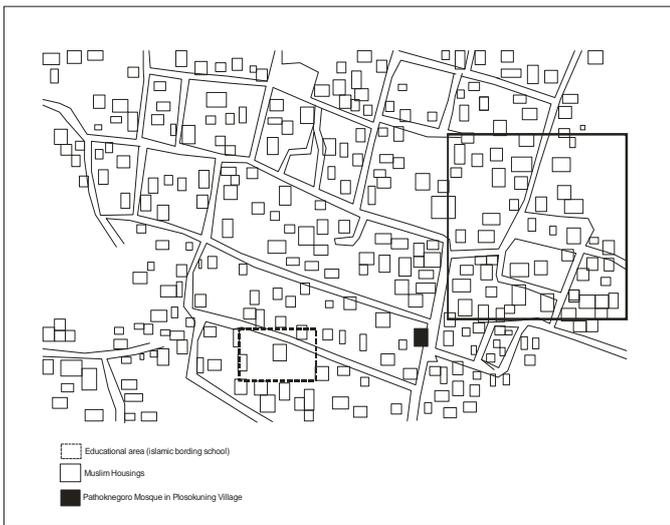


Fig. -4: The Zoning around Plosokuning Pathoknegoro Area

4.3 Zoning around Mlangi Pathok Negoro Area

Especially for Mlangi region, although its position is in the right on the edge of the ringroad, but this area still has the zoning for agriculture, residential, housing and education. The number of emerging Islamic boarding school make the atmosphere so thick felt in Mlangi Pathok Negoro area compared with other regions. However Mlangi is at the edge of the ring road, it also owns the zones for the commercial area. This commercial area is formed of many Mlangi owned land who sold to outside parties. By the purchaser these lands are used as business area, both for selling, warehouse or office.

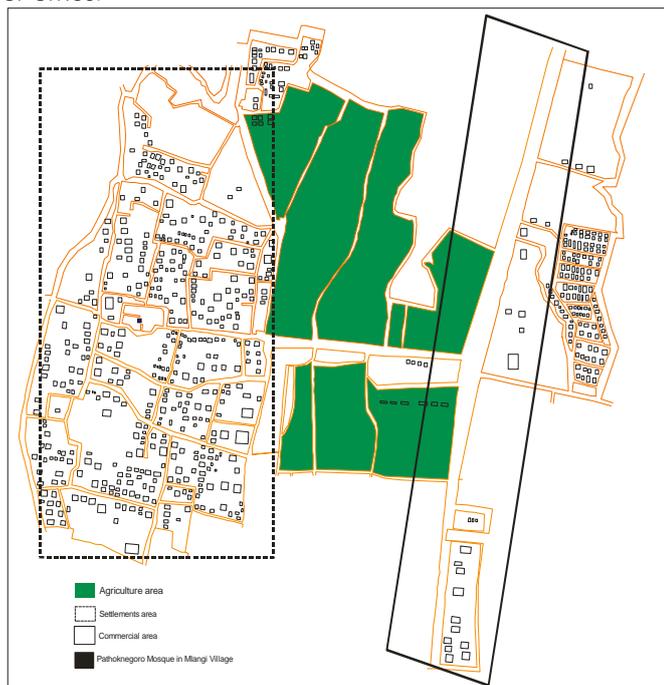


Fig.-5: The Zoning around Mlangi Pathoknegoro Area

4.4 Zoning around Babadan Pathok Negoro Area

Babadan region is a special area. Historically, this village had moved its location to the north side of Yogyakarta. The background is because the PKI rebellion in 1965. But this time the population in the Babadan has an indigenous population that once moved. Due to these events, both mosques and neighborhoods room setting, it no longer has a value authenticity. But the attempt to restore the area before the uprising quite large. Proven local community still seeks to preserve their history earlier.

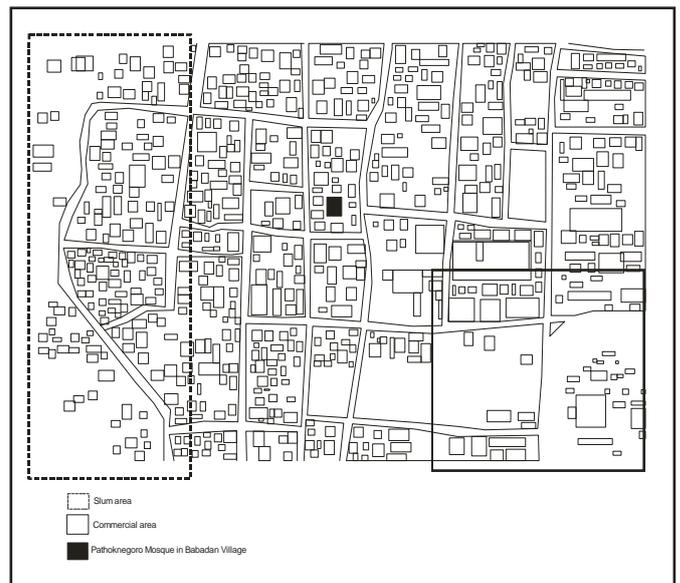


Fig. -6: The Zoning around Babadan Pathok Negoro Mosque

The zoning space at current conditions, respectively Pathok Negoro area has been surrounded by settlements and housing residents. Mlangi still have agricultural area because the local government system still imposes the ground the village treasury in the form of paddy fields. Although the existing rice lands in Mlangi owner no longer original, but still many people are working on these fields Mlangi. For Babadan, because the area is located adjacent to the edge of the river, then in addition to containing settlements and housing as well as commercial areas, there are also the surrounding slums legality is questionable.

5. CONCLUSIONS

Zoning is formed from four Pathok Negoro area, largely still the residence. Especially for Mlangi, there are zoning for agriculture area. Although Mlangi located outside the ring road, but the conditions are exactly lane ring road make this area cannot be denied also has commercial zoning. Plosokuning which is located in the middle of the village is only surrounded by settlements and housing residents and the area of education, the presence of a boarding school there. As for Babadan and Dongkelan, characteristic of Muslim settlement in general, namely through a number of

boarding schools established does not appear automatically. This is because that these regions are covered by the settlement residents and diverse cultural mix that makes it has lost its original identity as a Muslim settlement.

From this study we can conclude that in fact the construction ringroad physical impact to the development of existing space, including that contained in the Muslim settlements. Muslim settlements inside the ring road, got more influence modernization until the zoning space. While the Muslim settlements which are outside the ring road, which is located far away is still possible to retain the original characteristics of the region can retain even the existence of agricultural land in it.

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BIOGRAPHIES



PhD student in Faculty of Architecture and Urban Studies, Bauhaus University Germany and Academic Staff in Islamic University of Indonesia.