

ISVS-7
Istanbul 2014

7 th international seminar on vernacular settlements
re-assessment of vernacular architecture:
theory and practice

15-17 october 2014
istanbul technical university, turkey

Nanith Wongyat

ISVS - 7

7th International Seminar on Vernacular Settlements - 2014

RE-ASSESSMENT OF VERNACULAR ARCHITECTURE: theory and practice
TRADITIONS, IDENTITIES AND GLOBALIZATION
15th -17th October 2014: Istanbul Technical University, Turkey



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Volume I

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Welcome Note

We happily welcome you to the ISVS-7 Conference in Istanbul on the theme of VERNACULAR ARCHITECTURE: to take place during the period between 15-17th of October, 2014. It is preceded by an architectural trip organized by Istanbul Chamber of Architects and followed by post-conference trips to several Anatolian cities where vernacular housing settlements are unique. In addition there will be thematic tours within the city during the Conference itself. The conference is structured around 6 keynote speeches, and 7 sessions with parallels, all to take place in Taşkışla, a city Campus of ITU Complex. Over 130 abstracts were submitted to the conference, from 23 different countries, covering such global regions as Asia, Middle-East, Africa, Europe, and North and Central America, and Canada.

We wish to express our thanks to all participants of the conference. Furthermore, we are honoured to acknowledge all those valuable people, starting with the members of the scientific committee to all the keynote speakers- Nezar Alsayyad, Ferhan Yürekli, Miki Desai, Eti Akyüz Levi, Attilio Petruccioli, Nigan Bayazıt; and Şengül Öymen Gür for undertaking the responsibility to lead the closing panel. We would like to express our gratitude to Mehmet Karaca, the rector of ITU and Sinan M.Şener, the dean of the ITU Faculty of Architecture and the members of the conference advisory board-Pratyush Shankar, Gülçin Pulat Gökmen, Ahsen Özsoy, Hıfsiye Pulhan-; Yurdanur Dülgeroğlu Yüksel, chair of ITU-HREC and Pratyush Shankar, Secretary of ISVS. We are very grateful for their encouragement and the support they have given us.

We also need to thank to the sponsors who have supported this conference. Among them are İstanbul Teknik Üniversitesi the Scientific Research Projects Unit, Çuhadaroğlu Aluminium Sistemleri, Türk Ytong Sanayi AŞ., Makyol İnşaat Sanayi Turizm ve Ticaret AŞ., Deniz Kılavuzluk AŞ., Türkiye Bilimsel ve Teknolojik Araştırma Kurumu, Turkish Airlines, and Emlak Konut Investment Trust. Finally our thanks goes to many other supporters including our families and colleagues who even though their names are not in the organizing committee.

We hope to enjoy the energy springing from the ideas of diverse scholars, participants and expect the ISVS7 becomes fruitful and enriching experience for all of us. The local organizing committee will help you in anyway it can during our conference to make life easy for you during your stay in Istanbul...

ISVS-7 Conference Organization Committee

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Welcome Note

ISVS as a movement started from Indonesia in 1999, has been a remarkable achievement to promote awareness and research on Vernacular traditions and the Sixth International Seminar on Vernacular Settlements which is hosted by the Eastern Mediterranean University in April, 2012 has aimed to contribute to this accumulation of knowledge, research and practice with the theme: Contemporary Vernaculars: Places, Processes and Manifestation. The last seminar, ISVS-5 held in Colombo, Sri Lanka focused on Vernacular Futures provided a great opportunity to explore the future of the vernacular traditions resulting in a suggestion that the survival and continuity of vernacular traditions may lie in ordinary informal buildings which are usually not regarded as vernacular. Building upon this insight, ISVS-6 in 2012 lead the debate on vernacular traditions of contemporary societies and their building and settlement forms which display the same characteristics of the conventionally conceptualized 'vernacular'.

Pratyush Shankar

Secretary-ISVS

**Associate professor, Faculty of Architecture
CEPT University**

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HETEROTROPO FINDING AT SETTLEMENT OF KARATON KASUNANAN SURAKARTA-CENTRAL JAVA(INDONESIA)

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Abstract

In early formation of keraton was established by Paku Buwana II, settlement of Karaton functioned as "between and defence space", besides it was one of components from governmental structure and power of keraton. After the Independence of Indonesia in 1945 "Royal Town" changed its political status to be part of democracy town managed in accordance with statutes stipulation based on classification. The alteration took impact on settlement existence in vicinity of Karaton, from Magersari system to village administration. Research is with qualitative method and on grounded way. Research is focussed on interview of informants and society living in settlement, historical search, as well as spatial observation. Data gained is coupled with Foucault's theory on Heterotopia, and Harjoko's theory on Tropotopia. Result of analysis, in macro is spatial formed and does not change since there is fort restraint surrounding the settlement, but its life has changed, the latter can be meant as heterotopia. Spatial micro order has changed in irregularity (tropotopia). The conclusion is there finds the heterotropo in settlement of Karaton.

Keywords: Settlement of keraton; heterotopia; tropotopia; heterotropo.

INTRODUCTION

Background Of The Research

One of governmental program of Republic of Indonesia regarding building sustainability and cultural object conservation has been quoted into Act of Republic of Indonesia No 11 of 2010 on Cultural Conservation. There it manages all regulation, orders, as well as procedures of implementation already described clearly, but in realization in the field there are much things not commensurate with expectation of the Act. One of impartiality/imbalance occurs practically in procedures of building conservation in environment of Karaton Surakarta after Karaton underwent the fire that had damaged symbols and myths of Karaton namely the burned buildings of Sasana Parasedya, Sasana Sewaka, Sasana Handrawina, Dalem Prabasuyasa, Dayinta, and Paningrat in the night of Friday Wage on 31 Januari 1985 at 21.00 pm¹.

Governmental attention in relation to sustainability and conservation in environment of Karaton, has not been yet sufficient. This is seen from governmental concern on the implemented conservation. Conservation effort is more aimed to area of kedhaton as king's residence merely, and does not connect with environment of Karaton that is supposed to do for inclusion. Based on its terminology, *keraton* includes; king's courtyard, encompassing area in *cepuri* (namely a circle-shaped wall in inner side that surrounds the yard) added with settlement surrounding Karaton restrained by circle-shaped wall that is out side, and added with town square. Lack of governmental concern on scope and range of conservation in environment of karaton recently exclude success of conservation in general. Not getting environment of Karaton settlement involved as significant part of karaton region, indeed worsens sustainability of keraton in general. In order to do keraton conservation, it takes at first the comprehension of other

¹Susanto, Lies hery, et al, 2010 in a book; Culture Holder Oriented on Indonesian Archipelago, page 21.

elements of Karaton. Starting from the concern, this research is implemented, so that it grants contribution furnishing The Act of Republic of Indonesia No 11 of 2010 on Cultural Conservation.

Settlement of karaton as urban village in region of Surakarta city and kept by karaton Kasunanan Surakarta can be said as one of "karaton villages"², located in south of Jl. Slamet Riyadi street, that is main road of Surakarta City. Settelemtn of karaton is part of region of Surakarta culture consisting of Kraton Kasunanan Surakarta, North and South Town Square, Masjid Agung, and Pasar Klewer. Internally, settlement of karaton is cultural node kept by Surakarta city. Morphologically, settlement of karaton in the beginning was influenced by concept of Mataram kingdom's (Java) royal town spatial order influenced by Dutch town spatial order holding grid shape. In the spatial order there are 4 (four) characteristics forming concept of spatial order of Mataram (Jawa) country, namely: system of Javanese traditional symbolic *classification*, *sacredness gradation pattern*, *defense area*, and *ritual movement pattern*.

From visual aspect, settlement of karaton is established from configuration of area identity-forming element (Lynch, 1960), namely: *path* that is area circulation channel, *edge* that are forts, *district* that is *dalem* villages, *node* that is area activity knot, and *landmark* that is *karaton*, building of *dalem*, and settlement of karaton itself. Kampung karaton or village *karaton* with *magersari* system, established when karaton as governmental centre, where the king as the ruler. When in era of Indonesian Independence there is no power in kingdoms all around the Archipelago including Kasunanan Surakarta, since the power turns to Union State of Republic of Indonesia. All power of karaton started to take over by the Government. Karaton is no longer a government centre but as a cultural centre. Therefore settlement of karaton with all the contents indeed gets involved to undergo alteration, either the societal structure or its settlement structure. This affects directly and indirectly on land ownership status in environment of *karaton* settlement.

Problems

Change in political status of this karaton region also affects the existence of settlement in vicinity of karaton. Administratively and politically it is part of administration system of Solo city. Thus settlement of karaton obtains administrative status as RT (Rukun Tetangga or Neigbor Harmony) dan RW (Rukun Warga or Citizen Harmony) from Kalurahan Baluwerti (that is village administration of karaton settlement), Kacamatan Pasar Kliwon (or Pasar Kliwon subdistrict administration). This affects directly and indirectly to status of land ownership such as; a). Inhabitant of karaton settlement starts to strive for their each settlement land certification processes. b). This certification process also takes effect on community process of their residential building. Now they can sell land and building to the inhabitant outside Karaton environment. c). Hiring some of their settlement space, d). Changing their home building order. As aforementioned, there is indication that society formerly integrating with Karaton and getting acquainted closely with co-dweller, becomes individual society whose relationship with Karaton is increasingly distant. This causes changes spatially to their settlement.

Problem Formulation

Once presented on development of Karaton settlement whose their existence in the midst of Surakarta city, thus there comes up research questions: What and how was and is the settlement of Karaton at that time of king ruled and at the present time?. In order to respond, it takes studies at first to answer basic questions, namely:

- 1) How was condition of Karaton settlement at that time of kingdom as government/administration centre (or *City state*) and as cultural centre (*Nation State*)? Viewed from sides of social, economics, politics as well as spatial relation with Karaton?
- 2). How is spatial impact happening at the present time?

²Different with common village/kampung is; royal "kampong" usually uses Magersari system (society living in that "kampong" do not pay building hire and land hire, but serve for land exploration for the king).

The Objective and Benefits of Research

The research aims to expose architectural objects of Karaton settlement as part of Karaton Kasunanan Surakarta, and expectantly it can reveal the hidden meaning through process search of karaton settlement establishment, thus it can enrich research method of *strategy grounded theory research* on architectural field. Another objective is to re-expose the ruling role of king related to establishment of settlement of karaton based on historical data that was preceded since the leaving of Karaton from Kartasura to Surakarta in 1745. And lastly it exposes inconsistency of last king's descent of Mataram in karaton Surakarta taking effect on architecture, potentially decreases image of super into the *ruin*.

Expectantly it can enrich discourse of *space, knowledge, and power*, through establishment of karaton settlement due to role of king's power as myth. Yet research outcome through this *strategy grounded theory research*, viewed from aspects of historicity, culture, and architecture, hopefully can benefit; *Firstly*, giving knowledge about role of the ruler in creating, as well as maintaining environment of Karaton. *Secondly*, inspiring the ruler includes actor of government today in applying for Policies of Act of Republic of Indonesia no 11 of 2010 on Cultural Conservation. *Thirdly*, substantive theory yielded from this work can enrich architectural theory in settlement sector that is Karaton typical as remnant of settlement track in karaton fort. *Fourthly*, expectantly it can enrich architect of karaton settlement as part of Architect of Archipelago.

THEORY PERSPEKTIYE

To answer that above question namely relation between social-cultural alteration of a society toward their recycle space thus theory very relevant includes especially theory from Foucault about *Space-Knowledge-Power*. It takes to select Foucault's theory since it parallels with king's power absolute with a term "Sabdo Pandito Ratu or King's Wish", and "Ratu Gung Bhinatara", what pronounced by the king is legal foundation to his people. King's power is used as means to grant knowledge for his people. In this regard it is a power toward settlement created to protect himself, besides as a space between kedhaton and environment outside karaton.

Michael Foucault³ in his article entitled *Of Other Spaces*, said that space related to contradiction way is twofolds namely types of utopia and heterotopia. Yet the description is as follows:

Utopia-Utopia

They are sites with place-less real, space presents society themselves in form perfected or converts into the falling-down. This utopia is real spaces, can be found in the culture, represented in togetherness, tested, and reversed.

Places outside all the places, even though indicate location in reality without presence, called as *heterotopias*. Yet the sorts are;

1). Utopia of mirror

Qualities of both types of location, namely mirror, thus it is place without a place. There in it, I see on my own where I am not present, there in it there is me but without my presence. In space not real and opening potentially outside the surface; I am under there where I am not there, a type of shadow making my performance can be visible for myself, enabling me to see myself where I am not present there. Thus mirror functions as heterotopia.

2). Heterotopia

Truth has effect type returning back to the place that I dwell : starting from it. As a matter of fact, I find myself not present from the place where I am there, therefore I see myself there, I am not present there. Since then, mirror functions as heterotopia,

³ Michel Foucault and Jay Miskowiec Source: *Of Other Spaces*. Author(s): Diacritics, Vol. 16, No. 1 pp. 22-27 Published by: The Johns Hopkins University Press Stable URL: <http://www.jstor.org/stable/464648> Accessed: 17/02/2014 01:12 Your use (Spring, 1986).

The types are:

- a. Heterotopias of crisis type; this includes a forbidden or sacred or specialised/ idiosyncratic place ordered for individual whose finds himself in crisis condition by pertaining to society or environment where he stays: the teens, the female during menstruation or those in period of labor, period of elder, and so forth.
- b. Heterotopias with deviation: dwelled by individuals whose behavior deviates from standard. For instance; psychiatric clinics, prisons, houses of the elder.
- c. Heterotopias of society as history; having function in detail and certain in society and heterotopia similar, and according to cultural correspondence where heterotopia occurs, can have one function or other functions. Heterotopia of cemetery is queer example. Cemetery is a place however having link with city/state, or society, or village, and so forth. In the 18th century cemeteries were in the city, but started from the 19th century the cemetery has been suddenly located outside the city. Death as "sick condition", the dead brings from sick condition to living one, it is presence and closeness from the dead with the living. This closeness which spreads the dead itself.
- d. Heterotopias willing to capable in parallel in real place; Persian traditional garden is sacred place square-formed with central dot that is spring, or *cawan*. All plants are in this space, in type of microcosmic. The matis reproduction from garden able to move across the space. Garden has become heterotopia happy and universal since the beginning era of *purbakala*.
- e. Heterotopias frequent relates to cuts of time; *Heterotopias* = for symmetry. Cemetery is heterotopic place, lost of life, with eternity where a permanent load namely cessation or disappearance. Heterotopias with time that accumulate are not limited. For instance; museum, library. This is appropriate for west culture of the 19th century. The opposition is heterotopias against the time, not oriented to the eternal, having tempo absolutely. Such as fair or exhibition, snake woman, the wrestler etc.
- f. Heterotopia usually reckoning opening and closing system; In general heterotopic site can not be accessed freely like public place. Obligatory to get into the entrance, like barrack, or a prison. Last function of heterotopia has function in relation to space. This function opens and reveals between extreme pattern, for instance; Brothel and colonies are two types of heterotopia. Boat is part of spacefloating. Heterotopia is a place without place, existant with itself, namely closed itself and at the same time it is given to indefinite sea. From harbor to harbor, passes in the distance of colony seeking for most precious equity/property hidden in gardens.

It is conclusion that Heterotopia is a place physically same but embody differently/human being dwelling has experienced thinking alteration or the feel or mood toward that place; or place of soul is same but entity (or *wujud*) is different.

3). Tropotopia

Triatno Yudo Harjoko⁴, in "Urban Kampung". Its Genesis and Transformation into Metropolis, with particular reference to Penggilingan in Jakarta, in 2003 focuses on urban village in Penggilingan Jakarta. Harjoko succeeded to reveal theory of tropotopia namely a place never fixed in entity and its form (storing content changing continuously that is commensurate with the developing values), as well as heterotopia namely place in entity is same but soul/embodiment differently; or place of soul same but entity is different. Theory is used in analysing alteration physically or not physically for villages of *abdi dalem*/servant houses of *abdi dalem*/servant settlement of Karaton.

⁴ Harjoko, Triatno Yudo. "Urban Kampung". Its Genesis and Transformation into Metropolis, with particular reference to Penggilingan in Jakarta. Published in Canberra. USA: VDM (Verlag Dr. Muller Aktiengesellschaft). Publishing House Ltd (2003).

SCOPE OF RESEARCH AND STUDY AREA

To expose spatial transformation and architectural shape and architectural form, research will focus on aspect of human "act", social-cultural change, and politics in environment of Karaton and specially in environment of its Karaton.

RESEARCH METHOD AND RESEARCH

Seeing situation in the field, exposing the meaning in architectural presence process, require way of searching "a thing" that is *tak teraga* or *fixed* as typical strategy to obtain metaphysical data, as well as obtaining spatialness on its architectural object, thus an appropriate method selection is with *strategy grounded theory research*. Method of *strategy grounded theory research* or research gives a strong base of a theory. Research is focussed on actors actively or passively relevant and involved in transformation process of karaton settlement, one "*grounded*" is change in architectural shape and its spaces through actors getting involved. Data accumulated is "Investigation Focus" and directed to actors influencing that alteration internally or externally. Bases doing the investigation is data itself without guidance of certain theory. There are two main flow of investigation:

- 1). Accumulating physical data of Karaton environment and specially environment of karaton data in relation to actor giving alteration contribution in the settlement; interview at depth through direct observation to inhabitant and actors taking role influencing the alteration of karaton settlement.
- 2). Archive study, kingdom history and Karaton Surakarta and Surakarta City after the Independence of Indonesia.

Strategy of Grounded Theory Research

From the above conclusion, the right method for the research is qualitative with way of *strategy grounded theory research*. The latter is due to reason that one researched is not merely building physical but human being occupying that research field together with its culture. *Strategy grounded theory research* done is more directed to Anselm Strauss since it is more than data accumulation of metaphysical valued to have sufficient characteristic, mainly way of collecting metaphysical data enabled to collect inductively (repetitively it is line a *qualifying process*).

In field researcher does space observation on field already stipulated so that he can feel the meaning implicated in it. Besides doing documentation, there are interviews at depth with informants staying in research area. Interview with experts expert in that area. Data of recording is structurized into article or writing. Those texts are meant hermeneutically. Article of meaning, is equalized with visual data in the field. Here there is change in interview result data with field visual data. This difference result is intertwined with literature, and theory of *gayut* namely heterotopia and tropotopia in order to mean in hermeneutic way, then sorted to obtain new substantive theory.

SETTLEMENT OF KARATON IN HISTORY

Settlement of Karaton is part of main structure of karaton Kasunanan Surakarta in which the development process is inseparable from royal administration period of the ruling kings namely administration period from II to Paku Buwana XIII. The latter is due to reason that every king who governed had self policies in spatial arrangement of settlement surrounding its *kedhaton*. In understanding of Javanese society the king is truly "*ratu gung binathara, bau dhenda nyakrawati, berbudi bawa leksana ambek adil para marta*" meaning, there is terminology holding 4 dimensions namely the first two, "*ratu gung binathara*" meaning, king is great like god, "*bau dendha*" meaning that there is power, and "*nyakrawati*" meaning world ruler. Other two dimension, encompassing explanation how is king shall implement power that he has, namely "*luber*" meaning that king must have character, "*bawa leksana*"

meaning that he keeps words solidly (*sabda pandita ratu tan kena wola-wali*), as well as “ambek adil paramarta” meaning that his character is fair and generous. This relates to how the settlement is formed with a very long process.

Review of Sosio Religion

Religious viewpoint of Javanese society is society living in order of Javanese kingdom that is concept of *Manunggaling Kawula lan Gusti*. In this concept, King is trusted as a representative of God in the world, thus dubbed as Khalifatullah, as mighty center in his country. King is trusted as balancer of two universes (*macrocosmos* and *microcosmos*) and able to approach power of God. Therefore, *keraton* is built as miniatur of universe itself (balancer of Keraton and universe). This concept is known with concept of cosmic country, namely state concept closely relates to concept of king that is god (king is assumed as god descent) or in Javanese terminology it is known with concept of *Raja Gung Binathara*.

Dynamics of Nagari

In period of Paku Buwana II the king enthroned, the first region to build was *Kedhaton* as a settlement palace for king and family, as well as dwelling place named Lumbung. That place was used as food storage place mainly rice. Spatially the *allocation* was still outside the environment of *kedhaton*. Whilst soldiers from Kartasura, living in simple houses grouping in the vicinity of ditches or *jagang*. Whilst border fence was still made from bamboo. The soldiers started gradually to develop and occupy spaces still vacant surrounding the *kedhaton*. Yet placement way is commensurate with the duty.

Settlement Shape and Settlement Structure

In era of Paku Buwana II it was commenced by building *kedhaton* and 2 *dalem* Pangeran namely; *dalem Purwadiningrat*, *dalem Suryohamijayan* in north of *kedhaton*, Lumbung was located still outside of bamboo fence (a place for logistic storage), settlement of Tamtaman, market, settlement of Gondorasan (residence of cook of *kedhaton*), its location was in the east of *kedhaton*. Thus settlement shape is still spots of settlement (not to integrate).

In era of Paku Buwana III there was widening of region border by integrating Lumbung into border fence, by adding one complex of settlement called as Carangan locating in position in the east of *kedhaton* and in the south of Tamtaman. Settlement shape is spots not becoming one entity. Royal administration period of Paku Buwana IV there was building of private school for Baluwerti residents with Dutch teacher and *Priyayi*, meanwhile school name is Pamardi Siwi (school equal to Kindergarten), and Pamardi Putri namely a school for female where there is female skill education.

Era of Paku Buwana V, there was attempt to finish circle-fort wall, following the former king but it was not successful since the short period of royal administration thus the employment was not complete. There was increase in settlement named Wirengan located in south of *kedhaton* and Gambuhan located in west of *kedhaton*. In royal administration of Paku Buwana VI there was no increase in space but some regulation enacted by king for Baluwerti are such as: (1) Building was not allowed to have wall; (2) Building was white colored; (3) House fence was herbal-planted; and (4) Building must be without storeys. There is increment of settlement named by the Dutch as *Hordenasan*, kampung is allocated for Javanese soldiers with Dutch soldier uniform and with long rifle. Location of settlement is in the west of *kedhaton*, in the near vicinity with settlement of Gambuhan. There was opening of small door (*butulan*), at the fort of the northwest. Settlement shape united to surround *kedhaton*. Structure of settlement started to manage in toponomy.

In royal administration of Paku Buwana IX there started building of gate/portal at complexes of *karaton*, making door/*kori Brajanala Kulon* and door/*kori Brajanala Wetan*. Door of Paseban *Kidul/wingking*. Small door built on Kali Larangan at entry of complex at Gambuhan opened in administration period of Paku Buwana V it started to close. Building school of Kesatriyan for the male, Pamardi Putri was for female and Pamardi Siwi was for kindergarten female. All teachers are Dutch but there are Javanese too. Shape of *karaton* settlement becomes complete with facilities. Whilst its settlement structure with magersari system. Paku Buwana

X opened area of karaton settlement and augmented with two doors of Brajanala Barat established on date of 19 April 1906, with declined in complex distance border of 30 metre toward outside the complex, thus Gambuhan was wider village. Door of Brajanala Timur established in 9 September 1907, by widening environment street in Carangan was adjusted with width of door of Brajanala Timur. Due to street widening thus building along the street became GSB=0. Building school by combining west curriculum, and traditional curriculum (Kejawen), as well as Islamic religion namely School *Mambaul Ulum* meaning that "science center" in south of Masjid Agung mosque (still in karaton area outside Baluwerti). Dwelling structure with magersari system. Period of Paku Buwana XI, karaton underwent financial decadence, the latter was due to the willing to be a king, Paku Buwana XI was eager to give His factories and productive forest to the Dutch, king only received salary from Dutch government. There were no development at all either in *Kedhaton* or Karaton Settlement.

In period of Paku Buwana XII, it is transition era of keraton starting to be part of Union of Republic of Indonesia (NKRI), financial condition of karaton started to drop thus there was no development at all. Karaton Settlement was ignored so that slowly there was change in its spatial order. In period of Paku Buwana XIII, condition of karaton was increasingly not conducive with two kings, and familial conflict had been continuous. Government started to reconcile by making 2 kings, called as Dwi Tunggal Kepemimpinan, thus only one 1 king and 1 Panembahan Agung (Patih). Physical condition started to decrease and potential to ruin.

FINDING OF RESEARCH

After doing analysis toward a number of research data applied in *strategy grounded theory research*, therefore there is a finding of new theory namely: Arrogance of King's Power in his descents takes impact on creation and spatial degradation. In research there is existence of karaton settlement created as king's power symbol, as well as there is degradation in quality or quantity at that time due to king's power in descent generation.

Settlement of karaton as space in fort does not experience alteration physically and significantly, however society occupying that space 'their spirit' has changed. They are not no longer 'part of karaton' but as common society living in the settlement. In other words, settlement of karaton overall can be as a *heterotopia*.⁵ Spaces in each house in settlement of karaton have changed and it is accordance with function need required recently, taking impact on change in facade of houses, shapes, societal lifestyle. That situation like that, in micro finance can be as a thing already undergoing tropotopia. In other words, settlement of karaton can be said to undergo "*heterotopo*" or "*independent settlement*".

That such spatial shape alteration is caused by the king and family of karaton no longer keeping the trust and message of the ancestry teaching how to be a leader, explained in 4 (four) main dimension, namely the first two, "*ratu gung binathara*" meaning that king is great like god, "*bau dendha*" meaning to have power, and "*nyakrawati*" meaning as a world ruler. Other two dimension, encompassing explanation on how king must implement power he has, namely '*luber*' meaning that king must be good character, '*bawa leksana*' meaning that keeping words solidly (*sabda pandita ratu tan kena wola-wali*), and '*ambek adil paramarta*' meaning that fair as well as generous. It means a king must be fair and wise in management of state life (*panatapraja*), religion life (*panatagama*), warship commander (*senopati ing ngalaga*) and representative of God on the earth (*kalifatullah*), able to serve/*ngayomi*, *ngayemi*, *ngayani* (people experience secured, harmonious, and prosperous/*gemah ripah loh jinawi*). In case reviewed in detail, actors of karaton in this regard king and family are still far from education world, as well as still growth of rooted feudalism mental among them. Behavior eager to live easily and other persons must serve a person are still existent today. Besides there occurs internal conflict between daughters and sons of Paku Buwana XII up to present not attaining to retrieval point.

⁵ibid

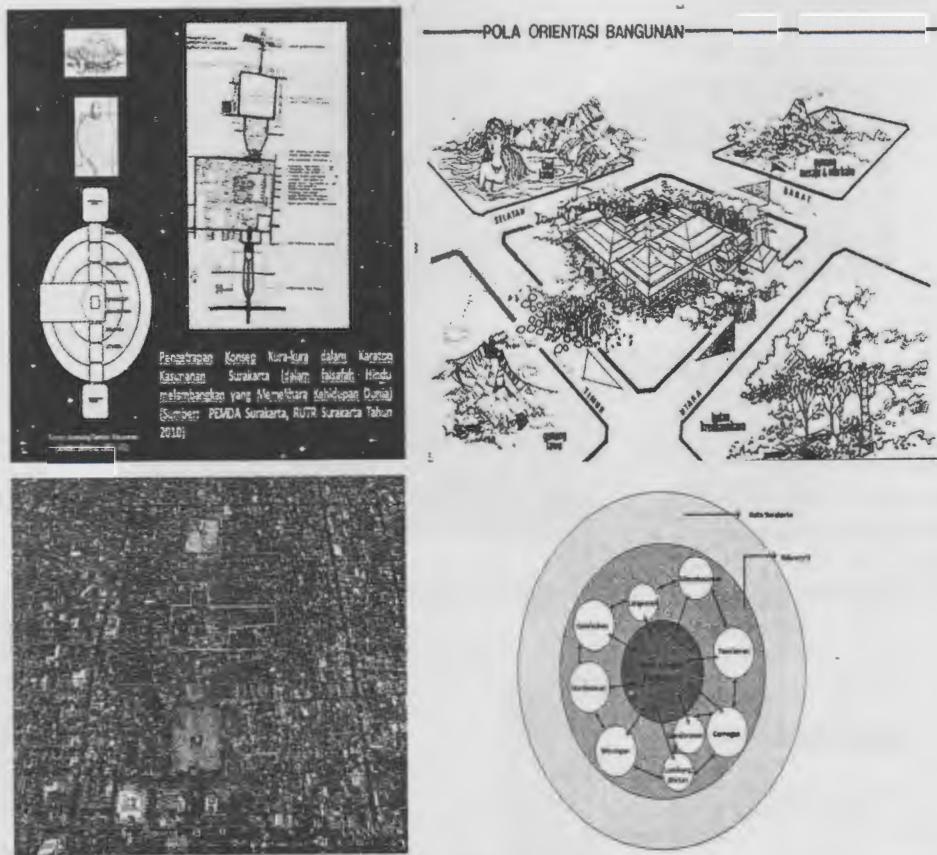
King's power in descent generation in his karaton, as well as attempt of making karaton as residential room from generation to generation (*living monument*), make karaton and there is settlement of karaton in it has dependence fully on king and generation. Due to power arrogance, and feudalism mental still rooting up to now causes settlement of karaton today "are no longer as settlement of karaton" but "as independent settlement".

IMPLEMENTATION, AND CONTINUOUS RESEARCH SUGGESTION

Expectantly result of this research work can be applied as guidance to escort the Act of Republic of Indonesia no.11 of 2010 on Cultural Conservation, instruction State obligatory to conserve building to be asset of Cultural Conserved Object, one of which is karaton. King's as well as family's arrogance do not execute instruction as karaton leader (culture leader), expectantly it does not obstruct the running of conservation, thus instruction of that Act can be implemented favorably. This dissertation literature is not merely accommodated for karaton Surakarta, but massively for entire karaton all around Archipelago requiring conservation, and even it is enabled to widen so that it can guide conservation in environment of presidential palaces with anticipation of each leadership alteration. Research at dept is necessary to keep up the sustainability of complex karaton, must include foundations of cultural anthropology basically keeping, supporting (*sustainability*) and presence of karaton and Baluwerti as "the way as it is supposed to be".



Figure 1: Overview showing of Urban Structure at Kasunanan Surakarta (Source: Indonesia Map and Drawn by the author)



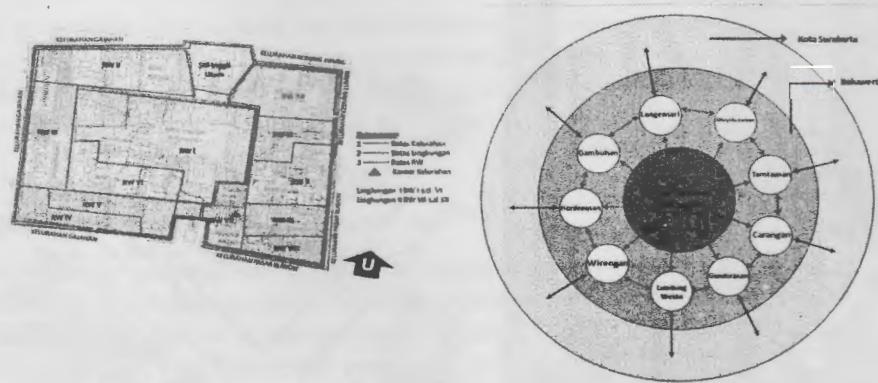
Notes: From left to right, from above to below

Figure 2: Cosmology Conceptat Karaton Kasunanan (Source: Behrend, 1962: 182)

Figure 3: The Pattern Orientation of the Building (Source: Re-building of Center from Karaton Surakarta, 1988: 21)

Figure 4: Karaton Kasunanan Surakarta Mapping (Source: Google Earth, 2012)

Figure 5: Patembayanor GemeinschaftCorrelation System of Karaton Settlement Residence (Source: Drawn by the author, 2012)



Notes: From left to right

Figure 6: Division of Environment, Pillars of Citizens, and the Neighborhood in Karaton Settlement

Figure 7: Residents Relationship Patterns Karaton Settlement with System Under Government Order Surakarta (Source: Drawn by the author, 2012)



Figure 8: Changes in the spatial formation of Dalem Prince to Merchant's House (Source: Personal Data, 2012)

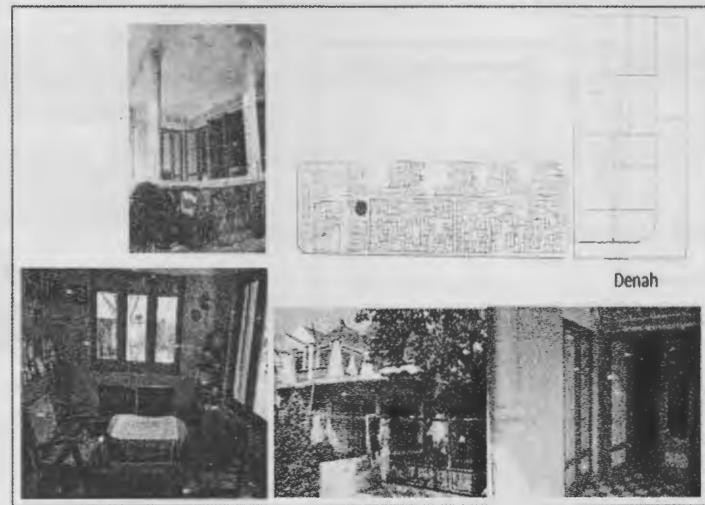


Figure 9: Merchant's House in the Settlement Karaton (Source: Personal Data, 2012)

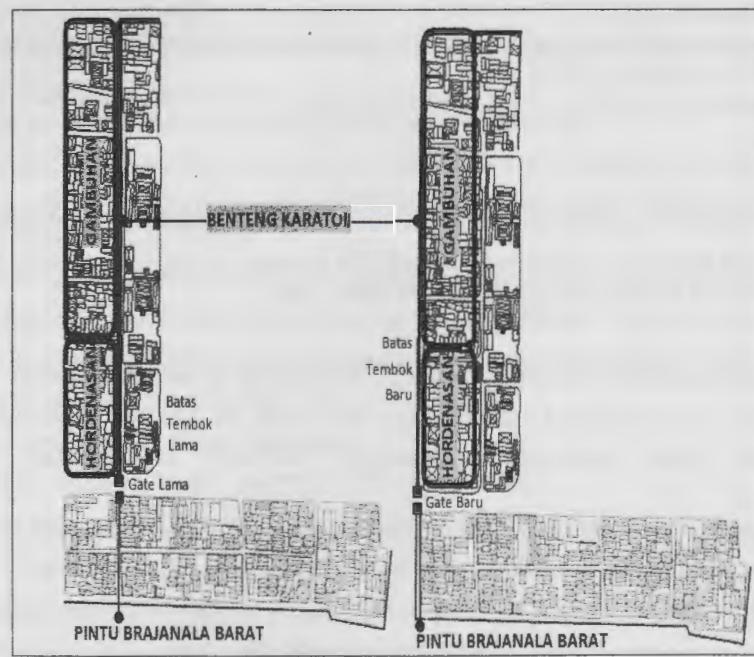
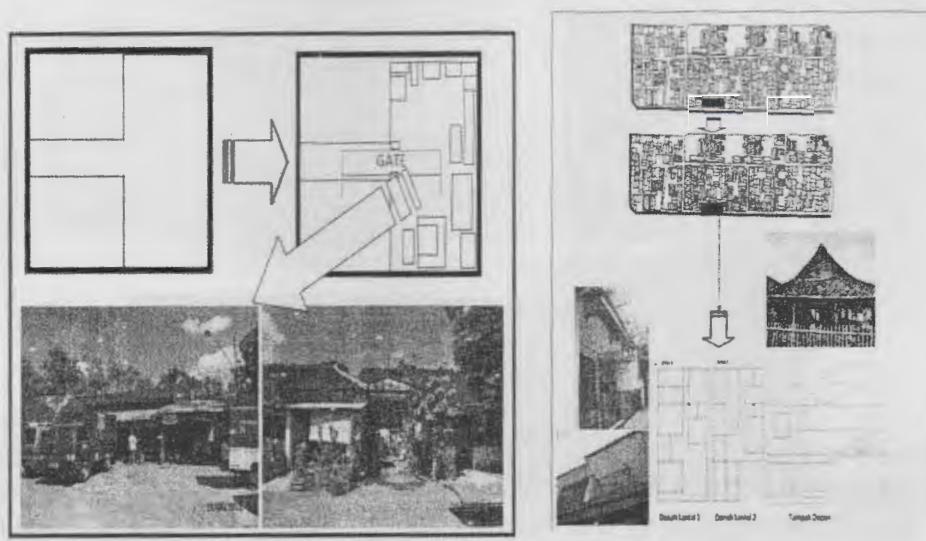


Figure 10: Shifting door Brajanala West 30 feet to the outside to make the Palace Fortress next Westerners too shifted to the new location of the door, (Source: Personal Documentation, 2012)



Notes: From left to right

Figure 11: Open spaces that formerly Langensari for horse riding exercise the Crown Prince and King, now leased for Catering. (Source: Personal Documentation, 2012)

Figure 12: Changes due to the inheritance of 1 to 3 homes (Source: Personal Documentation, 2012)

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