

THE MORPHOLOGICAL STUDY ON SPATIAL SYSTEM OF KOTAGEDE, YOGYAKARTA AND ITS SETTLEMENT PATTERN

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ABSTRACT

Kotagede with its historical welth was the ex-Islamic Mataram kingdom, the city of merchandiser and handycrafer and also the city of the Muhammadiyah progress, It's interesting to be discussed because the Artefacts of Mataram Kingdom centered at Kotagede before moving to Kartasura become an unique and interested item related to its existance of trading activities and the specific handycrafts of Kotagede that produced the style of housing and general facilities.

Morphological study analyzes the form through the meaning discussison, the reason and its methamorphose by using the synchronic and dyacronic approach. The Form analyzing consists of "the form, structure and interrelation" and the evolution adn the transformation of the Form from time to time. So that the synchronic approach and especialy the dyacronic one becomes a very significant item in morphological study.

The research result shows that (i) when the terrific territory at Mataram kingdom at Kotagede, it had the spatial pattern that its position in transition, turned between the pattern of the kingdom spatial influenced by Jawa-Hinduism to Jawa-Islamic, (ii) the existance of Mataram Kingdom seen by its ruins, had generated the state of housings. Housing spatial and building shape were according to the level and stratification of their society.

I. INTRODUCTION

1.1 Background of the Problem

Kotagede with the historical treasure as the ex-Islamic Mataram kingdom, the city where all merchandisers coming from and all handycrafters and also the Muhammd-diyah progress are interting to be discussed. The Artefacts come from the Mataram kingdom existance centered at Kotagede before moving to Kartasura become an interested phenomenon with the existance of all trading activities & Kotagede specific handycraft (such as batik & silver). And also the any kind of cultural potentions based on the ortodox Islamic followed by some decendant's loyal servents of the Kingdom (para abdi dalem) still go on harmoniuosly which their belief share with Muhamma-diyah islamic those are followed by the Kota gedde society.

The uniqueness set up a housing pattern and its trading facilities (market and shop) which the pattern was created by

the historical background and the society's culture. It seems the study of typology and morphology that tried to anwer the happenning of a form (sincronic /dyacronic) is very suitable using at Kotagede because of its welthy and activities.

1.2 The Problem of Research

According to the display above, it can be resumed some questions, such as :

1. What is the metamorphose of the Mataram kingdom spatial at Kota Gede related to the historical development ?
2. What is the settlement pattern and the housing shape according to the society's stratification ?

1.3 The Research Objective

The study of typology-morphology for Kotagede has a objective to analyze the shape hapeening according to the meaning search, the reason and metamorphose that's happened at Kotagede. By searching so Kotagede can be described not only by

considering the current condition but it can seen by its current situation based on its background aspect.

1.4 The Study Beneficiary

Describing Kotagede in the current context within still considering its historical aspect that's formed it, seem to be able to become an interesting document from the setting kingdom as "the original couse" of the recent existance kingdom, those are Kasultanan Yogyakarta and Kasunanan Surakarta.

Beside it, the study also has an advantage as a guide when the architects have to renovate for some changes at Kota gede and related to make some efforts of preservation and conservation. It can be done by seeing its development then analyzing through the morpgology-typology approach.

1.5 The Study Scope.

The study scope covers the discussion of the morphology for Kotagede capitol as the original cause of raising the Islamic Mataram kingdom at Yogyakarta for the first item. Meanwhile for the second one, it'll be discussed a typology of some environmental & housing aspect at Kotagede those have a specific item if it's compered with the other Javanese traditional housing.

II. THE METHOD APPROACH

Morphology is a new terminology in the architectural world wide. It's introduced by Oswald Mathias Ungers in 1916 on his lecture titled "Designing with Morphology". Morphology definition's not very clear and variety in the meaning that it can be changed from times to times and also by some one opinion to the other. In this case Rose stated, "Morphology not only means different things to different people, but also that it takes on different meaning to some person at different times". So Rose suggested to make a own definition, but

don't hope and consider to be able to steady consistently at the definition.

In this case, morphology is defined as a method to analyze the shape through the mening discussion, the reason and its metamorphose by using the sincronic and dyacronic approac. The Form analyzing consists of Form, Structure, Interrelation, evaluation and transformation (metamorphose) so the dyacronic approach becomes a very significant item in morphological discussion.

2.1. Data Collecting.

Sampling ware done purposively according to the objective or target to be achieved. Data were collected through some techniques. The secundair data ware collected through the documentation study (interpretation to some related literatures, researchs & institutional reports), meanwhile primary data were gained by observation and unsrtructured interview). In conducting the obsevation and interview, the human (researcher) was the main instrument completed by question list, camera, tape recorder and drawing tool set.

The data validity was verified by triangulation technique by conducting the data true cheching, through its resource checking, the method, investigation and teoritical tracing. Data was displayed or presented in the form of the teks, drawing, caption and photos. For special appearent of drawing, it's use the technique of figural ground, acsonometry and perspective.

2.2 Data Analyzing

Data were analyzed qualitatively to set the ideografic science and to reveal the sensorical, ethical logical & transcendental phenomenon.

III. DISCUSSION

3.1 Geographical Situation

Kotagede is a region situated at 6 Km from Yogyakarta city, it is located at south-eastern.

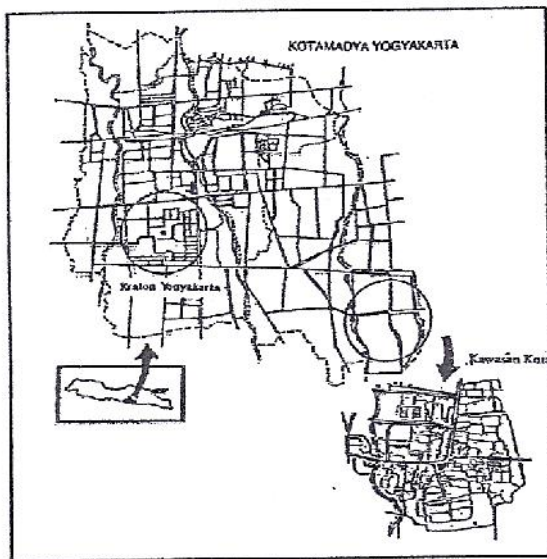


Figure 1
The Location of Kotagede Region,
Yogyakarta (Sumardjito, 1995)

Kotagede region can be described administratively-politicaly and historically genealogically-sosiologically.

Kotagede region is administratively-politicaly located at two different regions, those are, (i) the first region of Kotagede as a part of Kotamadya Yogyakarta and (ii) the second one of Kotagede as a part of Kabupaten Bantul

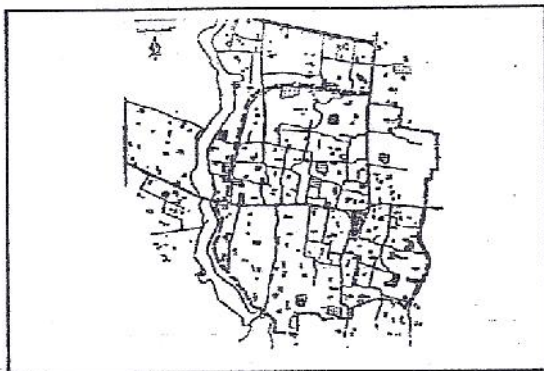


Figure 2 :
The Physical Border of Historical-
Sociological Kotagede Region
(Sumardjito, 1995)

The genealogical-sociological meaning is a territorial region according to social & cultural society's life, showing the existence

of the traditional values strength, especially the Javanese (Nakamura, 1983).

According to Zubair (1979) Kotagede has a genealogical-sociological meaning, such as :

1. Kotagede related to its function as the ex Islamic Javanese kingdom center that up to now has still a identity as Islamic-Javanese city.
2. the existence of fact that Kotagede society was set up by the closed and strong kindship or blood relationship among the society member (endogamy),
3. The real fact that Islamic is the only one religion followed by all society member.

The physical border according to historical genealogical-sociological term are including : *Kali Gajahwong* (river) at the west border), *Nyi Pembayun* street (north border), *Basen Village* (east border) and paddy rice and dry field (south border)

3.2 The History of Kotagede

1. Mataram Kingdom Era

Kotagede territory began to develop at the medieval of the 16th century as the first Islamic Mataram Kingdom location. The Kingdom's built by Kyai Ageng Pemanahan the father of R. Sutowijoyo (Panembahan Senopati), later was inaugurated as Ki Ageng Mararam. Formerly, the Kingdom was *perdikan* (freedom area) which means a autonomy territory area situated at Jawa Kingdom. It was an autonomy territory and tax free (Martohastono, 1979).

The location of Islamic Mataram Kingdom center was called *Mentaok* before, a gift-jungle from Sultan Hadiwijaya of Pajang to Kyai Ageng Pemanahan as a present, because of succeeding to kill Raden Hario Penangsang from Jipang, Panolan in Javanese years of 1527. Later, Kyai Ageng Pemanahan asked for a permission to handle the area until he died in 1575 M and buried at western of Mataram Kingdom. The jungle was named Pasarged by Ki Ageng

Pemanahan. After Kyai Ageng Pemanahan died Sutowijoyo was crowned as the Prince and honored as Prince Haryo Mataram Senopati Pupuh in 1576 M. Panembahan Senopati changed Pasargede into Kotagede by constructing the regional threaty castle and conquered Sultan Hadiwijaya. Then in 1588 M, Prince Haryo Mataram was inagurated as the Mataram King and honored as Kanjeng Panembahan Senopati ing Ngalogo Sayidin Panotogomo, that governed all Javanese lands and generated the Kings' of Yogyakarta and Surakarta.

Under commanding of Sultan Agung (1613-1645 DC), Mataram Kingdom govermental center's moved from Kotagede to Kerto and finally to ke Plered. At this era Islamic Mataram kingdom had a the golden age. It's proved by the societys' prosperity level. Then according to Giyanty agreement (proposed by the Dutch) The Islamic Mataram Kingdom was divided into 2 (two) parts, to be Kasultanan Ngayogyakarta that's governed by Sultan & Kasunanan Surakarta by Sunan.

2. Social-Cultural Condition of Post Mataram Kingdom

Kotagede social-culural life had a long procces and it took a very long time, so it set up a value system on Kotagede society.

Its phenomenon could be saperated by the territorial history. Previously its function was only as Kingdom center, developed and changed to be an industrial and a traditional trading area for serving the wide area of Center and East Java. The handycraft outlets eventhough reached inter-islands and abroad through the represented merchandise in Semarang.

On the other side, as the ex-Islamic kingdom center, it still gives a territorial identity as a historical genealogical-social area by the islamic fact of activity (as the only one relegion with its Javanese cultural alculturation inside called the *Kejawen* Islamic).

Nakamura (1983) said it's obviously that there was a parallel process and pushed each other between business activities (trading) and Islamic religion at the past.

Zubair (1979) was divided the Islamic followers into two groups, those're (i) *santri*, (the Islamic followers that's obedient and submissive to conduct truely the Islamic rules, (ii) *abangan*, the groups those only convince as a Islamic follower but they seldom or never conduct truely the islamic rules. Anyhow all groups are alculturated with the other religion rules (such as *Kejawen*).

3.3 The Category of Kotagede Society.

The definition of social category was a classification and stratification society at the past time. Kotagede society category had changed and moved in accordance with the social-cultural history. Regarding to the matter mention above, Zubair (1979) was divided the society category into 2 (two) periods, as past time, such as :

1. The Period before the Year 1910

The Society category tended to be defined by the occupation hirarchy or the right of *kraton* land as the manifestation of strong traditional authority at the current time, consisted of :

- a. the King was the kingdom highest authority at Java
- b. *Patuh*, was the authority of *kepatuhan* land. If the land was very wide, he had owned some assistants called *patuh gaduh* and *kamituwo*. *Patuh* with his narror land was also as *Bekel*, he only had an asisstant to take care of the labors.
- c. *Bekel* was landlord of *kebekelan* land and also had a duty of organizing tax collectors and he had a right of land business surrounding the kingdom.

- d. *Kuli*, someone had been given to cultivate a limited land. *Kuli* consisted of *Kuli Kenceng* (was given an authority of *pekarangan/yard* and agricultural land), *Kuli Karangkopek* (was only given an authority of *pekarangan/yard*) and *Kuli Gundul* (was given an authority of the agricultural land)

2. Period in the Year 1910

At this period, Mook (1926) was mentioned about the existence of 4 (four) social categories based on the authority and powerful matter, as follow :

- a. *Hamba raja/abdi dalem kraton* were consisted of some local-traditional employees, the guard of grave yard & the mosque. Although their authority was lost because abolishment of kepatuhan land, but Kotagede society had still respected them as the employee of Kingdom.
- b. *Penduduk kaya/pengusaha* were the jewelery, gold, silver, bronze and batik merchandiser (with all the experts and supported material) and some local handicrafts. They're also as the master of thier labor/experts called *sabat* (the ex of *abdi dalem* & the ordinary people) The group were not under confidense to group of *abdi dalem* or the master because they filled richer
- c. *Tukang* and *pedagang kecil*, the group that depended on the other group such as their master which gave the job or occupation.
- d. *Buruh harian* and *petani*, the minority group at di Kotagede territory that lived at a small agricultural land.

By the existence of trading progress and economical activities at the present, so the Kotagede society's life are dominated by the businessman.

On the periodical classification above. It seems the existannce of the society's attitude change and thingking orientation (the sosial and cultural system)

one of all will appear at the physical culture (the artephacts) that they had been created and left.

3.4 The Physic of Kotagede

The wide territory of 3.901,5 hektar is a lower land with the steep level of 0% - 3% and the ground water depth is about 3 - 15 meters. At present Kotagede is a area of dens dwelling place.

1. The Historical Artephacts.

Kotagede territory as the ex-ancient kingdong city still has some special identity that proves the kingdom existence, such as

a. The environment as the Kingdom atmosphere.

- 1) The mosque complex, the grave yard and *sendang seliran*. At the complex the mosque building and *sendang're* a result of renovation at 1934, sharing someelse activitiies with the grave yard development for the keraton's family and the storage for keeping *batu gilang* and *batu gatheng*.
- 2) Some businessman's house at the dwelling place in 1910 started to be able to show the similar shape or equal to the nobleman's house at that time so it could be found a lot of people's good house.
- 3) the market complex's been renovated changing its shopping shape from the traditional form to modern one.

b. Mataram Kingdom Artephacts.

- 1) *Ringin Tuwo* (pohon beringin) berada di halaman masjid, menurut sejarah adalah sebagai tanda yang ditaman oleh Sunan Kalijogo untuk Ki Ageng Pernanahan yang mendirikan Kraton.
- 2) *Batu Gatheng* and *Gilang*, now are neatly keeping at a special building (built at 1934), according to its history *batu gatheng* was a tool to play *gatheng of the King* (Panembahan

Senopati, and Batu gilang was a chair as a throne for Panembahan Senopati

- 3) The ex- castle of *Keraton*, at present many parts are sliding down because of scraping by the water. Outside *Keraton*, there's a river surrounding it so all outside parts of *Keraton* wall are always in condition of soft ground and lower level then the other parts.

2. The City Service Facilities

At present, there are some city service facilities at Kotagede those are recently ajusted by the service need such as : (i) the govermental offices, (ii) local medecine building, (iii) small mosque, (iv) the school (Primary, junior high, senior high school and kindergaren) sport center, the market, shoping area and radio station. All facilities can wholly provide because its positions are at main road as the axis.

3. The Dwelling Place

The dwelling place of Kotagede are dens enough supported by narrow roads. The houses form generally use Javanese traditional architecture alculturated by Europe architecture. The buildings usually are made of a wall with the roof a burned clay.

The housing orientation generally face to the south, meanwhile if the houses are at the egde side of road, so the orientation still face to the south, but it's completed by a gate connecting the house to the road directly.

4. The Road Network.

Phisically, the roads network that situated at Kotagede consist of 3 (three) groups, those are, the main road, inter-enveromental road and enviromental road.

Each group can mention according to its characteristic below :

- a. the main road is hardenen by the asphalt with the width of > 5 M, including Jl. Tegalendu, Jl. Mondorakan, Jalan Kemasan, Jl. Karanglo, and the road or

jalan surrounding the market, Jl. Nyi Pembayun, Jl. Canteng (from the market to the mosque)

- b. the inter-environmental road is hardened by the soil with the width of 3-5 meter, including : Jl. Canteng (from the mosque to *Watu Catheng*).
- c. The enviromental road is hardened by the soil with the width < 3 meter. It's scattered at all Kotagede area (excepetion for the two road types mentioned above).

3.5 Morphological Analysis

1. The Spatial Pattern of City Center

Kotagede is the original cause of raising Islamic Mataram Kingdom, an old city which up to now still lives and develops As a typical of Javanese kingdom, the city elements of Kotagede were predicted consisting of : the market, the square, the mosque, the grave yard and *Keraton*. Anyhow, at present *Keraton* and the square are not exist anymore, something are still left only some kingdom artephacts.

For reconstructing the old Kotagede spatial accuretlly, it seems to be difficult, because the rare of literatures or the completed artheephacts. So in other to know well Kotagede spatial, it will be conducted an observation by comparing with the spatial concept of the Hinduism era up to Yogyakarta Kesultanan era.

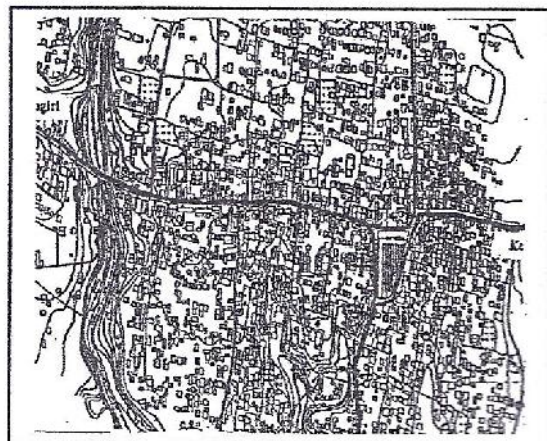


Figura 3
The Recent Condition of Kotagede

According V. Mook (1912), the former Kotagede is quite different with its recent condition, especially its relation to surrounding area. At past time, the northern and western road were only the narrow one, meanwhile the eastern and southern were the main road.

The southern road was to Keraton and the eastern was to old Plered. The road progress toward to the north and west began to be seen after Kotagede had many business' to the Yogyakarta city.

From tracing the existing artephacts & topomaning analysis, it can be described that the spatial pattern of Kotagede city was drawn below. The drawing shows that the south-north orientation (Merapi mount-the south sea) is not as strong as the city of Yogyakarta.

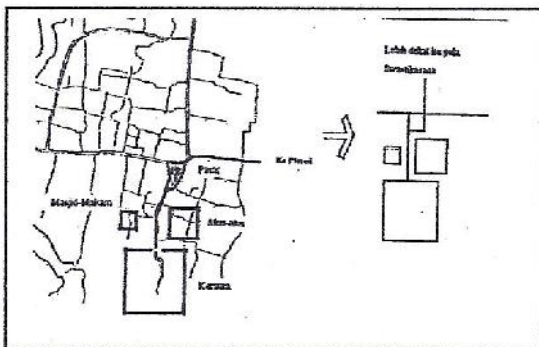


Figure 4.
The Patial and Element of
Kotagede Center Structure

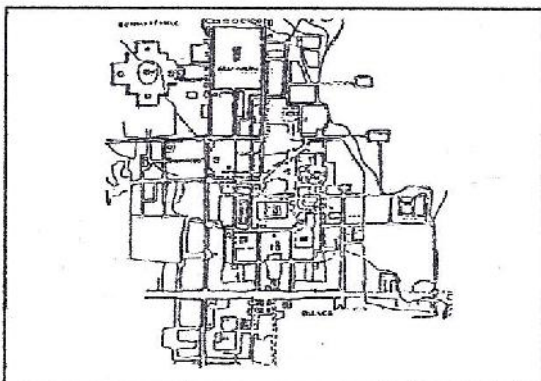


Figure 5
Majapahit Kingdom Reconstruction
By : MacLaine Pont, 1924

If it's deeply traced the spatial pattern of Kotagede, it seems closed to *catus patha* pattern (cross road which the two roads's crossed each other at the angle of 180°) at Bali or Lombok and also with the spatial pattern of Majapahit kingdom. There's a possibility that the biginning Islamic kingdom at Java was still adopted the spatial pattern of Hinduism-Java, such as the mosque concept of Demak, Kudus or Jepara, it is showed at the Figure 6, 7 and 8 below (Ismudiyanto & Atmadi, 1981).

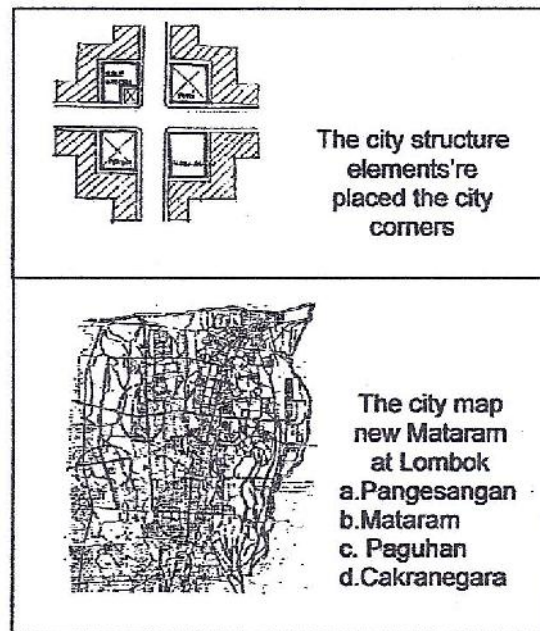


Figure 6 :
The Pattern of *Catus Patha* at Bali
And Lombok Barat.

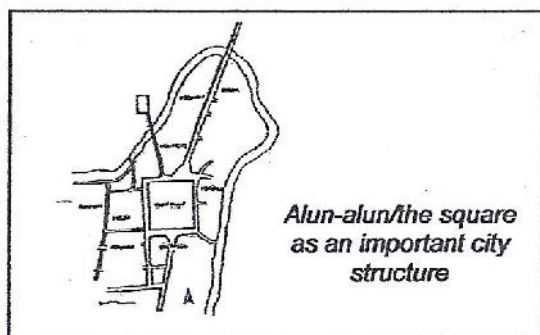


Figure 7.
Demak Nation Center Structure
Resource : Wiryomartono (1995)

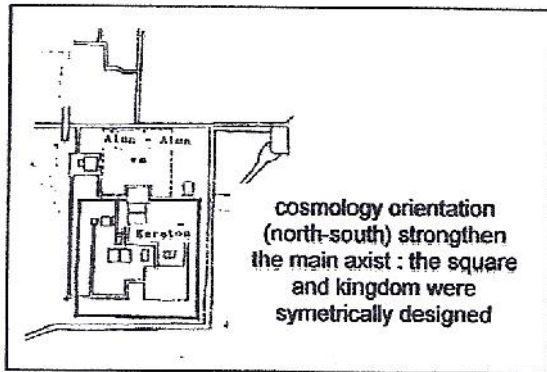


Figure 8 :
The City Center Spatial of Plered Kingdom

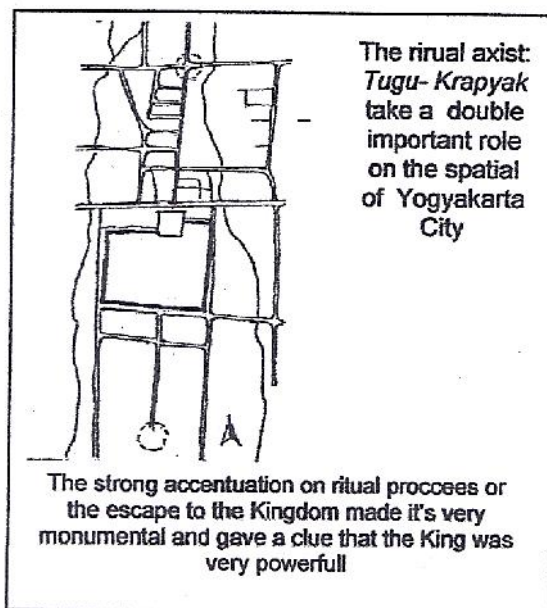


Figure 9 :
The City Spatial of Mataram Kingdom.

Chronologically, the city center model developed since Majapahit era up to Yogyakarta kingdom can be seen by the change process and Kotagede position in its metamorphosis. It can be said that as the original cause of raising Islamic kingdom in Java the city center spatial still adopted the old pattern (the culture of Java-Hinduism). In case it's happened a syncretism which untill now goes on. The syncretic at Kotagede can be traced from the building style, the gate and the ornaments at the mosque and the grave.

Beside it, there has an effort to look for a new identity (it could be the Islamic taste) in the spatial by setting the market as the center and the kingdom in semitrycal position to the main road (it could be found at Hindu era In Indonesia).

There's a transition of relationship between the king and his people those're happened after the Hinduism kingdom fell down.

When the Hinduism era, the relationship between the king and his people were rather closed which meant that the Hinduism kingdom nature was more hospitality. (Goris, 1955). Then it was realized in the context within the city patial of placing that the castle (keraton) was not a symetrical position. Meanwhile at Islamic-Javanese era, the relationship between the king and his people are rather seperated. It could be seen at the manner and taking conversation when their faced to the king and also the kingdom city spatial that's placed the kingdom at the strong axis.

The existance of Kingdom at Kotagede could be known through a stone of king's batu gilang (throne) situated at Kampung Dalem. The throne was altutedely toward to eastern-western. It's marked by the scared at eastern part. If it's connected to the story of Ki Ageng Mangir and Panembahan Senopati, so that the throne position at the kingdom glory era at Kotagede could be traced by analyzing the situation & direction where the throne was faced (Figure 10)

At the story above, it was mentioned that Ki Ageng Mangir was the son in law of Panembahan Senopati who had betrayed to Panembahan Senopati, so he hit Ki Ageng Mangir's head to the throne. His hit made a concavity at Panembahan Senopati throne.

By consedering the story and concavity at the throne eastesn side so that it could be predicted that the throne was used as the sitting for Sultan faced to the east. Regarding the specific direction on its aplication, if we see the kingdom of Yogya-karta as the only one guide, it's a direction

where Sri Sultan's direction when He sits at Bangsal Kencana situated at Kedhaton (the center) Yogyakarta kingdom.

role as King faced to the north. Beside the Sri Sultan's throne at Siti Ringgil there is also a lower throne used by the Prince or

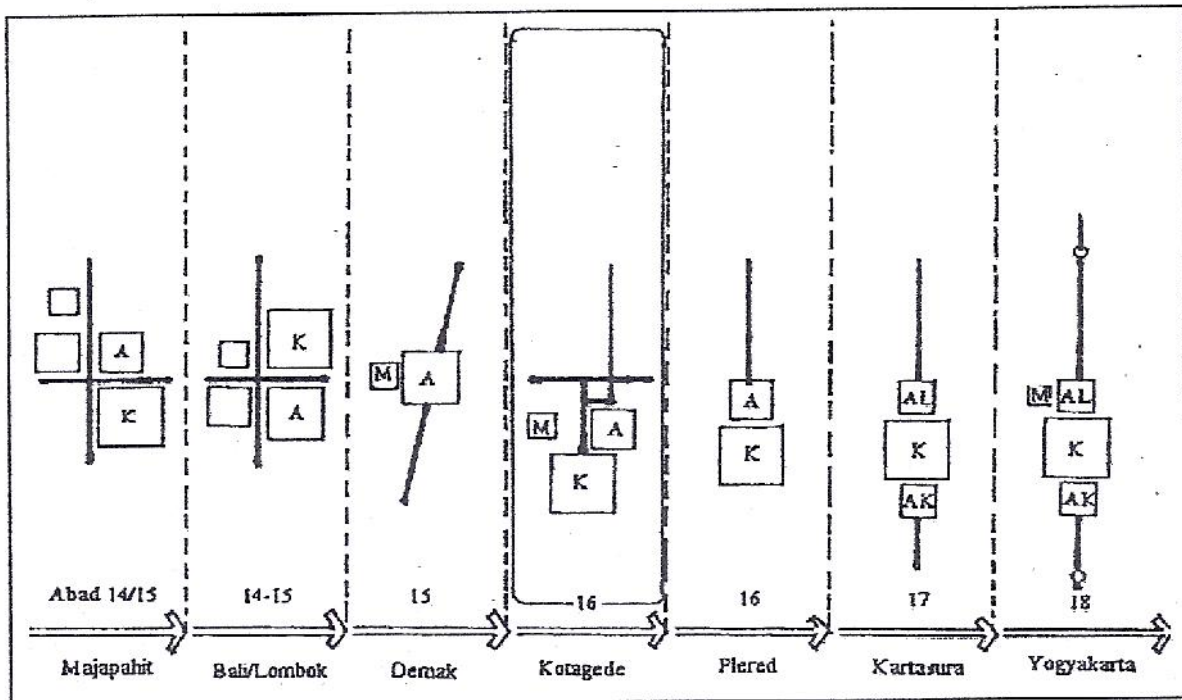


Figure 10 :
The Spatial Metamorphose of
Some Kingdom at Java

Keterangan

A : Alun-Alun AL : Alun-Alun Lor
K : Keraton AK : Alun-Alun Kidul

At present, Yogyakarta kingdom has three thrones, each is situated at Pagelaran Siti Hinggil & Bangsal Kencana (Figure 11)

The first & second mentioned above are the thrones when Sri Sultan runs his

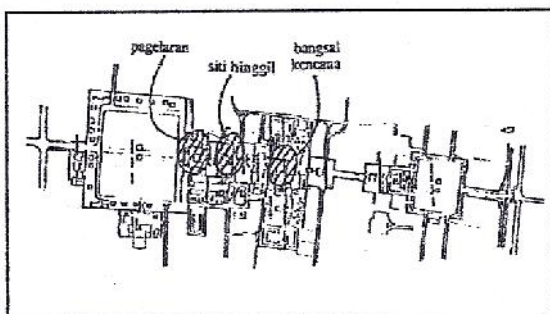


Figure 11 : Sultan's throne position
at Yogyakarta Kingdom

the prime minister when they receive an order from Sri Sultan. Bangsal Kencana is a throne used as a King when he is serving his guest or watching an art entertainment faced to the east.

Beside the artefact of *batu gilang*, Keraton existence can also be seen by the ruin. It looks like *beteng keraton* surrounded *batu gilang* with the width of 200 Meters approximately. If it take a look at the wholeness as a *beteng*, so the ruin is clear at the southern side, meanwhile the other side, we can only see the ex-position. The ruin and the ex-ruin are situated simetrally which *batu gilang* as the center.

At outside part of *beteng* ruin, there is a soil drop at eastern side, southern and western ruin which it looks like a ditch. It can be guessed that the soil drop is *Jagang* (a defence ditch at outside *beteng*). It seems that Mataram kingdom at Kotagede has considered an defence strategy to block their enemies attack (by the existence of *beteng* and *jagang*).

Beteng and Jagang can be found at Figure 12 below :

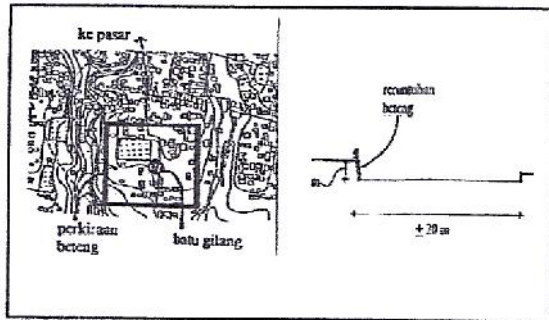


Figure 12.
Beteng dan Jagang of
Mataram Kingdom, Kotagede

3.5 Pattern and Spatial of Housing

The existence of dwelling place at Kotagede, Yogyakarta began with a shading/*pesanggrahan* as the original cause of Mataram kingdom, then it's built the other houses at surrounding for the servants/*abdi dalem*. Because of the other development at Kotagede such as the trading and handicraft, so the dwelling place becomes more dens and variously.

1. Keraton Historical Area

From the existence artefacts at ada Kotagede can be guessed that there is a ex-kingdom. This factual reasons were supported by kampung names related to kingdom/*keraton*, such as :

- Kampung Alun-alun/Square* as the historical square kingdom
- Kampung Dalem*, as the historical or dwelling place for the King.

The both of kampung above were considered developing to be a society's dwelling place after Mataram was not centered at Kotagede area anymore so the dwelling place were set up after the other kampung dwelling place.

Beside *kampung Alun-Alun* and *kampung Dalem*, there're also the other names related to the handycrafter. It seems that the name of kampungs were

derivated from the handycrafters kingdom kampung, such as :

- kampung Sayangan*, as the historical kampung area of the silvel handycrafter.
- kampung Pandeyan*, as the historical kampung area of the *keris* maker.
- kampung Samakan*, as the historical kampung area of the leather handycrafter.
- kampung Mranggen*, as the historical kampung area of the *keris* maker.

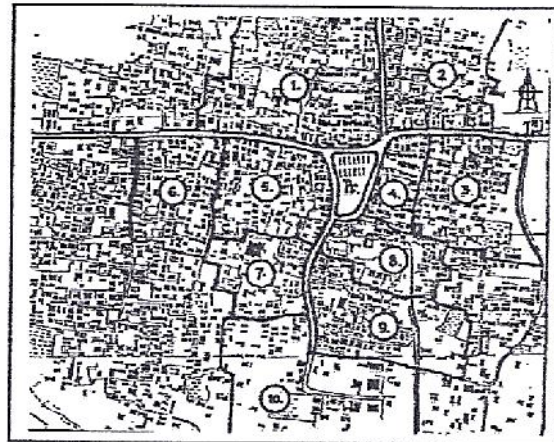


Figure 13 :
The Location of *Kampung* at Kotagede

Legends :

- | | |
|-----------------|----------------|
| 1. Ds. Prenggan | 2. Basen |
| 3. Ds. Purbayan | 3. Purbayan |
| 5. Pandeyan | 6. Ds. Jagalan |
| 7. Sayangan | 8. Samakan |
| 9. Alun-Alun | 10. Kp. Dalem |

2. The Pattern of Historical Dwelling Place.

As the ex-kingdom that has changed of its function to the city of handycrafters & modernity, the dwelling place at Kotagede has some spatial and patterns set up by its environment that has a big possibility as a reflection of its era.

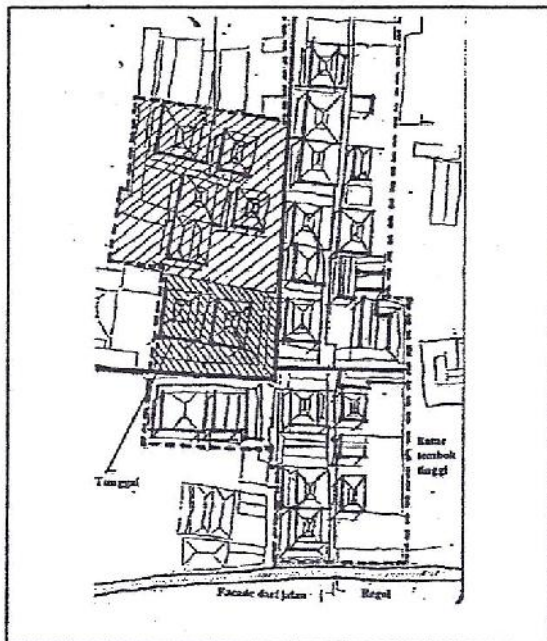
a. The Pattern of Historical Dwelling Place of Kingdom era.

The patterns of dwelling place of kingdom era were seen from the existence of principal house as 'omah' which in term of old Javanese language means floor/ 'lantai' that could be lived, meanwhile 'dalem' means in range of the fence where

the house could be built (Wiryomartono, 1995). From the term of 'omah' and 'dalem' ini, the territory definition (privacy) as a family is very clear seen.

A family in this case means that does'n consist of a father, a mother & the kids only, but it also all people those categorized in their kindship can posses *dalem* above.

At present, the dwelling place at Kota-gede still shows its pattern.



Gambar 14 :
The Dwelling Place Pattern on Artephacts
of Kingdom era (Ariseno, 1987)

The patterns such as ; the dwelling place at *kampung Alun-alun, Sayangan & Purbayan*. Its resident has the identity of a high wall divider where in side, it consists a ex-nobleman's or *juragan* or the *ex-abdi dalem* or lower class employee of kingdom. To enter to the complex, one has to reach two or more gates. The environmental facade shows a monotone nature with statical high wall.

b. Pattern of Modern Dwelling Place

After a few eras, some districts of the ex-kingdom grow as a new settlement, such

as *kampung Dalem* those use the land of ex-kingdom. The growing settlements are also happened at the former settlements so dwelling place become more dens and appear a new pattern.

Dwelling place patterns characteristic are shown by the fence borders using the transparant fence. The border is used for a family. The rural environmental nature (at *perkampungan*) or urban (all ways along the main road) have a variative facade building. In detail showing at the figure 15 below :

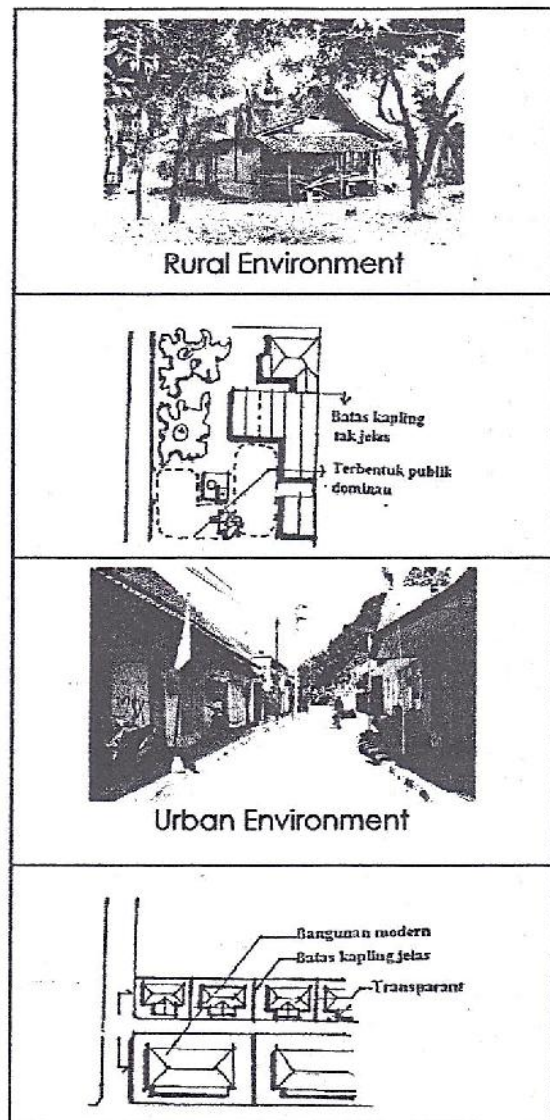


Figure 15 :
Modern Settlement Pattern

3. The Pattern of Interior and the Housing Form.

As same as the environmental pattern form and the housing building arrangement at Kotagede that still left, the historical one and the kingdom center, all are the modern building.

a. The Shape and Spatial of the Traditional Building.

The traditional buildings that still exist up to now are the building built at the kingdom era or the golden era of the handycrafters. The remaining buildings use the high quality materials and have a steady border fence (for the nobleman & businessman) or a complex consist of some houses (for the middle employees of kingdom).

The symtons show that the businessman at that time catch an external influence which intrusizes. Since the businessman of handycrafts' level were higher at their society, the noblemans tented to hold an effort of handycraft.

The shape of Javanese traditional housing at Kotagede can be seen at next figure below :

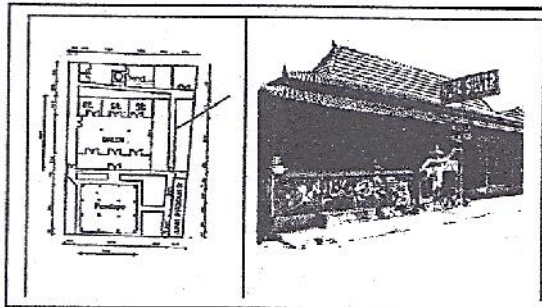


Figure 16 :Traditional Housing
Resource : Sumarjito (1995)

Beside it, the other traditional building has some differences item, such as it doesn't have the space of *pendopo-dalem-sentong*, using the roof of *kampung & panggang-pe*, without an high fence border. The building type is generally as a cluster group of buildings and its relation to the other group are public nature.

b. The Modern Building.

The building probably appeared after the kingdom era started to be lost of its power when some peoples had non handy crafter. By the influence of non kingdom shape so it's born a modern building with a modern function.

The existence building in a such group have a identify of some space such as : a guest room, bad room, garage and kitchen. The building structure uses a skeleton system (grid structure) of a traditional or modern material. It consists one or more stories. Its orientation doesn't direct to a certain pattern and it's also seen at its environment.

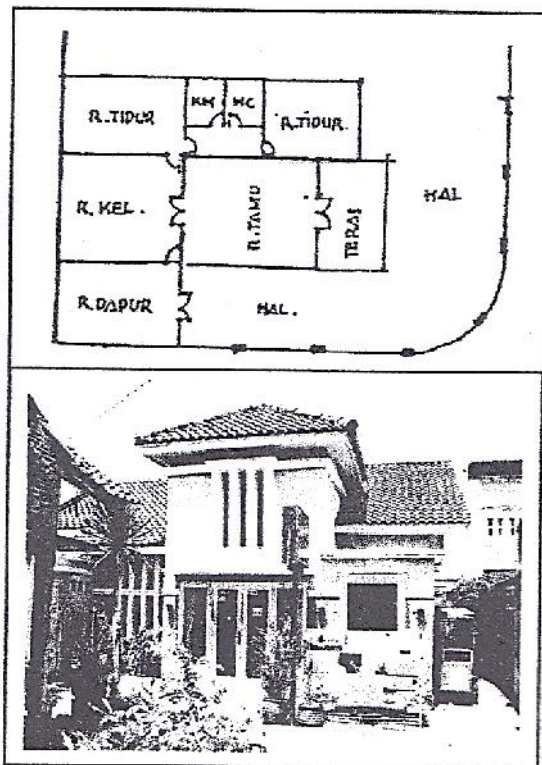


Figure 17 : The Modern Building
Resource : Field Observation (1995)

c. The Mix Building.

Beside both of two characteristic buildings mentioned above, there are some buildings of mix shape with means that it has some traditional spaces but it doesn't use traditionally (it means that it doesn't

relate with former function). Some houses show that its function accommodates their non traditional items, such as the function of : a shop for hand craft and merchandise. So it's a change function from traditional item to the economical one.

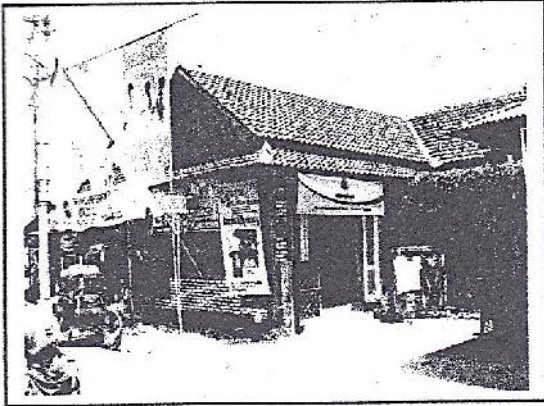


Figure 18 : The Mix Building

III. CONCLUSION

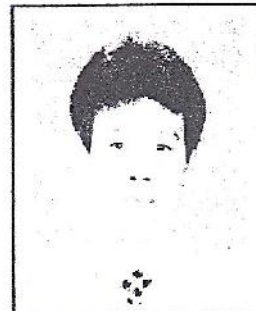
From discussion of morphological on Kotagede spatial system and its settlement, can be concluded that :

1. whenever at the golden period, Mataram kingdom of Kotagede had a spatial pattern situated at transition era between the kingdom spatial pattern influenced by Java-Hinduism to Java-Islamic one. The transition existence relates to the new identity searching that find out its shape at the era of Surakarta and Yogyakarta kingdom.
2. the kingdom existence seen by their artefacts have acted as the background of settlement situation at Kotagede. There're some variants of dwelling place pattern and the building form according to the society's level and stratification. The variants are : (i) the existence of building shape and its environment following Javanese traditional housing concepts with single & grouped settlement pattern, (ii) the modern and mix building those are ever influenced by some outside elements (non Javanese architecture)

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