

The Changes in Building Spatial Functions of Dalem Joyokusuman Yogyakarta

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Abstract. Social and cultural changes have led to changes in the condition and function of Dalem Joyokusuman, one of the houses of a close relative of the King of the Yogyakarta Kraton, which has been converted into a gallery and museum. The results show that judging from the changes in spatial functions, it can be seen that there are efforts to combine traditional architectural concepts into modern building concepts, namely: 1) The Spatial System is adapted to the needs of commercial space which results in a shift in the nature of space, from private to public, from sacred meaning, become profane, 2) The application of a modern functional circulation pattern, which no longer considers the hierarchy of space, 3) There is no clear boundary between business and domestic activities, with more and more space being provided for public and commercial/business activities. 4) No longer consider natural vegetation. However, even though it has undergone a change in function, in general there is no change in the structure of the main building so that the original form is maintained, in accordance with the regulations for the preservation of cultural heritage.

Key words: dalem joyokusuman; changes; building spatial; function.

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INTRODUCTION

Around the Yogyakarta Kraton complex, there are residences inhabited by courtiers and the Sultan's family, known as Dalem and located within the palace fort, or commonly referred to as the Jeron Beteng community. Jeron Beteng is a settlement which is administratively an area of the Kraton District, and was originally the residence of the King's family (Soekanto, 1952). This area is bordered by thick and long walls, called Beteng or Baluwarti, as a defense fence for the Kraton against outside enemies. The existence of the Beteng surrounding the area is what makes this area known as Jeron Beteng (in the fort). In the context of cultural conservation of the people of Yogyakarta, the Jeron Beteng area is the heart of cultural development, from the past to the present. Until now, the Jeron Beteng area is still the core area of Yogyakarta City, and is still a reference for the development of culture as a whole. In this area, people from different social strata live, each of whom lives in groups in the spaces given by the King, including: (1) Sentono Dalem, groups of nobles and the King's family, (2) courtiers, palace guards, and (3) Kawula Dalem or the people. This hierarchy of social strata is a form of regularity in the social structure that gives rise to a hierarchy of social order in Javanese society (Salamun, 1992).

In its development, the houses of Sentono

dalem (Dalem) also experienced changes in function and spatial planning which were influenced by social and cultural changes and demands to continue to survive. This is in line with the thinking of Parsons in Ritzer (2004) that in order to survive, each system must have four functions, namely: 1) Adaptation so that society can survive he must be able to adapt himself to the environment and adapt the environment to himself, 2) Achieving the goal (goal attainment) of a system must be able to determine its goals and try to achieve the goals that have been formulated, 3) Community integration must regulate the relationship between its components so that it can function optimally, and 4) Latency or maintenance of existing patterns every society must maintain, improve, and renew both the motivations of individuals and the cultural patterns that create and sustain those motivations.

In an effort to conserve the culture of the city of Yogyakarta, research on the existence of the Sentono Dalem building is an important thing to do, because socio-cultural and economic developments have led to changes in the physical condition and function of Dalem. These changes are manifested in physical changes and the function of the residence which is influenced by the socio-economic conditions of the residents, supported by the policy of Sultan Hamengku Buwono IX to open the widest possible influence

from outside, resulting in changes for changes that have occurred in the Jeron Beteng area, along with the development of social demands, culture, and economy.

Reality shows that there has been a change in the function of the Dalem building, from a residential house for the King's family, to a commercial building. As the heart of cultural development and the core of Yogyakarta City, the Jeron Beteng area is still a reference for overall cultural development. In the context of cultural conservation, changes in function will affect the spatial layout and meaning of Dalem which should be preserved because it is feared that there will be loss of roots and cultural identity which will result in an identity crisis.

LITERATURE REVIEW

Sentono Dalem is a close relative of the (the Sultan), is a title reserved for the royal family. The Sentono Dalem live in a house called Dalem which on average has the same building shape, namely the original Joglo Yogyakarta building. The customs of the palace were attached to the nobles because of the close family relationship with the Sri Sultan. Dalem is usually a large yard located on land between 2 000 – 10 000 m², located in the palace environment (inside and outside the fort), is one of the largest and most comprehensive levels of traditional Javanese house architecture. Dalem has a building structure, roof shape, and land area that is different from the houses of the surrounding residents, surrounded by walls as high as ± 3 m called cepuri. The entrance to Dalem is called gledegan, in the form of access from the entrance or regol to the road, long or short depending on the distance to the nearest road. Dalem can be categorized in the largest and complete joglo house, with its parts. Joglo can be interpreted as a form or construction system part of a house complex. Joglo, in this case is defined as the whole or complex of the house, including the surrounding walls, courtyard, regol and all parts in it (Widyatsari, 2002).

The concept of space in a Javanese house.

The Javanese belief in the forces of the universe influences the pattern of daily behavior. Javanese people consider the forces of nature around them. The peak of the mountain is symbolized as the center of strength and stability of the universe surrounded by lowlands, coastal areas, and oceans. The arrangement seems to form circles that have one center point.

The cosmic arrangement of the buildings in a court area is as follows: a) The king's residence ('Dalem Ageng') is the center point of the circle (the peak of Mount Mahameru), b) The first circle is called 'State Agung', c) The second circle is 'Foreign Countries' area, d) The third circle is a coastal area, e) The outermost circle is called 'Tanah Seberang' or the great ocean. Based on this description, it can be interpreted that the palace is the embodiment of the two realms of mind, namely the macrocosm and the microcosm. Seen from the point of view of truth, the picture seems less clear and real, but from the point of view of the Hindu Javanese mind the concept of symbolism is still maintained. In the Surakarta Kasunanan palace, the king's residence symbolizes the peak of Mount Mahameru as the center of the universe as well as a symbol of strength and power.

In Javanese understanding the center of power is in the king. The concept of the Javanese kingdom is a concentric circle around the Sultan as the center. The closest neighborhood to the sultan is the palace. In connection with this symbol, the palace is seen as a symbol of the power of a king and is an imitation (replica) of the composition of Mount Mahameru (a picture of the composition of the universe). The peak of Mahameru is the innermost part of the palace, namely as the king's personal residence. The king's residence is surrounded by buildings around it.

The cosmic arrangement of the buildings within a palace area is as follows: a) The residence of the king (Kraton) is the center point of the circle (the peak of Mount Mahameru), b) The first circle is called the 'State' c) The second circle is the foreign country area. d) The third circle is the coastal area, e) The outermost circle is called Tanah Seberang or the great ocean. (Soemarjan, 1962).

Based on this description, it can be interpreted that the palace is the embodiment of the two realms of mind, namely the macrocosm and the microcosm. Seen from the point of view of truth, the picture seems less clear and real, but from the point of view of the Hindu Javanese mind the concept of symbolism is still maintained. In the Yogyakarta palace, where the king resides, it symbolizes the peak of Mount Mahameru as the center of the universe as well as a symbol of strength and power

The foundation known as the concept of cosmology seems to be a standardized benchmark. The concept has influenced the

pattern of daily behavior in all aspects.

Dalem Joyokusuman

Dalem Joyokusuman is located on Jl. Rotowijayan no. 5, Yogyakarta. The location is very strategic, located at the corner of the T-junction near the tourist entrance of the Yogyakarta Palace from the west. This building was built in 1916 and is a type of Dalem building, which is inhabited by Sri Sultan's closest family.

Dalem Joyokusuman is the residence of

GBPH Joyokusumo, the youngest brother of Sri Sultan Hamengkubuwono X who has lived in the building for more than 20 years, and now even though he has died, his wife and family still live in the Dalem.

Dalem Original Floor Plan

Schematically, the original floor plan of Dalem Joyokusuman is the same as that of other noble houses, as shown in the following picture of the original joglo house plan.

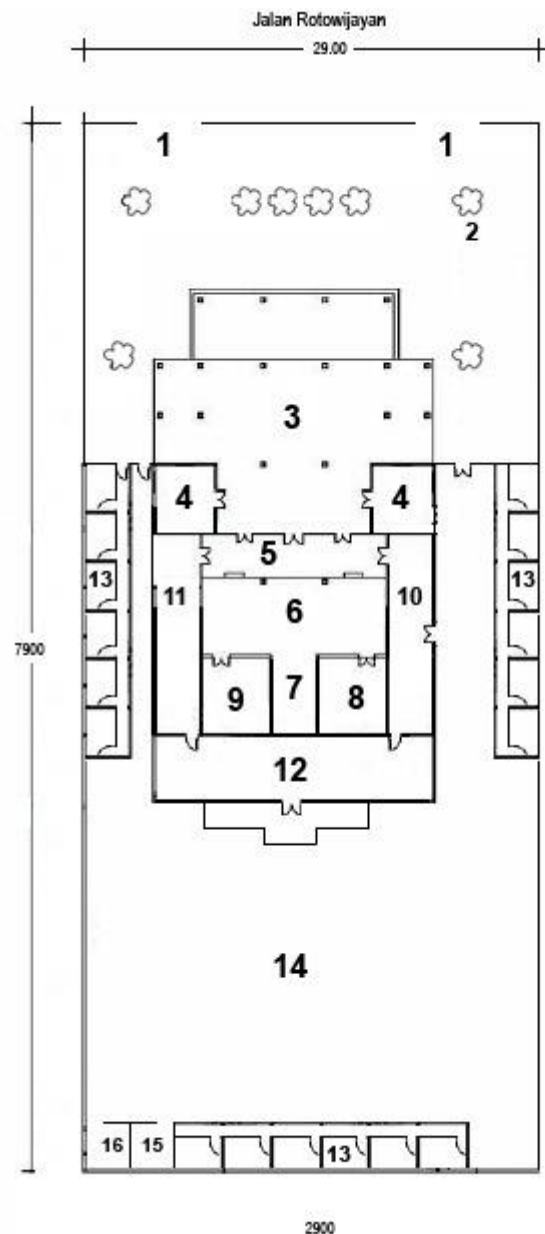


Figure 1. The original floor plan of Dalem Joyokusuman

Physically, the spaces in the Dalem building were originally arranged based on the concept of Javanese cosmology, where the central position is a sacred or sacred area, the more outward the

more profane it gets. The space is arranged hierarchically, there is an important part as the orientation center, namely Senthong Tengah as the energy area. Senthong Tengah as the center

contains various symbolic objects (equipment) that have a sacred unity of meaning, symbolizing fertility, household happiness along with pasren equipment such as genuk, kendhi, juplak, robyong lights, paidon, loro blonyo, and the garuda bird model (HJ Wibowo, 1998) in (Wardani, 2007).

The original zoning or zoning is divided into categories of spatial properties:

1. Public: outsiders, unknown people
2. Semi-public (1): outsiders and known
3. Semi public (2) : outsiders, known and

relatives

4. Semi-private (1) : family, close relatives
5. Semi-private (2) : family, distant relatives
6. Semi private (3) : own family
7. Private (1) : himself in the environment spiritual
8. Private (2): himself in the physical environment.

Its relation to the nature of space can be seen in the following figure:

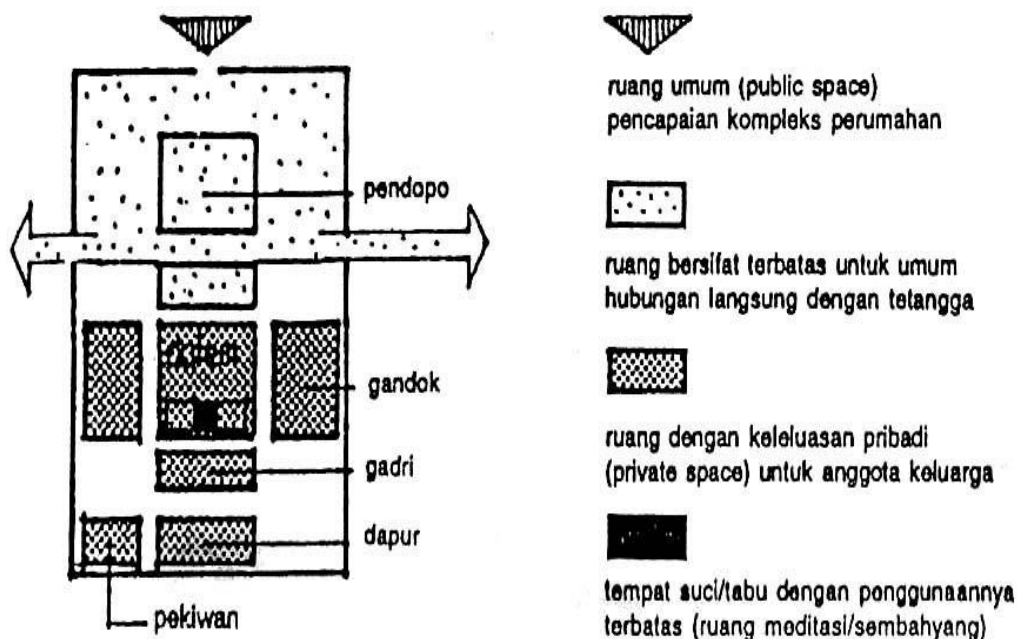


Figure 2. The nature of the space in the Joglo house according to the zoning of the room
Source: Frick (1997: 89)

In the arrangement of spaces based on their nature, the stages of purification are also

described which can be seen in the embodiment of each room or part of the house.

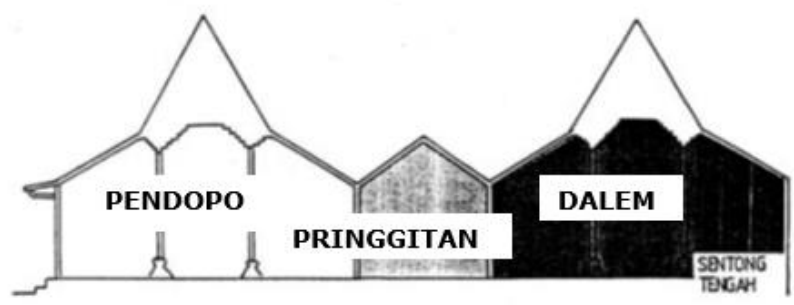


Figure 3. Order of Sacred Levels and Light in Space
Source: Gunawan Tjahjono, in Kartono (2005: 134-136)

From the picture above, it can be seen the order of the levels of sacredness of space from profane to sacred, where the more sacred the light in the room gets darker, for example in the open

pavilion and the pedestal facing the pavilion, to the middle senthong, which is dark without outside light as a holy place to worship. meditation and worship (Frick, 1997).

Table 1. The change of room function

Room	Room characteristics	Original Function	The change of function
Gate	Public	Main entrance	Fixed function
Frontyard	Public	Traansition area to pendapa	Fixed function plus garage
Pendapa	Public	Receive guests	Restaurant
Pringgitan	Semi Public	Wayang storage	Museum
Dalem	Private	Room for family's activity	Museum
Senthong	Private	Bedroom for the owner of the house	The same function
Kiwo			
Senthong	Private	bedroom	Museum
Tengen			
Left Gandhok and right gandhok	Private	Bedroom for boys at the right side, girls at the left side.	Office and restaurant's kitchen at the left side Guest room at the right side
Senthong Tengah	Sacral	A place to store family treasures and heirlooms such as keris, worship of Dewi Sri	Circulation area
Gadri	Semi Public	Dinning room	The same function Additional room: mushola and backyard garden
Kitchen	Service	Food preparation	The same function
Sumur	Service	Water resources	closed

Discussion

There have been several changes in the function and nature of the space as well as the addition of space, which are more clearly described as follows.

1) Pendapa

The function of the pendapa was originally as a public area to receive guests, now it is functioned as a restaurant area. The nature of the space has not changed, but now it has changed from what was originally a social function to a commercial function as a restaurant that serves special menus that are favorites of the Yogyakarta Kraton family and a souvenir shop and typical Yogyakarta snacks.

2) Pringgitan and Dalem

The Pringgitan area is a public heritage museum area, where guests can freely enter and leave. Likewise, the Dalem area which is private as a place for family members' activities has now become a public museum area.

3) Senthong

Senthong Tengen (Right) serves as a central room where homeowners can work and rest. Until

now, this part of the house is still functioning like that, but there is an additional door at the back, and a door closing from the front, so that the owner of the house can enter from the back room (gadri), without having to go through the Dalem area which has now become an area. public as a heritage museum.

Senthong Kiwo (Left) underwent a change, from initially functioning as a guest bedroom, but now this room is used as a mini museum of the relics of Sultan Hamengku Buwono IX.

Senthong Tengah, which is the most sacred space in a traditional Joglo Yogyakarta house, has been dismantled into a circulation area connecting the front and back buildings (Gadri).

From the function aspect, the demolition of this area is very effective and efficient because the circulation flow to the back area is smooth, it doesn't have to pass through the kitchen on the right side of Dalem but Dalem Joyokusuman no longer has a middle senthong, which is the sacred center (axis mundi) in the concept of Javanese ksomology.

The changes in Dalem Joyokusuman seen from changes in spatial functions, it can be seen

that there are efforts to combine traditional architectural concepts into modern building concepts.

1. Spatial System Reform

The Spatial System is adapted to today's needs. Changes in the function of space from residential spaces to commercial spaces/business purposes have resulted in a shift in the meaning and nature of space, from private to public, from sacred to profane.

2. Application of Modern Circulation Pattern

The circulation pattern between spaces in the traditional house concept that forms a symmetrical axis and is in accordance with the hierarchical value of space from public, semi-public, private, to ending in a sacred area (centhong center) turns into a functional circulation groove that connects between spaces with functional considerations, namely facilitating the movement of users.

3. There is no clear boundary between business and domestic activities.

Allowing the social community to enter the private environment is an attempt by residents to utilize space for economic improvement and welfare of life. The entire area except the occupants' bedroom, becomes a public area. All visitors can explore all parts of the house.

4. No longer consider natural vegetation

Traditional buildings built with natural vegetation in mind or the concept of open space. With the changing needs of residents, the front yard which was originally very spacious, because it serves as a backdrop for welcoming guests, has

now turned narrow and looks congested due to the addition of space for business activities (gamelan storage space) and the need for residents to store personal vehicles.

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