

THE MEANING OF BUILDING AND PLACE NAMES IN THE KERATON SURAKARTA HADININGRAT

Makna Pada Nama Bangunan dan Tempat di Keraton Surakarta Hadiningrat

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Abstract

A name always has a meaning attached to it. The naming process has a very important role and includes linguistic aspects, semantics, and cultural factors that are considered. As one of the valuable heritages that is an asset and wealth of Indonesia. In Keraton Kasunanan Surakarta Hadiningrat, many buildings and places have names that have certain meanings and concepts, often related to history, culture, or traditional Javanese values. This research aims to find out the meanings attached to the names of buildings and places in Surakarta Hadiningrat Sunanate Palace. The research method used is descriptive qualitative with a semantic approach. The data collection process is done by observation and interview. The data source of this research is the names of buildings and places in Surakarta Hadiningrat Sunanate Palace, and the data is the meanings attached to the names of buildings in Surakarta Hadiningrat Sunanate Palace. The research results from the names of buildings and places from Tugu Pamandengan to Alun-alun Selatan have meanings attached to them. The meaning consists of lexical meaning, grammatical meaning, historical meaning, philosophical meaning, and cultural meaning. The conclusion is that the names of buildings in Surakarta Hadiningrat Palace have inherent meanings both in linguistic and cultural aspects. This is because Surakarta Hadiningrat Palace was one of the kingdoms in Java in the past.

Keywords – name, meaning, Keraton Surakarta, place, building

Introduction

Naming or the process of naming an object, place, building, organization, and so on has a very important role in the thing named. In the process of naming or naming, it will inevitably involve linguistic considerations, semantics, and cultural factors. The background of naming includes culture, history, and language. Every culture has customs and practices for naming people. Some cultures prefer to use more formal names, while others prefer to use more descriptive or symbolic names. According to Izar (2021), naming a place gives an identity to the named object and is an important component for the people who live there.

In the beginning, naming may be simple and useful, such as naming based on physical features or location. However, as language and culture evolve, naming can become more complex and varied. For example, names can describe family

traditions, religious teachings, or even parents' wishes for their children in some societies. Naming is also an important part of marketing strategy in business and branding. Customer perception of goods or services can be influenced by a good brand name, which can help differentiate it from competitors. In addition, naming can also have political, social, and cultural consequences. An example is the conflict over naming a place or region, which often indicates historical conflicts, ethnic identity, or power struggles. As such, naming has deep and complex dimensions that reflect human identity, values, and beliefs.

The presence of a name in a public space gives a rough idea of the place and is essential as it provides information, guides people, provides assistance, and establishes identity. They also ensure safety and security in large and varied environments, as well as identification in environments

that are open and used by many people. One of the public spaces is the Surakarta Hadiningrat Sunanate Palace located in the city of Surakarta. Keraton Surakarta Hadiningrat or Surakarta Palace is the official palace of Surakarta Hadiningrat Sunanate located in Surakarta City. The palace was founded by His Majesty Pakubuwana II around 1743-1744 as a replacement for the Kartasura Palace which collapsed due to the Chinatown Geger in 1743.

The palace building features typical traditional Javanese architecture, with a limasan roof shape, open *pendhapa*, and beautiful ornamental details. Built using wood and stone, the building is a magnificent and fascinating example of Javanese architecture. Apart from being the residence of the ruler, Keraton Surakarta is also the center of religious, cultural, and political activities. Within the palace complex, there are various buildings such as the kraton (palace), and *pendhapa*, and sacred buildings such as mosques and tombs of the kings.

In Keraton Kasunanan Surakarta Hadiningrat, many buildings and places have names that have specific meanings and concepts, often related to history, culture, or traditional Javanese values. For example, Keraton Surakarta Hadiningrat, this name indicates the sovereignty and greatness of the Surakarta kingdom. Hadiningrat comes from the Javanese word meaning "great power". *Pendhapa Agung* is an open-air building within the palace complex used to host official events, ceremonies, and art performances. "Agung" indicates the greatness and importance of this building in the life of the palace. These names give an idea of the importance of cultural values, history, and tradition in the life of Surakarta Palace.

Although the terms building and place are sometimes used to refer to each other, they have slightly different meanings when it comes to naming. Houses, buildings, temples, or other structures that serve a specific purpose are called buildings

because they have clear boundaries and are usually made of materials such as stone, wood, or concrete. All buildings have physical characteristics that can be seen, such as walls, roofs, doors, and windows. In the context of Surakarta palace, some examples of buildings are *Pendhapa Agung*, which is an open space for gatherings, *Bangsas Manguntur Tangkil*, which is a space for special events, or *Gedhong Lengkara Wijaya*, which is a storage or offering space. Place, on the other hand, is a location or area that has a specific meaning in the context of culture, history, or function. A place can be a clearly defined physical space, such as a courtyard, park, or specific building, or it can include a broader location, such as a city, region, or country. In the context of the Surakarta palace, some places such as "Taman Sriwedari", which is a park within the palace complex, have a specific meaning.

A building refers to a physical structure built to perform a specific function, while a place refers to a location or area that has a particular meaning or value in a cultural or historical context. However, in terms of naming, the two are often intertwined as many of the names given to buildings reflect their place in a broader cultural and historical context. Buildings refer to physical structures built to perform a specific function, while places refer to locations or areas that have a specific meaning or value in a cultural or historical context. However, in terms of naming, the two are often intertwined as many of the names given to buildings reflect their place in a broader cultural and historical context.

Several studies on Surakarta Hadiningrat Palace have been conducted by several researchers. However, these studies examine Surakarta Hadiningrat Sunanate Palace emphasizing architectural morphology, spatial concept, centrality concept, spatial characteristics, area development, and changes in the Palace landscape (Yusriliya, et al., 2019; Winata & Astrina, 2022; Hartanto & Yuwono, 2020;

Mulyanto, 2008; Hardiyanti, et al., 2005; Zaidan & Arifin, 2010). In addition, research on Surakarta Hadiningrat Sunanate Palace only emphasizes changes in function and meaning, philosophical meaning, cultural symbols, and aesthetics in the visual form represented by artifacts (Santosa, 2007; Santoso, et al., 2021; Muhamdiyatingsih, et al, 2022; Permana & Rosmiati, 2010). These studies have not examined Surakarta Hadiningrat Sunanate Palace from the linguistic aspect of the names and signs in the Palace environment.

Meaning is the relationship that exists between language components. Meaning (sense) and meaning (meaning) are different in semantics. Studying or giving meaning, according to Lyons in Djajasudarma (1993:5), means studying the meaning relationship between words. In general terms, meaning refers to the meaning or significance of something, be it words, symbols, actions, or circumstances.

Meaning functions as a link between language and the outside world so that people can understand it. There are three types of meaning, namely meaning as the content of a linguistic form, meaning as the content of a language, and meaning as the content of communication that can produce something (Djadjasudarma, 1993: 5). The first and second levels show the relationship with the speaker, and the third level focuses on the meaning of communication.

The relationship between meaning and naming is the connection between the meaning to be conveyed or represented and the words or names used to designate certain objects, concepts, or entities.

(1) The meaning conveyed, each naming tries to convey or represent a certain meaning. This meaning can be a physical description, function, association, cultural value, or a symbolic meaning that the name seeks to convey.

(2) Descriptive vs. Symbolic, naming can be descriptive, where the name directly reflects the characteristics or features of the object named, or it can be symbolic, where

the name has a deeper or abstract meaning related to values, traditions, or history.

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(3) Cultural and Social Context, the meaning of a name is often related to the cultural and social context in which it is used. The meaning of a name can vary depending on the culture, language, or social values prevailing in a society.

(4) Associations and Connotations, naming often triggers certain associations or connotations in the mind of the person hearing it. These can be positive or negative associations depending on the individual's experience or perception of the name

Based on the background and previous research on Surakarta Hadiningrat Palace. So, this research aims to find out and describe the meanings contained in the names of buildings and places in Surakarta Hadiningrat Palace. The meanings include linguistic meanings and cultural meanings behind the names of buildings and places.

Methodology

This research is a semantic research used to examine the names of buildings and places. The type of research used is qualitative research which is descriptive, inductive, intuitive, ethnographic, and sees the researcher as an instrument. This research design is a single case study because the object of research has been determined from the beginning. The research location is a geographical location, namely the Kasunan Surakarta Hadinigrat Palace. The data source of this research is the name of the building and place in Surakarta Hadiningrat Palace.

Based on the research location, the data sources in this research are documents, participants, objects, events, and things. Document data sources are in the form of photos, notes, and recordings; participant data sources are in the form of structured interviews with courtiers and the Royal family; object data sources are in the form of signboards, buildings, and places in Surakarta Palace; event data sources and things are things that happen during research. The research data are the meanings contained in the names of buildings and places both in the form of linguistic meaning and meaning outside linguistics. The data also comes from informants.

The methods and techniques of data collection in this study use the observation method, in this observation method using listening and recording techniques. The listening technique is used to look carefully at objects, events, and things that are at the research location. Meanwhile, the note-taking technique is used to record things that can support the data of this research. The interview method uses recording and recording techniques, researchers will conduct structured interviews first to obtain data validity. After obtaining data, researchers conducted in-depth interviews to obtain more information from the names of buildings and places in the Surakarta Hadiningrat Sunanate Palace. Document analysis, Document analysis is used to look at data sources at the research location, namely documents in the form of photographs, notes, recordings, and so on. Researchers used this analysis to document and find out, the meaning, of the meaning process of the names of buildings and places in the Surakarta Hadiningrat Sunanate Palace.

The triangulation techniques used are data source triangulation techniques and data acquisition method triangulation techniques. This research uses formal and informal methods of presenting the results of the analysis.

Finding and Discussion

1. Leksikal Meaning and Grammatical Meaning

According to Harimurti (1982), lexical meaning consists of language elements independent of context or lexical usage. Thus, Verhaar (1983:9) states that "lexical semantics need not be elaborated much here; a dictionary is a good example of lexical semantics; the meaning of each word is voiced there". The lexical meaning of words consists of the meaning of lexemes or reference words.

According to Chaer (2002), grammatical meaning is the meaning that arises as a result of grammatical processes such as affixation, reduplication, and composition. Every language uses certain grammatical tools or means to communicate grammatical meanings or nuances.

Based on the research data, the names of buildings and places in Surakarta Hadiningrat Palace contain lexical and grammatical meanings in them. as for the names that contain lexical meanings as follows.

a. Tugu Pamandengan

Tugu pamandengan consists of two words: *Tugu* and *Pamandengan*. The word *Tugu* in the Javanese bausastra dictionary is defined as "*saka gedhe sing digawe watu lan sapiturute, dinggo tetenger*". "a large pole made of stone or otherwise, which serves as a reference point".

While the word *Pamandengan* comes from the root word *Pandeng* which has the affix {PaN-an}[PaN+*Pandeng*+an]. The word *Pandeng* means to see, while the word *Pamandengan* means to look at an object. The object seen in the context of *Pamandengan* is a monument. *Tugu Pamandengan* means a building made of stone that the King saw while sitting in the *Sitinggil*.

The *Tugu Pamandengan* is a building in the Surakarta Hadiningrat palace that has the following meaning.

a building made of stone or other used as a reference. the reference in question is the King's point of view when sitting in *Sitinggil*. When the king sits in *Sitinggil*, the king's gaze must be fixed and focused on one point, namely *Tugu Pamandengan*.

b. Sasana Sumewa

Sasana sumewa is the main part of Surakarta Palace. This building is used as a place to face courtiers or royal officials in official palace ceremonies.

The name *Sasana Sumewa* consists of two words: *Sasana* and *Sumewa*. *Sasana* in the Bausastra dictionary is defined as "*enggon*" or "*panggonan*" (place). *Sasana* has the meaning of a place. Meanwhile, *Sumewa* has the root word *sewa* which is given a seselan or infix {-um-}. *Sewa* means "*seba*" or "*ngadhep marang*". the word *Sumewa* has the meaning of facing.

Sasana Sumewa is interpreted as a place for people to go to the king to report everything that is happening in their neighborhood so that it is immediately resolved by the Palace.

c. Sitinggil Lor

Sitinggil Lor is located behind *Sasana sumewa*. this *Sitinggil* is where the king sits when facing the people. *Sitinggil Lor* is a combination of two words, *Sitinggil* and *lor*. *Sitinggil* is formed from two words "*Siti*" (Land) and "*Inggil*" (High), which are then fused through a morphological process into *Sitinggil*. The word *Sitinggil* is defined as a high land or a place that is higher than other places. The word *Lor* is the Javanese word for the cardinal direction, which is north. This is because this place is in the north of the palace, so *lor* is added to make it easier to find the difference between one person and another.

d. Bale Rata

Bale Rata is located in the *Kamandungan Lor* area and front of *Bangsas Kamandungan*. *Bale Rata* is a

vehicle stop for important guests with a level ground area.

Bale Rata consists of two words, *Bale* and *Rata*. In the Bausastra dictionary, *Bale* is defined as '*Omah, amben, Gedhong*'. A *bale* or *balai* is a place or courtyard. Meanwhile, *Rata* comes from the word *Kereta*. When combined, *Bale Rata* means a place for a carriage or vehicle.

e. Gedhong Gita Swandana

Gedhong Gita Swandana is a building used to store the King's mounts such as horse-drawn carriages and antique cars. This building is located to the west of Kori Kamandungan.

The name of the *Gedhong Gita Swandana* building consists of three words: *Gedhong*, *Gita*, and *Swandana*. The word *Gedhong* in the Javanese bausastra dictionary is defined as '*omah sing mawa pager bata, gudhang panyimpenan, kunjara*'. In the context of a building name, *Gedhong* is defined as a storage warehouse. Furthermore, the word *Gita* in the Javanese Bausastra dictionary is defined as '*rikat, anggit*'. The name *Gita* is interpreted as for or used for. Finally, the word *Swandana* in the Javanese Bausastra Dictionary is interpreted as '*tunggangan, Kreta*'. the word *Swandana* is a carriage or Kreta.

When put together, *Gedhong Gita Swandana* means a place built for the king's chariots.

f. Ndalem Kadipaten

The *Ndalem Kadipaten* building is now converted into the Surakarta Hadiningrat Palace Museum. *Ndalem Kadipaten* is the place of the Dukes of Surakarta Hadiningrat Palace.

The name has two words, *Ndalem* and *Kadipaten*. The word *Ndalem* is a word that already has a morphological process in it, namely affixation of the type of nasal prefix {N-}. If dissected, the word *nDalem* is a combination of nasal {n-} + *Dalem*. The word *nDalem* means house or residence.

Furthermore, the word *Kadipaten* has also undergone a morphological process of affixation with prefixes and suffixes. The root word of *Kadipaten* is 'Adipati' or prince. Because it undergoes the morphological process {*Ka-*}+*Adipati*+{-*an*}, it becomes *Kadipaten*. In Javanese, when the vowel [i] meets the vowel [a], it melts into the vowel [e]. *Kadipaten* means the ownership of the duke.

So *Ndalem Kadipaten* is a residence owned by the Dukes of Surakarta Hadiningrat Palace.

g. Ndalem Ageng Praba Suyasa

Ndalem Ageng Praba Suyasa is the core and most important building of all buildings in Surakarta Palace. The name of the building has four words, namely, *Ndalem*, *Ageng*, *Praba*, and *Suyasa*.

The word *Ndalem* is a word that already has a morphological process in it, namely affixation of the type of nasal prefix {N-}. If dissected, the word *nDalem* is a combination of nasal {n-} + *Dalem*. The word *nDalem* means house or residence.

Next, the word *Ageng* or great. The Javanese Bausastra dictionary defines the word *Ageng* as 'gedhe'. in the context of buildings, *Ageng* is interpreted as the core, main, and large building.

Furthermore, *Praba* said. The Javanese Bausastra Dictionary defines the word *Praba* as 'sorot, cahya'. Finally, the word *Suyasa* is defined as 'omah, gedhong, dalem'.

When combined, the name of the *Ndalem Ageng Praba Suyasa* building is interpreted as a core building that has a bright light to highlight a house. therefore, this building is one of the core buildings in the Surakarta Hadiningrat Sunanate Palace.

h. Sasana Handrawina

This building was established during the time of His Majesty Pakubuwono V. Initially people called this place

Pendapa Ijo, because it was painted green. This place was used as a place for official royal banquets. Now this building is commonly used as a place for seminars and gala dinners for foreign guests who come to the city of Surakarta.

The name *Sasana Handrawina* consists of two words, *Sasana* and *Handrawina*. In the Javanese Bausastra dictionary, the word *Sasana* is translated as 'enggon, papan, palinggihan', while *Handrawina* is translated as 'pista mangan enak, seneng-seneng ngombe'.

Combined, the name *Sasana Handrawina* means a place for feasting such as eating, drinking, and so on.

This is also where Sri Sunan entertained foreign kings who visited Surakarta, including King Rama V of Thailand (in 1896), Queen Juliana of the Netherlands (in 1982), and King Norodom Sihanouk of Cambodia (in 1984). In front of *Sasana Handrawina*, there are three small ward-like buildings, namely *Bangsas Bujana* (a place to entertain the followers of the great guests), *Bangsas Pradangga Lor* (a place to beat the gamelan), and *Bangsas Pradangga Kidul* or *Bangsas Musik* (a place to play modern music or orchestra). In the southern part of *Sasana Handrawina*, there is a two-story building called *Sasana Pustaka* and *Drawisana*, which is a palace library building that functions as a place to store various ancient books and royal manuscripts.

i. Panggung Sangga Buwana

The *Panggung Sangga Buwana* is one of the tallest buildings in the Surakarta Hadiningrat Sunanate Palace area. This building is in the form of an octagonal tower, consisting of five floors with a height of about thirty-five meters. *Panggung Sangga Buwana* is located in two courtyards at once, namely in the *Sri Manganti* and *Kedhaton* courtyard. Although it is

located in two courtyards, the main door is located in the *Kedhaton courtyard*.

The name of the *Panggung Sangga Buwana* building consists of three words, namely, *Panggung*, *Sangga*, and *Buwana*.

In the Javanese Bausastra dictionary, the word *Panggung* is defined as '*omah kang dhuwur*' (high house), tower'. Furthermore, the word *Sangga* is interpreted as '*dipunsanggi*, held'. The word *Sangga* is interpreted as holding or lifting. Finally, the word *Buwana* is interpreted as '*jagat, tanah jembar*'. the word *Buwana* is Earth.

When combined, the name *Panggung Sangga Buwana* means a tall building like a tower that is intended to hold the earth.

2. Cultural Meaning, Historis Meaning, and philosophical Meaning

In dissecting the intent or implied message behind words, meaning is the most important component. The term "cultural meaning" can be used for certain semantic expressions. Reductionism is another term for the cultural approach to meaning. According to this perspective, the cultural context in which language is used is the final determinant in interpreting language. In other words, culture is the final determinant in interpreting language (Frawley in Subroto, 2019: 17).

The understanding or interpretation of a concept, statement, or phenomenon from a philosophical point of view is called philosophical meaning. Philosophy seeks to understand what is important, where everything comes from, and what it means to different parts of the world. Philosophical meaning often involves critical analysis, deep thinking, and philosophical reflection on a particular concept or issue, beyond literal or conventional understanding.

Historical meaning involves understanding and interpreting events,

figures, or phenomena in a historical context. It involves analyzing more than just the facts of history, to provide deeper insights into the meaning and impact of an event on future developments.

Based on the research data, the names of buildings and places in Surakarta Hadiningrat Palace contain cultural meanings in. as for the names that contain cultural meanings as follows

a. Tugu Pamandengan

The philosophical meaning contained in the building is that when the King sits in *Sasana Sumewa*, the King's gaze must be focused on one point, namely *Tugu Pamandengan*. The King is not allowed to see anything other than *Tugu Pamandengan*. Related to spirituality, namely silence, focusing the mind so that when in front of the *kawula* the king issued a legal decision was correct. The king has three revelations *nurbuah* (prophet's teachings), revelation *kufumah* (law or just), and revelation *waliyah* (territory). When the king sees the *Tugu Pamandengan* all three revelations must already be in place.

b. Bangsal Pengrawit

The *Bangsal Pengrawit* is located in the *Sasana Sumewa* area. *Bangsal pengrawit* is a seat or throne of the king to deliver messages and orders to his subordinates or when inaugurating officials. This ward is the home of the former Jenggala ship. In the center of the pengrawit ward is a stone named "*sela gilang lenggahanipun Prabu Surya Wisesa nalendra ing Jenggala*" (stone where Prabu Surya Wisesa sat as king in Jenggala).

The meaning contained in the Pengrawit Ward is historical and cultural because this Pengrawit ward was brought from the Kartasura Palace to Surakarta which was then in the sala hamlet which was later changed to Surakarta Hadiningrat.

c. Ndalem Ageng Praba Suyasa

Ndalem Ageng Praba Suyasa building is interpreted as a core building that has a bright light to highlight a house. therefore, this building is one of the core buildings in the Surakarta Hadiningrat Sunanate Palace.

It was in Dalem Ageng Prabasuyasa that the great heirlooms and the throne (Dhampar Kencana) of Sri Sunan as well as the regalia that symbolized the kingdom were kept. It was also at this location that Sri Sunan took his oath when he took the throne before the crowning ceremony in front of the people and invited guests at Siti Hinggil Lor. On the east side of Sasana Sewaka is Maligi Ward, built during the reign of His Majesty Pakubuwono IX in 1882, which functioned as a place to circumcise His Majesty's son from the queen.

d. Panggung Sangga Buwana

The historic meaning contained in the name of the *Panggung Sangga Buwana*, at the top of the building, there is cardinal direction in the form of a dragon that is ridden by humans while archery. The decoration in the form of cardinal directions is a memetic *sengkalan* which if read reads *Naga Muluk Tinitihan Janma* (Naga = 8, Muluk = 0, Tinitihan = 7, Janma = 1), this shows the year of the founding of the *Panggung Sangga Buwana* building which is 1708 Java or 1782 AD.

The philosophical meaning contained in the name of the *Panggung Sangga Buwana* building is a building used to hold the earth. this is because at that time the Surakarta Palace was one of the kingdoms that became the view in the archipelago, especially in Java. therefore, the Surakarta Palace must be able to restrain itself, solve conflicts, and problems that are happening in Java.

Conclusions

Based on the results and discussion above, The conclusion that can be drawn

from the results of the study is that the naming of buildings and places in the Surakarta Hadiningrat Sunanate Palace is very important to linguistic, semantic, cultural, historical, and philosophical aspects. This is because Surakarta Hadiningrat Palace has been one of the major kingdoms in Java from ancient times until now. The consideration of naming at that time was certainly very concerned with these aspects so the name, function, and mention became a very beautiful cohesion.

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