

# Catuspatha As A Landmark Of Semarang City In Terms Of Physical And Socio-Cultural Aspects

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**Abstract.** The development of a city cannot be separated from how its people view a city. People who understand how the culture of the city will give a strong identity and character to the city. Over time, there are differences in how people perceive elements of the city, one of which is the catuspatha. Catuspatha is no longer interpreted as empty space but began to get additional functions as aesthetic and elemental elements of city landmarks (landmarks). There are several meanings arising from the physical aspects and socio-cultural aspects of a catuspatha as a landmark of the City of Semarang. This research focuses on Catuspatha Semarang City in terms of physical and socio-cultural aspects. The data search was carried out by means of literature studies, field observations and interviews with people who were active in and around Semarang City. By using a qualitative descriptive method, this research results that the Semarang catuspatha in terms of physical size has different criteria with its environment so that it is physically prominent, unique, easy to remember, easily recognizable, has historical and aesthetic value. From the socio-cultural aspects of the area around the Semarang catuspatha also functions as a node, in which at this location a variety of activities are held mainly related to social and cultural activities such as *Tawur Kesanga*, *Ngulapin*, *Nebusin*, *Ngelawang*, and other activities including *Ogoh-ogoh parade* activities, various festivals and folk parties and also cultural marches.

**Keyword:** *catuspatha, identity, landmarks, physical, social culture.*

## I. INTRODUCTION

The development of a city is inseparable from the development of its people. Community identity and character are a combination of historical and socio-cultural values of the city. Local culture will give the characteristics of the area in addition to affecting the existence of the surrounding area. A city will be recognized through its socio-cultural activities (Widyatmika, Wiriantari and Arjana, 2017). The strong character of the city will be greatly influenced by the ability of the community to maintain and understand and mingle in the identity of the city (Shortell and Krase, 2015). The ability of the city to retain its character and identity without ignoring the needs of city residents is absolutely necessary. The character and identity of the city will create a sustainable city. Basically, building a city is building the "soul" of its people. Building souls can only be done if the community knows and

understands the identity and character of the city. If the soul of the people is fragile then the city will gradually become fragile and vice versa if the soul of the people is strong, the city will develop into a city that has a strong character and identity. (Amar, 2009).

Semarang City is the center of Klungkung Regency. As one of the cities in Klungkung Regency, Semarang is very closely related to historical and socio-cultural values. One element that also gives character and character to this city is the existence of the city center or often called catuspatha. Catuspatha comes from two words namely catus which means four and patha which means road. Catuspatha is a meeting of four roads and forms a *Swastika* which is believed to be a symbol of luck. Catuspatha is an inseparable part of community activities because it contains meaning and meaning that is very profound, not only from the physical aspect but mainly associated with the sacred, social and cultural values of the community.

Over time, where there are many conveniences in transportation, technology and community movements have an impact on changes in the structure of society. Where homogeneous societies develop into heterogeneous societies, from certain tribal societies turn into plural societies. Changes can also be felt in terms of economic, social and even politics and government. This will directly or indirectly affect the way people look at something, including the way people look at *catuspatha*. *Catuspatha* is now no longer limited to empty spaces and city centers, but also as elements to beautify the city (aesthetic function) and also as a center of orientation (landmarks). This is due to the placement of aesthetic elements as focal points or landmarks on the *catuspatha* (Putra, 2005). Landmark is a reference point of observers who are not in it. Landmark in the form of physical form that becomes a reference for humans to identify an environment (Ching, 2007). Landmark is a reference point that is intentionally or not used as a sign that is identical to the environment or a certain area and is usually closely related to social activities and cultural environment (Lynch, 1959) (Mahendra *et al.*, 2019). The question that arises is related to the meaning of the language of landmarks, not only objectively of how the physical condition of the elements but also how the object is viewed subjectively and interpreted from the socio-cultural aspects by humans in their daily lives. This research is focused on the meaning of *catuspatha* as Semarang city landmark in terms of physical and socio-cultural aspects. With the location of the research in Semarang City, Klungkung Regency. The purpose of this study is to determine the extent to which physical and socio-cultural aspects play a role in the interpretation of *Catuspatha* as a landmark in Semarang City.

## II. RESEARCH METHOD

This study used a qualitative descriptive method that elevates the phenomenon of *catuspatha* as a landmark in the City of Semarang. The discussion method was carried out through a literary approach, survey results and interviews with the Semarang community. The results of the above approach were used as material to analyze the meaning of Semarang *catuspatha* from physical and socio-cultural aspects. Case studies were carried out through observation of the area around Semarang City to be able to find and compare elements of the city elements that support the existence of *catuspathas* as landmarks. Important aspects related to the literature study, the results of the questionnaire and case studies were used to answer the questions in this study.

## III. CATUSPATHA SEBAGAI LANDMARK KOTA SEMARAPURA

Landmark is a physical sign that stands out from a city or region. Landmark is an important element of a place that gives the place its characteristic or identity. Landmarks help

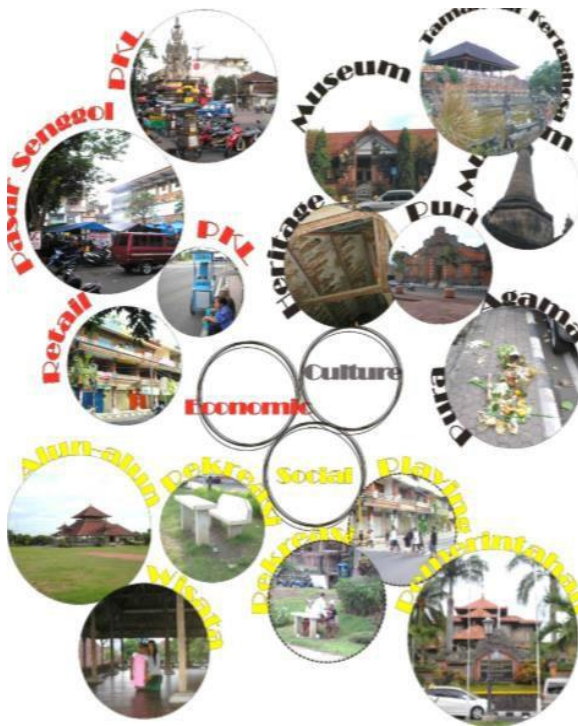
people recognize and orient themselves in a place and help people recognize an area or region. In other words, a landmark is a characteristic of a city or region that can be used as the identity of that place. (Richter *et al.*, 2014) (Sudarman, 2010). Landmark is an important element in producing an organized city space, helping to shape the city to be more qualified and identified that will affect the quality of life of its people (Kalin and Yilmaz, 2012) (Böcekli, 2003).

There are several criteria to make an object as a landmark, i.e (Lynch, 1959):

1. The object is easily seen (singularity), it is easy to see landmarks from the surrounding environment. This ease indicates that the existence of landmarks in an environment has received recognition from the public as observers.
2. Having a clear form (easily identifiable), a clear and decisive form will make it easier for observers to identify landmarks. This identification will be different from one observer to another observer. This depends on the level of education, environment and other backgrounds.
3. Contrast with the environment (contrast), contrast arises if there is a clear difference between a landmark object and its environment. This difference can be in the form of size (scale), forming material, shape and others, although in contrast, the contextuality of landmarks and the environment must still be created. This is necessary to maintain the unity of the image and identity of the environment (Ewan, 1999).

Judging from the type of a landmark, the landmark can be divided into two, namely: distant landmark and local landmark. Distant landmarks are landmarks that can be seen from all directions even with relatively long distances. Whereas local landmark is a condition where a landmark object can only be seen from a short distance and with a limited position. This type of landmark will greatly depend on how observers know the conditions around the city (Lynch, 1959) (Bala, 2016). *Catuspatha* as a Semarang city landmark can be categorized as a distant landmark, this is because the Semarang *catuspatha* building is monumental with a height of up to 20 meters. With this height it is possible to be seen from various observer positions. The role of the Semarang *catuspatha* as a landmark is fundamentally a point of visual orientation for humans. *Catuspatha* will help direct and regulate human views, prevent navigation disorientation. As a distant landmark, *catuspatha* acts as a way-finding of humans in an environment. *Catuspatha* also acts as points of interest or nodes which are the center of humans to carry out activities, both economic, social and cultural activities. This causes the meaning of *catuspatha* not only to be seen as a physical form, but also as a place to carry out activities or it can be said that *catuspatha* is also interpreted as an activity. *Catuspatha* as a landmark also has a role in meeting human spatial needs, namely the need for stimulation, security and

identity. It is said to have a role in providing stimulus because the catuspatha provides impetus / stimulation for humans through the five senses, especially the visual sense of vision (monumental display of buildings). This can be seen from the making of the Semarapura catuspatha as a tourist attraction both for families and individuals. In addition, the environment around the catuspatha also supports the existence of the catuspatha as a place to release fatigue and provide a stimulus to reboot the spirit of activity. The environment referred to is the existence of several historic buildings around the Catuspatha such as Kertagosa and Bale Kambang, Semarajaya Museum, Puputan Monument, Puri Agung Semarapura and also other supporting activities.



**Figure 1.** Supporting Activities around Catuspatha  
Source: Juliarthana, 2008

Said to be security because the catuspatha can be the center of space orientation in a city that was previously homogeneous and unclear, landmarks as a stability coordinates provider for the environment in navigation. Landmark gives the identity of a place and emphasizes the presence of a place.

#### IV. CATUSPATHA VIEWED FROM PHYSICAL AND SOCIAL CULTURAL ASPECTS

A physical object can be easily recognized as a landmark if it fulfills a high value in all three aspects namely function interests, point of view interests, and form interests (Felski, 2015). In this section the catuspatha will be reviewed from the existing environmental conditions of the catuspatha

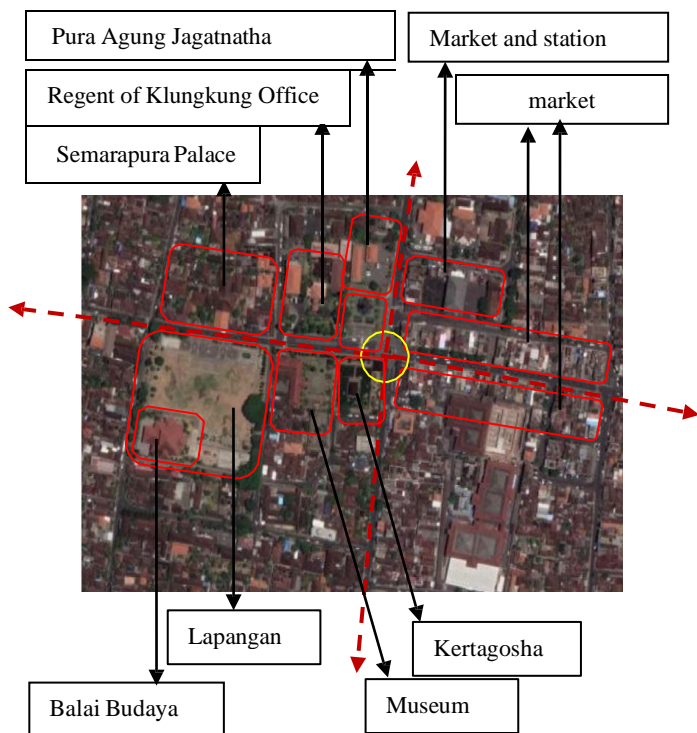
both from the physical and socio-cultural conditions. Physical conditions will be discussed in terms of size, material, color, and also the signage around the catuspatha as Semarapura City's landmark. Shapes are translated into aspects that create the shape itself, namely the basic shape, scale, position, texture and color. Whereas from the socio-cultural side, it will be reviewed from the community activities around the landmarks that cannot be separated from the historical aspects of Semarapura City.

Catuspatha Semarapura when viewed from its position is located right in the middle of the meeting of four roads namely Jalan Gajah Mada, Jalan Puputan, Jalan Diponegoro and Jalan Untung Surapati. Around catuspatha there are several buildings that have high historical value. This building is a unit that is not separate from the Semarapura catuspatha. The buildings include: Kerthagosa, Bale Kambang, Semarajaya Museum, Puri Agung Klungkung, Puputan Monument. The statue in Catuspatha Semarapura itself takes the form of *Kanda Pat Sari*. According to the Klungkung culture, *Kanda Pat Sari* has the meaning of four brothers who already have a pure power of the elements that provide happiness in life. The four siblings were born and died together. For Semarapura *Kanda Pat Sari*'s environment, it means that the community always maintains harmonious relations between peers (*nyatur desa*), creating harmony, vertically and horizontally as well as upholding the tolerance values of diversity of customs and culture. The statue which is located right in the middle of the Semarapura catuspatha is the work of Ida Bagus Tugur. This location is often used as the center of an event. Like the grand tawur ceremony and the *ogoh-ogoh* parade, this statue became the center of attention of the Klungkung community and foreign tourists. In this place also held a carnival and a series of other large events. Judging from the material, catuspatha uses local materials in the form of local natural stones with natural colors. Around the catuspatha there is signage in the form of information boards about the existence of historic buildings, traffic signs and other signage. This signage does not visually damage the catuspatha as a landmark because it is located with a radius of more than 5 meters from the point where the catuspatha is located. Catuspatha Semarapura is one of the conserved areas, where conservation efforts are also seen from human factors with their social, cultural, and economic value.

The direction and figure of buildings developed in this area remain local in character by considering the effects of visual aesthetics on the environment, including in the detail section. The structure and building materials are honestly exposed, developed in the current architectural building layout. Likewise, ornaments and decorations can be adapted to modern characters. All efforts aim to strengthen the region's image as Semarapura City's cultural heritage (Agusintadewi, 2017).

If the physical aspect is determined by the location, color, material and how the presence of the element towards the surroundings is reviewed from different aspects or how prominent it is to other buildings in the vicinity. Then the

social aspects can be seen from the prominence of the activities and how far the role of landmarks accommodates the activities of local residents (Narita, 2010). Social, economic and cultural facts are other active elements that affect humans as well as urban visual elements in identifying a landmark. The most important thing is how all experiments and impressions they have are influenced by the urban environment and its visual elements.



**Figure 2.** Spatial Planning around Semarapura Catuspatha  
Source: author



**Figure 3.** Catuspatha Uses Local Material with Natural Color  
Sources: Wiriantari, 2019 and [https://id.wikipedia.org/wiki/Berkas:Semarapura\\_200507-2.jpg](https://id.wikipedia.org/wiki/Berkas:Semarapura_200507-2.jpg)

In terms of social and cultural aspects, the area around Catuspatha Semarapura is the center of various social and cultural activities. Some activities are routine activities that are carried out every year. These activities include activities to hold *Tawur* ceremony which is conducted periodically every year, on *Tilem Kesanga* Day. Incidentally, catuspatha functioned as a place to perform ritual activities such as *Ngulapin*, *Nebusin*, *Ngelawang*, and others. In the procession of the *Ngaben* ceremony traditionally a screening of the body stretcher (*Bade*) is played at the center of this catuspatha. For other socio-cultural activities at this catuspatha location, *Ogoh-ogoh* marches, various festivals and folk parties and cultural marches are also held. To the east of the catuspatha location there is also the location of a traditional market that has stood since the days of the kingdom. This market is one of the socio-economic activities which also plays a role in shaping the catuspatha landmark elements (Dwijendra, 2016)



**Figure 4.** Catuspatha as the Centre of Social-Culture Activities  
Sumber: Wiriantari, 2019

From the discussion above, it can be concluded that an element will act as a landmark if it has fulfilled several criteria, which is a characteristic and identity of a place, is unique, easy to remember, easy to recognize, has historical and aesthetic value. Landmark can also attract the attention and interest of the public to come and get to know more about the location where the landmark is located. Semarapura Catuspatha can be called a landmark for Semarapura City because the catuspatha buildings that take-

the form of *Kanda Pat Sari* meet the object elements are easily seen, have a firm form and differ in contrast from the environment, both in terms of position and scale. If drawn from the socio-cultural aspect, the catappatha semarapura is the center of various social and cultural activities and activities of the community, all socio-cultural activities are centered at this location. It can be said that apart from being a landmark, the Catuapatha Semarapura also functions as a node at a certain time.

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