



THE HISTORICAL IMPLICATIONS OF THE KERATON YOGYAKARTA ON THE CONCEPTION OF PLACE IN THE JERON BETENG AREA, YOGYAKARTA

Implikasi Sejarah dari Keraton Yogyakarta terhadap Konsep Tempat di Jeron Beteng, Yogyakarta

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Abstract

The Sultanate of Yogyakarta has been a distinct part of the characters associated with Yogyakarta City. The Jeron Beteng area, which is administratively located in the District of Kraton, was in the past the center of this Sultanate. It becomes part of historical journeys that construct the identity of Yogyakarta city as a place. Since its confirmed status as a heritage zone, the Jeron Beteng continuously attracts increasing tourists. It becomes subject to continuous land use, traffic, migration, and land ownership changes. As a result, the identity of the place has been transformed unclearly. This study views that, understanding the conception of a Jeron Beteng area as a place is essential to preserve its identity. It explores the dynamics of this conception based on cultural significances derived from historical events between 1755 and the present time. The research question is "How does the existence of the Keraton Yogyakarta affect the concept of place of the Jeron Beteng Area?" This study uses a historical-comparative method supported by secondary data. Data analysis is based on political, economic, social, and cultural influences on each phase of the Sultan's reign. Study results reveal that political, economic, social, and cultural conditions in each era of the Sultan's reign affect the dynamics of place conception of the Jeron Beteng area.

Keywords: the conception of place; Jeron Beteng area; historical events; a cultural value

Abstrak

Kasultanan Yogyakarta telah menjadi bagian khas dari karakter yang diasosiasikan dengan Kota Yogyakarta. Kawasan Jeron Beteng yang secara administratif terletak di Kecamatan Kraton dahulu merupakan pusat kesultanan ini. Kawasan ini menjadi bagian perjalanan sejarah yang membangun identitas Kota Yogyakarta sebagai sebuah tempat. Sejak penunjukannya sebagai cagar budaya, Kawasan Jeron Beteng secara berkelanjutan mengalami peningkatan jumlah kunjungan wisatawan. Kawasan ini telah mengalami perubahan yang terus-menerus dalam alih fungsi lahan, lalu lintas, migrasi, dan kepemilikan lahan. Identitas tempat telah ditransformasi secara tidak jelas. Studi ini memandang jika memahami konsepsi Kawasan Jeron Beteng sebagai sebuah tempat dalam rangka melestarikan identitasnya merupakan hal yang esensial. Penelitian ini bertujuan untuk menggali dinamika dari konsepsi ini berdasarkan tata nilai budaya yang diderivasi dari beragam peristiwa sejarah yang terjadi dari tahun 1755 sampai sekarang. Pertanyaan penelitian yang digali adalah "Bagaimana keberadaan Keraton Yogyakarta mempengaruhi konsep tempat dari Kawasan Jeron Beteng?" Penelitian ini menggunakan metode historis-komparatif didukung oleh data sekunder. Analisis data didasarkan pada pengaruh aspek politik, ekonomi, sosial, dan budaya dari setiap era pemerintahan Sultan. Hasil penelitian menunjukkan bahwa kondisi politik, ekonomi, sosial dan budaya pada setiap era pemerintahan Sultan mempengaruhi dinamika konsep tempat di kawasan Jeron Beteng.

Kata kunci: konsepsi tempat; Kawasan Jeron Beteng; peristiwa-peristiwa sejarah; nilai budaya

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Introduction

Jeron Beteng Area is a historical district that signifies the establishment of the City of Yogyakarta. A fortified wall called Baluwarti surrounds this area. The significance of Jeron Beteng Area in Yogyakarta supports the legitimization of the philosophical axis of Yogyakarta as a World Heritage on September 18, 2023. The evolution of the Jeron Beteng Area from the center of the Sultanate into the cultural center of heritage has gone through a long history of time and space. As a center of the Sultanate, the Jeron Beteng area was a restricted place that surrounded the Palace where the Sultan's courtiers resided. Changes occurred during Sultan HB VIII, who began to open the gates of the Baluwarti wall. Nowadays, as a historical inner-city neighborhood, the Jeron Beteng area has a dense and diverse building mass and population. Places in the Jeron Beteng area have shifted their meaning from the courtiers' residential function to a tourism destination area.

The impact of modernization and globalization causes the Jeron Beteng area to be subject to continuous pressure to change due to tourism, traffic, commercialization, and inhabitants' migration. There are changes in building functions from residential to commercial, land ownership from courtiers' families to newcomers, more varied building styles, and also varieties of the social background of inhabitants. Although there is still the rule from the Keraton to regulate the physical condition of the Jeron Beteng area, it has generally been very open to modernization and contemporary lifestyle. Rapid changes made this area lose its identity. This looseness is due to a high population density and demand for the use of space.

Researchers in the Jeron Beteng area focused on the history and the architectural elements of Keraton Yogyakarta, such as the research on the architecture of Dalem Pangeran (Widayatsari, 2002), research on the physical aspects of the Yogyakarta Palace (Wardani et al., 2013), and research on the architectural reconstruction of Kadipaten District (Retnaningtyas, 2018). Although not explicitly discussing the Jeron Beteng area, Ikaputra (1995) revealed the preservation of Yogyakarta's historical environment by emphasizing the role of Dalem Pangeran as a cultural heritage of the city of Java, both from physical and non-physical aspects in Dalem Pangeran.

Regarding non-physical aspects, Handoyotomo (1996) revealed the meaning of the physical changes in the noble residences for the nobility. Kato (2012) discussed the position of the Sultan in Java in a political context, and Sudaryanto (2018) discussed the rights and obligations of courtiers. Meanwhile, Purwani (2016) relates the physical aspects of the palace arrangement from a cosmological perspective to the issue of power. However, neither is related to the characteristics of place. Herliana (2020) focused on the sense of place in the Jeron Beteng area. However, previous research has yet to relate this area to the concept of place. One of the significant characteristics of places in the Jeron Beteng area is that they are not static; they are continuously changing. Analyzing aspects that caused changes throughout history can define the identity of a place. They are political, economic, social, and cultural aspects. Therefore, research on the Jeron Beteng area, which emphasizes the influence of the history of the Keraton Yogyakarta on the conception of place in the Jeron Beteng Area, needs to be done.

Understanding the Perspectives of Place

The importance of place as the unique focus is distinguishing it from space. A place is a meaningful location. Discourses about meaning are diverse and mostly come from phenomenological or postmodern and constructivist frameworks. Both have different opinions. They are respectively known as conservative (essentialist) and progressive (anti-essentialist) meaning (Lewicka et al., 2019).

The phenomenological approach revealed by human geographers and architects (Norberg-Schulz, 1980; Tuan, 1990; Relph, 2016) was an essentialist. Its representative concept was a *genius loci*. *Genius loci* is a spirit that defines unique character as a place's essence (Norberg-Schulz, 1980). Recognizing a place is by understanding the behavior associated with or anticipated in a given locus, the physical parameters of that setting, and the description or conceptions derived from the setting. Relph (2016) described the interrelation of physical settings, activities, and meaning, which are the components of place, as the essential elements that determine the identity of place.

On the other hand, the progressive meaning of place derived from the constructivist framework was a product of paradigm change in social science (Massey, 1993), which is anti-essentialist. Anti-essentialist meaning emphasizes mobility rather than static. Places, they argue, are not 'taken for granted' but are 'becoming' (Dovey, 2010). Places consist of entities that are not stable, historically given identities, but are dynamic products that have multiple interacting forces. Contemporary places are not isolated but interrelated between the elements, which the diversity of lifestyles and cultures meet and, furthermore, create the identity of place (Massey, 1993; Lewicka et al., 2019).

The conservative (essentialist) concept of place emphasizes stability, whereas the progressive (anti-essentialist) concept stresses mobility, variety, and stimulation. From the perspective of progressive concepts, place meaning is not merely obtained from the place's physical properties but is also socially constructed. Therefore, the meaning depends on the participating agents. Thus, analyzing the two concepts of meaning from the perspective of psychological considerations rather than philosophical assumptions seems complementary rather than contradictory. This study emphasizes the progressive concept of place in the Jeron Beteng area since it is subject to continuous changes.

In general, the place's physical attributes in the Jeron Beteng area consists of 1) the complex of the Keraton Yogyakarta and supporting facilities, that are Alun-alun Lor, Alun-alun Kidul, the Great Mosque and Tamansari (the Water Castle) as core elements (Sunaryo, Soewarno, Ikaputra, and Setiawan, 2013); 2) the nobles' residences (Dalem Pangeran) as landmarks; 3) residential areas; 4) fortified walls and gates as enclosures and boundaries elements. In the past, the Keraton became the center of the Sultanate, who had the power to control the people, although his power politically was restricted by the colonial government. Nowadays, in line with historical developments, the Sultanate of Ngayogyakarta Hadiningrat has become part of the Republic of Indonesia, and the Sultan has no political power. However, the Sultan remains Governor of the Yogyakarta Special Region Province. The role of the Keraton Yogyakarta is a symbol of Javanese culture. The Sultan has the highest social

status and is the leader of Javanese culture. The change in the role of the Sultan also resulted in changes to the concept of place in the Jeron Beteng area.

This cultural heritage area in the city's center attracts people to visit. Moreover, the Keraton Yogyakarta become a tourist attraction. Consequently, the area surrounding the Keraton has provided tourism facilities. Residents attempt to use the opportunity in culinary, souvenirs, homestay, handicraft, and batik fashion business. Most residential functions turn to commercial ones. It is common for inhabitants to sell their land to immigrants who intend to do business. Increasing tourism activities also have impacted traffic congestion. All of these phenomena have an impact on changing the sense of place. Sense of place is the specific psychological attitude of an individual or group of people to a particular place (Cristine et al., 2023). Whereas changing the sense of place will impact the identity of place.

Arguing that the notion of physical and concrete place is still essential to attachment and meaning, Sebastien (2020) stated that places have retained their significance. Place indicates a space that has acquired significance through processes where individual, collective, or cultural, whether multi-sensorial memories, symbols, or experiences lived and felt on site. A place is a set of spaces that became meaningful locations through peoples' experiences and ideas. The meaning, which is the conception of place, is embedded with history and the culture of a place. A place is a location that relates to relevant context and reflects a symbolic meaning (Jordaan et al., 2008). Therefore, meaningful places often relate to history (Garcia et al., 2018).

Tuan (1990) and Stedman (2016) mentioned the importance of meaning in understanding places. The meaning of place is a symbolic and evaluative sensitivity to a place that reflects the value and significance of that place (Wynveen et al., 2011; Azmi et al., 2014). The interactions between humans, places, and all aspects of human life influence the meaning. The meaning of place reflects the values contained by the place and cultural background. The place has continuously evolved, not in a static way. The configuration of contextual changes occurred and affected the conception of place. However, the changes must always fit into existing cultural sites that encourage resilience and adaptation of the components of places. The interaction capacity between the community and the institution within a particular district will strengthen resiliency that supports the sustainability of that district (Damanik et al., 2020).

Method

The place is the characteristic site where events and daily activities occur. The dynamic of historical events in the Keraton Yogyakarta, which include political, economic, social, and cultural dimensions, affected the conception of place in the Jeron Beteng area. The research question is "How does the existence of the Keraton Yogyakarta affect the conception of place in the Jeron Beteng Area?". The research aims to find the historical implication of the Keraton Yogyakarta on the conception of place in Jeron Beteng, Yogyakarta. This research uses the historical-comparative method (Neuman, 2014, pp. 466-504). Firstly, a literature study explores the context and events that occurred in a specific time chronologically. Secondly, the conception of the place was interpreted while analyzing secondary data from

the literature and putting the data in the four categories of political, economic, social, and cultural dimensions.

The first phase is a literature study to comprehend 1) the perspectives of place and 2) the historical events that occurred in each era of the Sultan's reign chronologically, consists of:

1. Conceptualizing the object of inquiry that is the conception of place in the Jeron Beteng area across history;
2. Locating evidence: the physical evidence (artifacts) and non-physical evidence of the Jeron Beteng area;
3. Evaluating quality of evidence: cross literature and interview;
4. Organizing evidence based on the reign era of the Sultan;

Whereas the second phase is interpreting data, consists of:

1. Synthesizing; and
2. Writing: the interpretative concept of Jeron Beteng area.

The Conception of Place in the Jeron Beteng Area

The Jeron Beteng area is administratively in the Kraton District of Yogyakarta (Figure 1). Significant historical events in each era of the Sultan's reign influence the dynamics of the concept of place in the Jeron Beteng area.

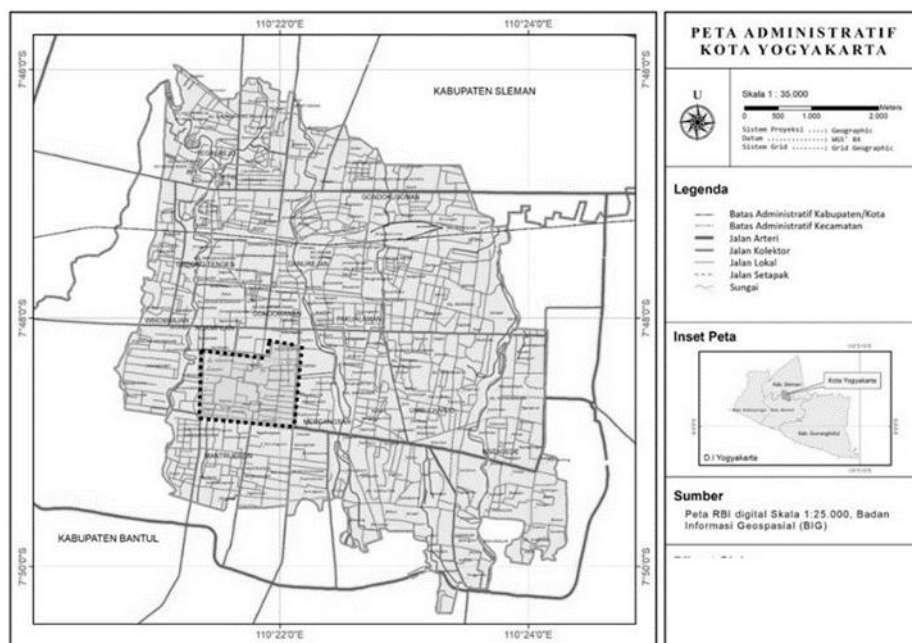


Figure 1. Location of Jeron Beteng Area in the District of Kraton

Source: Map of RBI digital scale 1:25.000, Badan Informasi Geospasial (BIG)

a. The Conception of Place based on a Cosmological System

The cosmological system determines the location of the center of the Sultanate of Yogyakarta and puts the Keraton as the center of the philosophical axis. The philosophical axis and the hierarchy of spatial zones implement that cosmological system. The axis was an instrument used to control a territory. Places surrounding the axis support the Keraton Yogyakarta as the center of power. The story of journey was implemented by the philosophy of *sangkan paraning dumadi* and *manunggaling kawula Gusti* (as explained by KPH

Yudohadiningrat, 2018). The journey from Panggung Krapyak to the Keraton applied the philosophy of *sangkan paraning dumadi*, namely the origin of humans, the process of human birth, and the purpose of humans being born, while the journey from Tugu to the Palace was the embodiment of the philosophy of *manunggaling kawula Gusti*, namely the unification of the people with their king.

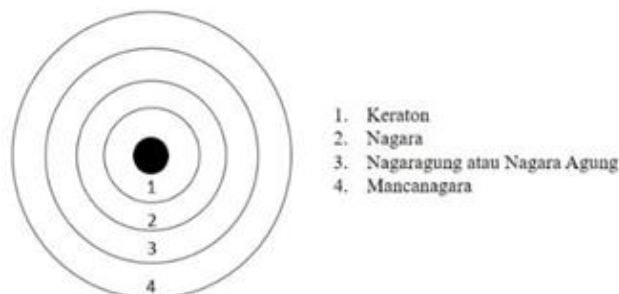


Figure 2. Hierarchical Circle of Javanese Spatial Layout

Source: Soemardjan, 2009

Figure 2 shows the concept of spatial planning of the Javanese Mataram kingdom, which forms a circle system with four different radii arranged hierarchically (Santoso, 2008; Soemardjan, 2009). Sri Sultan was at the center of this system, considered the center of cosmic power. The Palace represented the Sultan's position, a microcosm within the macrocosm, and was the universe's center (Rianingrum et al., 2015). The Sultan was a leading figure who united spiritual power and world power (Wirjomartono, 1995). Therefore, the center is the most sacred (Purwani, 2016; Sumalyo, 2021, p. 158).

Zone 1, which was attached to the Sultan, was the Keraton, the kingdom's inner circle that included the Palace where the Sultan and his family resided. Within this circle were the offices of princes and nobility. Zone 2 was the center of the kingdom called *Nagara*, the royal capital, which was the residence of the nobility and high-ranking officials called *priyayi*. In Zone 2, there were offices of high-level officials (*priyayi*). All matters concerning the kingdom were discussed and decided in the capital. Other areas are the outside areas serving the *Nagara* and the Sultan. The high-ranking *priyayi* were subject to the *patih*, who was in charge of the entire royal government regarding matters outside the Palace were concerned. *Baluwarti* fort wall surrounding the Jeron Beteng area represented the boundary of Zone 2. Zone 3 was *Nagaragung* or *Nagara Agung*, almost entirely the land of princes and nobles. This area consisted of several *lungguh*, plots of land, and its inhabitants. Zone 4 was *Mancanagara* and *Pasisiran*, where the Sultan ruled and appointed regents. The Sultan did not allow his princes to own land in *Mancanagara*. Jeron Beteng is the center of the Sultanate government (Santoso, 2008; Soemardjan, 2009).

b. The Exclusivity of Place that is the Jeron Beteng Area as the Center of the Sultanate's power

During the colonial government occupation period, after the reign of Sultan Hamengku Bowono II, there was an interruption from the colonial government. However, the noble and high-level officials of the Keraton occupied the Jeron Beteng area exclusively. The fortress strengthened this concept of place.

c. Towards the Inclusive Place of the Jeron Beteng Area

During Sultan Hamengku Buwono VII's reign, due to Ethical Politics, the public had access to education (Sumarno et al., 2019). The Sultan established schools within the Keraton and provided subsidies to establish schools outside the Keraton (Suwarno, 1994, pp. 65-66). Social organizations and institutions provide education. During the reign of Sultan Hamengku Buwono VII, there was a change in the concept of place regarding the Palace as a center for the development of arts and culture, and education, which previously was only oriented to the Sultan's family and courtiers, then began to open up to the public. Education, organization, and political figures proliferated during the reign of Sultan Hamengku Buwono VIII. Sultan Hamengku Buwono IX had a significant role in supporting the independence of the Republic of Indonesia. The Sultanate of Yogyakarta became part of the territory of the Republic of Indonesia.

Locating the Evidence

a. Physical Evidence

Figure 3 shows the physical artifacts that signify historical objects, which are represented by the building, monument, gates, sculptures, vegetation, and open spaces, including:

A. Building objects: Keraton Yogyakarta (A1), The Great Mosque (A2), Tamansari (A3), A noble house inhabited by a noble family (Dalem) (A4), noble houses that have changed ownership (A5), Selo Mosque in Panembahan (A6), Cultural Center Building in Gamelan Kidul Street (A7)



Figure 3. Historical Physical Evidence in the Jeron Beteng Aarea

Source: The Author's Analysis

- B. Monumental objects: the fortress (B1), edges of the fortress or *pojok benteng* (B2), the arches or *plengkung* (*Plengkung Gading-B3* and *Plengkung Wijilan-B4*), the gate (Gapura Jagabaya-B5, Gapura Jagasura-B6, Gapura Madyasura-B7, Gapura Panembahan-B8), Monumen Gamel in Gamelan street (B9)
- C. Open spaces: Alun-alun Lor (C1), Alun-alun Kidul (C2), Plaza Ngasem (C3)
- D. Vegetations: banyan tree at the Sompilan T-junction dan Taman (D1), banyan tree at the Kemitbumen Street and Kesatriyan Street T-junction (D2).
- E. Sculptural objects: the clock (E1), the sculpture of Semar in Kadipaten Kulon Street, and the Basahan Street T-junction (E2).

b. Non-physical Evidences

In preserving the Javanese culture, the Sultanate conducts rituals and traditional ceremonies to maintain those traditions. *Sekaten*, *garebeg mulud*, *garebeg besar*, and *garebeg syawal* are traditional ceremonies that the community can visit. Those traditional ceremonies connect the Keraton, Alun-alun Lor, and the Great Mosque to become whole entities with a particular cultural meaning. Apart from official ceremonies held by the Palace, there are also community rituals, such as *mubeng beteng* and *kirab apem*. The routes of the official ceremonies held by the Keraton and community rituals differ. The former goes through an imaginary axis line (Figure 4), while the latter goes through the periphery area (Figure 5).



Figure 4. The Route of the *Garebeg Ceremony*
Source: The Author's Analysis



Figure 5. The Route of *Mubeng Beteng*
Source: The Author's Analysis



Historically, the kinship system and the type of work of the courtiers defined places in the Jeron Beteng Area. The reigning Sultan provided residential areas for his children, which surrounded the Palace. The noble residences and the villages that derived from the noble residences (Figure 6) represent the kinship system. Villages that had the title from the type of their professions in the Keraton (Figure 7) represent the types of work of the courtiers (Gupta et al., 2007).

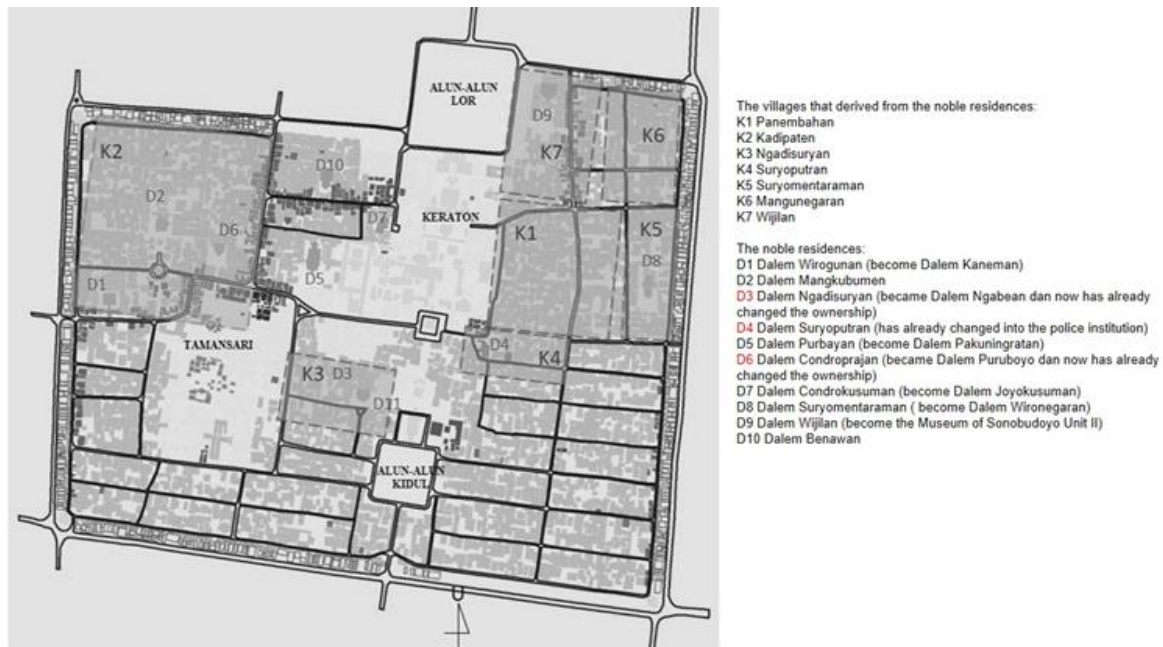


Figure 6. Representation of the Place based on the Kinship System
 Source: Herliana (2020)



Figure 7. Representation of the Place based on the Courtiers' Type of Work in the Keraton
 Source: The Author's Analysis

Evaluating and Organizing Evidence based on the Reign Era

Observing through secondary data, significant historical events in each of the Sultan's reigns impacted the dynamic conception of place in the Jeron Beteng area. The reign of Sultan Hamengku Buwono VII signified the era of modernization. In line with implementing the Ethical Policy, Keraton began to open up to the people. Table 1 reveals the political, economic, social, and cultural aspects of the historical events that affected the dynamic concept of place in the Jeron Beteng area of Yogyakarta before the Ethical Politics. Table 2 reveals the political, economic, social, and cultural aspects of the historical events that affected the dynamic concept of place in the Jeron Beteng area of Yogyakarta after the Ethical Politics.

Table 1. Interconnection of Political, Economic, Social, and Cultural Aspects to the Conception of Jeron Beteng as a Place before the Ethical Politics

Periods	The Reigning Sultan	The Aspects of Significant Historical Events		Jeron Beteng as a Place
A	Sultan Hamengku Buwono I (1755-1792)	Political	The establishment of the Kasultanan Yogyakarta	The cosmology and philosophical axis determined the center of the Sultanate's power. The area of Nagara was exclusively for the nobles and high-ranking officials
		Economic	Construction of the Keraton and its supporting units	
		Social	The Sultan was the representative of the power of life	
		Cultural	The center of the Javanese culture	
	Sultan Hamengku Buwono II (1792-1828)	Political	Resistance to VOC and foreigners. Geger Sepehi, in 1812, caused all efforts to defend against colonialists	They were creating the fort as a defense against foreigners. After Geger Sepehi, colonialists occupied it. The area was not independent but still exclusive
		Economic	Construction of the fortress of Baluwarti	
		Social	The corps of soldiers was important	
		Cultural	Literary works tell stories of heroism	
B	Sultan Hamengku Buwono III (1810-1814)	Political	The Sultanate had lost most of the territory. No military force. Cooperation with the colonial government	Intervention and dominance of the colonial government
		Economic	Post-war repair	
		Social	The social condition was more stable than before	
		Cultural	The arts were undeveloped	
A	Sultan Hamengku Buwono IV (1814-1822)	Political	His reign was very short. The Queen's mother, the vice-regent, and the colonial government controlled him.	Controlled by the colonial government
		Economic	Controlled by the colonial government	
		Social	The land rental system caused misery for the people.	
		Cultural	No arts work	
	Sultan Hamengku Buwono V (1823-1855)	Political	Perang Jawa was leads by Diponegoro (1825-1830)	The area was the center of the Sultanate's power and the center of developing arts and culture.
		Economic	People's poverty due to the war.	
		Social	There was a period of peace after the war.	
		Cultural	Increasing attention to arts and culture	

Periods	The Reigning Sultan	The Aspects of Significant Historical Events		Jeron Beteng as a Place
	Sultan Hamengku Buwono VI (1855-1877)	Political	Culture Stelsel	Post-earthquake recovery
		Economic	Attention to post-earthquake repair	
		Social		
		Cultural		

(Notes on periods: **A.** Dutch Colonial Period; **B.** British Colonial Period; **C.** Japanese Military Occupation Period; **D.** The Independence of the Republic of Indonesia and the Period to Defend the Independence; **E.** The Republic of Indonesia).

Source: The Author's Analysis

Table 2. Interconnection of Political, Economic, Social, and Cultural Aspects to the Conception of Jeron Beteng as a Place after the Ethical Politics

Periods	The Reigning Sultan	The Aspects of Significant Historical Events		Jeron Beteng as a Place
A	Sultan Hamengku Buwono VII (1877-1921)	Political	Ethical politics was held by the government of Dutch East Indies (1901), Liberalism.	Access for the public
		Economic	Industrialization and sugar factories increase Keratan's income.	
		Social	Attention to education	
		Cultural	Renovation of the Keraton	
	Sultan Hamengku Buwono VIII (1921-1939)	Political	The rise of social and political organization, the emergence of a new class: the educated persons	Opened the gate of the fortress
		Economic	Prosperity	
		Social	The education sector was increasing, and society was being intellectually awakening.	
		Cultural	Arts and culture were proliferating.	
C, D, E	Sultan Hamengku Buwono IX (1940-1988)	Political	The Sultanate merged into the Republic of Indonesia. Yogyakarta had ever been the capital of the Republic of Indonesia. Yogyakarta has become a particular province in the Republic of Indonesia	The area was merged into the territory of the Republic of Indonesia's inclusiveness. The area became a place where the nobility and society blended
		Economic	Educated people have a good economic level	
		Social	Social strata were faded. Exclusivity has faded, and places for the nobility and the people are	
		Cultural	The Keraton was not the center of power, but the cultural center, and it was open to tourism	
E	Sultan Hamengku Buwono X (1989-...)	Political	The rapid growth of tourism	The Sultan is still the center of power for the Javanese, but the Keraton has lost its meaning as the central circle in the kingdom in the concept of place. Commercial spaces tend to grow
		Economic	Economic based on tourism	
		Social	Symbol of the Javanese cultural center	
		Cultural	Culture becomes commodities (commodified cultures)	

(Notes on periods: **A.** Dutch Colonial Period; **B.** British Colonial Period; **C.** Japanese Military Occupation Period; **D.** The Independence of the Republic of Indonesia and the Period to Defend the Independence; **E.** The Republic of Indonesia).

Source: The Author's Analysis

Synthesizing

Interpreting the evidence in the Jeron Beteng area, there are categories of layers based on social status:

1. First layer of the Keraton Yogyakarta;
2. Second layer of the kinship system;
3. Third layer of the courtiers' professional system; and
4. The fourth layer of the boundary system (the fortress, arches or *plengkung*, gates)

Figure 8 shows the elements of place in the Jeron Beteng Area based on the land use, which consists of:

1. The Keraton Yogyakarta and its supporting facilities (alun-alun, Tamansari) are the center.
2. The nobles' residences (Dalem Pangeran) are sub-centers.
3. The people's settlements are periphery, supported with public and institutional facilities.
4. Toponyms for the street's title according to the kinship systems and the courtiers' profession as a connecting network

As a concept of place, the hierarchical circle, the initial concept of place in the Jeron Beteng, no longer applies. The concept of place in Jeron Beteng does not differentiate between groups of people; it tends to be inclusive. The Keraton Yogyakarta became the center of culture and no longer the center of power.

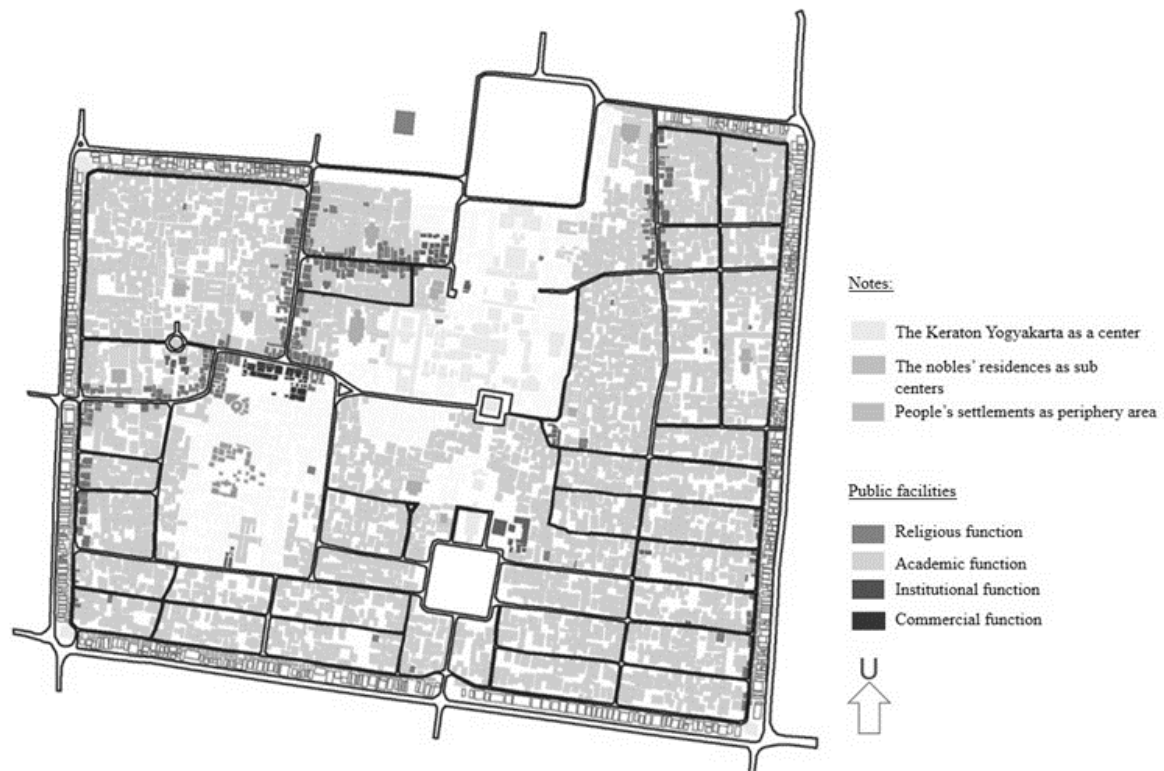


Figure 8. The Conception of Place in the Jeron Beteng Aarea

Source: The Author's Analysis

Conclusion

The cosmological system initiated by Sultan Hamengku Buwono I regulated the place in the Jeron Beteng area. As the center of the Sultanate's power, the Palace has the highest hierarchy of places as a meeting point that connects the universe (macrocosm) and the human world (microcosm). A hierarchy of spatial zones revealed the highest position of the Keraton. The Palace became the residence of the Sultan and his family, while the area around the Palace became the residence of the nobility and courtiers. Areas located at the periphery were the outside areas where ordinary people lived. The construction of the Baluwarti fort wall by Sultan Hamengku Buwono II emphasized this concept. Initially, the fort wall served as a defense against the Dutch colonial government, but after the British came, it became a defense against the British army.

The conception of the Palace as the absolute center of Sultan power shifted after the Geger Sapehi incident. Although the Dutch intervened in the Sultanate, the people still considered the Sultan's power absolute. However, after the invasion of the British army into the Keraton in 1812, the conception of an 'independent' place from the Keraton experienced intervention from the colonial government with the deployment of British troops and Sepoys in the Keraton.

The conception of the Keraton as the center of the Javanese sultanate experienced 'undermining' with the dominance of the colonial government during the reigns of Sultan Hamengku Buwono III to Sultan Hamengku Buwono VI. After the Java War (1825-1830), during the reign of Sultan Hamengku Buwono V, the Palace was getting weaker because the colonial government controlled most of its territory. The Sultanate lost the entire Mancanagara area. Due to unfavorable political conditions, Sultan Hamengku Buwono V devoted more attention to the field of arts and culture. Literature, dance, music, and *wayang wong* proliferated in his time. Sultan Hamengku Buwono V developed the arts and culture of the Palace significantly.

Since the renewal during the reign of Sultan Hamengku Buwono VII, slowly, the Keraton and Jeron Beteng, which were initially exclusive, that is, only for the Sultan and his family and courtiers, then began to open up to the general public. The concept of a place for buildings belonging to the Palace, which was previously exclusive, has changed with the opening of access for the general public. The exclusive nature of the Jeron Beteng area gradually faded away. The opening of the palace gates during Sultan Hamengku Buwono VIII's reign marked the palace environment's openness.

After the independence of the Republic of Indonesia, Sultan Hamengku Buwono IX declared support for Indonesian independence, and the Ngayogyakarta Hadiningrat Sultanate became part of the Republic of Indonesia. As part of the Republic of Indonesia, the Sultan concurrently serves as the Governor of the Special Region of Yogyakarta. However, the government of the Special Region of Yogyakarta is separate from the government of the Sultanate. The conception of the place of the Jeron Beteng area became part of the territory of the Republic of Indonesia.

The interrelation of four aspects influences the dynamic concept of place in the Jeron Beteng area. Political, economic, social, and cultural aspects evolved differently in each reign of the Sultan. The policy of each Sultan has also affected the conception of places in the Jeron Beteng area. Synthesizing the concept of place can guide planning and developing the Jeron Beteng area to respond to a challenging future. Further study can be conducted to explore the significance of the identity of the Jeron Beteng Area derived from the conception of place in the Jeron Beteng to become a basis for preserving this area.

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