

# The Spatial Concept at Moslem Settlements in Current Context of Modern Indonesia Using Phenomenology Method

Case Study: Pathok Negoro Area in Yogyakarta, Indonesia

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Weimar, Oktober 2016



Nensi Golda Yuli

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-nensigoldayuli-  
Weimar, 2016

## *Summary of Thesis*

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### **A. Problems addressed and aims of the dissertation**

There have been many research explore muslim settlements in Indonesia for settlements development policy. Majority of them see only the physical aspect, but only in a few number see how the background of the physical existence. Only few research were published in Indonesia considering how concept is owned by human in an artificial environment.

Concept of 'settlement' is a very comprehensive one and it had different definitions based on historical, economic, and cultural function (Surd, 2003). Urban settlement represents a habitation structure with its people. When we are referring to a certain territory we have in mind a wide variety of natural and social condition that have emerged, have developed and are established today as urban settlements ( Derrau, 1996; Cucu,1981; Negut, 2011). Architecture also consists of: planning in micro and macro scales, from residence scale to urban scale.

Spatial concept existing in human unconsciousness level produces an implementing-physical environment. The implementation can be seen from how they arrange the physical space, from building of house, using spaces existing in the house, to how they use collective facilities existing in public space. This research would explore spatial concept in society existing in moslem settlements to see implementation to realize house they occupy and centers of religious activities they use collectively.

Moslem settlements is only seen as a complete package of a community with Islamic religion. Many things occurred in physical environment evaluated from what is form of building design, layout of houses existing, public facilities and religion existing, and presence of mosques as one marker of moslem settlements. However, not many try to find that formation of a physical environment is in fact based on a spatial concept belonging to each individual seen in the environment.

The research questions are: (1)What are spatial concepts owned by people in Mlangi? and (2) How do spatial concepts owned by the people affect the settlements pattern?

### **B. Relevant current research in the scientific field**

There was some research in Mlangi that evaluated the gender roles (Makmun, 2006), behavior of people in Mlangi (Sodik, 2002), thermal comfort in Mosque of Mlangi (Indrayadi, 2006) and Mlangi tradition (Nadia, 2006). Research about spatial concept has been done by Azzahra in 2006, Supriharjo in 2004, Maslucha in 2009, Widayati in 2014, Suprpto in 2009, and Wijaya in 2009. But all of them only looked forward to the manifestation of physical implication from its spatial concept. They were not analyzed how the exact spatial concept by the people in there. and they were not make any brave conclusion about the recent condition of moslem settlement in current context.

### **C. Methods used**

The process to search spatial concept owned by the people in Moslem residence, making Mlangi as study area, was approached by using phenomenological research method. The researcher have to self-involved directly in unstructured interviews, but remained in guideline framework of in interviews to make research process effective.

Fistly, the researcher interviewed the key person. They were then give advices to who was capable person that could draw the spatial concept and had many story and knew the history of the settlements.

Step by step of interview guided from one informant to next informant when the information had been told repeatedly. The next informant based on the last informant advice or who had close relationship with the last theme appeared.

To complete the narration and draw the result of interview, researcher have to add additional information with photograph and descriptive picture that can be draw the settlement empirically. In process, 17 information units which found in field were consistent with sequence of interview events and flowing of theme to theme associated with Moslem residence of residence.

Finally the interviews succeeded in abstracting 16 themes that may be classified into historic, socio-cultural, and spatial-concept dimensions in Mlangi. Process of analysis to find spatial concept owned by the people in Moslem settlements was carried out by dialogue of themes to find available substantive relationship.

#### **D. Main results / outcomes reached**

Four concepts successfully analyzed consist of concepts of personage, concept of religious implementation, concept of Jero-Jaba and concept of Interest. The four concepts are really associated with one and others in understanding how spatial concept owned by the people affects residence they occupy. Yet, concept of Jero-Jaba bases all concepts of people in Mlangi . This concept can be used to draw red yarn on how they utilize communal spaces in residence and layout rooms of their individual houses. This concept also eternalize residence patterns existing in Mlangi now.

#### **E. Areas of potential further research**

This research was opening the potential research area, at least for the sociology, anthropology and demography research interest. So many unique character in Mlangi if looked at from how they maintain their spatial concept and manifested in their daily activities. How the people will concern only for the religious activities and the economic concern only for survival aspect in live.

# Abstract

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Settlement is human place to live and do various activities (Finch, 1980). Concept of settlement layout is closely associated with human and a set of thoughts and behaviors. In this case, idea of pattern of activities in a society that is core of a culture becomes main factor in process of formation of houses and environment in a settlement. Factors which affecting form (physical) of architecture in a settlement environment are socio-cultural, economic, and religious determinant factor that manifested architectural realization (Rapoport, 1969).

Yogyakarta as the continuation of kingdom city in the Java Island finally exists as an Islamic kingdom that still remain to survive up to now. Impacts of this issue is appearance of various Moslem settlements to support typical character of an Islamic Kingdom.

Mlangi is an area of oldest Moslem settlements in Yogyakarta has not been explored in details for progress especially in physical glasses recently. Everything basic group and individual who arrange houses and residences, starts from how it has spatial concept alone. Although concept is a very abstract thing to explain in details, but its existence can be detected by how they created their physical environment.

This research conducted by these research questions: (1) What are spatial concepts owned by people in Mlangi and (2) How do spatial concepts owned by the people affect the settlements pattern?

Process to search spatial concept owned by the people in Moslem residence, making Mlangi as study area, was approached by using phenomenological research method. The researcher have to self-involved directly in unstructured interviews, but remained in guideline framework of in interviews to make research process effective. First, the researcher interviewed the key person, they are the head of Mlangi administration (pak Dukuh) in Mlangi and Sawahan. They were then give advices to who was capable person that could draw the spatial concept and had many story and knew the history of the settlements. Step by step of interview guided from one informant to next informant when the information had been told repeatedly. The next informant based on the last informant advice or who had close relationship with the last theme appeared. To complete the narration and draw the result of interview, researcher have to add additional information with photograph and descriptive picture that can be draw the settlement empirically.

In process, 17 information units which found in field were consistent with sequence of interview events and flowing of theme to theme associated with Moslem residence of residence. Finally the interviews succeeded in abstracting 16 themes that may be classified into historic, socio-cultural, and spatial-concept dimensions in Mlangi. Process of analysis to find spatial concept owned by the people in Moslem settlements was carried out by dialogue of themes to find available substantive relationship.

Four concepts successfully analyzed consist of concepts of personage, concept of religious implementation, concept of Jero-Jaba and concept of Interest. The four concepts are really associated with one and others in understanding how spatial concept owned by the people affects residence they occupy. Yet, concept of Jero-Jaba bases all concepts of people in Mlangi . This concept can be used to draw red yarn on how they utilize communal spaces in residence and layout rooms of their individual houses. This concept also eternalize residence patterns existing in Mlangi now where residence does not experience many changes from starting of this residence existence (from detection of generation currently still living), namely residence patterns concentrate on orientation to Masjid Pathok Negro of Mlangi.

This research was opening the potential research area, at least for the sociology, anthropology and demography research interest. So many unique character in Mlangi if looked at from how they maintain their spatial concept and manifested in their daily activities. How the people will concern only for the religious activities and the economic concern only for survival aspect in live.

*Keywords: spatial concept, moslem settlements, phenomenology method, Indonesia,*

## LIST OF TERMINOLOGY

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### Indonesia/Java/other

Abangan  
Adzan  
Alumni  
Baitul Maal  
Bukhorinan  
Dusun  
Fiqh  
GBPP  
Hadits  
Habib  
Haul, khaul  
HB  
Ibu nyai  
Imam  
Jaban  
Jeroan  
Kampung  
Kampung maling  
Kawedanan ageng sri wandowo  
Kejawen  
Kepala dusun (Kadus)  
Ketib  
Kitab  
Kumpulan  
Kyai  
Lamin house  
Langgar  
Langgar kidul  
Langgar lor  
Lebaran  
Lurah  
Lor-lor-an  
Macapat-mancalima or kiblat papat lima pancer  
Madrasah  
Madrasah wajib belajar  
Majlis taklim  
Malam tirakatan  
Mauludan  
Masjid Gedhe

### English

Group who don't obey their religion fully in working Islamic religion teaching based on Clifford Geertz terminology  
Calling for prayer  
Alumnae  
Organization to manage Islamic financial  
Grand recitation  
Hamlet  
Islamic law  
Acronym of Garis-garis Besar Haluan Negara, Indonesia  
Principal Regulation  
Prophet Muhammad's words  
Person who has bloodline from Prophet Muhammad  
Celebrating the birthday of important person while he/she was die  
Acronym of Hamengku Buwana, The King of Yogyakarta's title  
Kyai's wife  
Head of Pray  
Java language, means outside area  
Java language, means inside area  
Village area in the city  
Thief village  
A unit in the palace given task by Sultant to manage religious affairs  
All about Javanese ideology  
Head of hamlet  
From arab language, person who give Islamic preaching after/before praying time  
Book/s  
Gathering and meeting activity  
Usually head of Islamic Bording School, person who has broader knowledge in Islamic thought  
Traditional house in Borneo island  
Java language means a place to pray, small type of mosque  
Langgar in Southern area  
Langgar in Northern area  
Day of celebration at end of fasting month  
Village head  
Local term. of Mlangi people refers to area near southern  
To draw the position of four pathok megoro mosques to the main mosque of palace (Gede Mosque)  
Islamic school  
The shall study madrasah  
Group of Islamic preaching  
A night before Indonesia independence day celebrating  
Celebrating the birthday of prophet Muhammad  
Main mosque of Yogyakarta palace

Mbah	Grand parent
Mbah buyut	Great grandmother
Moslem, muslim	Islamic people
Muharram	Islamic month
Mushalla	Small type of mosque, same with langgar in Java language
Muazin	Person who sounds praying time
Nahdiyin	Nahdatul Ulama (NU) people
Negaragung	Country
Ngirim	“To send praying”
NKRI	Acronym of Negara Kesatun Republik Indonesia, A legal name of Indonesia country
Nrima	To feel satisfied with available destiny and duty, not making revolt but saying thanks
NU (nahdatul ulama)	One of the big Islamic Organization in Indonesia
Nyantri	Live and study in pesantren
Pahing	Java day in Javanese culture
Pasar malam	Night market
Pedagang	Trader
Penajungan	Sultan servants
Pengulon	Manager of Palace
Pesantren	Islamic bording school
Pondok	A place that usually refers to Pesantren, nick name of Pondok Pesantren in local people term.
Pondok pesantren	Islamic bording school
Qalam	Theology
Rila	Sincere
Ruwah season	A month before fasting month
Sabar	Patiently
Santri	Student of Islamic bording school
Sekolah	School
Semaan al qur’an	Read and sound the holy Koran without text
Shastri	The original word of santri that came from India language
Sholat	Pray
Sholat jenazah	Corpse pray
Sholawatan	Prayer ceremonial for prophet Muhammad
Silaturahmi	Meeting and gathering
Sunan	A title for a holy men who brought Islam in Java Island firstly
Sunnah	Orthodox law based on teachings and practices of Prophet Muhammadas reported by tradition, supplement to koran
Sura	Javanese calendar
Tafsir	Holy koran description
Tahlilan	Repeated recitation of the confession of faith
Takmir masjid	Mosque manager
Tanah kas desa	Village government’s land
Tanah pelungguh	Village government’s land
Tepas darah dalem	One departement in palace that manage the bloodline of king
Tarekat	Path for mystics to follow, esp. sufism
Tasawuf	Mysticism esp. of Sufist school
Tirakatan	Jointly perform some ascetic act to achieve or commemorate
Trah	Descent line of <i>mbah buyuh</i> -great grandmother
Tukang toyo	Cleaner

Ulama

Walisanga

Wayang

Wong

Zakat

Muslim religious teacher of leader

Islamic leader at the first time Islam entered in Java

Puppeth shadow

Person

Tithe

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# CHAPTER I

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## *Introduction*

### **I.1 The Settlements Research in Architecture Discourse**

Architecture can be seen as a twin of agriculture: since hunger, against which men dedicated themselves to agriculture, is a couple to the need for shelter from which architecture was born said Millizia in 1781 (Gianfranco et al., 2006). Human settlements present some of the most dynamic and challenging issues before us. It has recognized that there is a very close interrelationship between man, his setting and his habitat (Banerjee, 1998). Then Doxiadis mentions the concept of human settlements incorporates two major dimensions: geographic and population, where the sequential stages begin with man and end with the concept of the universal city (Banerjee, 1998). As the definition, Doxiadis explicitly stated that human settlements are the territorial arrangement made by Anthropos/man himself. The new shape later definition in 1987 by Alexander B. Leman, who proposed the second definition that human settlements are spatial/ operational arrangement made by humans within certain scales, to support life and to pursue their aspiration, goals, and target.

UN Conference in 1976 stated human settlement as the totality of human, community- whether city, town or village- with all the social, material, organizational, and cultural element that sustain it. The pattern of human settlements varies significantly according to the complex and interrelated historical, geographical, cultural, political, economic, and demographic factors.

The term human settlements encompass individual settlements on every scale, ranging from the smallest tribal settlement to a very large metropolis (Monto, 2005). In fact, the entire world can be viewed as a single human settlement system (UNCHS, 1990) or as a global village. Wherein the human habitat is considered as a network of interlinked settlements (cities,

town, village and other rural areas) and the surrounding countryside interwoven within a large ecosystem (Ashfar, 1998; Guenther and Folke, 1993; Maragall, 1994). Every settlements, no matter what its size and characteristic, has a role to play in global social, environmental, and economic development (Monto. et al., 2005). Human settlements essentially revolves around the community living at the particular location. It includes the prevalent natural environment. Which is altered to suit and accommodate the community lifestyles (ibid). Human settlements and their activities are extremely complex and developing models to simulate, understand and forecast their behavior is a very challenging task (Camagnia et al. 1998; Clayton and Radcliffe, 1999; UNCHS: Habitat, 2001).

A settlements can be defined as a place in which people live and where there may be involved in various activities, such us trade, agriculture, or manufacturing. Most rural settlements are hamlets and villages (Nagle, 1998). Regarding geography, settlements are a topographic expression of the grouping and arrangement of two fundamental elements houses and highways (Brunnes, 1952). The settlements has defined a place where one person or more dwell regularly, or the act of establishing a permanent resident (Stone, 1965). It is an organized colony of a human being, including the building in which they live or work and the tracks or street over which their movement take place.

Settlements in detail description which the size of settlements must be measured in the number of social units which live there and the settlements has occupied all year around ( Halsall, 2002: 168). Random House Kernerman Webster's College Dictionary, 2010 mentioned settlements is the act or state of setting or the state settled. It is the act of making stable or putting on a permanent basis, a small community or group of houses in a thinly populated area, and a community formed by members of a particular religious or ideological group.

Settlements system can be defined as an open and dynamic relationship between an observing system and observed system, and it

individuates the context and meaning of architecture. (Minati et .al, 2006). Settlements seemed to be described by geography at a descriptive level, syntactic level and symbolic level ( De Matteis, 1995). But geography cannot trace in the entropic processes in their diachronic development, where artifact stock up over time according to the land use. It generated by local cognitive and social condition, in turn, become the generator by the further means of transformation of the natural and built environment and to the new social and cognitive condition (Ibid).

Every settlements system – simple or complex – can be useful described by geography, but its complex connection is so multiple which need many contributions from many disciplines and observation (ibid). Geography cannot, in details, explain system associated with economic activities, religious system, political and physical spaces and spatial concepts being background and dynamics existing in a settlement.

Architecture is a representation, system of sign, physical, and organizational connotation of the place. It can be read as the visible emergence of the very complex weave that is a human settlements. Architecture organizes and represents the settlements system. It interprets, materialized, interacts with and confirms the references of the cognitive system and project (foresees) and built coherent occurrences (steadiness, confirmation) and incoherence occurrence (emergence) in the settlement itself. Architecture operates in the interaction between mankind and natural environment with coherent actions (communication, consistent changes, confirmation of symbol and meaning) and incoherent actions (casual changes, inconsistent changes, a new symbol and meaning). Coherent action controlled by rules and law and incoherent actions derives from a break in the cognitive references (breaking the paradigm) or from the action of the implicit project. (Di Battista, 1998).

Architecture is building art science, although definition and goal of architecture have rigidly not been stable (Unwin, 1997). If architecture designs and builds activity in applying building art, the resulted factor of

activity has the impact on the environment surrounding in either scales of community, urban and city areas. One design places to live, eat, sleep, shop and do other activities to arrange the places based on reliance and aspiration they have (ibid). So that, it can be said that architecture located in different personal, social-cultural and sub-cultural levels in the community (ibid).

Each definition of the settlements, in general, or specific by the point of view in the science of Geography agreed that settlements study will reach physical and non-physical aspect as the comprehensive exploration if use the architectural approach. Study about the settlement by architecture discourse will examine the value of the owned society to the concept of space. Settlement issue in architecture has the same level with another field of study in architecture, such as building design, building science, housing or building technology.

## **I.2. Indonesia as Archipelago Country**

Indonesia is the tropical islands country in South-East Asia which located in the position of 6° North Latitude and 11° South Latitude and 95°-141° East Longitude. The location is between Asian Continent and Australian Continent and exists between the Indian Ocean and Pacific Ocean with 17,504 islands distributed to all parts of Indonesia country ([www.dkn.go.id](http://www.dkn.go.id)). Java Island, which Yogyakarta Special District Province located – research area - is one of five biggest islands in Indonesia, other than islands of Sumatra, Kalimantan, Sulawesi, and Papua. Indonesia has 1,340 ethnics based on Central Statistical Bureau (BPS) Data of 2010. Java ethnic is ethnic whose most of the people live in Java Island and now also have distributed to parts of Indonesia, one of them is due to transmigration program made by the past president, Soeharto. Java ethnic is also a biggest ethnic in Indonesia, especially in Provinces of Central Java, East Java, and Yogyakarta. BPS data found that 41.7% of Indonesia citizens are derived from Java ethnic.

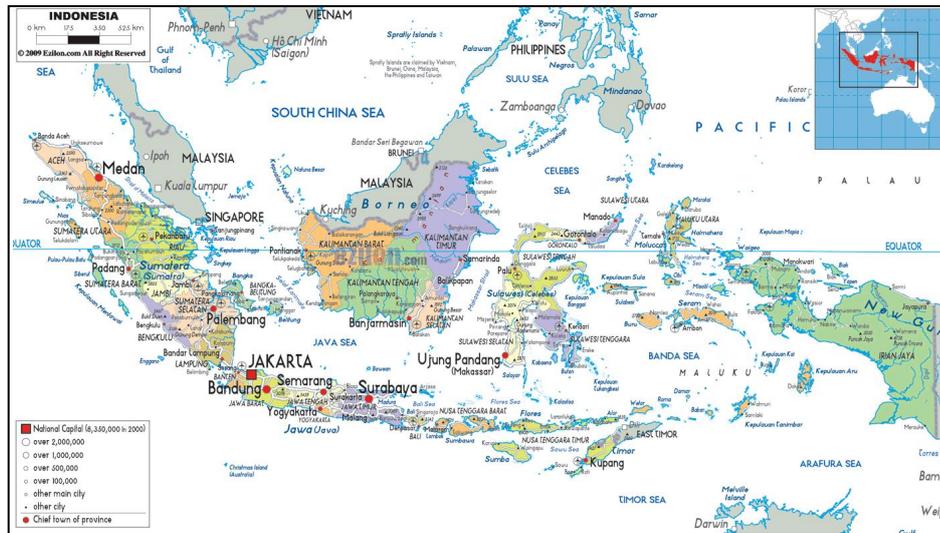


Figure I.1 Map of Indonesia  
(Source: [www.ezilon.com](http://www.ezilon.com))

As archipelago country, the entry of Islam in Indonesia, especially in Java Island, was not separated from roles of Arabic traders via coastal area of Java Island. The appearance of Moslem Settlements in Java Island along with the development of Islamic education systems that found as original education systems, namely, *Pondok Pesantren* (Islamic Boarding School-then call *Pesantren* in this thesis). The number of Moslem scholars who studied in Saudi Arabia return to Indonesia and establish activities to learn *Kor'an* in their original areas were playing the important role in Moslem Settlements development in Java, especially Yogyakarta.

### I. 3 Moslem Settlements and Historical Background of Yogyakarta

Yogyakarta is a special district that was legalized by the government of Indonesia, since previous independence time of Indonesia (17<sup>th</sup> August 1945), about social-cultural and geographical aspects, it was a prospective district for the appearance of one biggest in the Java Island. The appearance of the Moslem Settlements was background by historical aspect of Yogyakarta establishment alone, which is one Islamic Kingdom in the Java Island. As Islamic Kingdom (Islamic Mataram Kingdom), it is not surprising that, automatically, many Moslem Settlements would appear; even, since the

Old Mataram Kingdom time in Kota Gede, the district in the south of Yogyakarta.

In short, it can be explained that, after the Demak Kingdom had failed, the Old Mataram Kingdom appeared, based in Kota Gede area (now one area of Yogyakarta). Then, this kingdom moved to Pleret area (still being area currently called Yogyakarta). Fights and civil wars made the kingdom move to Surakarta (now becoming one area of Central Java Province). The intervention of Dutch Colonization drove occurrence of Giyanti Treaty, basically dividing the area of the Old Mataram Kingdom into two parts, namely, *Ngayogyakarta Hadiningrat* (now Yogyakarta) and *Surakarta Hadiningrat* (now Surakarta, known as Solo city). Yogyakarta just established Islamic Mataram Kingdom where Sultan Hamengkubuwana I was a king.

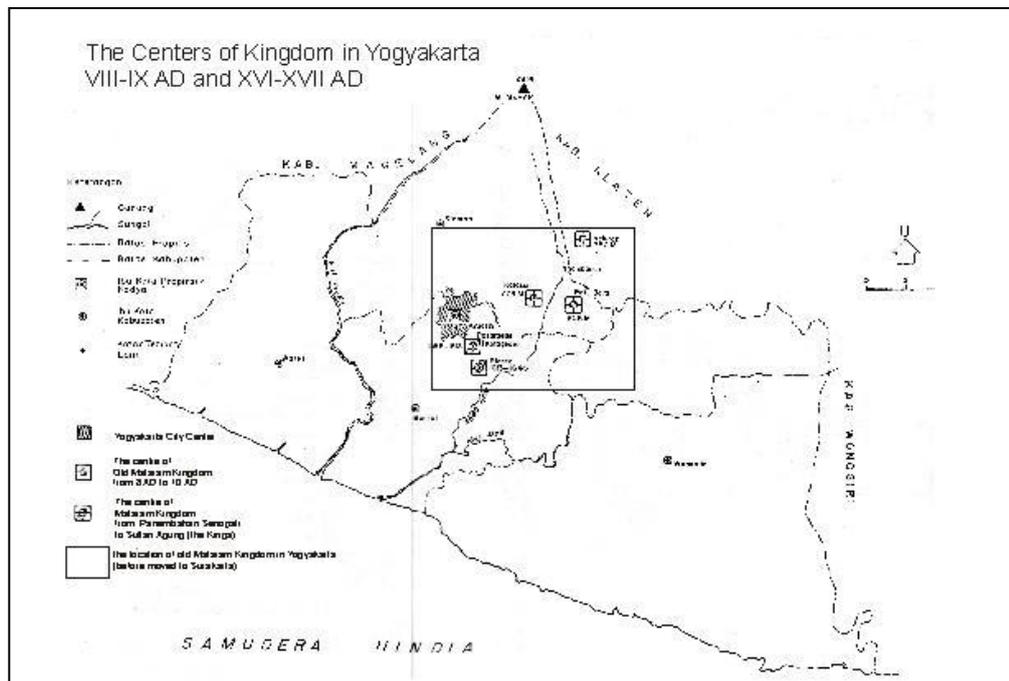


Figure I.2 Map of Central Old Mataram Kingdom in Yogyakarta (before moving to Surakarta)  
(Source: Historical Map of DIY, 2013)

#### **I. 4 Socio-culture of Javanese Society**

Before reviewing details associated with research substances, we should see what is the illustration of Javanese Society existing in Yogyakarta and values of life appreciated by Yogyakarta society alone.

The mental attitude of Javanese people is identical to their life view. The central elements of Javanese culture are attitudes of *rila*, *nrima*, and *sabar* (Jong, 1976: 69). *Rila* is also called sincere, readiness to give everything to the God. *Nrima* means to feel satisfied with available destiny and duty, not making revolt but saying thanks, and *sabar* (patiently) showing an absence of desire, the absence of impatience, the absence of passion for being turbulent (Endraswara, 2003).

Entry of Islam into Java cannot separate from the effect of religions existing in Java before. So, there is the term, namely, Javanese Islam. This term has described in Javanese Sufism book (Simuh, 1995), and described in book Javanese Islam (Woodward, 1999) and writing by Murtadho associated with Javanese Islam (Murtadho, 2002). These contain pro and contra concerning how term Javanese Islam meant by most Javanese people specifically and Indonesia. Rather a democratic solution to mean term Javanese Islam contains meaning how Islam as the religion in the process of mixing with Javanese Culture (with religions existing before, either Hinduism, Buddha, and syncretism). It generated new form of culture, where it characterizes how a form of Islamic religion teaching implemented in Javanese Society culture.

Unlike Islamic religion existing in Arab, not associated with strange new culture. The presence of Islam in Java very closely associated with the societal tradition that has been rooted there, if seen from the level of Islamic philosophy understanding alone and level of practice on how Javanese Society implements rite of Islamic religion in their life daily.

A strategy specified by *Walisanga* (nine Islamic religious leaders), a group of Islamic scholars distributing Islam to Java Island is to include Islamic teaching by synergizing it with Java culture already existing so far.

This strategy found successful, because, via cultural art, the Javanese Society feels not given dogma of new religious teaching, but it conditioned that new religion coming to Java is a new teaching that may synergize with the culture they had owned so far.

Competency and sincere of Javanese Society accept Islamic religious teaching, due to natural factor belonging to *wong* Jawa (*wong* is people in Java language) generally, namely having *nrima* character, other than the strategic factor of Islamic religious leaders who were intelligent to include elements of Java Culture when proselytizing on the Islamic religion.

It said how *wayang* (puppet) show becomes on performance preferred by people as media to communicate how the Islamic teaching presented. It is one small example of Islamic distribution strategy used by the Islamic religious leaders. Based on the general illustration, it may be imagined in short on how Javanese people could moderately accept Islamic religion as one religion believed by the people.

### **I. 5 Yogyakarta and Mlangi Village as Special District**

As one area that, from the aspect of history, is a kingdom area, after Giyanti Treaty agreed in a time of Dutch Colonialism. Yogyakarta joined the Republic of Indonesia on 5<sup>th</sup> September 1945 (Rintaiswara, 2011) via declaration made by HB IX on compliance with NKRI (Negara kesatuan Republik Indonesia- Unity State of Indonesia Republic) and became part of NKRI. Because of the history, Yogyakarta becomes a special district enforcing the special law, where Sultanate is an appointed regent, not via region election mechanism. This controversy has not ended yet with the solution of Yogyakarta Specialty Law No. 12/2013, but at least there has been legal regulation reinforcing the position of Yogyakarta as a special district in Indonesia.



Figure 1.3 Map of Java Island  
 (Source: [www.gopixpic.com](http://www.gopixpic.com))

Yogyakarta has four districts, namely districts of Sleman, Bantul, Gunung Kidul and Kulon Progo, as well as one county, Yogyakarta county. As an area with a special character, especially in the context of culture and locality established since 13th February 1755 (Kusumah et al. (Ed), 1988:24; Simuh, 1996: 148). Many things found in Yogyakarta, both physical and nonphysical aspects that may be a parameter for architecture study. Palace and Sultanate of Yogyakarta are peak point of society life and Javanese Islam life growing to reflect religious life in Javanese Society life (Al-Munawwar, 2001). Yogyakarta is also a cultural city, central Islamic Sultanate some centuries ago (ibid).

Interaction of Islam in the Java Island worked dynamically, without facing meaningful obstacles. Islam becomes the religion that easily accepted because it is distributed by eclectic character and adaptive force as to easily relate naturally (Jandra, 2001), also, how Islam could enter and develop in Yogyakarta, and live with other religions that have existed before in

Yogyakarta. *Walisanga* appreciated by Javanese Society played a vital role in distributing Islam, including to Yogyakarta. *Walisanga* is a group of nine Islamic religious leaders who distributed Islamic religion in the Java Island in different times. Such nine Islamic religious leaders were: Sunan Drajat (Raden Qasim), Sunan Bonang (Raden Makhdun Ibrahim), Sunan Gunung Jati (Syarif Hidayatullah), Sunan Kalijaga (Raden Said), Sunan Gresik (Maulana Malik Ibrahim), Sunan Ampel (Raden Rahmat, Sunan Kudus (Ja'far Shadiq), Sunan Muria (Raden Umar Said), Sunan Giri (Raden Paku).

Sunan Kalijaga, as an Islamic religious leader who distributed Islamic religion, including to area now known as Yogyakarta in 1463 M (id.wikipedia.org) could use the culture of the Javanese Society as media to distribute Islamic religion. Use of *wayang* media, folk performance art shown using puppet show, in general, facilities in the night, in explaining Islamic law requirement could easily be accepted by the masses. So, in a short time, Islam was easily accepted and entered into Yogyakarta people who previously followed Hinduism, Buddha, or animism and dynamism faiths.



Fig. I.4 Puppet Shadow Show in the Past  
(Source: KITLV Leiden, 2014 and Widyatmoko, 2013)

Furthermore, if seeing the presence of Islamic Mataram Kingdom in Kota Gede, Pleret, and then moved to Surakarta and ended in there after agreeing on Giyanti Treaty in 1755, presence of Islamic Mataram Kingdom assured that, since early period, Yogyakarta is an Islamic Kingdom. The consequence of these is the number of Moslem Settlements growing in Yogyakarta (interview with Kanjeng Djatiningrat in 25<sup>th</sup> January 2014).

Moslem Settlements existing in Kota Gede dominated by traders in Kampong Kota Gede. Moslem Settlements were existing in Pleret also appeared after the kingdom moved there (Riyadi, 2001). Many other Moslem Settlements appearing in there are realizations of a cultural entity.

After Yogyakarta Palace established in 1756, Hamengkubuwana I (HB I), the first King of Yogyakarta, designed a city design aiming at protecting the area of Yogyakarta Kingdom. This planning known as Pathok Negara. Pathok Negara is state protection (literally). It means that fence is used to protect Sultanate of Yogyakarta from enemy attack (security mission) and westernization attack (religious mission) (interview with Kandjeng Djatiningrat and Mr, Sripujo, 2013). Religious mission indicates that King (HB I) was afraid of Islamic religion fading in Yogyakarta, because many people followed Hinduisme, Buddha, even faith, Islamization must be conducted to comply with Yogyakarta Palace as a district with Islamic Law Principles. Fences installed in all parts of Yogyakarta are found sufficiently strategic to anticipate the cases.

So, points of the area were made on four sides of Yogyakarta, north, south, east and west sides, signed by establishing Mosques in each point. The established Mosques are named Pathok Negoro Mosque, indicating that it is the symbol of Pathok Negoro area made by the palace as limiting fences and protectors for Yogyakarta district.

From the four established Mosques, namely Mosques established in hamlets of Mlangi, Plosokuning, Babadan and Dongkelan; Mosques in Mlangi hamlet is not separate from dominant roles of the elder of Mlangi, Kyai Nur Iman, the older brother of HB I's mother (interview with Mr. Sripujo, October 2013). Based on consideration of Kyai Nur Iman, after establishing Mlangi Mosque, it was followed by establishing Plosokuning, Dongkelan and Babadan Mosques. The periods of the Mosques establishments were not the same time. However, each responsibility of Mosques was derived from the descent of *Kyai Nur Iman*, children and

grandchildren. The holders of Mosques responsibility were given mandate by the Palace to distribute Islamic Religion teaching to four sides of Yogyakarta.

Each Pathok Negara Mosque plays the similar role and uses for Yogyakarta Sultanate, namely, as the marker of four state parts that cannot be changed and used for centers to distribute Islamic religion (Rintaiswara, 2011). Furthermore, settlements where the Pathok Negara Mosques develop to date, become Moslem settlements in Yogyakarta. Especially Moslem settlement in Mlangi village, it is now a Moslem settlement having most Islamic Boarding places than other Moslem settlements where Pathok Negara Mosques established.

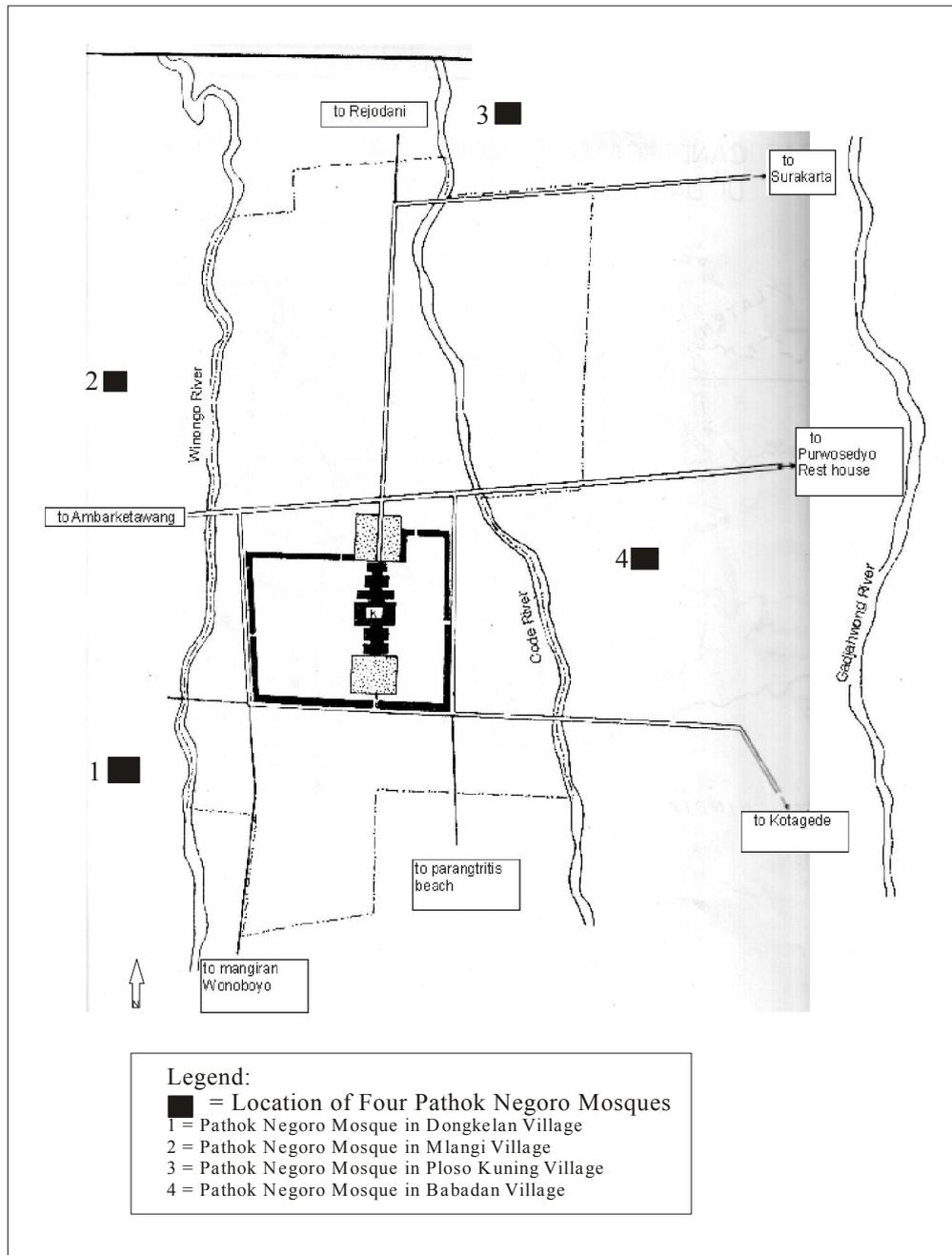


Figure I. 5 The Location of Four Pathok Negara Mosques in Yogyakarta  
 (Source: Archives of Perpusda DIY, 2013)

Recitation activities start in settlements existing surrounding the Pathok Negara Mosques. The recitation becomes the prospective establishment of Islamic Boarding and other religious activity centers. Term santri derived from Indian word *shastri* meaning that one who knows Holly

books (Hindu) (Muchtaron, 2002). *Santri* also plays roles as religious and defense basis. So, *santri* is not only taught to recite but also trained to self-defend, traditional self-defense art. The goal of traditional self-defense art is that they are ready to face attack from colonials. So, traditional self-defense art appeared in Indonesia, along with developing education systems like Islamic Boarding to resist Dutch Colonialism (interview with Kanjeng Djatiningrat, January 2013)

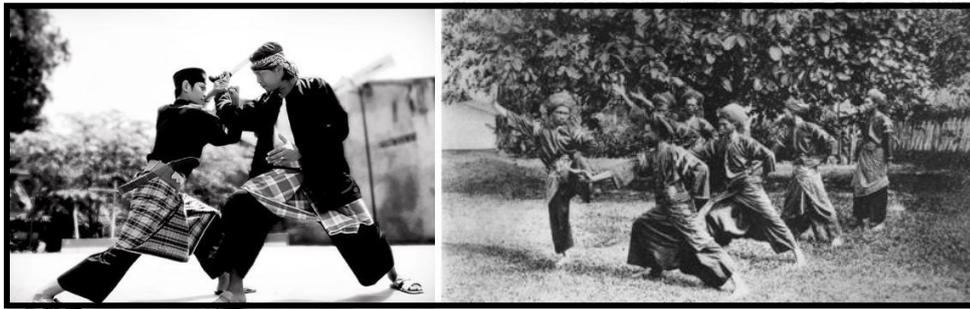


Figure I. 6 Traditional self-defense art taught in Islamic Boarding  
(Source: [www.tumblr.com](http://www.tumblr.com) and Suryadi, 2011)

Seeing presence of Pathok Negara Mosques in four sides of Yogyakarta, it proves that the Palace has been thinking of aspects of city layout to arrange Moslem settlements existing there since long ago. Moslem settlements existing surrounding the Mosques in physical spatial scale would automatically contribute to local development. Finally, social activity patterns affect spaces formed in society as to be collections of Moslem communities and form Moslem settlements in Yogyakarta. Dynamics of physical spatial development in the Moslem communities can measure by seeing how the communities relate each other in Mosques of Pathok Negara existing since the early establishment of Yogyakarta.

Legalization of Yogyakarta Specialty Law in 2012 has at least reinforced the existence of Jogja as a typical district. So, the role of Mataram Sultanate is lied in success in becoming an integrated Islam in Java culture overall, and heart of Java political life based on the central kingdom (Suplemen Piwulangan Agung, 2011).

## I. 6 Research Background

Mlangi hamlet (furthermore called Mlangi in this thesis) as a settlement can be categorized as traditional kampong, because it is cultural entity containing values and life essences of local society inherited hereditarily (Hambur, 2013). Systems of values rooted in society cannot self-separate from what and how a tradition inherited. Many hereditary traditions still preserving now in Mlangi such as traditions of *Sholawatan* (prayer ceremonial for Prophet Muhammad), *Mauludan* (celebrating the birthday of Prophet Muhammad), *Haul* (celebrating the birthday of important person) *Kyai Nur Iman*. Other rituals are for pregnant and delivery mother, and other traditions whose form of implementation is not far different from one period to others, including religious tradition inherent strongly in Moslem settlements of Mlangi.

A settlement, rural or urban, must be viewed as a complete entity between human and environment. Theory of settlement states that settlement made of the human ability to adapt to environment standing hereditarily. Characteristics of the settlement, in form, pattern, and division of settlement space, tend to be affected by social-cultural factors (faith, custom, behavior and tradition) and life view of residents (Rapoport, 1969: 47)

There have been too many researches and plans, one of them is to know and understand resident needs. It may associate with minimal understanding on how human interacts with the environment (Smith, 1997). Because, in doing tracing settlement associated with society and environment, it may be a vital indicator, must refer to the key success of a research. The key to success in research and development of society is a circular and spiral process in considering precisely information and feedback reflection in formulating idea (O'hara, 2000) where the formulation of the idea derived from field research.

Some researchers developed comprehensive theories and definitions of what called a sense of community (McMilan & Chavis in Talen E., 2000). However, it is not seldom that produced sense of community in end process

of research only exists in physical spatial layout, not touching the root of real problems.

The concept of 'settlement' is a very comprehensive one, and it had different definitions based on historical, economic, and cultural function (Surd, 2003). The settlements are human creations conceived over time in various socio-economic conditions in the uninterrupted process of geographical space of exploitation (ibid). The Urban settlement represents a habitation structure with its people. When we are referring to a certain territory, we have in mind a wide variety of natural and social condition that have emerged, have developed and are established today as urban settlements (Derrau, 1996; Cucu, 1981; Negut, 2011).

Theories associated directly with Moslem settlements so far still emphasize on debates rooted in Islamic architecture definitions. Because research is to see Moslem settlements, then it must have mutually binding relation especially in literal definition structure with the Islamic architecture significance alone. Settlement becomes one component of review in architecture. Recently, theories on Moslem settlements already existing are not sufficient to explain how residents existing have a spatial concept they have alone. Space intended here is physical and non-physical space they understand as a place to do their activities daily in small scale, namely, family, and in communal scale, namely, societal life or in the context of part of a social and cultural value layout systems. It is seldom because it is not understood as spatial concept making many people evaluate a Moslem settlement as only a group of sufficiently extreme people.

This study started from the thoughtfulness of minimal effective information on the existence of Moslem settlements. Although the researcher is Moslem and living in a country with the majority of Moslems, via the approach of architecture science discipline, this research is expected to present objective data and realities associated with the Moslem settlements alone. This opinion cannot be one indicator in evaluating a Moslem settlement.

Others that can be consideration materials are the number of conflicts of Talangsari, conflicts occurring between ethics of Madura. In two recent years, faced new conflict root between religions resulting in criminal actions such as destroying praying houses. Moslem settlements found by the extreme group as the general society in the northern area of Yogyakarta as to make a poor image of Moslem Settlements. If widening vision to conflicts occurring in Moslem Settlements at South East Asia level, these can refer to how Rohingya Moslems in Myanmar, especially groups of Moro in the Philippines, and many other events centered on teasing of Moslem settlements. Negative perception built and rooted in wide society, in both general world and states with the majority of Moslems, like Indonesia, must need scientific clarification on how Moslem Settlements really exist. Because only scientific evidence can use by accurate research method under standard academic, that may help give an objective clarification on what is being a debate. Although, finally, results of a scientific research take long time to prove generated concept or theory, at least, an objective clarification has been making in the framework of science independent of various interests, either politic, social-cultural or economic interest.

Architecture as one branch of science to learn building art does not merely study the beauty of affecting building and culture. The architecture also consists of planning in micro and macro scales, from residence scale to urban scale. However, red yarn of everything indicates that architecture studies how the process is to create an artificial environment to organize human activities.

So far, research using settlement setting in Indonesia, both rural and urban scales, tend to see the study of final results of an artificial environment, seeing the spatial layout, typology of building, the pattern of circulation, etc. Although there is research exploring the process of planning a settlement, then seeing the behavior of artificial environment users and effects; in other words, research observation only focuses on seeing final results of an architecture planning process.

Only few research was published in Indonesia considering how the concept owned by the human in an artificial environment. The focus of observation is an early process in architecture designing stage.

A physical spatial manifestation and activities are a scientific process being results of an individual understanding alone. Understanding is dependent on one faith system (religion) they believe. Moreover, quality education they have, environment affecting their life so far and their vision contribute to the concept they have in process to plan an artificial environment until their activities.

The design is a mysterious process and individual activity, it occurs, but it is amendable analysis. The history of architectural theory is very much more concerned with the product than process, with the visual attributes of buildings rather than any investigation of how they came to be, irrespective of their appearance (Brawne, 2003). Architecture responds in some measure to a prevailing cultural climate in which it created and, therefore, emerged inevitably as a cultural artifact reflecting the nature of that culture (Fawcett, 2003). Everyone has their experience of using the building, living in houses, being thought of school, enjoying the shop, etc. (Tunstal, 2006). Designing is a continual process of selecting and organizing element, trying to establish which are the most important and how they all might play their; art in the creation of the new product and inevitably ideas change as a possibility added or discounted, as proposals are conceived or consider. The aims of design, can be summarized as follows (ibid): (1) Identify all the relevant elements pertinent to the project; (2) Discover or understand how the elements interact with one another; (3) Plan or arrange the elements so that they fit together in an appropriate or meaningful way to create a competent product.

The process occurring in a design is (ibid): Analysis, synthesis, appraisal and feedback. To a large extent, the process of designing is a personal activity influenced by the way that the designer's brain works; how they think (ibid). The key is hold by human, as an object given an artificial environment. As the cultural creature, built artificial environment must be the

big intervention of human alone. In the process of the artificial environment creation, the human has a concept that will affect the form of the artificial environment alone.

Importance to see spatial concept belonging to the society in Moslem settlements aims to synchronize what realized in the physical environment of Moslem settlements with value layout based on the issues. It is expected to eliminate the gap and negative stigma of outside individual (in these case, ones and will become a variety in the process of designing typical settlement. Because values owned by a Moslem community is value inherited from the understanding of Kor'an where personality of law based on religion only increased and spread under the Muslim, who had their religion law that did not apply to non-Moslems. (Pohl, 2002).

The most important to see a Moslem Settlement is: are religious activities, Islam, dominating activities of residents? Then, supportive people of a settlement ask whether quantity or majority of Moslems or not, because it will make difficult to assess a Moslem Settlement if total residents with and without Moslems are comparable. Domination of Moslems in a significant quantity of non-Moslems will ease the performance of research because sufficiently dominant factors of non-Moslem will minimize. This study is not researching to manipulate religion, but to make clearance of research process survive well and research evaluation of data collection process in the field can work well with pure data of research object under research criteria, so an area with the majority of residents with Moslem Settlements is the obligation of this research.

It is necessary to explain that Moslem Settlements will discuss in this paper is not a rigid definition. Moslem Settlements intended in this research are to mark settlements occupied by Moslem residents with established Mosques, and some Islamic Boarding School stands as one original education system in Indonesia, and there are Islamic religious activities organized by residents routinely as physical condition illustrates in the research area and becomes a strong character of Mlangi. The field study later can be extracted

specifically on how the illustration of a Moslem Settlement in the context of currently modern Indonesia represented by the case study in Mlangi.

Yogyakarta has many Moslem Settlements like characters belonging to Mlangi. But, based on historical aspect as Pathok Negara area, Mlangi is still one strong character with supportive activities of residents that may be said in static condition from the early time of the village starting to develop when *Kyai* Nur Iman began to teach recitation there.

It said that religious facilities are existing in Mlangi more sufficiently complete, namely, it has Mosques, Islamic Boarding and routinely organizes recitation activities that have been the tradition for tens of years.

It needs to be explained early, because many Moslem Settlements existing in Java Island have Mosques and recitation activities from one house to other but not have pesantren activities, such as, in the area of Yogyakarta alone, in Karangajen area (Kampung in Southern Yogyakarta). It is a Moslem Settlement, but it does not have Islamic Boarding built there. If any, it is not Islamic Boarding-school that has long been a stand in a set of positive results from the formation of Pathok Negara area made by Yogyakarta Sultanate. Then, in the area of Dongkelan, although it is one Pathok Negara area, it only has one Islamic Boarding school built there, except Islamic Boarding school which is contiguous but not mutually affecting significantly for daily routine religious activities, namely, Islamic Boarding School of Krapyak.

If we see how Moslem Settlements were existing in The Middle East, Turkey, and Egypt, certainly Moslem settlements existing in Indonesia is very different. The basic to differ is life culture among people living in the area. Other than difference environmental factor, prosperity factor use as the background of Islam to enter Indonesia and appearance of Islamic Boarding School that may be original; education system of national Indonesia alone. Historically Islamic societies have been pluralistic in some different ways,

and that assimilated outsiders are more likely to privilege their new identity (Kennedy, 1974)

Religious communities formed the basic organizing structures of the multi-ethnic. Multi-religious societies of the Islamic period. One of the bases for such a community was a system of law that applied only to its member (Pohl, p 157). This legal system was personal rather than territorial. There is two general conclusion that may draw concerning the nature of such religious communities. One is that there were practical limits to the system, either Sasanian or Islamic, into communal law. The second is that the difference between the Germanic and Islamic parts of the post-Roman world is that the pluralistic societies in Islamic territory organized into religious communities, and that personality of law based on religion instead of ethnicity (ibid)

## **I. 7 Conceptual Framework**

### **I. 7. 1 Research Design**

Research design as an architecture study used phenomenology research method with inductive qualitative analysis technique. This research was conducted in a Moslem settlement in Yogyakarta, namely, Mlangi hamlet, as the case study, to see spatial concepts belonging to the people of Mlangi for formation process of settlement they occupy so far.

### **I. 7. 2 Research Problem**

So far, Moslem settlements are only seen as a complete package of a community with Islamic religion. Many things occurred in physical environment evaluated from what is a form of building design, the layout of houses existing, public facilities and religion existing, and the presence of mosques as one marker of Moslem Settlements. However, not only try to find that formation of a physical environment but also try to find what is in fact based on a spatial concept belonging to each seen in the environment.

Spatial concept existing in unconsciousness human level produces an implementing-physical environment. The implementation can see from how they arrange the physical space, from the building of the house, using spaces existing in the house, to how they use collective facilities existing in public space. This research would explore the spatial concept in society existing in Moslem settlements to see implementation realize house they occupy and centers of religious activities they use collectively.

The developments of Moslem settlements in Indonesia are the dynamic process together with the developments in the urban area and refer to the history of the existence Islam religion in Indonesia. The main generator of the Moslem Settlements, in general, caused by the center of Moslem activities, e.g., mosques, Islamic boarding school (next will call *Pesantren*), and *mushalla* ( a small type of mosques with simple religion activities and individual ownership).

### **I. 7. 3 Research questions**

- A. What are spatial concepts owned by people in Mlangi?
  - What are spatial concepts of Mlangi people against residences they occupy?
  - What are spatial concepts of Mlangi people against existing centers of religious activities?
- B. How do spatial concepts owned by the people affect the settlements pattern?
  - How are settlements patterns affected by spatial concepts from society?
  - Are there changes in settlements patterns occurring along with epoch progress and changes in situation and condition existing in the Mlangi society?

#### **I. 7. 4 Research Objectives**

- A. To understand spatial concepts owned by Mlangi society in residence and centers of religious activities.
- B. To learn the implementation of spatial concepts owned by society with settlements patterns established in the Mlangi Hamlet.

#### **I. 7. 5 Research Topics**

These research topics are to study spatial concepts of Moslem settlements and effects on settlements patterns occurring. The spatial concepts are understandings of society on a value of space realized in physical space from where they live so far. Physical space intended is residence and environment surrounding and centers of religious activities existing and used by them. Of the spatial concepts, it will see what affects the formation of urban patterns in current condition.

#### **I. 7.6 Research Challenge**

This research is to understand spatial concepts of people in Moslem settlements. It is necessary to free of many rhetoric forms and arguments associated with how Moslem Settlements have become the assumption of many people so far. Each can understand spatial concepts in-house scale differently. However, implementation of a spatial concept can be seen directly from what their house form, spaces they design is and what for they use the spaces in their daily life.

The big challenge for this research is the ability to map the spatial concepts in the physical form of very tangible information. Because the concept is an abstract thing and settlements pattern is a real thing and seen in physical shape. It can be seen in plain view, so skill to compile results of research through appropriate research

method and accurate and detailed data collection technique followed by accurate analysis process. Final results of the research would be able to achieve by communicating findings of spatial concepts and mapping them in settlements patterns of specified research area.

#### **I. 7. 7 Research Outcome**

Research outcomes are spatial concepts of society to contribute to settlements patterns of moslem settlements. So, at the end of research, they would give guidelines for consideration materials to city planners and policyholders in developing moslem settlements as existing in the Mlangi village. The guidelines would be used to develop Moslem settlements with characteristics as existing in Mlangi Hamlet, namely: Moslem settlements existing in 3 other areas of Pathok Negara, Moslem Settlements having one or more Islamic Boarding School or Moslem Settlements whose activities widely lead to activities such as ones conducted by Moslem Settlements in Mlangi hamlet.

#### **I. 7. 8 Research Method**

This research explored qualitative things associated with spatial concepts made by people in Mlangi Moslem Settlements. If speaking of concept level, what are explored are values owned by research subjects associated with their understandings of space. Settlements patterns that will be end products of this research are results of analysis process from collected data. Of achievable goal, qualitative research method is the most appropriate method to use. The approach that would be used to obtain desirable information is an approach that can reach ethical and transedental value. From some various approaches, phenomenology method was chosen by this research in order that qualitative research goal can be achieved pursuant to expectation.

The basic of this research is a phenomenology research; it means the researcher did not do the study to construct the theoretical frame and the hypothesis of the first process. The theory is only for background knowledge for the researcher to understand research context. This approach applied to get ethic and transcendental value from the traditional Moslem Settlement in Mlangi.

## **I. 8 Chapter Development**

**Chapter I- Introduction** - briefly review the actual condition about Moslem Settlements in Indonesia, recent development related to the government policy and how the government of Yogyakarta province and Sultanate plan to implement the new law regulation about Yogyakarta as the special region in Indonesia. This chapter also review a whole contents of this book to draw how the Moslem Settlements and its problem in general at the latest 10 years. In the last, chapter I will be explained goal, topic, and questions of the research to operate it as the technical academic activity, and the challenges and outcomes of research.

**Chapter II- Research Strategy** - describes the state of the art of the research and detail explains how the method chosen and used. This chapter contents of the strategy of the research to gain research goal, how to choose the research area and technical aspects of data collection process and how to analyze the information from empirical data.

**Chapter III- Background Knowledge**- explores theoretical review related to the research topic as the background knowledge. This research didn't construct hypothesis at the begin; it depends on the methods had chosen in chapter III. Theories of Moslem Settlements, communities and the review of Islamic Boarding School (in this book called *Pesantren*) are important activities in research object

**Chapter IV- Research Finding**- presents results of analysis of the theme and empirical facts. The variety themes brought to abstract process to get the picture of Moslem Settlements in recent Indonesia modern. At the last,

the space concept from the people in Moslem Settlements Mlangi abstracted as the result of the research.

**Chapter V- Conclusion-** briefly describes the conclusion of the research and answer the research questions and gives any recommendation for the policy holders related to the Moslem Settlements in Indonesia.

## CHAPTER II

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### *Research Strategy*

#### II. 1 State of the Art

Traditional religions are often community-based and community-oriented, from civic cults and divine origins of lineages and peoples (<http://www.ashgate.com>, 2015) to flexible forms of cultural adaptation in classical religion (Pohl, 2012: 1). Empire was the adequate form of political organization for a universal religion (<http://www.ashgate.com>, 2015). Ethnicity, however, played a very different role in the many other political cultures that (ibid) precede and surrounded medieval Europe, and more comparative research is necessary to understand these differences (Pohl, 2005).

The following are a set of research that had been conducted to find how this research has novelty value and can contribute to new sciences in architecture. Investigation was conducted by some important points, such as:

**First**, to see from the context of locality, namely, to see research that has conducted in Indonesia, Yogyakarta, and Mlangi Hamlet. The range of the area is only limited to Indonesia because the final results of this research will be use as consideration material of Moslem Settlement setting in Indonesia, although it is not impossible that area having similar characteristics to Moslem Settlements in Indonesia can also use guidelines produced by this research.

**Second**, to see terminology of spatial concept. The spatial concept becomes a main keyword in this research because this research exists in the domain of architecture research representing design activities with the spatial concept for a designed artificial environment.

**Third**, to investigate involved research ever done based on used research method similarity, namely, the qualitative method with analytical-

inductive technique and use of phenomenological paradigm and observation unit similarity, namely, Moslem settlements.

Makmun (2006) did research division of gender roles occurring in *santri* (student of Islamic Boarding-school, popular as *Pesantren*) society in Mlangi. He found that women in Mlangi indicated great role, especially their involvement in public-productive role. There was interesting changes if seen from the understanding of Mlangi society and their science awareness based on *fiqh* (science on Islamic law) and also *Pesantren* tradition, where it places position of women in domestic space. Research conducted is qualitative research with descriptive-analytical technique. There is great role of women in Mlangi *santri* society. It indicates changes in gender role from *Fiqh* (law regulation) ideal normal rule and reality occurring in daily activities of Mlangi society. Causal factors are social, politic, culture and determination of economic. Involvement of women has power impact in household which does not exist forever in hold of men; likewise, things existing in *Pesantren* family. *Kyai* (head of *Pesantren*) does not become authority source and single arbiter forever in *Pesantren* family/ however, all women involved in public-productive activities can change men's power. Because, in fact, remain to be the second group in household and seldom receive double role.

Sodik (2002) did research behavior of Mlangi residents about politic. This research found the correlation between educational level, local religious elite, and politic understanding of Mlangi residents in participation in the election. The results of research using this quantitative research method found that there is significant correlation about local religious elite toward behavior of electors in Mlangi residents. There is no significant correlation between behavior if seeing educational level and politic understanding.

Indrayadi (2006) did research Pathok Negara Mosque where Mlangi is one residence being Pathok Negara, about thermal comfort. It was find that Pathok Negara Mosque of Mlangi has thermal comfort better than other

Pathok Negara mosques. Method used was to measure field data and then conduct thermal comfort simulation using CFD software.

Nadia (2006) did research using socio-anthropological approach in Mlangi society being traditional Islamic group with Kauman society being modernist Islamic society. Topic of research concerns significance of commemoration evening (*malam tirakatan*) of both Moslem settlements. Commemoration evening is a Javanese tradition in welcoming independence day of Indonesia Republic. This tradition is colored by activity of memorization of event before independence and memorizing again that services of heroes who had wined independence from colonial hold are great. The research was conduct by seeing social-cultural phenomena developing in a society and understanding how citizens mean the social-cultural phenomena. This research also used historic approach to see internal and external factors as support so that naturally commemoration evening outstanding shares conducted by citizens, where Kauman residents as modernist Islamic followers do not conduct it.

Hambur (2013) did research seeing settlement layout concept in traditional village of Ruteng Pu'u, sub-district of Langke Rembing, District of Manggarai, East Nusa Tenggara. The end results of this research found that partnership concept is basic layout formation of Ruteng Pu'u. This concept is a concretization of cultural and customary values and daily activities of residents in using nature as life space. Formed layout shows correlation between spaces based on association of function and value. Value formed in settlements is affected by various activities of spatial use and social-cultural background of society. Then, it is also found that changes in spatial form and function do not affect spatial value in villages.

Azzahra (2006) did research on spatial concept of residential architecture of Arabic descent family in Surakarta city. The goal of research was to obtain descriptive-ideological picture of Arabic descent residence configuring house patterns as to understand spatial concept. Method used was qualitative method and survey was conducted based on empirical

exploration. The results of research indicate that spatial concept of Arabic descent house could be traced via Arabic descent symbols, creation of gender harmonization, private space and sequence of spaces seen from use of spatial accessories. This research did not explicitly find that what was occurring became spatial concept of Arabic descent family in designing house, internal laying-out and representing and self-actualizing as Arabic descent other than symbols installed in their individual house.

Supriharjo (2004) conducted research on spatial concept Vale of Ampel-Surabaya area using qualitative-inductive exploration method (under phenomenological paradigm). This research was conduct in local scale but considering development of Surabaya city generally. Ampel area located in old city area of Surabaya is one part of urban space. Concept explored is a concept belonging to society in an area of urban space. However, history of Ampel area being land given by the arbiter named Ampel Dento, which is prize given by King Brawijaya V for services of Raden Rachmad, for merit to educate character of Majapahit Palace nobles. Then, this area becomes Moslem settlement and center to distribute Islamic Religion marked by presence of some *Pesantren* boarding buildings mixing with settlements. The settlements develop widely after leadership of Islamic religious leaders, so that, from Ampel, Islamic distribution was started from all parts of Java to outside Java, even foreign (Mustopo, 2001). Society was also *santri* individuals and descents of Sunan Ampel. This area is area with multiple ethnics, Java, Arab, and Madura. Economic activities were derive from trade of crop products facilitated by Pegirian river as transportation media. End results of this research indicate that local concept of society on urban space was found. Respondents as research objects were those who live in Ampel area, Surabaya. This research produced concept of spatial value of residents that might be apply to area with similarity of physical environment, history, and ownership of potentials to develop.

Maslucha (2009) conducted a research in village of Kauman, Yogyakarta, investigating setting system formed based on dominant

religious activities systems in the village using rationalistic paradigm. Sufficiently busy activities in daily, weekly and monthly affairs and special activities associated with marriage and corpse praying (*sholat jenazah*), making setting different from residential scale, village facilities such as small mosque (*langgar*) and big mosque of Kauman. Difference of such setting use is affected by factors of achievement, attraction and completeness. There are also strata of each setting system. Settlement setting was affect by big mosque and small mosques is early formation of settlements that can be classify into micro (residence), meso (village facility), and macro (mosque) scales. Three such scales are associated with each other and forming setting system of Kauman village settlement used for religious activities. This research expressed that mosque is a center and main orientation to settlement setting overall.

Widayati (2014) did research spatial concept formed in a traditional Dayak ethnic house (Lamin house) using rationalistic paradigm and investigated factors affecting formation of the spatial concept. Spatial components used were spatial structures and spatial significances. Qualitative analysis was conducted inductively in each case finding. The results of research conclude that factor of 'collectiveness value' in society and reference to past Lamin house as a factor based on existing spatial concept. Also, systems of symbols with required values are included not only in physical building of Lamin house but also in ornaments.

Suprpto (2009) did research spatial concept and pattern of traditional settlement of Bajo ethnic in Bungin Island, Sub-district of Buer, District of Sumbawa, about culture to live especially in tradition in a process to establish stage house. Paradigm used was phenomenology with inductive analytical technique. This research did not explicitly express concept belonging to society of Bajo ethnic in establishing a stage house. The research only concluded factors affecting spatial concept and pattern of settlement. However, finally, it gave the recommendation to investigate

deeply cultural and historical values of Bungin village associated with space and architecture design.

Wijaya (2009) researched micro, meso, and macro-spatial concept of Banyan tree growing in local public area of Denpasar city using phenomenological paradigm with inductive-qualitative analysis. There is conception of spatial stratum in the Banyan tree for micro scale through concept of *jeroan* (inner space) and *jaban* (outer space). Meso conception indicates spatial radius such as spatial layer forming clusters in each banyan. Macro spatial conception indicates that banyan position is in village limit as marker of village border existence. Spatial concept of informants as Banyan existence in Bali in micro, meso, and macro scales may expect to be consideration in planning future layout by maintaining concepts already existing currently or developing concepts existing currently better based on local wisdom.

Bouma (1994) found that mosques and Islamic societies are emerging as important social mechanisms in the adaptation of many new Muslim immigrants to Australia and for the expression of Islamic interests in this society. For example, a study of the Preston mosque in Melbourne depicts a growing community offering an increasing array of services to those who participate ( <http://www.multiculturalaustralia.edu.au>, 2015). Mosques are providing important links between muslim individuals and families and other structures of Australian society. Mosques and Islamic societies have helped to interpret Australian events and policies to Australian Moslems and to interpret Islamic events and policies occurring both here and overseas to departments and agencies of Australian governments. (ibid)

Research by Ausaid concluded Moslem communities in Mindanao are the result of historical marginalization of Moslem in a Catholic country. Students are poor, teachers are not well educated or trained, and the infrastructure and support system is weak.

Yuli (2007) did research spatial changes occurring surrounding the pesantren boarding buildings of Krapyak, Yogyakarta. Spatial changes occurring were analyzed starting from early time interval of activities to recite in *Kyai's* house to legalization of *Pesantren*. Then, compared to spatial changes occurring in new order time for 32 years and condition seen from 2004 to 2007. This research concluded that factors used for background of spatial changes were in fact caused by domination of pesantren *Kyai's* roles in the settlement setting. *Kyai* is not only functioning as key person in setting religious life in a settlement, but also he has strong effect on changes in physical environment setting. It is shown by way *Kyai* can motivate residents to change their residences into boarding rooms to facilitate *santri* individuals living, change ditch function as irrigation settlement interest, can communicate with residents to bargain their land to be land for pesantren boarding buildings extension. Also, effect of *Kyai* in creating domination space for his followers through spatial zoning can be mapped very clearly if there is leadership dualism in both pesantren boarding buildings in Krapyak where their position is contiguous.

Yuli (2010) ever conducted research with Haningsih and Krishna to find common spaces existing in As Salafiyah *Pesantren* categorized as classical (old) *Pesantren*. The research indicates that common spaces existing in the *Pesantren* were designed by owner of *Pesantren* like multiple function spaces. These are used for religious, educational and social-societal activities. There is no special design of common space allocated to each of activities in the *Pesantren* because there is limit of land available to the *Pesantren*. Possibly, it may not be designed as place for teaching-learning process implementation in the *Pesantren*, so that there are things that are not planned well to consider need of *santri* students alone in learning. This research found how collective spaces were existing in the *Pesantren* building affect *santri* in taking action in daily life. This research responded issues associated with terrorism existing in group of *Pesantren*. Great suspecting indicates that less conductive-physical environment setting

makes deviant behavior associated with what should be done for non-Moslems. It in fact still becomes an early supposition, because physical spaces are not mere causes of violating behavior, but sufficiently big contribution to an educational system success in an institution.

Lawson (2001) in his book titled the Language of Space stated that discussion of spaces gave illustration in spatial role in life and seen from human behavior. Understanding human correlation to spaces is based on exploration of sensation, perception, and measure. Distance and scale, along with statement by Gottdiener (1994) suggesting that spaces are results of social formation production and social relation, and spaces are not only used for empty places that must be filled, but success and dimension make individual behavior prediction, collective setting, and interaction (Morril, 1974).

Study by Tuan (1987) included in book titled Space and Place discusses significant correlation between space and place. Space humanly illustrates quality of taste. Formation of space is dependent on thought strength.

Musiyam (1998) conducted a research associated with spatial conception in Sangkrah village residents, finding that spatial conception of Sangkrah village residents was formed based on pluralism of village residents and different historical background. Variety motivated formation of different spatial function. So, it is necessary to have the policy to regulate spatial organization considering societal behavior of village residents.

Phenomenology according to Suwindu (2008) was to investigate traditional layout setting in Pecatu Bali Village. It was found that presence of spatial layout concept was still established as previous time. The spatial laying out concept is association between reliance concept and social relation of residents. Phenomenology method was used for the reason.

The description indicates that there has been a research conducted in the Mlangi Hamlet, but there has no research topic associated with spatial concept of society in it. In spatial level believed in architecture sciences,

associated research existing just investigated deeply end products of architecture activities, such as physical spatial form, existing building typology and how spatial setting was created in a settlement. Although there are researches conducted already to find spatial concept existing in urban scale, where the spatial concept derived from a set of researches indicated that there was spatial concept, in general, urban scale. Context of urban area, where various cultural entities are mixed in it, made end results of research unable to reflect spatial values in traditional society in villages.

Research of traditional society in an Islamic religious entity with background of historic aspect in early layout was very necessary and urgent to do because some Moslem Settlements existing in Indonesia were formed based on historical aspect. It is necessary to understand what spatial concept of residents is so that it remains to conserve Moslem Settlements they occupy in the middle of modernity flow existing currently. So, when available spatial concept has been known, it can be a reference to Moslem settlement layout alone in future.

## **II. 2 The Selection Process for Research Area**

Indonesia has many big Moslem settlements in the whole provinces. In Sumatera Island, Moslem settlements existing in the Province of Nagroe Aceh Darussalam, being one entrance of Islamic religious distribution in Indonesia. Then, there are groups of Moslems in West Sumatera existing in Bukit Tinggi, Padang Pariaman, and other areas. Then, in Kalimantan Island, there is Moslem Settlements existing in Kutai, East Kalimantan, Moslem settlements existing in Gowa and Tallo in Sulawesi Island, in NTT area, there is a Moslem settlement in Lombok Island, these signed entrance of first Islam into Bali. In Java, nearly each province experienced the development of Moslem Settlements. But, Yogyakarta is the special area where the existence of Islamic Kingdom is still recognized to date. Although it integrated in Republic of Indonesia in 1945, but nuance of Islamic kingdom still remains to be dense to date. One of them was caused

by degree of Yogyakarta Sultan whose one of them is functioning as Islamic religious leader and application of Islamic requirements to government and valid law, although not as extreme as established in Saudi Arabia.

Mlangi as important hamlet for religious fortress is a specific area to learn how Moslem Settlements can remain to exist recently. So, it is very significant to do research in Mlangi hamlet to learn spatial concept belonging to society in the Moslem Settlements.

Yogyakarta Sultanate is the one exist Kingdom in Indonesia who has the power to organize its area and people in all aspect include cultural and political policy. By the new special law of Yogyakarta 2012, where Pathok Negara area is one of the important assets, especially in urban planning, it looks very urgent to explore how the condition of Pathok Negara itself. Between the four area of Pathok Negara: Mlangi, Plosokuning, Babadan, and Dongkelan, until now the most existence of *Pesantren* is only in Mlangi. Not only as the first of Pathok Negara area with his first mosque as the symbol built by Yogyakarta Sultanate of the symbol, but also it has the close relationship with the Sultanate of the first Yogyakarta formation until nowadays. We can only track the old Muslim settlements in Pathok Negara area in Mlangi because the pattern of old *Pesantren* and community in space scope did not have any important change.



Figure II.1 Map of special district of Yogyakarta  
 (Source: Adapted from Googlemap 2013)

This research has a limited scope of research in Moslem Settlements (then will write as MS) already existing in Yogyakarta. MS that would be selected was MS having association with city planning history aspect in the early establishment of Yogyakarta city. Area planning of Pathok Negara is supposed to have one of the oldest city planning in Yogyakarta since the time of HB I government. Then, the area of Pathok Negara still existing to date is studied again how it becomes a research area. The concern of this research is to explore spatial concepts. Certainly, the research area selected must be MS area having centers of sufficiently complete Islamic religious activities such as those having mosques, *mushalla*, *pesantren*, and grown and developed for other informal activities existing in society, especially in order to conduct religious routine activities. Mlangi is an area of Pathok Negara that was first built, other than having many *Pesantren* having existed since the early establishment of Pathok Negara area. Although

*Pesantren* firstly built by Kyai Nur Iman, the elder of Mlangi and one who firstly developed the Mlangi, now he has died, but his descents are still existing in Mlangi.

Other considerations are that all MS in the area of Pathok Negara are the descents of *Kyai* Nur Iman existing in Mlangi, and other developments of Pathok Negara areas are great roles of *Kyai* Nur Iman. To date, the Mlangi still holds strongly traditional Islamic principle, traditional atmosphere is still very strong there. Closer relation to the palace makes Mlangi have strongest reason to be a case study in seeing MS existing in Yogyakarta. To date, only *Pesantren* existing in Mlangi area still exist in activities, although these have experienced reduction in quantity of *santri*. Old traditions since *Kyai* Nur Iman are still maintained for conservation in Mlangi society life; so that these are used for precedence on what is social-cultural life of Mlangi in past time. It can be said quantitatively that 90% or more of residents existing in Mlangi are descents of *Kyai* Nur Iman. Although some Mlangi residents have advanced in relation to education, it is proven by some Mlangi people that have learnt abroad, established *Pesantren* or widened *Pesantren* having been owned by previous descents. Over time, the residents can be found sufficiently static in spatial physical development, economic situation, and can be stated that concepts they have so far, especially for a thing that really does not experience changes.

The appearance of new houses existing in Mlangi are houses of descents of original Mlangi, and they use land existing in Mlangi. Although there are new houses in sides of Mlangi, all of them are houses built by ones who are not native Mlangi. There are a sufficient number of logical reasons, why Mlangi was selected as the research area to explore spatial concept and effects on settlement patterns.

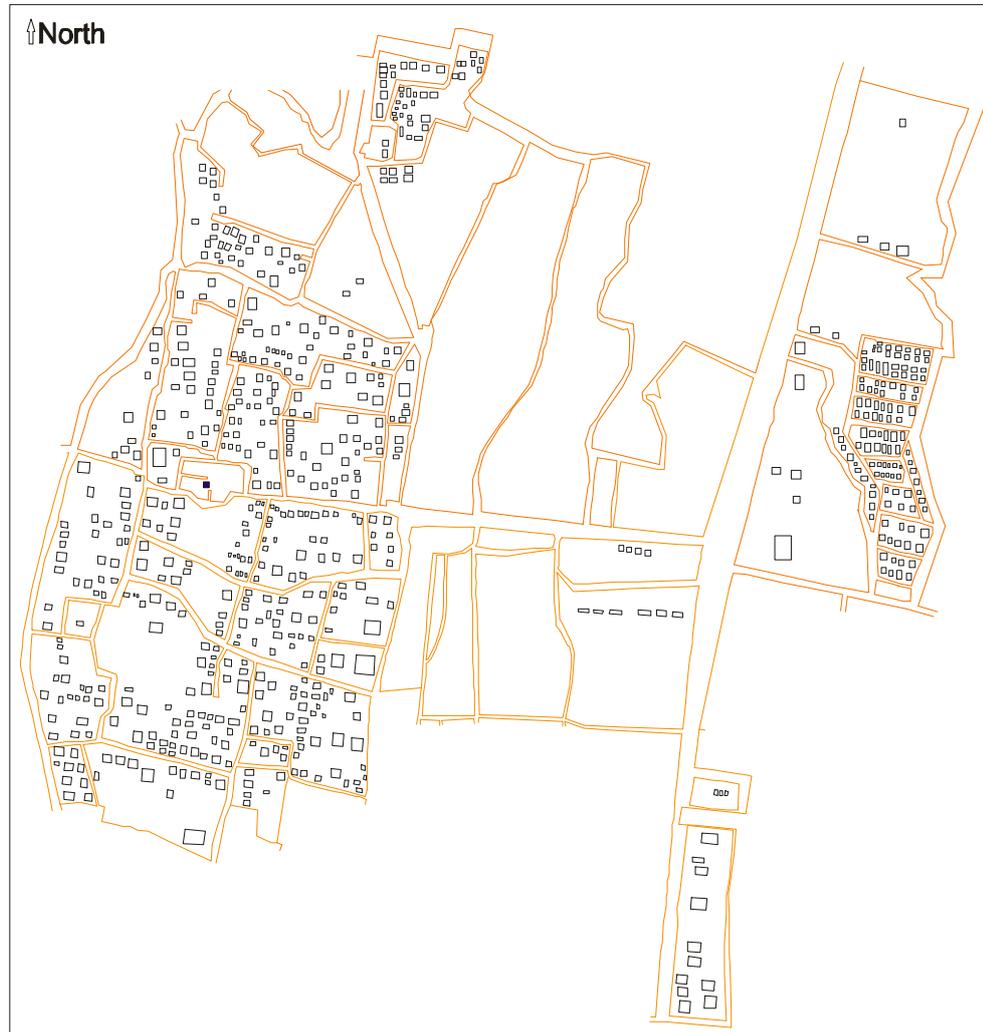


Figure II.2 The research area  
(Source: Field inventory 2013-2014 and adapted from Mlangi tax map 2011)

### II.3 The Research Approach

This research would see what is spatial concept belonging to residents living in Moslem settlements. Method used to understand the spatial concept was phenomenology research method. This method used to order ethical and transcendental values existing which can achieve in the research process.

In thesis dealing with the space concept of indigenous people, an appropriate methodology has been followed to cope with the essential complexity, three main approaches have taken: **The historical approach**, which illustrated the first planning of the Pathok Negara from Yogyakarta

Sultanate and had a context of the history of Muslim settlements in Yogyakarta. **The empirical approach**, which used phenomenology method to get natural information from the indigenous people by non-structured interview. **The architectural approach**, which figured out the use of space in last 50 years and drew the recent condition of Muslim Settlements in modern Indonesia context.

#### **II.4 The Review of Phenomenology Qualitative Research and the Comparison with other Research Method**

Qualitative research is multiple methods in focus, involving an interpretive, naturalistic approach to its subject matter. It means that qualitative researchers study things in their natural setting, attempting to make sense of, or interpret, phenomena regarding the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials. (Denzin and Lincoln, 1998: 3). Four keys component in qualitative research (Groat and Wang, 2002):

1. An emphasis on natural settings
2. A focus on interpretation and meaning
3. A focus on how the respondents make sense of their own circumstances
4. The Use of multiple tactics

Additional attributes of the qualitative research design resumed (ibid):

1. Holistic, the goal of qualitative research is to “gain a ‘holistic’ (systemic, encompassing, integrated) overview of the context under study” (Miles and Huberman, 1994, p/6)
2. Prolonged contact
3. Open ended
4. Researcher as measurement device
5. Analysis through words
6. Personal information writing stance

Dr. Janet Waters from Capilano University described phenomenology qualitative research is to describe a “lived experience” of a phenomenon. As qualitative analysis of narrative data, methods to analyze its data must be quite different from more traditional or quantitative method of research. Dr. Janet Waters explained details of the phenomenology research method

In data collection, participant can describe their lived phenomenal experience that can be used to gather data in this phenomenological study. Interview will be use to gather participants’ description of their experience, or the participants’ written or oral self-report, or even their aesthetic expressions. This study would ask the participant to describe their experience of, without directing or suggesting their description in anyway. Researcher does encourage participant to give a full description of their experience, including their thoughts, feelings, images, sensations, memories- their stream of consciousness-along with a description of the situation in which the experience occurred. The study also needs clarification of details on the self-report or interview.

An emergent strategy uses in data analysis, to allow the method of analysis to follow the nature of the data itself. In the analysis stage, researcher has to understand the meaning of the description and get the essential meaning of the experience. A common approach is to abstract out the themes. These are the detail strategies in data analysis stage:

1. Fully abstracted and presented the themes as essential to this experience
2. Present the unique experience in a way that is understandable and recognizable to anyone who has had the experience
3. Translate the specific elements which do contribute essentially to the meaning into an abstract form of the concept
4. Try to remain congruent with the meaning of the participant’s description and don’t interpret excessively

5. Avoid psychodynamic interpretation of symbolism, unless the participant has explicitly told something is part of their meaning or understanding of the experience.

Phenomenology research is identification of a shared experience, attempt to locate universal nature of an experience, and attempt to identify shared experience among various individuals experiencing shared phenomena, attempt to locate essence of an experience, and what was experienced and how he/she experienced it (Bawalan, 2012).

## **II. 5 The Strategy and Method of Data Collection**

The data collection process begins with the entry point in the research area. Researcher entered the research area from the administration aspect. Meet the head of Hamlet (*Dukuh*) and administrator of mosques (*Takmir Masjid*) is the strategic step to begin the research. These entry points call the keyperson in phenomenology research method. The keyperson will tell the researcher to whom the researcher will get any valuable information. The person who gives any information is called information units (in short can call as informant/s). The informant will tell any theme related to the research questions or directly pointed to the next person who is capable and has more information. Special themes to support research question will be explored deeply in the next person recommended. No one knows how many people have to interview, but the main direction is until the special themes from the first informants saturated, and the person interviewed only repeat their opinion, comments, or think.

Any themes will get from the informant/s. These themes collected as the material for the next analysis process. All the interview notes will be booked in 'log book' as the power of this research, so, the research's fair and trust depends on that.

All the approaches, in a technical aspect, used interview, photo documentation and recorded the activities using video to draw the empirical

condition. Here is the strategy to get any valuable information using the three approaches:

1. **The historical approach** explored the valid data from Yogyakarta Sultanate for the first formation of Pathok Negara area as the old city planning from King of Yogyakarta (Hamengkubuwana I). It used interview technical and literature study.
2. **The empirical approach** used phenomenology method to get the space concept from indigenous people in Mlangi village.
3. **The architectural approach** mapped the information from the indigenous people to in draw settlement pattern in Muslim settlements at the current condition.

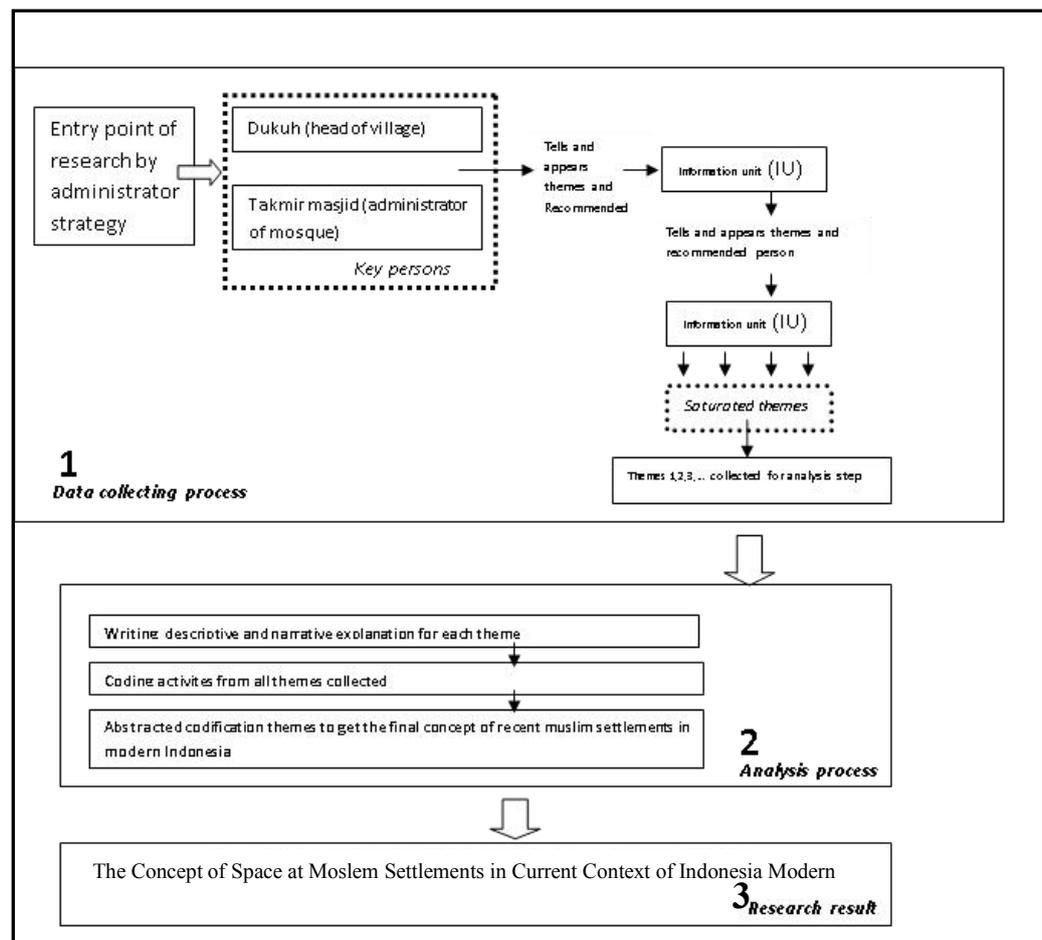


Figure II. 3 Flowchart research using phenomenology method

## **II. 6 The Strategy for Data Validation**

Some data collected in field, especially in qualitative research, are subjective statements of informants and possibly subjective interpretation by the researcher. To clarify data collected in the field, the research required to focus group discussion (FGD), being the collective meeting of informants and involved residents. It expected that, in performing the discussion group, end data collected in the field have passed validation process and approved by residents in the research area. The focus group discussion is also important to make the perception of researcher clearly and will describe in objective research result.

## **II. 7 The Technique for Data Collection**

Primary data would be collect by the unstructured interview with research subjects. It started by interviewing the key person in Mlangi. The keyperson were administrators in Mlangi, consisting of heads of Mlangi and Sawahan Hamlet (Dukuh). Elders and person who able to tell history of Mlangi based on recommendation given by them. Mosque managers (*Takmir Masjid*) who understood religious activities existing in the Mlangi were like the keyperson for this research.

Sequence of interview would work based on sequence of information from the previous informant. It means that the researcher just would move to next informants if information obtained from the previous informant had been found surfeited with characteristics of presented information that had repeatedly been told by research subjects. It is consistent with the philosophy of phenomenology research, where movement of information results from first and next research subjects based on surfeited or not information obtained in the field. This technique is very reliable for researcher sensitivity to detect themes associated with the research topic. Researcher's accuracy is required to decide whether it was sufficiently surfeited or not for information from a research subject.

Secondary data collected from referential sources of Jogja Library, Yogyakarta Palace Library and historic books explaining presence of Mlangi, and information associated with aspects of Mlangi history collected from Tepas Darah Dalem Kraton Yogyakarta (One Department in Yogyakarta Sultanate that has responsibility for King's bloodline and its relations) and some keypersons in Yogyakarta Palace associated with the Palace involvement in the past Yogyakarta layout. Photo and video were also used to record the condition in Mlangi. Information from the informants will draw in sketch while compile with the existing photo that related to the spatial use, important and historical places to make interview result clearly.

## **II. 8 The Guidelines of Interview**

Interview in phenomenology research conducted might not be structured. It means that the interview was conducted to work according to thought lines of research subjects. Unfortunately, research effectiveness needs to make interview efficiently at the research target alone. Guidelines for interview needed for some effectiveness reasons. These are the guidelines:

1. How were settlements of Mlangi formed and developed to be the Moslem Settlements?
2. What were bases of society members to perform daily activities?
3. What were main principles in setting physical environment in Mlangi?
4. How were physical changes made in Mlangi so far?
5. How does Mlangi try to self-maintain as a Moslem Settlements remaining to exist in Yogyakarta now?

The guidelines above were only for the researcher's direction in the interview session. It was not the list to answer by the informant. All the interview activities still run on unstructured interview model, but the entry point of some questions might be direct by those interview guidelines. It

was only a research strategy to make some effective work in the research field. In research interview session, the informants will tell so many stories about themselves than the research topic. In that situation, the researcher has to make some decision and trick to direct the informant on the track of research topic.

## **II. 9 The Units of Observation and Analysis**

This research would observe Moslem Settlement of Mlangi with the focus on spatial concept belonging to the society. The spatial concept belonging to the society was mapped physically in the settlements pattern formed now. The spatial concept is the unit of observation in this research.

Field exploration would give clues of cases having potentials to explore more deeply. The cases would find sub-themes. These subthemes classified into some theme groups to arrange concept. Each group of themes was analyzed based on substantive correlation to generate the concept. Cases obtained in the field that had classified to arrange concept are units of analysis in this research.

## **II. 10 The Instruments of Research**

This research required the researcher as research instruments. Tools used to document the results of the research were log books consisting of notes regarding the results of interview and notes regarding the process of research from time to time. The notes of interview result also obtained from recording media when interviewing. To document the physical research area and activities experienced using a camera with presentation media such as printed images (photos).

## **II. 11 The Process of Research**

This research had been taking place for one year from 2013 to 2014. In one year, the researcher had obtained a profile of Mlangi completely in both daily activities, and religious activities were occurring for a year and

dynamic occurring as the result of understanding the aspects of the Mlangi history alone. Sharpening of potential themes associated with research goals had been followed-up from a time to research subjects (informant/s) so that the process of data collection had experienced a process of validation naturally toward information presented by the research informants.

The descriptive and narrative explanation below has been a group in three big essential aspects, historical dimension, socio-cultural dimension, and spatial concept. This aspect made to draw and explain the empirical condition in Mlangi clearly understood. For drawing the process from one informant to other, this thesis draws the first informant to the last using numeric symbol from P1 to P17 (see figure IV.1). The symbol in interview quotation only make any simplification, so the readers will not only concern to the informant but in the information has been told. The sequence of the interview based on repeated themes is the main concern for phenomenology research method. All the informants from P1 to P17 have a close relationship to Mlangi settlements. All of them live in Mlangi except the alumnae (Mrs. Lina). For some reasons and crosscheck about the history of Mlangi, especially the bloodline of *Kyai* Nur Iman, as the important person in Mlangi, researcher also did some interview to the person in Yogyakarta Sultanate. They are the key persons who responsible for the history of Sultanate and Yogyakarta and know a lot of information about the bloodline of King of Yogyakarta. It is very important for this research because *Kyai* Nur Iman had been affecting all aspect of Mlangi people, both in their mindset and daily activities.

Table II. 1. List of Research Informants

Symbol	Person	Adress
P1	Mr. Mustafied, owner Aswaja <i>Pesantren</i>	Northside Mlangi
P2	Mr. Aban, member of Mlangi Mosque Management (Takmir Masjid)	Northside Mlangi
P3	Mr. Sripujo, Mlangi Historican, ex-sultanate's servant	Southern Mlangi
P4	Mualif, Head of Sawahan Hamlet (Kadus Sawahan)	Southside Mlangi
P5	Nur Salim, Head of Mlangi Hamlet (Kadus Mlangi)	Northside Mlangi
P6	Mr. Ferry, Son in Law of Ar Risalah <i>Pesantren's</i> owner	Southside of main road Mlangi
P7	Mr. Wildan, brother of Ar Risalah <i>Pesantren's</i> owner	Southside Mlangi
P8	Mr. Irwan, son of As Salafiyah <i>Pesantren</i>	Southside Mlangi
P9	Mrs. Ahmad, wife of Habib Ahmad, key person of the main Mlangi Graveyard	Westside Mlangi
P10	Mrs. Mutaqiyah, owner of Darussalam <i>pesantren</i>	Northside Mlangi in Darussalam Pesantren
P11	Miss halim, santri (student) of Darussalam <i>pesantren</i>	Darussalam Pesantren
P12	Mr. Salamun, indigenous Mlangi	West-north Mlangi
P13	Mrs. Rudyah, owner of An Nasyath <i>Pesantren</i>	West-south Mlangi
P14	Mr. Khotrul Aziz, indigenous Mlangi, owner Chujjatul Islam <i>Pesantren</i>	Westside Mlangi
P15	Mrs. Zamruddin, owner of Al Falahiyah Putri <i>Pesantren</i>	North-east Mlangi
P16	Mr. Idham Suki, indigenous Mlangi, Kyai without <i>Pesantren</i> ,	North-east Mlangi
P17	Mrs. Lina, Al Falahiyah Putri <i>Pesantren</i> alumnae	Godean, outside Mlangi

Source: Research 2012-2015

## II. 12 The Process of Data Analysis

The process of analysis was made parallel to the process of field observation. The analysis conducted aimed to investigate themes obtained

from field cases. The analysis based on physical data such as documented visual observation and data of interview results. The process of data needed some actions to take, such as:

1. To explore information unit (informant/s) with the specific review to obtain categories.
2. To associate categories with characteristics.
3. To limit construction from association shown by existing symptoms.
4. To write found construction.

The credibility of naturalistic research could test by triangulation (Sugini: 1997). The process of triangulation alone could conduct by (Guba: 1982) multiple sources, multiple methods and multiple researchers.

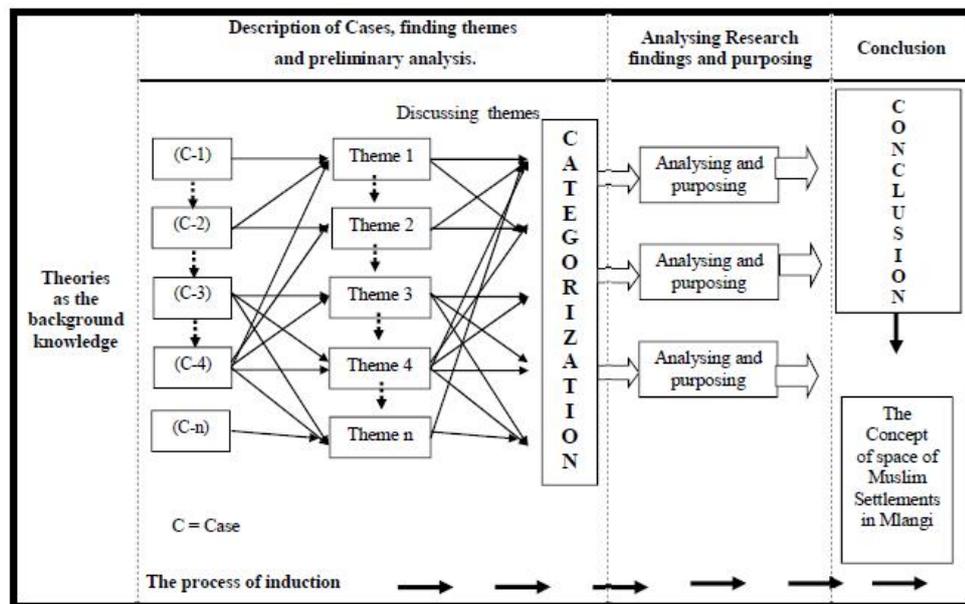


Figure II. 4. Flowcart of Analysing Process

## CHAPTER III

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### *Background Knowledge*

In phenomenological research, literature studies of relevant theories only become background knowledge. Research may not allow the presence of theoretic framework structured because it will blur original values expected to derive from field research. Also, it will make researcher bring specific concepts or theories before observing the real condition of the research area. It is the difference of phenomenological approach than rationalistic and positivistic approaches. Because, in phenomenological research, background knowledge may not be used as a basic theory because it may limit research scope (Nasution, 1996).

Background knowledge becomes the inspiration for the researcher to increase theoretic sensitiveness to phenomena in observed contexts (Purbadi, 2003, 35). Background knowledge is not illuminator, explaining reality and significance of causal phenomena in the process of observation and analysis; the researcher only uses references and local information in the process to observe facing phenomena (Purbadi, 2003, 36).

#### **III. 1 Entry and development of Islam in Java Island**

Entry of Islam in Indonesia, especially in Java, is not clearly yet. If seeing archeological data, it is found that presence of gravestone stating that it is the grave of Fatimah binti Maimum in the complex of Putri Suwari Grave in Leran, 6 km from the western-north Gresik city. The grave shows that Fatimah binti Maimum died in 7<sup>th</sup> Rajab H. (Ravaisse, 1925: 700) or equal to 1st December 1082 General Era (Wustenfeld, 1854: 21). Other data are graves of Malik Ibrahim located in Kampong Gapuro, Gresik City, stating that Malik Ibrahim died in 12<sup>th</sup> Rabiul Awal 822 H. (Mosquette, 1912) or equal to 8<sup>th</sup> April 1419 General Era (Wustenfeld, 1854: 34). Other archeological data associated with Islamic people in

outback proved by old graves in Tralaya. The grave found in the area near Majapahit Palace. The oldest gravestone inscribed by 1298Ç = 1376 General Era (Damais, 1957: 389), an era with the governmental time of King Hayam Wuruk from Majapahit.

In 1416, Ma Huan, the secretary and speaker of Admiral Cheng Ho in Ying Yai Seng-lan told experiences when visiting Java. The population of Java consists of three groups: Moslems coming from The West, some Chinese people with Islamic religion, and native residents, excessively illustrated as Satan worshipper (Groeneveldt, 1960: 49). The data indicate that there were Islamic followers in Java before Majapahit failed (Adrisijanti, 1997).

Experts found that Moslem traders play roles in spreading Islam to coastal cities, such as, marrying local women who were then Islamized. Other spreaders playing a role are *tasawuf* experts integrating into *tarekat* (paths to follow) (Drewes, 1968: 37-49). In turn, spreading of Islam was finally conducted by Indonesian people, called *Walisanga* (Nine religious leaders) (Inajati, 1997). In historic sources, the religious leaders are told to spread Islamic religion to figures and establish Koran schools to attract pupils from various regions (Inajati, 1998). Entry of Islam into Indonesia resulted in many changes, such as temples, worship places, and quackeries are not developed, these replaced by appearances of mosques, graves on hills, palaces, and parks that are not physically far different from past buildings (Inajati, 1998).

The progress of Islam in Java started from the power of Raden Fatah supported by *Walisanga*, who governed in Demak (1486-1518) with the inheritance of Demak Mosque (Wiryoprawiro, 1986). Movement of Demak as dynasty replacing Majapahit, when it led by Jaka Tingkir, caused movement of central power from Demak of the coastal area to outback (Inajati, 1998). Next distinctive power of Islamic Kingdom is era of Mataram Kingdom government in Kotagede (currently Yogyakarta) (ibid). The Islamic Mataram Kingdom centered in Kotagede appeared in

end quarter of General Era XIV century experiencing changes in powers ten times.

The peak of Islamic government in Java was in the era of Mataram Kingdom governed by Sultan Agung (1613-1645) who was successful in integrating Javanese culture with Islam. After the old Mataram Kingdom, early located in Kota Gede moved to Pleret and fled to Surakarta, and there was continuous civil warship until the end of Giyanti Treaty. Giyanti Treaty divided Mataram Kingdom into two areas, namely, Surakarta Hadiningrat and Ngayogyakarta Hadiningrat, furthermore called as Kasultanan Yogyakarta (Yogyakarta Sultanate). After that, the new era of Islamic Mataram Kingdom's government started.

If referring to the history of Islamic entry to Java Island, through the role of *Walisanga*, when the Yogyakarta Sultanate established, at the time, Islamic religion had entered Indonesia. Islam in Yogyakarta becomes state religion that started to use in making policies in the new government of Sultanate in Yogyakarta. It does not mean that religions before Islam had been forbidden to follow, even Yogyakarta and other areas at the time still developed faiths, but these remained to develop and survive in harmonic life in Yogyakarta.

Special District of Yogyakarta (furthermore call DIY (*Daerah Istimewa Yogyakarta*)) is one of two provinces in Indonesia having specialty status (Rozaki and Hariyanto, 2003) given based on basic histories when it established. Where DIY legally established since 4<sup>th</sup> March 1950 complying with Act No. 3/1950. In history, Yogyakarta is Sultanate (*Kasultanan*) district named *Ngayogyakarta hadiningrat*, a Kingdom led by a Sultan, which is the fraction of Mataram based on Giyanti Treaty in 1755 (Poerwokoesoemo, 1985).

The Kasultanan Yogyakarta has mosques having Javanese cosmologic mystic significance, namely, Pathok Negara mosque. The Pathok Negara mosque often associated with the concept of *mancapat-mancalima* or *kiblat papat lima pancer*, it means four Pathok Negara

mosques are the orientation and Gedhe mosque (*Masjid Gedhe*) is the center (Hardiyatno, 2000). Gedhe mosque is one of the main mosque in Yogyakarta and owned by Yogyakarta Sultanate.

Development of Pathok Negara mosque is governmental policy to establish *Masjid Gedhe* in each district, *Masjid Kawedanan* (Kawedanan Mosque), and *Masjid Desa* (Village Mosque) in each village (Yunus and Ischak, 1996). Pathok Negara mosques located in four corners of Yogyakarta city constructed in 18th and 19th centuries as Kasultanan Yogyakarta mosque (Indrayadi, 2006). The intention of Pathok Negara mosque construction is to make Islamic religion spreading center in *Negaragung* area, civil defense center and fulfillment of *mancapat-mancalima* concept (Widiyastuti, 1995). Areas, where Pathok Negara mosques established, were prospective of Moslem settlement appearances in the era of Yogyakarta Sultanate.

### **III. 2 Moslem Settlements**

The settlement quantitatively and physically meant as a roof-closed space with area stated by numbers and specific mathematic units. Qualitatively, settlement can be said as the realization of interactive human space with the universe (Schulz, 1985). A settlement is a living space having settlement elements such as: (1) home (place to live); (2) work (place to work); (3) refreshing (recreation place); (4) improvement (praying, education, health, etc) and (5) way (street network) (Sujarto, 1991). The settlement is the human place to live and do various activities (Finch, 1980).

Settlement as an area functions as a place to settle and do activities to support the life of settler, as a place to live together in a process to settle (Nuryanti, 1995). Settlement environment is a significant place that does not only play a role in a figure (Trancik, 1986). The settlement is a part of the area where a settler settles, taking action and work activities and efforts, relating to similar settlers as a community and

doing various life activities. So that, understanding of settlement must consider characteristics of the community that will design or use or establish their environment, that each human will be different from the specific setting (Rapoport, 1977). Settlement defined as (Dictionary, 2010):

1. The act or state of the settling of the state of being settled.
2. The settling of persons in a new country or place.
3. A small community or group of houses in a thinly populated area.
4. A community formed by members of a particular religious or ideological group.
5. Also called settlement house. An establishment in an underprivileged area providing social services to local residents.
6. A subsidence or sinking of all or part of a structure.

There are six types of building in architecture that can be a reference to components of Islamic architecture (Hillenbrand, 1994), namely: Mosque, Minaret, Madrasah, Mausoleum, Caravanserai and Palace. Such six types can rather help understand entity of everything that may help characterize a Moslem Settlement. There is no weighing quantitatively and qualitatively stating that the six types of buildings categorized by Hillebrand. However it can be ensured that one or more of 6 building types found in a Moslem Settlement, these are not only used for range (spatial aspect), but also for other reasons that are more essential, indicating that the functions of buildings certainly needed by a Moslem Settlement in their daily life.

Although there is no certain definition associated with what characterizes a Moslem Settlement; however, if associated pragmatically concerning settlement definition mentioned many times as settlement (Schulz, 1985; Sujarto, 1991; Finch, 1980; Nuryanti, 1995; Trancik, 1986; Rapoport, 1977) and classified by Hillebrand. It can conclude that a Moslem settlement is a place of people to live, where the majority of them are Moslems, and there are centers of religious activities in it, being

centers of civic activities in their daily life, and the functions of the building can categorize into Islamic architecture defined by Hillebrand.

Out of general characteristics associated with Moslem settlement mentioned above, it is unarguable that a settlement will develop according to the pattern of community life with their individual character and identity (Budiharjo, 1990). Classification of settlement can also be formed as the basic reliance on community and based on livelihood technology systems (Tigger, 1978). So that indicators mentioned above cannot only be developed at physical indicator level of space but at social-cultural and demographic setting level. We need to remember that an area excessively emphasized on physical target achievement and quantity without caring uniqueness and local potency will make local character and identity gradually erode (Budiharjo, 1991). Significance and characteristics of a settlement environment are different from community surrounding (Maslucha, 2009).

Unstable definition associated with Moslem settlement opens many opportunities to investigate in the theoretic domain. Regarding language, Moslem is a word meaning “one who self –surrenders (to the God),” including all creatures in the sky and earth (<http://id.wikipedia.org/wiki/Muslim>).

The Muslim communities at the first time presented in Java at 1400s, begin with the *Walis (Walisanga)* movement. Later the head of the movement called *Kyai*, who constructed a complex of building consist of dormitories, workshop and shops for craftsmen, and places of worship. (Koentjaraningrat, 1984).

Traditional settlement (called village if located far from the central city) in Indonesia has houses that group or centralize, motives different from settlements in West Europe, South America, Canada, Australia, and others having houses whose each location is far and disseminated rural settlement (Jayadinata, 1983). Orchards or villages in Indonesia have grouping houses, associated with lanes or foot-lanes (ibid).

Early, in traditional villages in Indonesia, people constructed house based on social life, namely in religion in wide meaning (faith) and orientation to safety. However in progress, social-economic guidance is important (ibid). Community settlement patterns in Indonesia grouped into three types (Daljoeni, N, 2003):

1. Linear settlement pattern, signed by a set of lengthwise civic houses following shapes of street, rivers or coasts.
2. Dispersed settlement pattern affected by natural condition of settlement, topography, geographic condition, hydrology, and structures of houses. Local citizens tend to choose permeating settlements following ideal and good natural condition and situation.
3. Nucleated settlement pattern, where its characteristics located in the mountain area and high plain, isolated strong tradition effect.

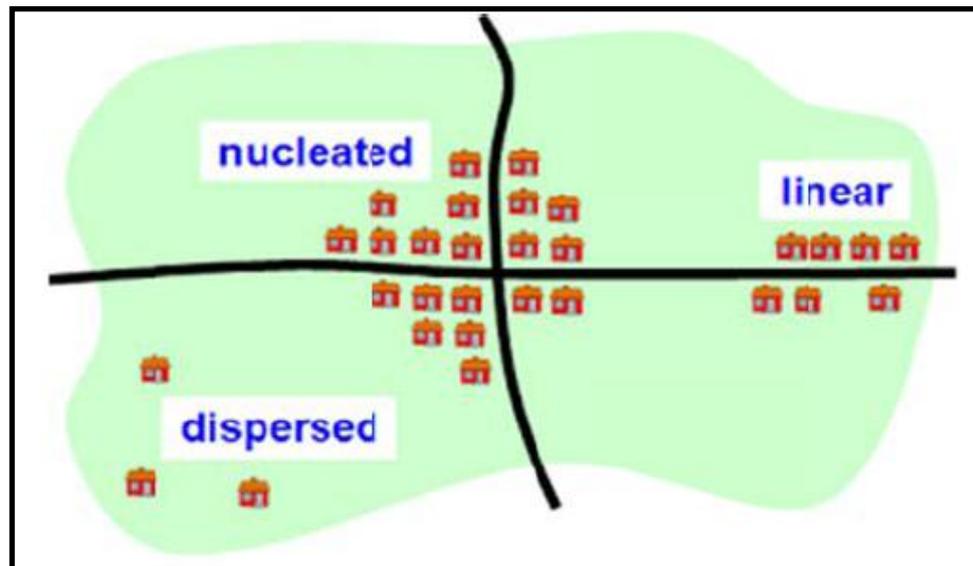


Figure III.1 Settlement patterns in Indonesia  
(source: Daljoeni, 2013)

Moslem Settlements were existing in Yogyakarta currently have been seldom found in the original physical form. Physical changes and social pattern indicate that there are changes in the west style model. See Moslem Settlements existing in areas of Pathok Negara mosque, only

Mlangi village still tries hard to maintain the image of the traditional Moslem Settlement, although it has transformed into a more modern visual image. It's cause of capitalism has been instrumental in integrating the cities and regions of the Islamic societies into the world market (Lughod, 1971; Zubaida, 1989).

### **III. 3 Mosque as general mark of a Moslem settlements**

In the era of Prophet Muhammad SAW, mosques were not the only function as pray places, but also as general facilities. It can function to manage people' daily activities (world affairs), namely, as places to learn, teach, administer *waqf*, *zakat*, and *baitul maal*. It also places to make decisions and solve problems, advise the board, administration, foreign guest reception, weapon campaign, to arrange war tactic and strategy, to establish tents in mosque yard for wound troops, traveler homestay, declaration/ poetry poem reading, activities to pray for women (Ayub, 1996). Mosques become central social life, as praying centers, economic activities, education, military, etc. (Hafidhuddin et al., 2006). Sometimes mosques are places to do trade, places to organize marriage party, education centers for world sciences (public schools), organizational meetings and other functions. So that, a general mosque is a multiple-function space for various religious and nonreligious activities, the mosque acculturated as the holy place that only may use for religious activities, namely, praying together. It is only a variation of Moslem views in considering mosque as a place to pray.

Mosques in Yogyakarta categorized by the Yogyakarta Palace through *Kawedanan Ageng Sri Wandowo*, a unit in the Palace given task by Sultan to manage religious affairs. There are three categories of the mosque, namely, Pathok Negara mosque functioning as state identity of Yogyakarta, also as the moral fortress and conservation center of Islamic religion (Maula, 2001).



Figure III. 2 Mosques of Keprabon, Keagungan Dalem and Pathok Negara (Source: Survey 2014)

Mosque of Keprabon is Gedhe Mosque, Kauman (*Masjid Gedhe Kauman*) located in Western Palace of Yogyakarta and Keagungan Dalem mosque, namely other mosques having the status of Yogyakarta Palace ownership. Although the three mosques have status as state mosque, the management is up to the society, through mosque management established autonomously. But the Palace alone has mosque located in the complex of Palace, namely, Panepen mosque, which is personal mosque of Sultan. It is functioning as a place to organize marriage ceremony for the Palace's sons and girls, and mosques belonging to the Palace existing out of the complex of Palace, namely, mosques of Suronatan, Kepatihan (*Prabot Mosque*), and Kota Gedhe. Then, for Kagungan Dalem mosque, there are mosques of Pajimatan Imogiri, Banyu Sumilir, Giriloyo, Kuncen, Langenastran and others. All of them have similar architectural styles, namely Javanese architectural models, such as stratified roofs and having domes on the top.

All of the mosques directly managed by the management of *Pengulon* in *Kawedanan Ageng Sri Wandowo*. There are decrees of the Palace on the management of each mosque, including waging systems for each personnel such as *Ketib* (*khatib* in Arab language, person who give Islamic preaching after/before praying time), *Muazin* (*adzan* personnel, person who sounds praying time, *adzan* is calling for prayer), *Imam* (praying leader), *Tukang Toyo* (cleaner). The *Kawedanan Ageng Sri Wandowo* also manages key personnel of graves belonging to the Palace (interview with Mr. Rintaiswara in Widyo Budoyo Kraton Yogyakarta, in 8th November 2014).

Location of mosques is one characteristic of spatial pattern existing in Islamic cities. As central kingdom city existing in the Java Islands, Yogyakarta has spatial structure pattern like Java city in general. The spatial characteristic located in the plaza as the place for Kings and people to meet, Palace as central government, market as central economic activities and, in the western part, there is the big mosque as a praying center (Wiryomartono, 1995).

#### **III.4 Islamic Bording School as Vital Entities to Establish Moslem Settlements in Indonesia**

Term Islamic Boarding School (*Pesantren*) is widely similar to term *madrasah* known in the Arab state and the Middle East. The vision of education belonging both have similarity, but there are some basic differences that finally ensure that real *Pesantren* is original religious education activity in Indonesia.

Word *madrasah* comes from Arab language that means a place for study (Anis, 1972). In the Indonesian language means school (*Sekolah*). *Madrasah* is the name of the institution where Islamic science studied (Gibb and Karamers, 1981). *Madrasah* in the Arab country is a terminology for public school, but in Indonesia it's only for a school where the basic subject is Islam religion. (Daulay, 2001). The elements of a *madrasah* (ibid) are the leader, teacher, student, hardware, software, Islamic subject teaching. From the teaching type, this is different of *madrasah* and *pesantren* (Dasuki, 1974):

*“It is madrasah, rather than in the Pesantren, that the more modern ideas on education and schooling have had the most influence. The madrasah is more like a western style school that is the Pesantren with its dormitory arrangement and traditional, unregulated way of studied”*

In *Madrasah*, the students must not stay; they could only come in teaching time. The mosque is not a strict facility that must be available in *madrasah*. If the user wants to pray (*sholat*), this activity can be done in the certain room, usually in the multifunctional room or other room. There are

not Kyai, only the *madrasah* leader, and the staffs. There are not also classic books (*kitab*) recitations. The subject that taught has organized in the school curriculum and described in GBPP (*garis besar pendidikan dan pengajaran*- the rule of education and teaching in Indonesia).

Since the 11<sup>th</sup> century, *madrasah* presented as the new institution to continue religion in advance level. Its presence was the effect the from unpleasantness between *Sunnah* and *Syiah* ideology. *Madrasah* spread in the world but limited the curriculum, only in Islamic value: *Hadits* or tradition, *Fiqh* or law (include law principal), *Kalam* or theology and *Tafsir* or Holy Koran description.

*Madrasah* education system is one effort to combine *Pesantren* system and general school. (Ensiklopedia Indonesia, 1983). It can look by the organized curriculum, but there are still Islamic atmosphere activities in it.

Parallel with the renewal idea in Islamic people in early 20<sup>th</sup> century, the development of *madrasah* in Indonesia begins when many Middle East alumnae (from Kairo and Makkah) came back to Indonesia and wanted to adopt modern education system from Netherlands. This system has been the used the classical system and modern teaching method and tools.

In 1958, the Indonesian government had built *Madrasah Wajib Belajar* (The shall study *madrasa*), the education system for eight years. The goal of this system educated students whom after passed the education would go back to the village, more proactive or participate in transmigration program by themselves. This system taught religion, general subject and also a life skill. Unfortunately, this system was not in good implementation because of means and infrastructure obstacle, less of human resources and less response from the community.

The word of *Pesantren* comes from *Santri* in the Tamil language. *Santri* is the student of an Islamic Institution. In Indonesia the word of *santri* added prefix *pe-* and suffix *-an*, so the new word is *Pesantren*,

which means a place where the *Santris* (students) live. In Indonesian language, additional syllables from the name of the word will be probably meaning as a place or thing. The word of *Pesantren* also effected by common and habit language of indigenous people, especially traditional communities in Java Island. They call *santri* for the student of *Pesantren*, *nyantri* (live and study in *Pesantren*) for the students activities in *Pesantren* and *Pesantren* as space/and building that held that activities.

*Pesantren* is Indonesian civilization artifact that built the religion-education institution with traditional, unique, and indigenous. *Pesantren* has a historic relationship with the pre-Islam institution since Hindu-Buddhist power, so lived through the process of Islamization pass them on with all the changes and adaptation to recent context. (Madjid, 1997). As the indigenous culture, *Pesantren* simultaneously with the Islam mission spread that appeared in Nusantara-Malay (Akas, 2007).

This initial process of Islam educational establishment in the hinterland shaped the subsequent development of the Islam community in the country. For religious purposes, the first generation of *Pesantren* made the necessary adaptation of the educational system, religious worship, and the instruments and requirements to be assimilated with the local tradition and pre-Islamic primitive usage. The *walis* then engaged in intensive cultural engineering by bringing the various literary and cultural products into the educational environment. (Moersid, 2002 p:65).

In Indonesia, *Pesantren* exists before *Madrasah*. In early 20<sup>th</sup> century *madrasah* presented with *pesantren* education and general school system adoption. *Pesantren* has been the presence in Indonesia since Colonial era, but this institution had not been coordinated.

The presence of *Pesantren* closely related to Islamic spread in Indonesia. Trader (*Pedagang*) is the first Islam principal distribution in Indonesia along the coastal side and the center of a city that now known as a *Santri's City*- the city with many *Pesantrens*. The presence of *Pesantren* also triggered from VOC education system, where the indigenous people

were not getting free access to education. Besides that, to guarantee the neutrality, government schools were not given religion subject, so springing up religious organizations and then built the school where Islam religion were taught and eliminate dichotomy. In the era of Sultan Agung, the government of Mataram Kingdom (1613-1645), the *Kyai/ Ulama* (the person who has good religious knowledge) were involved in the government mechanism of Sultanate so that *Pesantren* was vital part of State politic process. However, since Amangkurat I (the King of Mataram Kingdom after Sultan Agung, the son of Sultan Agung), the function of *Ulama* had been independent. So that *Pesantren* worked a potluck without the support of the Kingdom government that, at the time, became transit place for the Netherlands Colonization (Suplemen Piwulangan Agung, 2011).

*Pesantren* is community mostly found in most of Moslem Settlements existing in Indonesia, although it cannot be a characteristic status that marks it. Many types of research already done in Indonesia associated with Moslem Settlements having *Pesantren* in it. That has been conducted by Clifford Geertz in some 1950s classifying group of Javanese people into two *santri* and *abangan* people. Where *santri* are people who comply with religion and *abangan* is group who don't obey their religion fully in working Islamic religion teaching. We also consider the most important part of *pesantren* atmosphere (Geertz, 1985) to see how the physical aspect build activities:

*“A student boarding complex surrounded by wall and center to a mosque, commonly in field wooded at the end of the village. There are religion teacher-Kyai- and some young students, mostly the male students who read Holy Qur'an, exercised mystique, and looked to continue Indian tradition like before with minimal changes using Arabic language accent randomly. The Indian and Persian atmosphere more remembered than Arabic or North Africa”.*

### III. 5 Review of society social and culture in Mlangi Hamlet, Yogyakarta

Mlangi Hamlet as research area can be categorized into a traditional village, where social systems inherent the society from past to current does not experience significant development. Local citizens are living there are also called as a simple society if referring to three categories of society (Sumarjan, 1993): simple, medium and pre-modern or modern society. Main characteristics of simple society are (Ismanai, 1987):

1. Relation between family and local citizens is very strong
2. A social organization based on the tradition established by custom.
3. Strong reliance on mystic forces affecting human life will not be mastered
4. There are no specific institutions to give education in fields of technology; skill is inherited from parents to children while practicing few theories and experiences and not from results of thought or experiments.
5. High illiteracy rate.
6. The valid law is not written, not complex and points are known and understood by nearly all adult local citizens.
7. Most of economics include productions for small local markets while money as price measures plays a limited role.
8. Economic and social activities need cooperation with many people conducted traditionally with mutual help systems called *gotong royong*, without work relation between employees and employers.

Mlangi Hamlet can also be included as folk society (Redfield, 1947), because it has consistency with the following characteristics:

1. Small, rural for life and hegemony.
2. They have strong group unit.
3. Their life way structured into regular systems implanted in culture.

4. Their behavior is traditional, spontaneous, not arguing and personal in character.
5. There are no rules, experiments and thoughts for intellectual satisfaction.
6. Kinship, family relations, and institutions are simple experience characteristics, and family group is their activity unit.
7. Sacredness and honesty to solve all problems are secular.
8. Their economic is more based on status than the market.

Local citizens in Mlangi are known as traditional people still holding strong reliance and tradition on religious deeds so that Java tradition develops in the mythos. Two predicates inherent in the community of Mlangi local citizens are society community of traders and *santri* society (Makmun, 2006). Although geographically, Mlangi is low plain with promising wet field area condition, very few of them specialize farming jobs as their livelihood. They prefer to rent their fields by having others cultivated their fields. And *santri* society, clearest indicator can be seen from total *Pesantren* buildings and *Majlis Taklim* (study group for Islamic knowledge) with tens of units.

The attractive in the Mlangi is the role of *Ibu Nyai* (Kyai's wife) who is not less important than *Kyai* in managing *Pesantren* (Makmun, 2006). In some *Pesantren* of Mlangi, *Ibu Nyai* is economic support for the family. The public role is not only the environment of *Pesantren* family but also the general pattern of Mlangi Society Community; it means that females in Mlangi have productive role dimension like males (Makmun, 2006). Institutionally, *Pesantren* is led by *Kyai* (Dhofier, 19084), and, generally, it is the pattern of various *Pesantren* units in Indonesia. However, in fact, in Mlangi, it is perceived that value of traditional Islam conflict with values of male and female equality. This reality certainly breaks thesis by Geertz (Geertz, 1950) stating that *Kyai*, male, is the single authority in the community of *Pesantren* society. Because, in Mlangi, females, including wives of *Kyai* (*Ibu Nyai*) hold the vital role in

economic activities, as operational support of *Pesantren* life, the role can nearly be said equal to males. Wherever, including in Moslem Settlement, economic activities dominate activities to inhabit that are also affected by demand economic development of society. House does not function as rest place, but the house is a place to work/ make business (Atmadji, 1998; Kristiani, 1996).

The religious life of Mlangi society refers to traditional Moslem religious systems, affiliating with NU (Nahdatul Ulama) religion organization- an organization based on *Pesantren* community, rural society, coastal society (marginal) (Dhofier, 1984). Different from Muhammadiyah as modern religion organization, group of traditional Moslems of *Pesantren* community and marginal society general have religious practices more adaptable to local tradition inherited hereditarily. So that dense religious practice with religion practice following animism and dynamism practices and Java culture in general.

In addition to *Pesantren* collecting *santris* outside Mlangi, Mlangi society also has *Majelis Taklim* (teaching place) located in houses of residents or *mushalla* (a small type of mosque). Most of young people from the Mlangi society alone present Koranic information. However the young people of Mlangi seldom learn in *Pesantren* units existing in Mlangi, most of them learn outside Mlangi.

*Kyai* in Mlangi is an elite group in society life. *Kyai* becomes informal leader having highest status in society life of Mlangi. They play roles in society orientation centers in various needs of religious aspect and problems facing society, including personal problem.

Most *Pesantren* units in Mlangi are results of fragmented effects and authority of *Kyai* in society life. Usually, *Kyai* as consultation server and public figure indicate that they exist in highest generation level oldest and *Tarekat* teachers (Abdulrahman, 2003). Diversification of Mlangi society is more oriented to the hereditary line. In Mlangi, the Hamlet head, Household head, and local citizen head do not have many effects, unless in

administrative tasks. As *santris* area, *Kyai* has big role and effect of society, from traditional issues to politic areas (Nadia, 2006).

Other characters of Mlangi are most orderly *santris* villages to conserve tradition (Riyadi, 2007) as grandchildren of *Kyai* Nur Iman descents. For the society of Mlangi Hamlet, grandchildren of *Kyai* Nur Iman are viewed as a blessing, because, in the status, they have special rights, such as being organizational leaders or called Raden (ibid).

Most of Mlangi's local citizens prefer to choose *Pesantren* education than formal education, not because they are poor, but because they find that formal education has a negative image (interview with one of the local citizens in Mlangi in 2005 conducted by Nadia). Most of Mlangi's people are *Nahdiyin* (NU people), and Muhammadiyah people are a minority living in lowland or called West Mlangi. The difference will highly protrude especially in the politic domain (Nadia).

Mlangi mosque is the first Pathok Negara mosque built and established by the older brother of HB I (The first King of Islamic Mataram Kingdom) more well-known as *Kyai* Nur Iman (Indrayadi, 2006). Center for activities in Mlangi society is in the mosque, because the mosque is never empty, starting from *sholawatan* (reading praises for the Prophet Muhammad SAW), *tahlilan* (praying in days after someone died), *tirakatan* (praying in the evening before Independence Day of Indonesia), and others (Nadia, 2006).

### **III. 6 The spatial concept**

The concept is a symbol that use to explain the meaning of certain phenomena (Ihalauw, 2004). The so empirical phenomenal concept became a reference with meaning to form the symbol. The concept defined as that which refers to the figure of an object, along with other representations such as attributes or function of the object, which existed, is existing, or might exist in the human mind as well as in the real world (Taura, 2013:13). Essence basic a thought or action will be reflected in

spatial quality that is called a sense of place (Schulz, 1984). Human has specific uniqueness. The uniqueness is reflected from behavior of each because human behavior can affect and form physical setting of environment (Rapoport, 1990), and environment can give the following effects on human behavior:

1. Environmental determinism, the environment determines public behavior in the place.
2. Environmental possibility, physical environment may give opportunity or threat to public behavior.
3. Environmental probability, environment gives different choices to public behavior.

Other issues as consideration of the relation between environment and behavior of settlers are behavior setting. Behavior setting is the interaction between activity and more specific place, behavior setting contains elements of a group of people doing activities, a place where the activities conducted and the specific time when the activities done. There are two types of behavior setting (Rapoport, 1990):

1. The system of setting a set of spatial elements having certain and close relation so that it can use for specific activities.
2. The system of activity set of behaviors that are intentionally conducted by one or some people.

Space is not only part of the material world; it is also part of various imaginary worlds. Perceptions of space in general and of certain places more specifically, are not neutral and objective, but shaped by subjective experiences and psychological attitudes. Places can even be linked to very specific experiences and attitudes to such an extent that they acquire values that seem to be part of their inherent nature. These values, in turn, become part of representations of reality, of hierarchic divisions of the spatial environment and ideological discourses. In the course of time,

these representations have developed into elaborate systems that integrated into all dimensions of culture, not only to distinguish the domains of the sacred and the profane, but also to define and perpetuate social structures and social behavior, and to visualize relations to other cultures (Eikelman, 1990).

Space consists of a microscale, mezzoscale, macroscale. Microscale related to personal place, macro scale related to the city and settlement included in mezzoscale (Porteous, 1977). Space or setting formed by an activity. It means it formed by the activity of human being, lifestyle, norm, a way of life and the culture. The interaction between place or setting with activity caused meaning. In result, meaning in the settlement is formed by society. (Rapoport, 1977, 1990). Space can include physical and psychological aspects. Human is changed agent having the power to regulate and control space according to their desire (Schulz, 1997) because space is not empty, but space contains activities built as a process of interaction between individuals of users (ibid).

The keyword of spatial regulation and control, namely, ability to change some or all parts of space (Habraken, 1998). The relation between space and settler (human) is a record of a human life journey that may give an illustration of human behavior and changes during the time interval of the settler (Habraken, 1998).

Space and activity are two of three cultural forms where culture is the product of a society that may observe through relationship way, life way, and manner to interact with the environment (Rapoport, 1990). Space can be understood as implementation of human life consisting of aspects (Habraken, 1998):

1. Space as physical order, to represent spatial structure.
2. Space as territory order, to represent spatial use.
3. Space as cultural order, to represent spatial significance.

Four spatial roles (Schulz, 1977) are the physical control functional frame, social milieu, and cultural symbolization. Spatial values are valued indicating the congruent relation between activities, physical order of space, and social order (Lawson, 2001). Space needs control according to settler's need because each human has a different perception to assess the space. Each human has different ways to discuss space; that may include some issues such as a way to feel space and way to move in space (Lawson, 2001).

The quality of space is measured from values of space, which generally can be classified into use value and exchange value, where both indicate the social relation. Concept of space so far is developed through some different approaches and always experience development, one of them is spatial development based on the following five concepts (Schulz, 1977):

1. Pragmatic space
2. Perceptual space, ranging from essence of human to find self-identity
3. Existential space, associated with role in existential concretization of user
4. Cognitive space, starting from reality occurring in physical world making user think of existence of space with all results
5. Abstract space, associated with logical understanding, related to efforts to make other individuals understand the existence of themselves together with other people or things surrounding.

Spatial idea and concept have long become a vital issue in philosophy or science. Strangely, the discourse of new space to enter architectural world since XIX century, a namely fundamental element of plastic art (Ven, 1987: xiv). Then, followed by many architects in the century, developing so that it indicates that, in effect, architecture is space. Even space is said as alpha-omega architecture (ibid, xiii).

Spatial idea early having metaphysical characteristic and very abstract (in abstract) has now become real space (*in concreto*) having a close association with life and dimension of humanity (Purbadi, 2003, 37). Space is the essence of architecture (Zevi, 1957). Point of view that is most appropriate to understand phenomena of architecture are:

*“a satisfactory history of architecture has not been yet written, because we are still not accustomed to thinking regarding space and because historians in architecture have failed to apply a coherent method of studying buildings from a spatial point of view”* (Zevi, 1957:22).

There are big changes in architecture, from emphasizing on mass aesthetic to emphasizing on space containing spatial aesthetic concepts (Ven, 1991). On the other hand, there are changes in attention direction balanced between mass-space containing ecological spatial concepts and humanity. Changes in ecological-spatial direction-humanity started from Camillo Sitte stating that space enclosed by serial walls, namely essence of architecture (Sitte, 1957). The success of space is measured to be enclosed and, in fact; the relevant enclose is artistic principle of space in thought. Sitte rejected sculptural mass idea standing independently to dominate urban spaces because independent spaces must felt like an unbreakable unit (*ibid*, p: 122). Spatial-architectural effects based on spatial perceptual physiology.

False of architectural historians, according to Zevi, is in a way to view, namely in seeing architecture as a form of art associated with 3-dimensional elements in sculpture works and human is free of them because architecture saw from outside. Architecture only saw as physical mass observed by rounding it, while human exists inside, and then enters into the physical mass. It makes spatial understanding very minimal in architecture. According to Zevi, architecture is not the mathematical calculation of length, width and height dimensions of structural elements forming space, but cavity alone is used by human to live and move. Important internal spaces in architecture, although the architecture built from elements of the map, phases, and cover. Spatial essence is a key to

see and understand architecture so that spatial criteria are main criteria to understand an architectural work.

Architecture included fourth dimension, namely time dimension; there is no architectural work experienced and understood without a time dimension. In architecture as interior space, architectural beauty is how interior space attracts human, adopt human, dominate human spiritually. Zevi convinces that interior space is architectural space while urban space is not architectural space. It is very contrasted with Sitte stating that urban space is our space and arrangement of urban space is an arrangement of architecture in the urban scale. Because, according to Sitte, enclosed space is architectural space.

In book *Interpretation of Architecture*, Zevi explains that spatial interpretation does not compete in other interpretation because it is super-interpretation due to spatial interpretation (Zevi, 1957: 222-223). Sometimes other interpretation consists of political, social, scientific, technical physio-psychological, musical and geometric or formalistic aspects (Zevi, 1957: 222).

In end part, Zevi convinces that architectural history is history on space to contain human life totally (integrated human being) because it has confluence between life and culture social interest and social responsibility. The modern history of architecture is not only direct by aesthetical, intellectual, economical, emotional, and spiritual dimensions but also consists of all aspects of integrated human being.

Three fundamental changes associated with spatial ideas and concepts of architecture are (Ven, 1991, xiv).:

1. Change in architectural profession essence, from artisan and educated architect was ignoring metaphysical dimension to intellectual and very educated architect realizing spatial essence in various dimensions
2. Change in the relation between architect and clients, initially clients are feudal-educated and polite individuals surrounded by scientists,

musicians, poets, and artists. Old clients replaced by new clients who are new rich people having the intention to find sciences and arts, but not having close relation with past cultural richness so that architect needs to give truth to his/her work through cultural dialogue with both parties.;

3. Industrial revolution requires the architect to involve in worker class issues, the especially settlement having social and physical problems.

Ideas and concepts of space have been developing evolution in philosophers, scientists, and modernist and post-modernist architects. Space for philosophers understood the metaphysical concept of space. While, for scientists, space is the scientific concept of space, whereas, for post-modernist architects, space is viewed as environment concept of space in meaning given by *Lebenswelt* (habitable space).

For philosophers, space is results of philosophic reflection associated with cosmos. Philosophers who produce a reflection on space represented by Plato and Aristotle. According to Plato, space is unlimited cosmos; while Aristotle found that space is a limited place. For philosophers, space is associated with cosmos reality, and it is a concept that is cosmological. Birth of Renaissance era becomes the early development of sciences independent of Catholic Church intervention. According to scientists, space is the object of scientific study, not the entity of reflection results, as in philosophers' thought. Space can be approached by sciences, especially math and geometry. So that concept of space at the time was mathematic and geometric concepts, indicating spatial characteristics as three-dimensional space (even having Cartesian coordinate).

Initially, architecture was widely viewed as esthetical entity developing and being human and social life space (*Lebenswelt*). Initially, it was an abstract idea, and then it becomes a real idea. In the current era, it

is the ecological concept of space or as sociological psychological and anthropological concept of space containing human content inside.

Awareness of space is an experience and very fundamental in architecture. The basis of architecture is the interrelation between mass and space (Bacon, 1967: 15). Awareness of space exceeds brain work because it consists of all human senses, feelings and all of them are built in entire personal character. There is a parallel event in responding response of space, namely, physical and intellectual aspects, and then producing aesthetical satisfaction. Awareness of spatial expression is an essential aspect to generate the highest expression in architecture.

A form of architecture is the contact point between mass and space; it is an expression of the philosophy of force interaction or strength of mass and space, even it can be said to reflect the relation between human and nature and human and universe (Bacon, 1967: 16). Formulation of Bacon explains that architecture is spatial articulation producing clear space and experienced about anticipated past and future, generally, Bacon stated that totality of all senses integrating with space may become architectural work in spatial form and quality.

Study of space develops especially in Bill Hillier's thought seeing spatial aspect as indepth elements in spatial order because space is a surface aspect while spatial is internal structure determining characteristics of space. Hillier then confirmed that space is always associated with human and life reality and becomes study on the space-society relation, the study on the relation between society and space is consistent with previous study, namely study on human and space. Both studies see space from the mutual relation between human and society with life space (Hillier, 1989). It is also said that human society arranges spatial milieu to produce contribution called social relation-based spatial culture. Spatial culture is a specific way or spatial order expressing order of relation between artifacts based on social order principle. There is a very close mutual relation between the spatial order of artifacts as spatial culture inside life space. So

that it can be said that design of environment (urban or village) is a socio-spatial artifact.

The prime symbol of the various cultures can be found in their conception of space (Spengler, 1991). The Egyptian culture characterized by its passionate clinging to the past and by its desire for permanence, space was conceived in term of direction. The classical culture concerned itself with concrete reality, the tangible and present. The Arabic or Byzantine culture conceived the world as a cavity or cave infused with an ethereal light. The prime symbol of western culture is infinite space (ibid).

There is a linear relation between culture to system setting; therefore, social-cultural organization and structure of society will be reflected in spatial organization and structure (Rapoport, 1980). After creating, space will grow and develop together with a human who settles it (Habraken, 1998).

The concept of the spatial layout of traditional settlement is studied from individual perception for settlement. Perception is formed from empirical experiences individual for settlement and relates to other individuals and objects found in the settlement. Relevant perception is vision formed in a specific time interval and associated with the environment of individual settlement (Harbur, 2013). An ethnic group is a population (urban or village identity) as an affirmation of the shared status or group identity, in another world, the combination of spatial and behavioral identities may be operating. Regional identity became as important as kinship (Anthony D. Smith).

The concept of settlement layout is closely associated with human and a set of thoughts and behaviors, acting as subjects using spaces available to the relation between interest and life. In this case, the idea of the pattern of activities in a society that is the core of a culture becomes the main factor in the process of formation of houses and environment of a settlement (Rapoport, 1969). Factor affecting form (physical) of the architecture of a settlement environment, namely social-cultural, economic,

and religious determinant factor of the architectural realization (Rapoport, 1969).

The results of the study indicate that ecologic layout and settlement architecture in traditional society are, in general, derived from values and ideas of original religion (local religion or faith) (Purbadi, 2010: p7). The existence of local spaces that since centuries becoming the habitat of local tradition society communities highly threatens to be destroyed and tends to be destroyed on the Nation consistent with destroying of human life order (Sudaryono, 2003).

Phenomena of a more marginal local wisdom of nation in the aspect of architecture motivate a generation of intention to save using various manners. So that relevant research is emergent and vital to do to save the essence of the local wisdom of nation from extinction that nearly cannot be solve. National cultural richness, one of architecture settlement aspect, has typical uniqueness. The uniqueness is the raw material with high value for environment reengineering sciences, especially to develop new theories of settlement architecture. It is caused by settlement architecture that has local culture owns very strong local spatial character (Sudaryono, 2003). A local spatial character can and should become mainstream for creating new local spaces. Settlement architecture with the local spirit, in essence, is unique local spaces because it is results of social capital network and local spatial capital (ibid).

Architecture as a human life environment with the approach of human-environment study considers aspects of human. Space is experienced as three-dimensional space surrounding human, and inside there are relations between people and people, people and things, and things and things, to form specific order called the spatial organization. Rapoport found that to understand architecture as human life space containing socio-cultural and temporal dimension will be easily understood fusing etiologic concept used by biologists to observe animal behavior (Rapoport, 1977).

Waterson found different spatial concepts when doing a study on indigenous architecture, the key terminology used is social and symbolic space, space always has two sides, namely to reflect social and symbolic aspects of creator/settler. Physical culture is instrument bringing symbolic aspect from the abstract world of human, and then study and concept are highly affected by a study by anthropologists before (Ossenvrugen, 1918; Strauss, 1963; Cunningham, 1964; Nordholt, 1971). The concept of Waterson on social and symbolic space states that space becomes determinant of human behavior specially indicating that there are social relations of settlers. Study on the spatial layout of a settlement in villages is always based on focuses appearing from human and space in all uniqueness and richness or depth of phenomena owned, especially as a very closed relational entity relation between human and environment (Purbadi, 2003: 60). To understand the identity of a society we can identify forms of behaviors and activities difficulty changing from a society. The forms of activities are usually cores of society culture that can support their existence (Hariyadi, 1995).

### **III. 7 Briefly Review of Java Culture and Society Characters**

One of Java society life characteristics is ceremonial characteristic. Java society views and understands their life as a social and symbolic universe. The essence of life is realized by social relations. Way to think used by Java people does not differentiate content and time from form, and integrates and harmonizes all symptoms (Mulder, 1996 in Setiadi, 2010).

Kinship system of Yogyakarta traditional society (Java) consider male and female lines. Kinship bond can be kept strongly because the organization called *trah* (descent line of *Mbah Buyut*- great grandmother). Also, local citizens settling in villages or rural areas assume neighbors as close relatives (Setiadi, 2010).

For Java people, center in the world is the King and Palace. The God is a macro center while The King is the realization of God in the world so that inside there is the balance of various natural forces. So, The King is a community center in the world as the king becomes microcosmos of the God with Palace as The King settlement ([www.javaplace.com](http://www.javaplace.com)). Javanese society in essence never differentiates between religious attitude and nonreligious attitude, because everything has pragmatic value to achieve peace, quietness, and internal balance (Amin, 2002).

Religion understood by the Javanese people and relation with value systems of Java culture where religion has been found entering Java culture. Meanwhile, the relation between religion and value of Java culture does not require conflict caused by religious egoism, because it is contrary to harmony principle in Java society (Damami, 1979). The implication in the context of religious life harmony becomes dynamic, where Java society has the tolerant attitude to religion and other faiths (ibid).

### **III. 8 Phenomenology Research Method**

Phenomenology derived from Greek Language phenomenon. According to philosophers of phenomenology, fenomen is what is a visible self in the self alone, what appears self as it is, and what is clear as existing in our expectation (Triatmodjo, 2008). Phenomenology is flow or notion assuming that phenomena (symptoms) are sources of knowledge and truth (Maksum, 2008). Phenomenology is science that studies what is visible or what self-appears (phenomena) (Bartens, 1990: 100).

Philosophy of phenomenology is pioneered by Edmund Husserl (1859-1939), continued by Max Scheler (1874-1928) and Martin Heidegger (1889-1976) and develops until now and used by fields of sciences outside philosophy. Husserl said that object of sciences not limited to empirical (sensual) but covers wider phenomena, consisting of perception thought and willingness, and reliance on the subject requiring a

holistic approach and nonpartial, seeing objects studied in natural context (Muhajir, 1996). So that research of phenomenology widely uses logical thought than linear causal. Four truths of inductive (qualitative) phenomenology research are the sensual empirical truth, logical empirical truth, empirical ethical truth, and transcendental-empirical truth (ibid). So this research needs unity between the subject of researcher and object of research. Involvement of research subject in field and performance of phenomena experienced becomes the main characteristic of this research. The main focus of phenomenology researcher is an inseparable entity of experiencer-experiencing-experience-or-thing. Phenomenology of human experience puts greater attention on the pole of experiencer-experiencing while phenomenology of geographic world emphasizes on the pole of experience-or-thing (Seamon, 1982).

The approach of phenomenology widens types of emotion that can put in place by entering care, sentiment concern, warmth, love and sacredness called topophilia, namely, an association of the human with a material environment (Bachelard, 1969; Tuan, 1974). Research involving subjective experience of a settler in architecture, and self-focusing on significance search can apply a technique of joint encounter and exploration. This technique makes researcher meet and feel experience with settlers, as to be subjected playing a role in giving significance to the world, and as individual playing a role in the world where he/she becomes part of it (Servaty, 1985). The way is inter-subjectivity of experience awareness and knowledge (Font, 1985). According to Husserl, Phenomenology is a study on culture/ cultural spirit in a basic pedal that is natural (Welton, 1999). Husserl's phenomenology can also describe as follows (Bartens, 1990):

1. Understanding of object follows specific process that is not linear (not same as Descartes)
2. Phenomenology studies what is visible through human awareness, and it is a reality not fog or curtain of reality.

3. Visibility of object through the process of the constitution by intentional and active awareness.
4. Real understanding of object can be obtained deeply if involving aspects of object formation process.
5. The attitude of phenomenology is very careful to appearance profiles as part of total and absolute object appearance.
6. Reality world is always associated with awareness (intentional awareness) that is always directed to anything.

Research using the descriptive phenomenological method of Husserl developed from Husserl's techniques, indicating that essence of anything will be achieved through reduction process, through three levels as follows: phenomenological reduction, eidetic reduction, and transcendental reduction (Hadiwijono, 1980). Phenomenological reduction is to see sharply observed phenomena, observing settler behavior, learning awareness and knowledge of settler concerning settlement place, then recording in details observed symptoms. Eidetic reduction is to determine what is essential to phenomena that have been observed by details. The transcendental reduction is final stage made to reveal significances existing behind the phenomena (Triatmodjo, 2008).

Phenomenological paradigm occurs as a critical form of positivistic paradigm emphasizing on thought orientation to function, material, and economic ignoring experiences of daily life so that this paradigm proposes a radical thought to re-touch deepest parts of human, namely spiritual and psychic. Way to view of this paradigm is expected to open various in-depth thoughts of significance in forms of human work, both aspect of architecture and other aspects that also produce human works occurring surrounding the human life in general (Marlina, 2013).

Some stages of thought in phenomenology are intentionality and reduction. Awareness is intentionality that is the unit of visible, memorable and thinkable things. The phenomenological method with reduction technique and essential analysis, if used is most radical among all methods

(Siregar, 2005) because testing of all assumptions which, in complete form, consists of references to historical and cultural meanings is enable by phenomenological method (Kockelmans, 1976).

Phenomenology requires that it is not enough to experience phenomena through empirical perception, but it is necessary to explore deeply than only reality perception in common sense and reflection, taking meaning from meaning (Lincourt, 1999). So, according to Husserl, phenomenology contains all intentional aspects having the following vital functions:

1. In intentionality, there is objectification; it means that elements of awareness refer to specific objects.
2. In intentionality, there is identification; it means that data collected in past events can still be collected in the object as a result of the objectification.
3. Intentionality is mutually correlating the aspect of the subject with an accompanying aspect.
4. Intentionality also acquires constitution (creation), and real achievement of intentionality located in a constitution formed by the intentional object.

If correlated with Lincourt's opinion (1999), aspects of intentionality are reflected in basic elements of architecture:

1. The human becomes initial appearance of intentionality, namely intentionality of objectification.
2. Activities result in the appearance of the intentionality of identification.
3. Of various activities, container/ shade causing the occurrence of correlation intentionality that relate all aspects, so that there is the integration of architectural elements.
4. Then, there is constitution (creation) intentionality, namely awareness of human competence to create a place to share consistent with environmental nature and continuously adapt to era progress. This stage

is a step to explore information on the deepest aspect of the phenomenological method.

Essence can be found by intentional observation process (phenomenology) because it can make the close relation between object and background. It is also able to reach the deepest layer of empirical phenomena, consisting of the three reality layers: sensual, rational, ethical and transcendental (Muhajir, 1996). Other important phenomenological stages are reduction (bringing direct situation that has been controlled again in the original/ essential) consisting of (Welton, 1999):

1. Stage of phenomenological reduction is ignoring non-essential or accidental issues to find the available pure situation. This reduction is to achieve transcendental subject.
2. Stage of eidetic reduction, reduction to catch essence/ eidos/ essence, is conducted by independent imagination process to find typical characteristics called the process of idea formation.
3. Transcendental reduction, emphasizing on overall reality. After this process, our awareness and activities will be obtained, namely activities giving transcendental significance to what is an integral part of our awareness.

According to Husserl, real awareness is basis or essence available to each knowledge or scientific theories. These three stages of reduction are analytic steps to find essence/ reality of an object in the phenomenological method.

Settlements is forming human life space that can see through two attitudes, namely, common or scientific attitude. It is guiding observer to optical-visual observation process generating spatial perception as it is and phenomenological attitude - guiding observer to in-depth observation process up to some layers/ aspects of reality and generating indepth observation to essence and significance (Brouwer, 1988).

Phenomenology approach emphasizes on the role of behavior and mental awareness of human determining behavior inside space. Thus, architecture as the organization of human activities is the result of human mentality and awareness (settler) (Haryadi and Setiawan, 1995: 20-21).

## CHAPTER IV

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### *Research Findings*

#### **IV.1 General Description On Mlangi Hamlet: Administration and Prosperity**

Mlangi Village (furthermore called Mlangi) is one Hamlet in Nogotirto Village, Sub District of Gamping and District of Sleman, lied in western part of Yogyakarta Province. Before the year 2000 Mlangi has a wider administrative area up to Sawahan Hamlet, a hamlet located in southern Mlangi, called Mlangi Kring VII (now called Sawahan) and Mlangi Kring VIII (called Mlangi). The name derived from HB I (first King of Yogyakarta Sultanate) government epoch. However, because of ease to manage administration, in the year 2000, the area was divided into two parts, one area located in northern part of the main street of Mlangi is Mlangi Hamlet and other located in southern part of the main street is called Sawahan Hamlet. This research would see spatial concept belonging to the people in both hamlets because there is no different condition and situation among there except administrative policy.

Mlangi is a part of Nogotirto village, called *Dusun* in Java language term ( hamlet area). *Dusun* is the hamlet area and the administrative manager of Mlangi Hamlet is Hamlet head (*Kepala Dusun/ Kadus*). He is directly responsible for *Lurah* (Village Head). *Kadus* given *tanah pelungguh* ( village government's land)- land that allocated to village apparatus. *Tanah pelungguh* status is village ownership.

About Mlangi prosperity, initially, after *Kyai Nur Iman* (the older brother of HB I- the first King of Yogyakarta Sultanate) lived in this hamlet, at the time, social activities were formed, especially religious activities. Initially, the activities were activities to learn Islam in the house of *Kyai Nur Iman* (now grave of *Kyai Nur Iman*), as told by resource persons when the interview conducted. Center for religious activities in Mlangi are in *Pondok Pesantren* (Islamic Boarding School, then will write as '*Pesantren*' in this chapter), Mosques, *Mushalla*, and houses belonging to local people. The principal different between Mosques and *Mushalla* is in Friday pray management. Friday

pray only holds in the mosque, not in *Mushalla*. *Mushalla* has smaller coverage area in communities than a mosque.

*Pesantren* currently established in Mlangi approximately 17 schools in number and distributed to Mlangi and Sawahan. Most of the *Pesantren* in Mlangi established by generations of *Kyai Nur Iman*, except one *Pesantren* called Pondok Kuno that not established by the generation of *Kyai Nur Iman*. The establishment of Pondok Kuno not based on demand for society need, but more based on the desire of each founder to make religious activities and it is only to make those (founders) obtain rewards due to their merit. Most of 17 *Pesantren* in Mlangi currently does not have any activities, because there are no *santris* (students) coming to study. The resource persons who interviewed told that the success in establishing *pesantren* determined by more or less *santris*, it does not measure by the quality of buildings and facilities. For example, some of the *pesantren* that have a big building in higher quality than other does not currently have *santri* as Mlangi people gave an example in *Pesantren Al-Huda*, which located in the south side area.

In fact, the Mosque in Mlangi only for men not women. *Mushalla* allocated to women and special studies for some groups of recitation in Mlangi. *Mushalla* owned by *Pesantren* and people. However, people who built *Mushalla* do not have direct blood relationship with *Kyai Nur Iman* and also do not build *Pesantren*.

There are 17 resource persons in the field who gave indepth information associated with the spatial concept of Moslem settlements in Mlangi. The distributions of 17 resource persons are as follows:

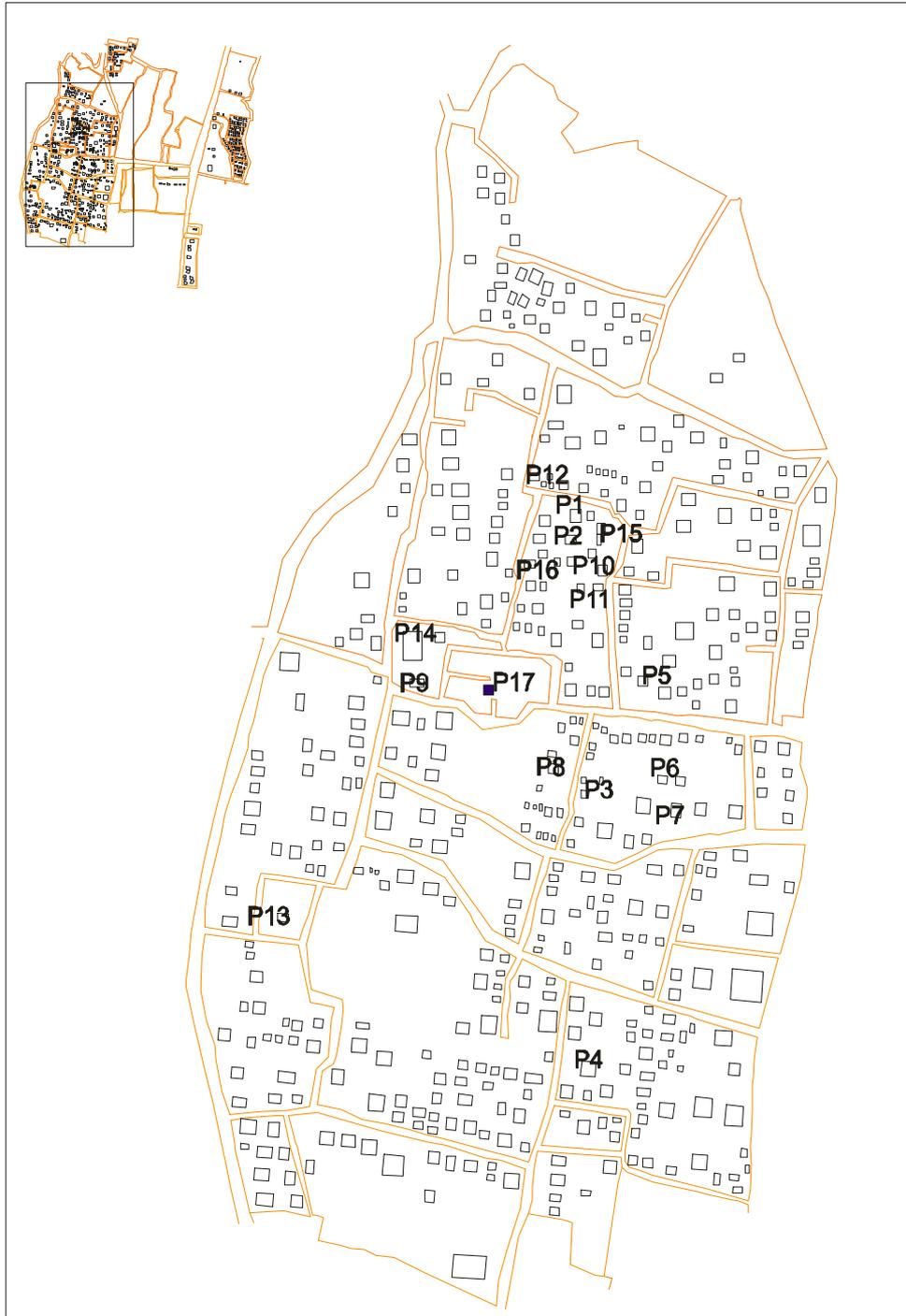


Figure IV. 1 The Locations of Resource Persons  
(Source: Survey 2012-2014)

The movement process of the interview from one informant to others based on saturation of appearing themes, under perform technique that required by phenomenology research method.



Picture IV. 2 Pesantrens in Mlangi  
 (Source: survey 2012-2014 and redraw from Mlangi-Sawahan Tax Map 2013)

The distribution of *Pesantrens* got from the exploration and intensive survey in Mlangi. The researcher walked around Mlangi and mapped the location of each pesantren. The verification process to make sure some building as the *Pesantren* also did to the owner, *Pesantren* management and the pesantren neighbor. This step is the triangulation verification process in part of phenomenology method of data collection activities. There are no separation of socio-cultural atmosphere in Mlangi from how the people do religious activities. Because, as moslem settlements where many *Pesantren* built, socio-cultural are concentrated on religious activities automatically.

The following explanation is the descriptive explanation to draw in details each appearing theme, followed by quotations of interview results from each information unit. Based on field condition, interview conducted by unstructured interview technique. However, interview materials discussed in each of Information Units was consistent with interview guidelines that already

structured in Chapter II. The goal of interview guidelines is to focus the discussion on Information Units about the research topic. The statements of informants were written as quotations from interviews to show the empirical comments and trust arguments and also to draw ethical and transcendental values from the people in Mlangi.

## **IV. 2 Historical Dimension in Mlangi**

### **IV. 2. 1 Mlangi History**

Existing historic value in Mlangi society has been rooted and planted in the grandchildren of *Kyai Nur Iman's* descents. For descents who are currently still living in Mlangi, they feel having fully responsibility for keeping the prosperity in Mlangi.

“...Nur Iman, the original name of Sandiyo with a degree of Prince Hangabehi... RM Sandiyo did not want to involve in political chaos in the Palace, so then he went out from the Palace and lived in Mlangi” (interview with Mr. Arif, the staff of *Tepas Darah Dalem Kraton* ( the Department that manage the bloodline of The King), Yogyakarta Sultanate in February 2014).

*(“...Nur Iman, nama aslinya Sandiyo gelarnya Pangeran Hangabehi... RM Sandiyo tidak ingin terlibat dengan kekisruhan politik di Kraton, sehingga dia keluar dari Kraton dan tinggal di Mlangi...” (wawancara dengan tepas Darah Dalem Kraton, Februari, 2014)*

The above information got from the staff of *Tepas Darah Dalem*, one department that manage the bloodline of The King in Yogyakarta palace. Informant drew that the older of Mlangi, *Kyai Nur Iman*, as the brother of the first King of Yogyakarta and had a big chance to be a King, chosen to left his political interest and Sultanate family and stayed in the Mlangi. It was drawing how the founder of Mlangi was not care about the throne, political intrigue in Yogyakarta palace. As we know in the first existence of Yogyakarta as Islamic Kingdom, it was the era when VOC (*Vereenigde Oost-Indische Compagnie* - Dutch East India Company) still colonized Indonesia. Many political will and government policy intervened by them.

The starting point when Kyai Nur Iman arrived and stayed at Mlangi became a historically first step to developing Islam in the western part of Yogyakarta. Another explanation for the brave choice of Kyai Nur Iman to go out from the Palace was predicted occurring in situation as illustrated in the following interview:

“...The followers of Kyai Nur Iman, Tanmisani and Danmisani in the 1700s, were asked to go out from the Palace by Kyai Nur Iman. They arrived at Kampung Gegulu, Kulon Progo. At the time, the *Demang* (village headman) of Gegulu was not Muslim, and he was Islamized by Kyai Nur Iman. The Demang had three girls; the first married by Mbah Nur Iman, the second and third were married by his followers. Then, the wives followed to go to Mlangi, but the wives of followers were not given parts of land in Mlangi. They were given land where the Mlangi people is called *Lor-lor-an*. Until now, many people from *Lor-lor-an* area become *Kyai* (such as, *Kyai* Imadudin, *Kyai* Yatok, *Kyai* Sahlan (the descent of Tanmisani))” (interview with Mr. Sripujo, January 2014).

*(“ Pengikut Kyai Nur Iman, Tanmisani dan Danmisani, pada tahun 1700an, diajak keluar dari Kraton oleh kyai Nur Iman. Sampai kampung Gegulu, Kulon Progo. Demangnya di Gegulu belum Islam dan diislamkan oleh kyai nur iman. Demang punya 3 putri, sulung diperistri Mbah Nur Iman, anak kedua dan ketiga diperistri pengikut Kyai Nur Iman. Kemudian para istri ikut ke Mlangi, namun tidak diberi bagian tanah di Mlangi, namun diberi tanah di tempat yang sekarang bernama Lorloran. Sampai sekarang banyak juga yang menjadi kyai (Kyai Imadudin, Kyai Yatok, Kyai Sahlan (keturunan tanmisani)). .”*

The informant told about the chronology when *Kyai* Nur Iman went out from the palace until he went to Mlangi and stayed there to build a new Muslim Settlement in Yogyakarta. The interesting point from this interview is *Kyai* Nur Iman went out from palace also with his loyal followers who as the precursor of people in now known as *Lor-lor-an* area (then as one theme of this research) around Mlangi.

“...Kyai Nur Iman was the older brother of HB I (1st King of Yogyakarta), from a different mother. He was also named Ngabehi Lereng Pasar, he was one of those who signed Giyanti Treaty... RM Sandiyo-Ngabehi Lereng Pasar-Hangabehi-Kyai Nur Iman. He freed all attributes of nobility, he concentrated his attention on religion teaching. Mlangi derived from word *mulangi* (to teach).

Plosokuning has the association with Nur Iman” (interview with Kandjeng Djatiningrat, Tepas nDowopuro, the Yogyakarta Palace, February 2014).

*(“...Kyai Nur Iman merupakan kakak HB I tapi lain ibu. Juga bernama Ngabehi Lereng Pasar, merupakan salah satu yang menandatangani Perjanjian Giyanti...RM Sandiyo-ngabehi lereng pasar-Hangabehi-Kyai nur Iman. Beliau melepas semua atribut kebangsawanannya, memusatkan perhatian kepada pengajaran agama. Mlangi berasal dari kata mlangi (mengajar). Ploso Kuning ada hubungan dengan Nur Iman” (wawancara dengan Kandjeng Djatiningrat, Tepas nDowopuro, Kraton Yogyakarta, Februari 2014).*

The people who live in Mlangi and around it, before Islam was started to teach by Kyai Nur Iman, were those who followed Faith, *Kejawen* (Javaness Faith) and they were assumed no having good social norm. The area around Mlangi was *Kampung Maling* (thief village), most of them reared dogs ( the dog is the unclean animal in Islam), the people did not pray and fast (illustrated when interviewed with P2, P3, P7, P14, July-December 2013). So that, in the past time, approximately in the early independence of Indonesia Republic, the situation in Mlangi was sufficiently chaotic, because it surrounded by villages where the people did not have religion and in criminal atmosphere. The effect of that condition was in the afternoon (time of magreeb praying), there was no one of Mlangi went out bravely, because there might be bad possibilities that would occur as results of life impact on neighboring with villages surrounding.

“...From the past, Mlangi is Islamic Village. I was born in 1936. There were maximally 100 households, but now there are more than 5 times than before, there are approximately 500 households in prediction” (interview with P14, December 2013).

*(“ ...Dari dulu Mlangi adalah kampung Islam. Saya lahir tahun 1936. Dulu paling banyak hanya ada 100 rumah tangga, namun sekarang sudah lipat lima, ada sekitar 500...” (wawancara dengan P14, Desember 2013)*

“...Mlangi was very closed. Thus, it was very difficult to go out. In 1960-1970, after Golkar party entered, it just opened. They bought electricity alone from Demak Ijo (neighbor village at Westside). They did not know neighbors. Because some of them were Moslems and the other were not Moslems. Nusupan was red zone (Communist). There were village neighbors who reared dogs so that Mlangi known as dog butcher. So that Mlangi was the only Moslem village...” (interview with P7, October 2013).

*(“Mlangi dulu sangat tertutup, jadi untuk keluar masuk sangat sulit. Tahun 1960-1970, kemudian setelah Golkar masuk baru terbuka. Listrik membeli sendiri dari Demak Ijo. Tidak kenal dengan tetangga kampung. Karena dulu orangnya yang muslim dan non muslim. Nusupan dulu daerah merah (komunis). Dulu banyak yang tetangga kampung memelihara anjing, sehingga Mlangi itu terkenal untuk njagal anjing. Sehingga Mlangi satu-satunya kampung yang muslim” (wawancara dengan P7, Oktober 2013)*

From the information above, it could be drawn Mlangi at the first time is the closed area in the middle the non Moslem settlements. Political interest has been proved to open the situation, but it made some disunity of Mlangi people.

“...Before Mlangi formed a hamlet, according to *Kyai Nur Iman*, Mlangi is a suitable and easy land to develop. *Tanmisani* and *Danmisani*, the friends of *Kyai Nur Iman*, who were asked by *Kyai Nur Iman* to go everywhere to teach *Al-Qur'an*, in the government of *HB I*...” (interview with P3, July 2013).

*(“Sebelumnya Mlangi sudah berbentuk kampung, menurut Nur Iman Mlangi tanah yang cocok dan Mudah dikembangkan. Tanmisani dan Danmisani, teman Nur Iman yang selalu diajak Nur Iman untuk kemana mana untuk mengajar Al-Qur'an, pada pemerintahan HB I” (wawancara dengan P3, Juli 2013)*

Relationship with Yogyakarta Palace was initially harmonic relationship. Mlangi is assumed as the first area of Islamic development in Yogyakarta after Giyanti Treaty made in 1755. Also, the aspect of kinship relationship with the king (HB I) also became one of the causes. So that many Palace servants were derived from Mlangi. Dynamic of Palace servants in Mlangi illustrated by the following quotation from interview:

“Palace servants of Mlangi lived surrounding the Mosque, Mosque committee, including the Palace servants. Recently, they were no longer exist. In 1955, HB IX gave the Mlangi Mosque to be managed by the local people. Since that, the Palace servants were not Sultan servants. The giving represented by *Kyai* Sirudin (Al Miftah) and *Kyai* Masduki (Assalafiyah). So that names of sultan servants had decreased. The sultan servants were shocked (stressed) because they were fired forcefully (interview with P3, January 2014).

*(“...Abdi Dalem Mlangi tinggal di sekitar masjid, takmir masjid termasuk abdi dalem Kraton, sekarang sudah tidak. Tahun 1955 HB IX menyerahkan masjid Mlangi untuk dikelola masyarakat. Sejak saat itu abdi dalem sudah tidak menjadi abdi dalem. Penyerahan itu diwakili Kyai Sirudin (Al Miftah) dan Kyai Masduki (Assalafiyah). Sehingga nama abdi dalem sudah surut. Abdi dalem menjadi shock (stress) karena dikeluarkan dengan paksa.... (wawancara dengan P3, Januari 2014)*

“... in *Ledok* (hill area at Westside Mlangi), there were four sultan servants. My father was also sultan servant (in 1965, he was sultan servant)...” (interview with P3, January 2014).

*(“...di ledok ada 4 orang abdi dalem. Bapak saya ya abdi dalem (tahun 1965 menjadi abdi dalem)...”(wawancara dengan P3, Januari 2014).*

There were some differences of physical space of Mlangi in the past than current condition. There were long walls along main street of Mlangi to the *Pathok Negara* Mosque (interview with P1, July 2013). However, now, the concerned walls have not been seen for presence along with many houses built along main street of Mlangi to the *Pathok Negara* Mosque.

Then, in 1925, there was first *Pesantren* in Mlangi which might be recorded in Mlangi history. The *Pesantren* is named *Langgar Lor* - school in North area in Java language, which was prospective Al Miftah *Pesantren*. In 1935, there was *Langgar Kidul*- school in South area in Java language (which was prospective As Salafiyah *Pesantren* ). At the time, the local people living in Mlangi had been sixth descents of *Kyai* Nur Iman (interview with P1 and P12, July-December 2013). Presence of *Pesantren* before 1935 were not traced for presence, including

presence of Kyai Nur Iman's descents in 1-5th generations. It is supposed that, before 1925, activities to learn Islam were only conducted in *Kyai's* houses, not hold in an institution of formal education called *Pesantren* (interview with P1, July 2013).

Also, in Mlangi, there was ever market surrounding the *Pathok Negara* Mosque. The market was a small market that was termed as *Pasar Kampung* (village market in category) to serve Mlangi people and surrounding. However, after the independence of Indonesia Republic in 1945, the market was moved to Jambon village, an area located on the eastern side of Mlangi, approximately 1 km distance. The movement of the market was caused by unsold goods peddled by traders (sellers) there. Now, location which was market has changed into houses. Land occupied by past market is land belonging to the village (interview with P13 and P14, December 2013); they call *tanah kas desa*.



Figure IV. 3  
Market position which has been moved and its current location  
(source: Survey 2013)

The tracing process for the old market in Mlangi was taken from an interview from P12, P14, and p13 and then some verification to the owner around the location had made for crosscheck activities. To draw how significantly the changes of the area, researcher made the comparison about before and after the condition in there.

The figure show us around Mlangi mosque there are center of economy activity. If we looked at the layout of old Java city design, that there were allocation area for religious and economic activities nearby. See the Yogyakarta Sultanate and Kauman Mosque (Sultanate Mosque), which near with Beringharjo Market, in Surakarta Palace, Sultanate Mosque and Klewer Market, are also located in a nearby area.

Early, in the development of Islam in Mlangi, houses available are very few. The remaining is fruit fields belonging to local people. It illustrated by the following interview:

“The past house is my house, Mr. Aban, Al Falahiyah, Darussalam, the front, there was not H. Abdullah. In the front, there were only one house, Mr. Hassan’s house, the only in north. Here there were just 14 houses, in about 1960s. There were sapodilla, jackfruit, coconut, lanseh (*duku*) trees. In the south, there were only 9-10 houses, including house of As Salafiyah pesantren. Mr. Arifin did not have house. Arifin’s location was a market of Mlangi. Now there are only two small shops. Now the traders moved to Jambon; Jambon had only one seller, she sold *gethuk*” (interview with P12, November 2013).

( “ *Rumahnya dulu baru rumah saya, Pak Aban, Al falahiyah, Darussalam, yang depan, H. Abdullah belum ada. Terus yang depan ini baru ada rumah satu tok, rumah pak Hassan, utara satu tok. Sini, baru ada 14 rumah, sekitar tahun 1960an. Dulu banyak pohon sawo, nangka, kambil, duku. Selatan baru 9-10 rumah, termasuk As Salafiyah. Pak arifin rumahnya belum ada. Dulu itu pasar Mlangi di tempatnya Pak Arifin. Sekarang hanya ada warung. Sekarang pedagangnya pindah ke jambon, dulu di jambon Cuma ada satu orang yang jualan, jualan gethuk.*” (wawancara dengan P12, November 2013)

“In my location and surrounding, there were only 4 houses, other was yard... (interview with P14, December 2013).

(“ *...Dulu di sekitar saya cuma ada 4 rumah, yang lainnya merupakan kebon...* (wawancara dengan P14, Desember 2013)



Figure IV. 4  
Houses in the early Mlangi were developed by Kyai Nur Iman  
(source: reinterpretation of interview with P12 and P14, December 2013)

When Japan came to Indonesia in 1942-1945, Mlangi had been formed as *Santri* Hamlet. In time of Japan, recitation and praying remained to be similar as usual (interview with P14, December 2013).

#### IV. 2. 2 Anniversary of Kyai Nur Iman

The anniversary is the tradition that is carried out to celebrate one's birthday. Before 1990, local citizens of Mlangi did not have carried out the tradition of *Kyai* Nur Iman's anniversary. However, when an elder of Mlangi living in Watucongol (a village in Center Java Province) mandated the owner of Ar Risalah Pesantren, Kyai Abdullah, to celebrate *Kyai* Nur Iman's anniversary. It goals to memorize his birthday (*Mbah*, a mention for grandparent) who was born in date of 15 *Sura* (Javanese calendar) or 15 *Muharram* (Islamic Calendar). It expressed when the owner of Ar Risalah *Pesantren* finished the renovation of *Kyai* Nur Iman's grave. As shown in the following interview:

...”Haji Abdullah renovated the grave. His parent-in-law from Watucongol. In 1989, the grave was renovated, no one knew and made pilgrim to the grave. Tegalrejo was coming from Mlangi. *Mbah* Mat (older from Watucongol) advised to renovate it

maximally possible. In 1989, the cost of renovation was approximately 250 million. The renovation conducted for six months. The wood was taken from *Alas Roban*, the gravestone was taken from Secang, this large bass was taken from Purworejo. In the year, the peak with the diameter of 2 m was 7.5 million in price. In 1990, Kyai Nur Iman's anniversary started (advised by *mbah* Mat, Watocongol). Then, *Mbah* Mat had the meeting with all *Kyai* persons of Mlangi, which KH Abdullah would be mandated to manage anniversary (*Khaul*) of date 12 *Suro. Thoriqoh* was invited from Central Java, 225 buses transported them. Now, there is jealousy, such as jealousy expressed by *Kyai* Zamruddin, KH Muktar to take the turn in organizing *khaul*. But he intended to invite but he would not finance event. Now, jealousy appears"...(interview with p.7, October 2013)

After advising, the *Khaul* is held routinely by Mlangi's citizens, both generations and nongenerations of Kyai Nur Iman, both those living in Mlangi and those living near Mlangi, also living outside Mlangi or outside city. In the current condition, *Khaul* has no longer the only celebration of *Kyai* Nur Iman's Birthday filled with grand recitation, but it is also dominated by other activities where the most dominant is instant market called pasar kaget over the main street of Mlangi. Common sellers are from outside Mlangi and Mlangi's people alone, including *Pesantren's* students (*santri*). Year by year they (traders) see great economic opportunities that can capture when selling during *Khaul* in Mlangi. Because, it does not only hold grand recitation but also people who're coming to Mlangi collectively want to visit arena of the *Pasar Kaget*. It is no longer secret, that, especially Mlangi's people, in daily life, they seldom go out of Mlangi, although they only walk around or take a trip, such as going to Malioboro or trade centers. So that momentum of *Khaul* together with *Pasar Malam* (night market), a term given by Mlangi's people) is waited for by local people as recreation and consumptive media.

In days before peak event of *Khaul* in night 14 *Sura* (14 Muharam in the Islamic calendar ), many people come to Pilgrim of Kyai Nur Iman grave. *Khaul* event has been widely known by people, especially those having an association of Mlangi generation

or people existing in other *Santri* hamlets such as hamlets existing in Magelang, Kulonprogo, East Java, and other areas such as *Santri* hamlets existing in Yogyakarta. Uniquely, visitors who was coming to the grave after visiting *Kyai Nur Iman's* grave are served food by committee of *Khaul*. As thank, they usually bring gifts for committee of organizers such as rice, vegetable, snack, and other basic needs. To entertain visitors coming to the pilgrim, the committee of organizer, females, males and children of *Pesantren* cook together in a location already specified since 2-3 days before the event. They mutually help each other and work together to cook food given to visitors and prepare other needs.



Figure IV. 5  
Situation of Pilgrim to *Kyai Nur Iman's* grave by Mlangi people  
(Source: Survey 2013)

There is a specific time to make pilgrim for Mlangi's citizens. The moment was a day before *Khaul* event. It doesn't take time only 15-30 minutes for each group, for both males and females. Pilgrim for males is led by the owner of Ar-Risalah pesantren, who also as an organizer of *Khaul* from year to year. Then, the pilgrim for females is led by a *Habib* as doorkeeper of *Kyai Nur Iman's* grave. Males get first and then followed by females. After praying, visitors are pleased to pray specifically for each according to their

desire and intention. Women who are menstruating was not allowed praying in this main room of *Kyai Nur Iman* grave. They were only allowed to pray outside space of grave. After making pilgrim, each of them obtains food box provided by the organizer of *Khaul*.

One of the main sponsors in organizing this *Khaul* is one of *Kyai Nur Iman*'s generation who is living in Jambi. She is the young sister of the owner of *Ar-Risalah Pesantren*. She also organizes of main *Khaul* regularly because of her successful and having abundant properties as one owner of the biggest *Pesantren* in Jambi, a province in Sumatra island. Every year she always contributes one bull to be slaughtered minimally and cooked as a side dish for pilgrim visitors, other than assistance in cash. For Mlangi people, this contribution is a big appreciation for this event, and she will be one of the important people during the event.



Figure IV. 6 The situation of *Kyai Nur Iman*'s *Khaul*  
(Source: Survey 2013)

The coordination of *Khaul* was not separated from the participation of village apparatus in peak celebration night. Figures of parties who affiliate directly with Mlangi were also attending. Figures are coming from big *Pesantren* of Yogyakarta and surrounding also did not miss.

Rooms that used for *Khaul* are located in front of *Ar-Risalah Pesantren* and the main street of Mlangi. Early, *Khaul* was ever held in the yard of Mlangi Mosque. But, it could not accommodate more visitors of grand recitation and also disturbed activities of visitors who went to the *Kyai Nur Iman*'s grave. It

because most of the visitors came to Pilgrim while following grand recitation.

The use of space for this recitation drew in below figure. Research tried to see in some area that used for grand recitation, market and pilgrim space. The investigation was held from one week before and after the event. No one had interviewed because it only needs some intensive observation to plot in the basic map of Mlangi. This figure draws the distribution of each space for commercial area, grand recitation area, and Pilgrim area. All of the activities was exactly held in the main street of Mlangi.

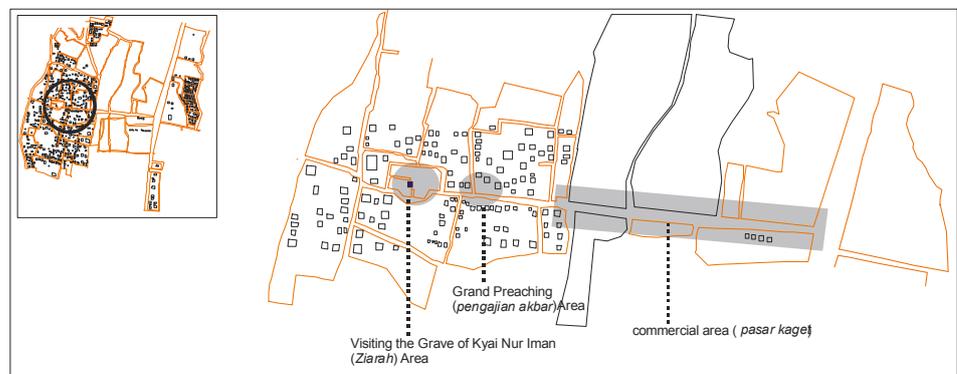


Figure IV. 7  
Room which used for grand recitation of Kyai Nur Iman's Khaul  
(Source: Survey 2013)

Citizens surrounding Mlangi and member of *Pesantren* in Yogyakarta and surrounding, alumnae of *Pesantren* in Mlangi do not want to miss event of Kyai Nur Iman's Khaul. Strong emotional involvement in Mlangi is like a specific magnet when approaching month *Sura (Muharram)*, especially in days near *Kyai Nur Iman's Khaul*. As expressed by one of the alumnae of Al Falahiyah Putri *Pesantren*:

"If there is no hindrance, I certainly come to Mlangi every *Khaul*. I come here with my husband and children. I will also send my children to the *Pondok* in Mlangi. Because, for me, Mlangi is the best place to educate children with religion. Of course, I ever heard history on *Kyai Nur Iman*. Mr. *Kyai* and Mrs. *Nyai* also told his history. But, in fact, it is not the reason that I come to *Khaul*, but I miss situation of Mlangi, especially when *Khaul* is held. Remembering again times where I was still in this *Pondok*"

(interview with Mbak Y When there was the event of Kyai Nur Iman's *Khaul* in 2013)".

( "kalau tidak ada halangan, saya pasti ke Mlangi setiap Haul. Saya ke sini bersama dengan suami dan anak-anak. Anak-anak saya nanti juga akan saya masukkan ke Pondok di Mlangi. Karena bagi saya Mlangi adalah tempat terbaik untuk mendidik agama anak. Memang saya pernah mendengar sejarah tentang Kyai Nur Iman. Duru para Kyai dan Bu Nyai juga sempat bercerita tentang sejarah beliau. Tapi sebenarnya bukan itu saja alasan saya untuk datang saat Haul, yang lebih utama karena saya rindu dengan suasana di Mlangi, terutama saat Haul. Teringat kembali masa-masa masih mondok di sini" (wawancara dengan Mbak Y saat haul Kyai Nur Iman tahun 2013)")

The event of *Khaul* that has run for tens of years, early, cannot be held merely. There is big friction in the board of *Masayeh* (board of Mlangi *Kyai*) and people associated with committee of Kyai Nur Iman's *Khaul*. Finally, committee and event are handled by Ar-Risalah *Pesantren* (Kyai Abdullah). Before, the event of *Khaul* was conducted in the yard of Mlangi Mosque, but after that, when it done by Ar-Risalah *Pesantren*, then coordination of *Khaul* was conducted in front of Ar-Risalah *pesantren* and surrounding. However, a form of activities remains as same as when committee was conducted by all people (summarized from an interview with p4, September 2013).

Until now, *Khaul* is still valuable moment for people in Mlangi and surrounding. It is not only event of grand recitation, but also it is time to meet a member of the *santri* village (kampung *santri*) for having mutual kinship relationship each other. This event is also time for alumnae of *pesantren* in Mlangi to visit their Kyai and teachers or only to re-memorize situation of life in the time of living in *Pesantren* of Mlangi.

### **IV. 3 Socio Culture Dimension in Mlangi**

#### **IV. 3. 1 Marriage with Similar Relatives**

Mlangi's people are native generations of *Kyai* Nur Iman. Until year 1980s, they were still doing marriages with close relatives. It caused by those who wanted good descents who had been known their background. As occurred in the family of informant P2, husband-wife is a close family, where the husband is the uncle of a wife. In addition to P7, husband-wife is uncle and nephew. All marriages occurring in Mlangi are marriages with a close relative. They are highly careful in making a life for their descents. They are afraid that, if they take sons-daughters-in-law outside the family of *Kyai* Nur Iman's generation, there is no assurance that survival of further generation compliance for religious value.

Since the 1990s, the tradition of peer marriages was not widely carried out, along with the wider relationship of Mlangi people. Many young generations of Mlangi going to public schools outside Mlangi also become the background of the tradition change. For those who finally do not marry with a similar relative, in fact, they remain to find spouse from people coming from santri villages or children of pesantren owners' descents outside Mlangi. Values and desires to keep pureness of descent for the experience of pure Islamic teaching remain binding strongly in the thought of Mlangi youths. So that, if finally they do not marry with close relatives, they remain to find spouse from people with same life background, a namely life of pesantren everywhere they exist.

After marrying, they (Mlangi young families) remain to live in Mlangi. If not living together with their parent/parents-in-law, they usually build new houses near their parents' houses or in another land still near Mlangi. Most of them also lease houses of neighbors or relatives where locations are still near Mlangi. There are no intentions specifically to move from Mlangi after they have married. Because, for Mlangi people, their hamlet is the most comfortable place to live. This perspective had been set for most of them. It is common that they will take spouse coming outside Mlangi to live in Mlangi.

Although, in fact, a physical condition of residence they occupy may not be better than a place where they exist or other areas outside Mlangi, that enable them to lease or build houses. However, for some Mlangi youths who have experienced value changes, they have owned assumption that they do not live permanently in Mlangi, it is no problem, but they must remain to attend in Mlangi minimally when Religious Day (*lebaran*) and *Kyai Nur Iman's* Khaul arrive.

Changes in the tradition of close family marriages are also caused by condition indicating that, after 1960, when many santris (students) from out of Mlangi started to come (interview with P4, September 2013). Although it was very taboo to marry with people outside because they consider seed, value and weight of prospective wives or husbands, in next days, along with dynamic of santri coming outside Mlangi to study there, and the tradition started to change.

Another reason for this close relatives married was in the time of post independence of Indonesia Republic, Mlangi as the red area. It signaled that Mlangi widely involved in organizations that were forbidden by the government in the era, approximately 1965, such as PKI organization (Indonesia Communist Party). It caused absence of Mlangi people who married with village neighbors.

...” my wife and I, grandparents and young-older brothers and sisters. Mr. Aban (mosque administrator) married with nephew. Our parents did not allow us... Now, external people start to come, and many of them marry with people outside Mlangi. Santri is then interested in girls of Mlangi. People outside Mlangi started to come in some 1985s. Before, there were seldom marriages with people outside Mlangi. They were usually interested and enchanted because they learned in Mlangi (results of the interview with P5 and P7, October 2013).

*(...” Saya dengan istri, neneknya kakak beradik. Pak Aban (takmir mesjid) menikah dengan ponakannya. Orangtua kami memang tidak mengijinkan...Sekarang mulai orang luar masuk dan banyak yang menikah dengan orang luar. Santri kemudian kecantol dengan perawan di Mlangi. Mulai masuk orang luar mulai sekitar tahun 1985an. Sebelumnya jarang terjadi perkawinan dengan orang luar. Rata-rata kecantolnya karena nyantri di Mlangi (hasil wawancara dengan P1, P2, P3, P5 dan P7, Oktober 2013)*

#### IV. 3. 2 Daily Activities of Mlangi

The rhythm of people live in daily Mlangi is actually in religious activities and trades. In obligatory praying five times, males do it in the mosque of Mlangi. *Santri* of pesantren individually does it in pesantren *mushalla*. *Mushalla* is the smaller type of mosque, a place for praying and other religious activities but not for Friday pray. Females do it in their house or do it with males in their house which having *pesantren*.

There are many routine recitations conducted in Mlangi. Education associated with education for children, they send their children to *Pesantren* which having TK (kindergarten) or SD (primary school), namely, Al Falahiyah Putra or send them to schools existing near Mlangi. Some of Mlangi children since 1990s have obtained the education of university in Yogyakarta. Up to now, there are young figures of Mlangi who become lecturers and go to school abroad. However, education course taken is not far different from religion and philosophy. Children sent to school are also included in institutions owned by NU (*Nahdatul Ulama*), religion organization affiliating directly with the majority of Mlangi people. From the percentage available, only approximately 5% of Mlangi people go to school at the college level (based on an interview with Mr. Mualif, head of Sawahan Hamlet). Most of them are children coming from Pondok families or families having businesses.

All Mlangi people are Moslems, except those living in a residence located in east of Mlangi, who bought some housing in 1991s. They are stay in Mlangi administratively but for the social contact they never participated in Mlangi event. The main reason is about the different religion and their occupation in out of Mlangi. Young families in that housing came from outside Yogyakarta, this is the other reason for them in social relationship unfamiliarly (interview with P5, October 2013).

Most of Mlangi people do activities as tailors, sellers in Godean market, producers of sport items, operators of rental businesses, owners of sundry stalls, and only a few (1 or 2) people are

civil servants (public and private). The majority of males in Mlangi are pesantren Kyai, persons whose daily activities are to teach the student in *pesantren*. Some males are traders and producers of textile materials to be sold to other people outside Mlangi.

Mlangi was a well-known hamlet with batik industries. Batik is one of Javanese skill to produce some traditional and authentic motif on cloth. Many batik traders supplied batik in tourism place in Yogyakarta, such as Malioboro street, Borobudur temple, Prambanan temple and Parangtritis beach until Pandanaran beach in West Java province. The batik traders took material from Solo and Pekalongan, a neighbor city near Yogyakarta. This business is found successfully carried out most of Mlangi people. The rich traders have great capital and also kind to give the loan to smaller traders surrounding who are also their own neighbors. The intended capital loan is the loan of raw material, cloth or liquid to make batik.

In the glorious era of Mlangi batik, workers who worked in industries belonging to local people were santri of *pesantren* who study in Mlangi. They worked after studying in *pesantren*. They worked after 8.00 AM, until 16.00 PM every day. Before 8.00 AM and after 16.00 PM, *santri* are directly involved in activities of *Pesantren*. So that, in some years ago, those who learned in pesantren of Mlangi aimed to recite and earn money working in Batik industries in Mlangi. They only studied some knowledge about religious sciences, were not oriented to a finding of general knowledge. Because, for *santri*, religious knowledge and ability to work are main capitals that must be owned to remain life.

There are female recitations held in Friday *Pahing* (*Pahing* is a day in Javanese calendar), *Semaan* Koran (read the Holy Al Qur'an without text) before starting in morning Thursday, that are routine. Also, Sunday *Pon* (*Pon* is a day in javanese calendar) is also used for holding recitation that is organized in rotation according to rotation for one who gets rotation (host) or organizer (invitation model: change from house to house). This rotation is not determined according to the rigid agreement but based on readiness of each

recitation member. Usually, the hosts are those who have got rotation (turn) in time to be host, or for those who have interests, such as they have abundant properties deriving from business profit or have specific intention (thank God, the marriage of children or other intentions). Attendants are not only members of recitation but also women outside Mlangi and *santri* of *Pesantren*. The total participant is usually about 300-400 persons. The recitation is managed by recitation committee, including preparation of consumption (foods, snacks, drinks) and others. A host of recitation is only to provide recitation equipment for *Kyai*, person who has a *pesantren* and affiliated with this group of recitation and *Nyai* (*Kyais's* wife) (interview with P15, December 2015).

There are *pesantren* that hold recitation alone to celebrate *Khaul* (birthday) of their founder or one who is found having meaningful mention in *Pesantren* journey. As conducted in Al Falahiyah Putri *pesantren* which holding recitation permanently in Friday *Pahing* (*Pahing* is a day of Javanese calendar) and Sunday *Pon* to celebrate *Khaul* of *pesantren* founder and *Kyai* Ali Maksum who assumed as the elder of *pesantren* and significantly important person for this *pesantren*. The tradition of recitation to hold *Khaul* has run for more than 35 years coordinated every Wednesday *Pon* for *Khaul* of *Kyai* Zamrudin (*Pesantren* founder) and Friday *Pahing* for *Khaul* of *Kyai* Ali Maksum. The recitations are held personally by Mrs. *Nyai* Al Falahiyah Putri and attended by people surrounding. (interview with P15, December 2013).

The figure of *Kyai* in *pesantren* enlivens praying activities in Mlangi Mosque assisted by local people, determining the leader of obligatory praying, but the important is to give recitation held directly by *Kyai* of 2 big *pesantrens* in Mlangi, Al Miftah and As Salafiyah *pesantren* (interview with P2, July 2013).

The condition in Moslem settlements can not apart from the relation with the *santris*. Close relation of local people with *santri* in *pesantren* in socially interacting is shown in the following interview:

...” In the past, communication with santri was very close, for example, if a roof is leaked; santri were called to repair it. In the past, persons were only to learn in *pesantren* (*nyantri*), not go to school. They were poor people, and they learned in *pesantren* while working. However, now, santri persons learn in *pesantren* and go to school, not work. In the past, it was pride to care for *santri*, but now, *santri* cannot be relied on, especially for social-economic activities”... (Interview with P5, October 2013).

(...”Dulu komunikasi dengan anak pondok sangat akrab, contoh kecil jika genteng bocor, yo nyeluk cah pondok. Dulu orang cuma nyantri saja, tidak sekolah, dari kalangan yang tidak mampu, dan mondok sambil kerja. Namun sekarang santri mondok dan sekolah, tidak kerja. Dulu kebanggaan jika masyarakat bisa ngopeni cah pondok, namun sekarang, anak pondok tidak bisa diandalkan khususnya untuk kegiatan ekonomi masyarakat”... (wawancara dengan P5, oktober 2013))

However, in the current condition, *santri* who studies in Mlangi *pesantrens* have the goal to find not only religious knowledge but also others. Although they live in Mlangi, but most of their activities now are not conducted in Mlangi.

Strongest tradition of Mlangi is *silaturahmi* (meeting). This tradition could eternalize marriage with the close relative. Frequently peer relatives meet in routine events of recitation held in turn both inside and outside Mlangi. However, in the current condition, tradition of *silaturahmi* has seldom been conducted, in addition to various intentions, politic conspiracy as shown in new order era in Mlangi, it contributed to changes in the tradition of *silaturahmi* (family gathering and visiting each other which scheduled regularly, sometimes held more often than regular family meeting)

...” But, now, they have been associated with parties, so that, if parties are different, they will not do. After Mr. Soeharto, The second president of Indonesia, Golkar entered, and Mlangi started to change, in 1971s. In the past, it was just one, but, after politics had been broken by Mr. Soeharto, some *santri* persons were given money, some were not given, so that *Kyai* was divided and impact can be felt up to now. Santri are such, if they do not dispute, they are not *santri*. Competition is not goodness but mutual mock...” (Interview with P7, October 2013)).

(... "Namun sekarang sudah berpartai, sehingga jika beda partai tidak mau. Setelah pak Harto, Golkar masuk, Mlangi mulai berubah, sekitar tahun 1971. Dulu itu satu, namun setelah politik belah bambu dari pak Harto, ada santri yang dikasih uang, ada yang tidak, sehingga kyainya terpecah dan dampaknya sampai sekarang. Namun santri itu ya seperti itu, jika tidak berselisih, ya bukan santri. Bersaingannya bukan saling apik-apikan tapi saling menjatuhkan..." (wawancara dengan p7, oktober 2013))

Disunity as the result of difference from political parties ever coloring Mlangi started slowly to be realized by each party along with demand for the need to return to strengthen *Pesantren* and educate *santri* in Mlangi. Although, up to now, conflict of interest remains to exist, if it is brought to the interest level of settlements on how to continue education struggle for *santri*, each party will defeat automatically.

Mlangi has relations associated with Yogyakarta Palace. Kyai persons of Mlangi still remain to have an association but only in a limited aspect. One aspect is Mlangi kyai still ask to participate and manage religious events in Yogyakarta Palace, such as when performing event of Bukhorinan (grand recitation), Mauludan (Celebrate the birthday of Prophet Muhammad) and others (adapted to interview with P7, October 2013).

Religious activities which dominating the life of Mlangi people through recitation activities can be carried out by fathers. Recitation held is usually carried out with other activities such as arisan (meeting and collecting some money from a saving system) or discussion on issues associated with social life. They call the activities as *kumpulan*. *Kumpulan* is derived from word to unite, where a group of local people are neighbors, business relatives, or solidarity, grouping autonomously to read *sholawat* (praising the Prophet Muhammad SAW). Activities are always conducted in houses of local people, not in *Pesantren*. There is Thursday Night *Kumpulan* that based on neighbors, solidarity or closeness (emotional, business, etc.). Members per group are permanent, but the place for the meeting regularly changes from one member's house to

other. So that, if visiting Mlangi on Thursday night, we do not meet anyone there in streets, because all of them unite to read Sholawat. It is the tradition of *Kyai* Nur Iman. Whereas for women, young males and females *kumpulan* is carried out on Thursday afternoon and young males and females also unite in Thursday night with the same model of men meeting.

Strong background of preservation of tradition to read *Sholawat* is based on *hadits* (Prophet Mohammad words that collected and documented of his friends). *Hadits* were asking to moslem to increase *sholawat* readings activities. It is one of tradition of *Mbah* Nur Iman which exists until now. *Santri* is usually also invited for sholawatan. After the event then they are given foods. *Santri* is always waiting this moment because as the student of pesantren and came from poor family, get the free food deliciously is another happiness for them.

Meanwhile, sholawat conducted by *santri* is usually performed after midnight. Some traditions of each pesantren are not usually in same activities. As tradition existing in Ar-Risalah *pesantren*: in the afternoon Friday, santris learn qiro'ah (singing Al-Qur'an) derived from Syuhada mosque- one of the old mosque in Yogyakarta that has much expertise in Islamic teaching and religious knowledge. Then, there is also schedule to learn speech for santri. Speech is one of basic skill if after they passed their study in pesantren and will contribute in Islamic preaching for larger communities everywhere (interview with P7, October 2013).

There are routine recitations in Mlangi, such as recitation after dawn, after magrib, weekly, monthly, every Sunday Pon, *Semaan* Al-Qur'an (read Holy Al Qur'an without text) in Friday Pahing at Al Falahiyah Pesantren and recitation every night Sunday having run for 28 years as presented in the following interview:

“...recitation every night Sunday is “recitation for females” (interview with P16, December 2013)...”

(“...pengajian *pendak* malam senin *iku* ‘ngangsu tiang-tiang wedhok...”)

In addition to recitation time, groups of recitation formed are also various, from recitation for elders (old people) with members of 70 persons, recitation for females, recitation for males and recitation carried out by each Pondok. Forms of recitation are also various, such as, public recitation inviting external ustaz or orator, *semaan* Al-Qur’an, reading *sholawat*, etc. Amounts of recitation members are also various, such as, from a small group of 20-30 persons (recitation for men in night Thursday and recitation for women in night Wednesday) to a big group with 300 or more people.

But, in Ramadhan and Syawal months ( a month for fasting and celebration of freedom for moslem), there are not activities of recitation groups. It replaced by activities of tadarus Al-Qur’a (reading Al-Qur’a till finish in specific group or individual) (Interview with P10, November 2013)

Domination of religious activities of local people in Mlangi causes the creation of involvement, especially to Kyai as central figures of the activities alone. The involvement is closer than involvement in family relation. So that it is not astonished that many disputes appear in the family as results of different Kyai who as role model in their daily life (interview with P12, November 2013).

### **IV. 3. 3 Trade Economy**

The teaching of Kyai Nur Iman inherent up to now in the social-economic life of Mlangi is: “The most job is a trade, and it should run honesty”. It makes common people of Mlangi become traders. They produce batik and sell it in Malioboro street (central trade of Yogyakarta). They produce and sell tourism dresses that made in Mlangi (adapted to interview with P7, October 2013). However, after the 1990s, the business of Mlangi batik experienced decreasing because they could not be able to compete against batik products made in Solo city and Pekalongan city. Those are another

batik city in Java Island which develop and increase progressively. Mlangi traders could not compete in price with others. In recent years, trade economic life in Mlangi is only small scale convection industries in the house of local people. They play various roles of producers making order from people outside Mlangi, although there are some people serve as traders to directly sell products without passing other parties in tourism destination areas in Yogyakarta and surrounding.

Local people who have convection business established a cooperative organization (*koperasi*) in corporation with pesantren. This koperasi is a business unit of saving and loan, koperasi of 9 basic needs, and koperasi which is managed by santri. It is unarguable that batik industries belonging to local people of Mlangi, until the 1990s, ever experienced glorious times. Mlangi is the main and big producer of dresses in big markets existing in Yogyakarta and tourism destination areas surrounding.

Economic activities have rooted long as main activities for Mlangi local people. These economic activities are the main backbone for females of Mlangi, consisting of Nyai (Kyai's wife) and other women. Domination of females in these economic activities triggered by males who do not have a long time to do economic activities because they focus on doing education and teaching activities in pesantren and other social activities. As mentioned in the following interview:

“...Early I came to see that all women worked. They did not wear heads scarf, the only bun of hair. They peddled in Bringharjo; they were traders. No father worked. But, now, all have returned to Al-Qur'an, that saying that “females must meet household needs by male. From the past, Mlangi people are cloth, batik and diamond traders. At 1.00 PM, they rode *andong* (traditional transportation using a horse) to go to Bringharjo market. They brought mori textile for cloth, jarik ( a long veil that usually use for women with traditional cloth) some took from traders and brought to market. (Interview with P16, December 2013).”

*(“...Awal saya datang suasananya, ibu-ibu sini semua kerja. Tidak pakai kerudung, hanya gelungan. Jualan di bringharjo,*

*juragan-juragan. Bapak-bapaknya tidak ada yang kerja. Namun sekarang semua sudah kembali ke Al Qur'an, bahwa 'wong lanang ki kudu ngomahi, nyukupi, ngeragati. Dari dulu masyarakat Mlangi bisnis kain, berlian, dan batik. Jam 1 siang naik andong ke Bringhamjo, ada yang bawa berlian, kain mori, jarik, ada yang ambil dari juragan terus bawa ke pasar..'")*

As santri village, Mlangi fully supported by economic activities of trade. It can be remembered clearly and accurately by elders that, now, the Moslem settlements still remains to live, trade economic is synergic cooperation between local people and santri of pesantren.

Santri who was coming to Mlangi are youths outside city of Yogyakarta. They certainly came to Mlangi to find religious knowledge and job. They do not need general knowledge because, now, it can be said that one of knowledge needed by santri is only religious knowledge and job as a lifeskill.

Most of past santri were coming from poor families, so that they lived in pesantren and learnt religion. Most of them depended their life on Kyai's family and work in spare times of recitation in pesantren. Pesantren did not have businesses such as factories of batik, but local people outside pesantren have the businesses. They worked in factories belonging to local people after following recitation in the morning (after 8.00 AM) until before afternoon (before 4.00 PM). Out of working hours, they did their activities in pesantren.

Now, although some of local people in Mlangi still manage businesses in convection forms, it can be said the total amount is less than past time. They were not able to compete against batik products made in Solo and Pekalongan, high wage for labors that must be paid is also main factor. If, in the past, they employed santri as factory workers, who were usually paid for wage at low price, so that production cost could be minimized. But only a few of santris work in industries belonging to local people recently. So they have to paid for standard price general. Disability of local people having industries to produce raw materials and cloths for production alone make them imported plain cloth and color materials to make batik

from Solo and Pekalongan. It can be concluded that, in fact, it is impossible for them to minimized the price and be a winner for the competition withtraders from Solo and Pekalongan.

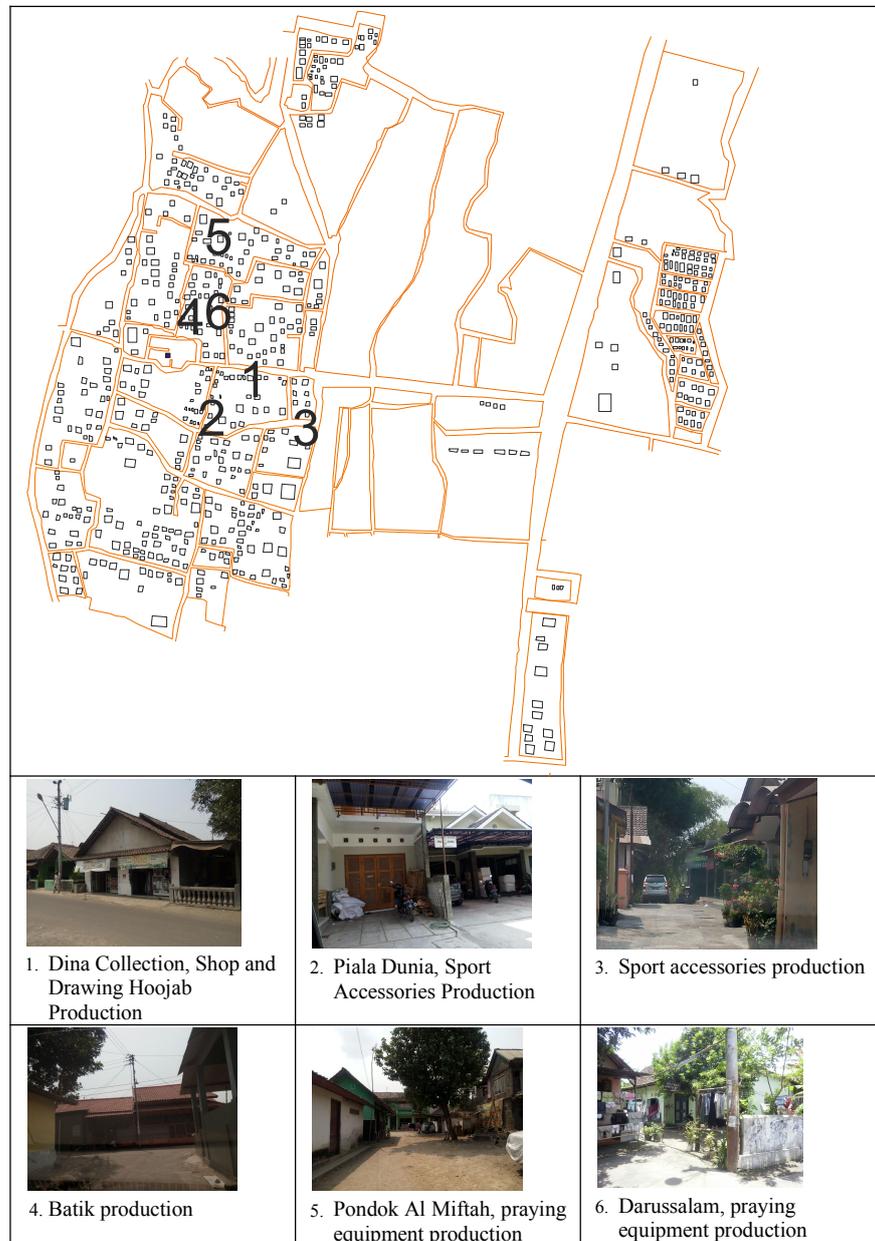


Figure IV. 8  
Distribution of industries belonging to local people of Mlangi in current condition.  
(Source: Survey 2013-2015)

Above figure is the compilation of some business unit of local people in Mlangi. The research investigated some these business unit by crosscheck interview and story told by Mlangi people and also field inventory during the research time from 2012-2013. Only Dinna

Collection builds the shop in Mlangi. Others are only production place for another party from outer area. This business is also the new business unit. It means they don't continue their parents business, but start it about last five years by themselves.

Recently, convection businesses still running are businesses belonging to H. Bustam, H. Abi and H. Mahrus. Only H. Bustam continues convection business belonging to his parents; others are new players of convection businesses in Mlangi. Some of convection businesses failing as the result of disability to compete in batik markets of Yogyakarta is convection business belonging to Mr. Aban (p2), Mr. Salamun, and some of his neighbours. (interview with P1, July 2013).

The existence of Mlangi mosque, Kyai Nur Iman's grave and celebration of Kyai Nur Iman's in Khaul event from 1990 are invited people outside Mlangi to come there regularly. Although insignificantly they can grow their economic activities of business again in Mlangi, they can still color Mlangi as a santri village with economic business basis.

They do not only move batik business to convection businesses, there is diversification of businesses by local people of Mlangi, such as production of sport items, toys, printing and sales of snacks.

If seeing physical condition of environment in Mlangi, in fact, most local people early had rice fields, but the rice fields were cultivated by local people outside Mlangi who lived in northern side of Mlangi. The system occurred because local people of Mlangi do not have ability and involvement in farming aspect. They are only oriented to religious activities and businesses in batik production. Now, the most of rice fields have been sold to others as result of batik business belonging to local people significantly decrease in demand and inheritance interest of some local people to develop it.

#### IV. 4 The Spatial Concept in Mlangi

##### IV.4.1. Mlangi *Jero-Jaba* (Insider-outsider Mlangi)

This theme mostly appears from interviews with various informants. Term Mlangi Jero-Jaba indicates that no one, especially the elder of Mlangi, currently living and stays in Jero-Jaba Mlangi, knows exactly what was starting point to distribute to Mlangi people in the past (when Kyai Nur Iman still lived and taught religion in Mlangi or time after that). One of the informants supposed that it derived from the name of a wife of Kyai in Mlangi who was called Bu Nyai Jero (Bu is Indonesia language for call mother, Nyai is Kyai's wife). As shown in the quotation of interview results from P1:

...” But I supposed that the term derived from the outsider. I never use the term. Existing term is Bu Nyai Jero, the wife of Mbah Kyai Dahlan, appointed to be Takmir Masjid (Mosque committee) here. Currently, term Mlangi Jero is understood as people who have directly generation line with Kyai Nur Iman while Mlangi Jaba is the term for a person of Mlangi Jaba from the generation of Kyai Nur Iman follower, located in such area.” (interview with P1, July 2013).

*(...“ kalo saya menduga bahwa istilah itu dari outsider. Kami tidak pernah menggunakan istilah itu. Yang ada justru istilah Bu Nyai njero, istri mbah Kyai Dahlan, yang ditunjuk jadi takmir masjid di sini. Istilah Mlangi Jero saat ini dipahami sebagai orang-orang yang memiliki garis keturunan langsung dengan Kyai Nur Iman, sedangkan Mlangi Jaba adalah sebutan bagi orang Mlangi yang juga tinggal di Mlangi namun tidak ada hubungan dengan Kyai Nur Iman. Asalnya Mlangi Jaba itu dari keturunan dari pengikut Kyai Nur Iman, yang terletak di daerah seperti ini...”)*

The informant then drew the area what local people called as Mlangi Jero and Mlangi Jaba to make any description for this term clearly. From his sketch, research then interpreted it as the zoning area from the local people perception. The informant also told about the separation area in Mlangi after the 2000s that divided Old Mlangi to Mlangi and Sawahan for some administration reason. This description could be another theme appeared which had to be explored then.

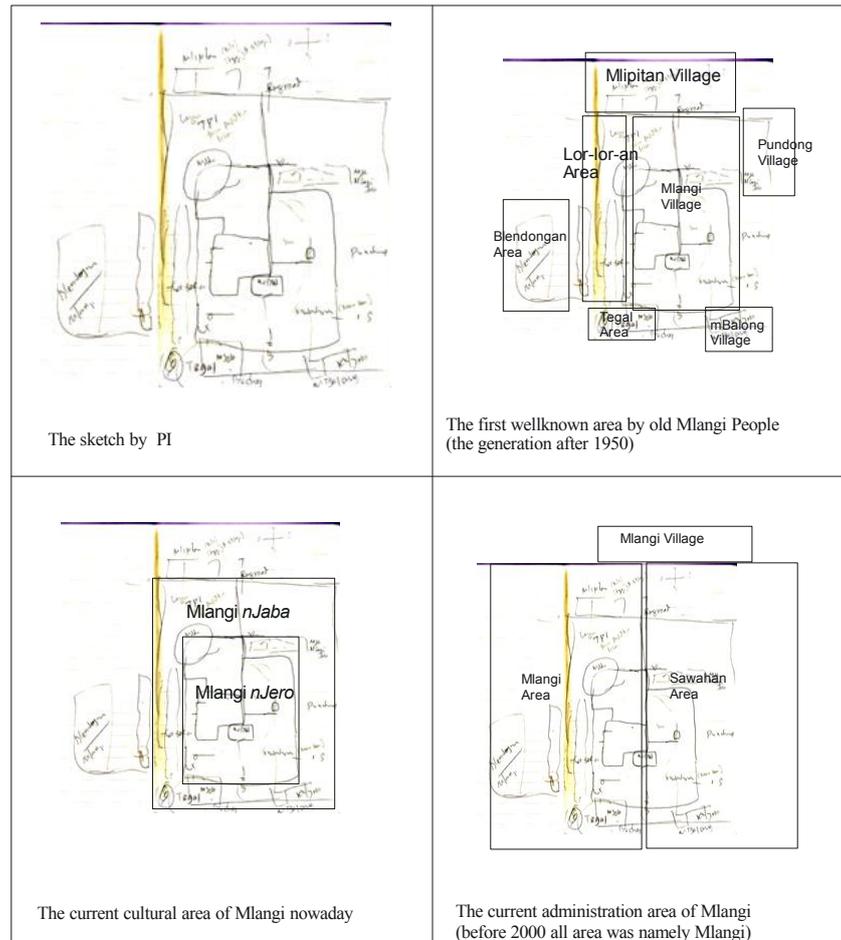


Figure IV. 9 The Area around Mlangi  
 (Source: P1’s sketch, interview did in July, 2013)

The term may be derived from a local person who occupied Mlangi from the era of Kyai Nur Iman to teach Islam there. The term until now is still remembered in the thought of Mlangi people, both old and young generations. It proved by quotations from interview:

“Currently there are two generations of Mlangi people. There are blue and no blue blood, the terms exist until now. Now, they are rather mixed. Those who live on the northern side are those with no blue blood. There are no nonblueblood people in RT 8, there are no blueblood people in RT 7, there is only one person with blue blood, the majority of blue blood people exist in RT 5, there are five people with blue blood in RT 5 ... Those with blueblood are not derived from those with nonblueblood. If those with blue blood want, those with nonblue blood must accept, but not inverse...” (Interview with P2, October 2013).

*“Penduduk Mlangi saat ini, ada dua keturunan. Ada istilah darah biru dan non darah biru, istilah itu sampai saat ini. Sekarang sedikit agak membaaur. Kalau yang tinggal di sisi utara adalah non*

*darah biru. Rt 8 tidak ada non darah biru, RT 7 tidak ada yang darah biru, RT 6 Cuma ada 1 yang non darah biru, RT 5 mayoritas darah biru, ada 5 yang non darah biru... darah biru tidak ada yang dapat orang non darah biru. Jika darah biru kepengen, non darah biru pasti mau, namun tidak begitu sebaliknya... ” ).*

They also can call term Mlangi Jero-Jaba with the term of blue blood as nonblue blood. Their meaning is similar, to distinguish which people of Mlangi are direct generations of Kyai Nur Iman and which those who are not generations of Kyai Nur Iman. More explicitly, Mlangi Jero-Jaba is illustrated geospatially by P8 in the following interview quotation:

...”There is still a residence for those with nonblue blood. Lor-lor-an is the name of Kampong (Hamlet) which is a term of Mlangi people. Geographically, in northern side, Mlangi location is their residence. Inside of Al Miftah, people of lor-lor-an are also categorized. Now some of them have mixed to build a house between those with blue blood... Initially, they were supposed that they are comers (outsiders)”. (Interview with P8, November 2013)

*(... “Masih ada bekas tempat tinggal non darah biru. Mlangi Lor-lor-an merupakan non darah biru. Kemudian ke arah selatan (daerah Pundung). Lor-lor-an adalah nama kampung yang merupakan istilah dari orang Mlangi. Secara geografis di sisi utara Mlangi lokasi tempat tinggalnya. Disampingnya Al Miftah terkategori orang Lor-lor-an juga. Namun sekarang sudah mulai berbaur untuk membangun rumah di antara darah biru...Awalnya mereka diduga adalah pendatang”)*

Spatially, difference of residences with blue blood and non blue blood, if seeing the quotations above, can be illustrated as follows:



Figure IV. 10 Area with non blue blood  
 (Source: Interpretation from interview with P5 and P8, October-November 2013)

‘Different’ understanding from one generation to others living in Mlangi associated with their origin of Kyai Nur Iman have direct and indirect impacts on their life concept. As the hereditary tradition, it is to appreciate people of Mlangi Jero and life formed with the Jero people who do not want to mix with Jaba people.

...“Descents and non descents are termed Jero-Jaba. Jaba people live in Mlangi, but they are not descents. The term existed until 1960s. The local people also understand it. To keep dynasty, descents must be appreciated. Until 1960s, they had not been mixed”... (interview with P3, January 2014).

*“Keturunan dan non keturunan diistilahkan Jaba-Jero. Jaba, tinggal di Mlangi namun bukan keturunan. Istilahnya sampai tahun 60an. Masyarakat pun paham tentang hal ini. Untuk menjaga dinasti, maka keturunannya harus dihormati. Sampai tahun 60an, masih belum mau berbaur”* )

For comers who marry Mlangi's people of Kyai Nur Iman's descents, when they interact to Jaba people, they remain to treat them as Jero Mlangi people, one of them is called by call name used, as shown in the following quotation from interview:

"... my mother said: "Similar to Kyai existing in Mlangi (Kyai Atok, Sahlan, and others), they just call the name, because they are Mlangi Jaba" (interview with P15, December 2013)

*("... dulu ibu saya bilang: " sama Kyai yang di Mlangi (Atok, Sahlan, dan lainnya), cukup memanggil nama saja, karena mereka Mlangi Jaba" )*

"...Jaba person, if he/she is called Jero person, is started by calling "Man' or 'Bi' (derived from words Paman (uncle) and Bibi (aunt)). However, if Jaba person calls Jero person, minimally using call "Gus, Den, Den Nganten" (The palace's call names for male)... Jaba persons are involved in activities in Mlangi, in fact, they are given quota of grave. But Jaba persons only feel disrespectful. One who might regulate first was Kyai Nur Iman. (interview with P3, January 2014)

*(" Orang Jaba, jika dipanggil oleh orang Jero diawali dengan panggilan 'Man' atau 'Bi' (dari asal kata Paman dan Bibi). Namun jika orang Jaba memanggil orang Jero, minimal dengan panggilan "Gus, Den, Den Nganten" (panggilan-panggilan kraton)... Orang Jaba diikutkan dengan kegiatan di Mlangi, nyatanya diberi jatah kuburan. Namun orang Jaba merasa tidak enak saja. Kemungkinan yang mengatur dulu adalah Kyai Nur Iman)*

The clearly difference between those with direct descents of Kyai Nur Iman and those without direct descents (generations) of Kyai Nur Iman does not only occur in public social life scale, but also realize in spatial concept created in Mlangi. It started from residential scale to occupational scale. In residential scale, Jero persons exist in circle nearest Mlangi Mosque. Jaba persons exist in the circle outside the Mosque. If there are outsiders, they are local persons who finally marry Jero persons, but the quantity is few. Also, if there are people with Jero persons, most of them are comers from outside Mlangi, who rent houses or land plots in Mlangi. Comers who rent land or houses usually remain to have involvement in trade activities in Mlangi or have relation to Pesantren. For comers who marry Jero persons, most

of them are coming from santri derived from other areas or cities out of Mlangi. The following is the mapping of Mlangi Jero-Jaba based on block plan map as the results of the interview with Hamlet heads of Mlangi and Sawahan.

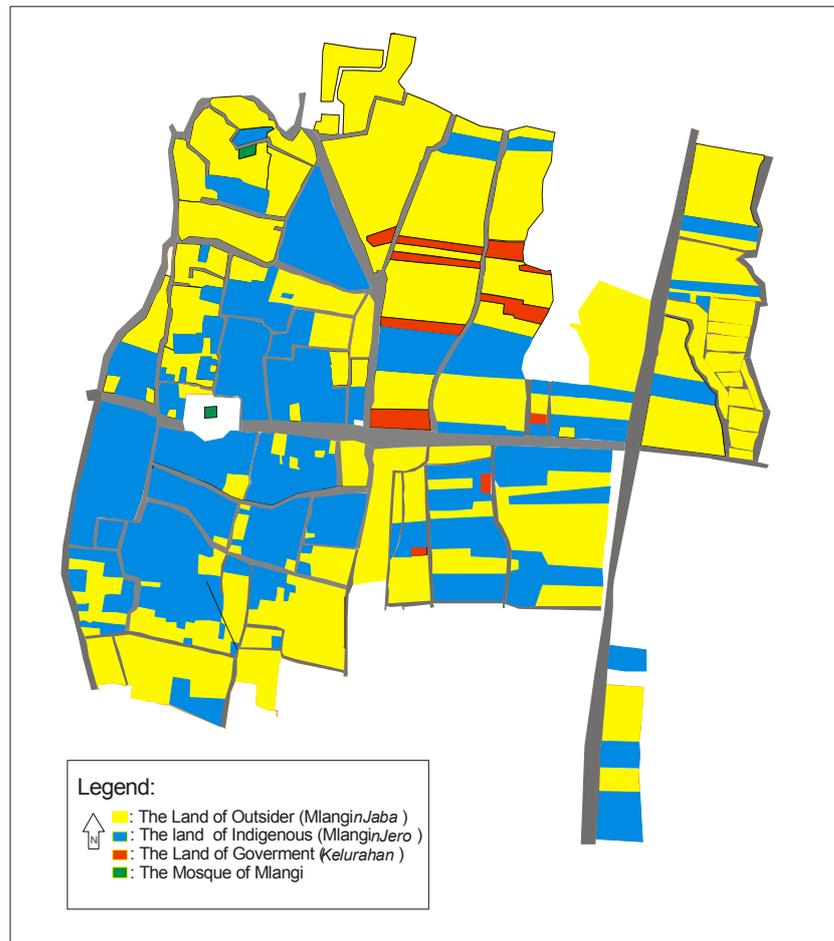


Figure IV. 11 The Area of Mlangi Jero and Mlangi Jaba  
(Source: Survey 2012-2013)

To get any valuable information about the distribution of Mlangi Jero-Jaba, researcher and Heads of Hamlet made some list of all Mlangi-Sawahan people from tax data of this area. This tax data is the accurate data to trace whom the Jero and the Jaba. Heads of Hamlet knew their population and demography empirically. Each areas draw in the different colour to draw how the distribution exactly and to get any figure for this moslem settlements.

Understanding of term Mlangi Jero-Jaba does not stop in site of residence, social interaction and habit to call, but it is also seen from treatment when praying time in Mosque (in the past). In fact, there is special area for each group when doing sholat (praying) together in Mlangi Mosque. As shown in the following quotation from interview:

“...Jaba persons, in Mosque, have own place, they only stand to occupy maximum place in the center of Mosque (from sokoguru to backside) when praying (doing sholat)... One of them ever occupied in front line, but he was pulled out by Jero person because the concerned did not have right to occupy the front line, because he was not blueblood descent... (interview with P3, January 2014).

*(“...Orang Jaba, di masjid mempunyai tempat sendiri, hanya berani menempati tempat maksimal di tengah masjid (dari sokoguru ke arah belakang) saja pada saat sholat... Pernah ada yang menempati shaf di depan akan tetpi ditarik keluar oleh orang Jero karena yang bersangkutan tidak berhak menempati shaf terdepan, karena bukan keturunan darah biru...).*

The presence of Mlangi Jero-Jaba was very strict and discriminative. Mlangi Jero has educated person, and Mlangi Jaba has not educated person (P16, December 2013).

*(Dulu keberadaan Mlangi Jero dan Mlangi Jaba, sangat keras dan diskriminatif. Mlangi Jero adalah orang sekolahan, dan Mlangi Jaba bukan orang sekolahan).*

After 1960, especially now, pride as blue blood descent and non blue blood descent have not been propagandized by young and old generations of Mlangi. It is caused by conflict ever taking place between people of Mlangi and Yogyakarta Palace, as shown in the following quotation from interview:

...“There was ever a problem with the Palace, so that, since the time, the people of Mlangi do not pride to be blue blood descents. Most of them focused on genealogy, but now they do not focus on it” (interview with P8, February 2014)

*(“ Dulu sempat ada masalah dengan kraton, sehingga sejak saat itu masyarakat Mlangi tidak lagi bangga sebagai darah biru. Dulu banyak orang yang fokus terhadap silsilah, namun sekarang sudah tidak”)*

Other factors are many Palace servants who are retired from the Palace. According to local people, it caused by the palace that has not financial ability to pay them. This reason contributes to case why term Mlangi Jero-Jaba only becomes past knowledge and no longer grows well in current times. Most of young generations of Mlangi (20-40 years old) do not know and understand certainly the term. Even they do not assume that it is a special thing in the social life of Mlangi people. Although most of the local people of descents of Kyai Nur Iman still save the certificate of the Palace side, showing aristocratic genealogy they have, such as certificate ever shown by P7 when interviewing

#### **IV. 4. 2 Free Tax Land (*Tanah Perdikan*)**

Free tax land (*perdikan* land- in Indonesia Tanah Perdikan) is a term to a land that given by the king for a specific group of people, and they have right to use as their residence without tax (interview with P3, August 2013). It was calling Perdikan Land in Javanese. In past time, there were many servants of the Yogyakarta Palace lived permanently there. They were key persons of grave, Kyai who was functioning as kapengulon (committee) in Gede Mosque or those who worked in the environment of the Yogyakarta Palace. This free tax land was given by the Palace party as facilities to the servants and Kyai in Mlangi as well as the local people in distributing and developing Islam religion in the western part of Yogyakarta. Signs of free tax land limits are only base on heard, and unheard sounds of the large drum (bedug) hit from Mlangi Mosque. It was the traditional method to boundary their area.

“Early, Mlangi was free to tax land, land given to Kyai Nur Iman. Area of free tax land of Mlangi is based on sound of a large drum hit from the Mlangi Mosque, if it is still heard, it is still assumed as free tax land of Mlangi (approximately 2-3 km)...” (interview with P3, July 2013).

*(“Awalnya Mlangi adalah tanah perdikan, tanah yang dihadiahkan ke Nur Iman. Luas tanah perdikan Mlangi berdasarkan suara bedug yang ditabuh dari Masjid Mlangi, jika masih terdengar, maka masih dianggap perdikan Mlangi (sekitar 2-3km)...” (wawancara dengan P3, Juli 2013)*

Free tax land in Mlangi has been freed from the establishment of Yogyakarta Palace, in a time of Hamengkubuwono I (first King of Yogyakarta) government. King used it as a strategy to develop Islam in Borders of Palace. Because Moslem settlement is usually a place to grow and develop many Pesantren, santris of Pesantren would be the backbone to distribute Islam in the settlement and areas surrounding it (interview with KRT Djatiningrat, February 2014). Because they are not only taught by religious knowledge, but also the santris are taught by self-defense that is a typical exercise of Pesantren. So that, in the provisions of self-defense, they could do any defense skill against Dutch colonization. (interview with Mr. Rintaiswara, responsibility holder of Widyo Budoyo, Yogyakarta Palace, January 2014).

“In time of HB I-HB II: There was order to construct Kagungan Dalem Mosque as property donation (now there are 78 Mosques of Kagungan Dalem). Committees of Kagungan Dalem Mosques were given field land as far as hearing hit large drum of Mosques, given free tax land approximately 1000 m, ordered by Kyai Nur Iman, given the freedom to choose location”. (P3, July 2013).

Because its status is free tax land, many local people of Mlangi finally became the servants of Palace. But all of Palace servants living in Mlangi were descents of Kyai Nur Iman, who were called Jero persons (Mlangi Jero), as presented in the following interview:

“All Palace servants are also derived from nJero”. (interview with P3, January 2014).

( *“Semua abdi dalem kuwi yo wong seko njero”* )

The Palace servants lived around the Mlangi Mosque. They do not only function as key persons of grave in Mlangi, but they were also Palace employees. As wage/ salary, the Palace or sultan servants were given land plots, called penajungan (field plots).

“...All Sultan servants wet field were given with penajungan (sultanate land) (if they cared for the Mosque), one portion approximately 3000 sqm” (interview with P3, July 2013)

*(“Dahulu semua abdi dalem penajungan (kasultanan) tanah sawah diberikan kepadanya (kalo mesjid di takmirnya) satu bagian sekitar 3000 meter persegi”)*

However, the given field was not cultivated by each of them, so that they asked other persons to cultivate the land. Then, it is the hereditary tradition where *Penajungan* land cultivator is given land by owner (Sultan servant) to build the house. But, time by time, the land cultivator could buy the land as shown by house ownership in front of P3's house. It occurred in cases indicating that sometimes land owner felt difficult financially so that he sold the land little by little to the cultivator.

Recently, *Penajungan* given by the Palace party is not widely owned by former Sultan servants. It occurred because most of land plots had been sold to outsiders out of Mlangi, bought by cultivating farmers who were initially given the mandate to cultivate it, or the land has been divided as the inheritance. For *Penajungan*, which had been inherited to the current generation still living and living in Mlangi, although the inherited land still exists, its width is only narrow.



Figure IV. 12  
 Distribution of sultan servants' land plots before 1960  
 (Source: interpretation from interview with P2, P3, P12, P14, P16)

The disability factor of Sultan servants didn't able to cultivate their land (*penajungan*) because they were busy to be Palace employees and managed religious activities in Mlangi, other more essential factors are conflicts and angriness of Sultan servants to the Palace. No one of informants in the field was ready to tell clearly conflicts occurring against the Palace, but the conflict must be associated with Mosque renovation process made by local people (then, it is explained clearly in the theme of Mosque renovation).

“Angriness of Sultan servants made the sultan servants sell free tax land (given by the Palace) as done by a former Sultan servant (interview with P3, January 2014).

( *“Kemarahan abdi dalem itu, mengakibatkan tanah perdikan (pemberian Kraton) dijual oleh mantan abdi dalem).*

Because it is a gift from the Palace, the free tax land should be freed from tax forever up to generations who lived there. In fact, now, the land plots are not free of tax. It is proven by making land plots belonging to the local people that are included in Mlangi and

Sawahan tax map. The map show registration number of the taxpayer being the reference of local government to collect tax on land plot they have. Tax rates are various, according to land and building width referring to tax regulation of Sleman district. (interview with Hamlet heads of Mlangi and Sawahan, August 2013).

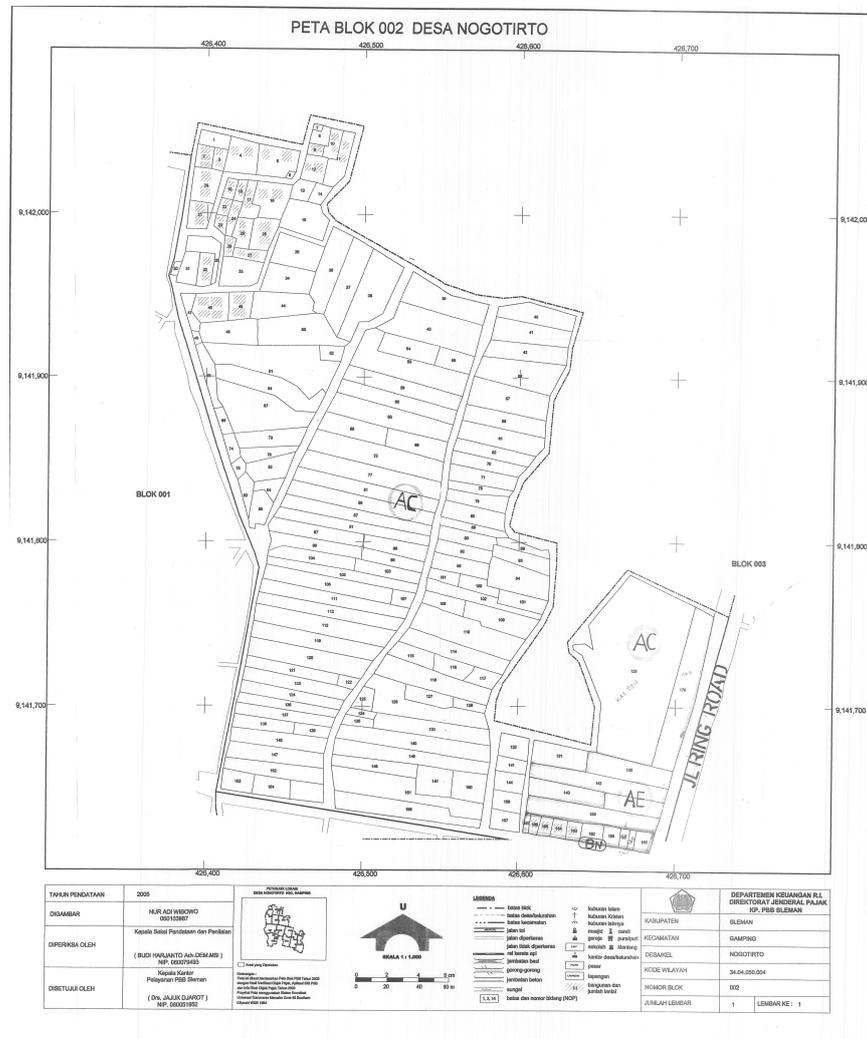


Figure IV. 13 Tax Map of Mlangi which was published in 2005 (source: Directorate General of Tax, Sleman, 2005)

However free tax land system still exists up to now, but in different forms are. Village apparatuses (Hamlet heads) who manage Mlangi administration does not get the salary. But they are given *plungguh* (cultivated land). The land given by village government as location with use rights for Hamlet's heads (dukuh). They have rights to cultivate *plungguh* land until they are retired (interview with P5, February 2014). Beside *plungguh* system, now free tax land of

Mlangi has land plots belonging to the village (*Kelurahan*). The land plots may be rented to other persons to obtain earning for the village. After there is Local Regulation on Yogyakarta Specialty (*Perdais*), all powers of land management are under the direct hand of Sultan. Different from the previous system, indicating that calculation of village land rent with management administration must be managed up to the central government. (interview with P5, February 2014).

#### IV. 4. 3 *Pathok Negara* Mosque

Many Yogyakarta citizens do not know the presence of *Pathok Negara* Mosque from aspects of the definition of *Pathok Negara* alone and function. It also occurred to people who live in Mlangi. When doing survey, while questioning on Mosques existing in Mlangi, most of informants and local citizens only stated that the Mosque is old Mosque in Mlangi. Other term usually used is also *Masjid Gede Mlangi* (A Big Mosque of Mlangi, *Gede* is the Java language that means big), because, in western part, there is also other Mosque established in recent time.

There are *Pathok Negara* Mosques built by Yogyakarta Palace. Mosques were existing in Mlangi, Plosokuning, Babadan and Dongkelan area.

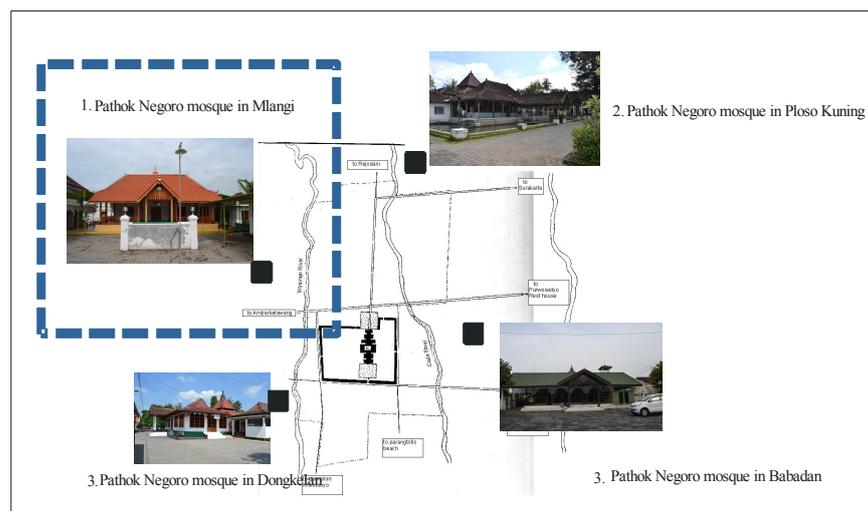


Figure IV. 14 The Location of *Pathok Negoro* Mosques in Yogyakarta (Source: Survey 2013)

Term *Pathok Negara* if referring to the definition, *pathok* in the Javanese language means border and *negoro* means the state, so its meaning is state border. This definition shows the place as a state border of Yogyakarta Sultanate (interview with KRT Djatiningrat, February 2014).

“*Pathok Negara* is a term of the sultanate, in the government of HB II. HB I only gave facilities such as to give a land donation (free tax land)” (interview with P3, July 2013).

*(“... Pathok Negoro adalah istilah dari kesultanan, pada pemerintahan HB II. HB I hanya memberi fasilitas, seperti : pemberian tanah wakaf (perdikan/dimerdekakan)...”)*

As the Islamic Mataram Kingdom, Mosques were built in Pathok Negoro areas. These do not only function as symbols of Moslem settlements but also for multiple functional places that may be used by local citizens surrounding for various activities, both religious and social activities (interview with KRT Djatiningrat, February 2014).

“Mlangi Mosque of HB I (government time of HB I), included in the declaration of Ambarketawang in the 1750s, he built *pamulangan* (teaching place) like a Pesantren in function and house of *mBah* Nur Iman, which is now a grave. The government of HB I, from the 1780s, developed Pathok Negoro, moved residence of Nur Iman to the eastern part. In the government of HB III, Kyai Nur Iman died” (interview with P3, October 2013).

*(“Masjid Mlangi dari HB I (masa pemerintahan HB I), yang tertuang dalam maklumat Ambarketawang 1750an, membuat pondok pamulangan dan rumah mbah Nur Iman yang sekarang dijadikan makam. Pemerintahan HB II, mulai tahun 1780an, membangun Pathok Negoro, memindahkan kediaman Nur Iman ke arah timur. Pemerintahan HB III, Kyai Nur Iman wafat”)*

In the early time of Mlangi Mosque establishment as first Pathok Negoro, all religious activities in Yogyakarta centered in Mlangi. Automatically, control of religious activities in Yogyakarta at the time were derived from Mlangi, as told to the following interview:

“In the past time, when Masjid Gede in Kauman (Gede Mosque) was still under religious department (*pengulon*) power, whom Mlangi Kyai as the head (his name is Mbah Kyai Kaji), all religious ceremonies were derived from Mlangi. Pengulon persons in Gede Mosque, which is the inheritance of Mlangi, were: Kyai Nur Iman, Kyai Taftozani, Kyai Salim, Mbah Kyai Nawawi first, Kyai Kaji. So that interest of Masjid Gede is great for Mlangi, such as shalawat reading for maulud-an.” (Interview with P3, January 2014).

( *“Dulu pada waktu Masjid Gede (Kauman) masih dalam penguasaan pengulon, ketua pengulu (Mbah kyai Kaji), seluruh upacara keagamaan dari Mlangi. Pengulon yang di Masjid Gede yang merupakan keturunan dari Mlangi: Kyai Nur Iman, Kyai Taftozani, Kyai Salim, Mbah Kyai Nawawi yang pertama, Kyai Kaji. Sehingga kepentingan Masjid Gede besar terhadap Mlangi, seperti baca shalawat untuk Maulud-an.”* )

In management, Pathok Negoro Mosque of Mlangi had early been given to Kyai Nur Iman. Kyai Nur Iman had full power to do teaching (in the Javanese language called *pamulangan*) of religion there and develop Islamic thought for Mlangi people and surrounding. The source of history associated with initial management of Mlangi Mosque when Kyai Nur Iman lived was not authentic. These were only notions. A source with valid proof was only to refer genealogy of Yogyakarta Palace, indicating that Kyai Nur Iman was the older brother of HB I and given free tax land to develop Islam there. Since the 1960s, there was historic evidence through historic stories of Mlangi’s elders who are now still living. There has been the effort of people to document Mlangi history in book form, although it is still in very simple document (interview with P1, July 2013).

To manage mosque, Mosque committee was formed. Initially Mosque committee available was formed by the Palace party, but, after conflicts associated with Mosque renovation occurred in the 1980s, the Palace party did not intervene the management anymore. There was ever vacuum of Mosque committee activities because there was no longer advice of Palace on the regeneration of Mosque committee. Then, autonomously the local citizens formed Mosque committee alone consisting of society figures of Mlangi whom

capable of religious knowledge, not only those who derived from Pesantren Kyai (Kyai definitely who's having Pesantren).

Currently, the structure of Mosque management is rather different from Mosque managements in general. There is Masayeh board (Kyai Board) consisting of old Kyai of Mlangi and Mosque committee consisting of Mlangi society figures appointed and given reliance by the local people. Masayeh board and Mosque committee have individual roles. If illustrated by organizational structure, Masayeh Board is steering committee, and Mosque committee plays roles as organizing committee. So that, for Mlangi society, positions as Masayeh Board and Mosque committee are top and prestigious positions in the community because society appoints presence with capacity belonging to each person. Persons who occupy Masayeh Board are old Kyai (Pesantren leader) of Mlangi. For Mlangi figures who do not have Pesantren remain to have a chance to involved in Mosque management. But he can only be Mosque Committee (takmir Masjid in local term) because Mosque committee has characteristics with the appointment of local citizens based on the capacity of religious knowledge owned by a person, regardless having or not having Pesantren in Mlangi.

“There were three mosque committees that were initially appointed by the Palace: Kyai Sirudin, Durugi, Kasim; after that, the condition was chaos, and there was no regeneration, neither advice of Palace so that the local people formed Mosque committee alone. The current available Mosque committees are Board of Kyai (to collect old Kyai persons) and Mosque committee (led by Mr. Aban” (interview with P1, July 2013).

*(“ Takmir mesjid yang awal ditunjuk kraton ada 3: Kyai Sirudin, Durugi, Kasim, setelah itu ricuh dan tidak ada regenerasi, dan tidak ada petuah dr Kraton, sehingga masyarakat membentuk takmir sendiri. Takmir saat ini ada Dewan Kyai (untuk menampung Kyai sepuh) dan Dewan Takmir (ketuanya Pak Aban)” )*

All of Pathok Negoro Mosques have strong kinship association with Mlangi because all of them are descents of Kyai Nur Iman. It caused the appointment of persons given reliance to develop Islam in Pathok Negoro areas based on full consideration asked by

Palace party to Kyai Nur Iman. Kyai Nur Iman alone appointed his children to develop areas that now established as Pathok Negoro, such as Ploso Kuning, which was a child of Kyai Nur Iman and his grandchildren (interview with P2, July 2013).

Mosques of Pathok Negoro also function as reference to perform Islamic requirements in the past; for example, the initial determination of Ramadhan month (fasting month) and Idul Fitri Day. Mlangi becomes reference to perform pray for Moslem settlements existing in northern and western sides of Yogyakarta. Plosokuning becomes the reference for settlements in northern, and eastern sides of Yogyakarta and Pathok Negoro Mosques of Dongkelan and Babadan become reference for Moslem settlements existing on the southern side of Yogyakarta (interview with P3, July 2013). In the early time of Islamic Mataram Kingdom Government, there were not sufficient communication media and the spatial range was limited from one place to others. So that important role of Kyai and religious figures existing in each area of Pathok Negoro were the very affecting performance of religious activities for Moslems in Yogyakarta.

#### **IV. 4. 4 Graveyard**

There were two locations of graves in Mlangi. One graveyard existed surrounding the Mlangi Mosque, and other existed on the eastern side of the residence. Each graveyard has specific allocation. For grave existing in the complex of Mlangi Pathok Negoro Mosque, each area has a specific allocation for different people. Not all of people may buried in the complex of grave surrounding the Mosque. Graveyard area division illustrated by the following interview:

“Graveyard belonging to the Palace is located in west and south of Mosque. In the west of Mosque, there is graveyard named *pasarean kegunan dalem* (grave for Yogyakarta’s Palace family). However, now, the grave has been full in the west of Mosque. So that half of fortress is owned by the *kagungan dalem/ jero* (in the past), another half to street is owned by outsider/ *Jaba*. The grave division is for *Jaba* and *Jero* person of Mlangi. Outsiders who can mix with Mlangi

people would accept by the local people (interview with P3, January 2014).

(“ *Kuburan milik kraton letaknya di kulon dan kidul masjid. Di kulon masjid termasuk pesarean kagungan dalem. Namun sekarang kuburan sudah penuh di kulon mesjid. Sehingga setengah sampai benteng masjid punyanya kagungan dalem (jero) (jaman dulu), setengah sampai jalan merupakan milik orang luar (nJaba). Pembagian kuburan untuk wong jobo dan jero Mlangi. Orang luar yang bisa membaur dengan orang Mlangi, maka dia akan diterima oleh masyarakat* )

While graveyard area located in the complex of Mosque is grave owned by and allocated to outsiders, out of Mlangi.

“Graveyard near the bridge is grave for *uwong Negoro kono* (person in the there area), *uwong sugih ora nduwe tanah, trus tuku neng kene* (prosperity person who do not have any land for graveyard and then bought land in Mlangi for their private graveyard). Then their grandchildren are buried here...” (interview with P14, December 2013).

(“ *Kuburan yang dekat jembatan adalah kuburan untuk uwong Negoro kono, uwong sugih ora nduwe tanah, trus tuku neng kene. Anak cucunya terus dikubur di sini...* ”)

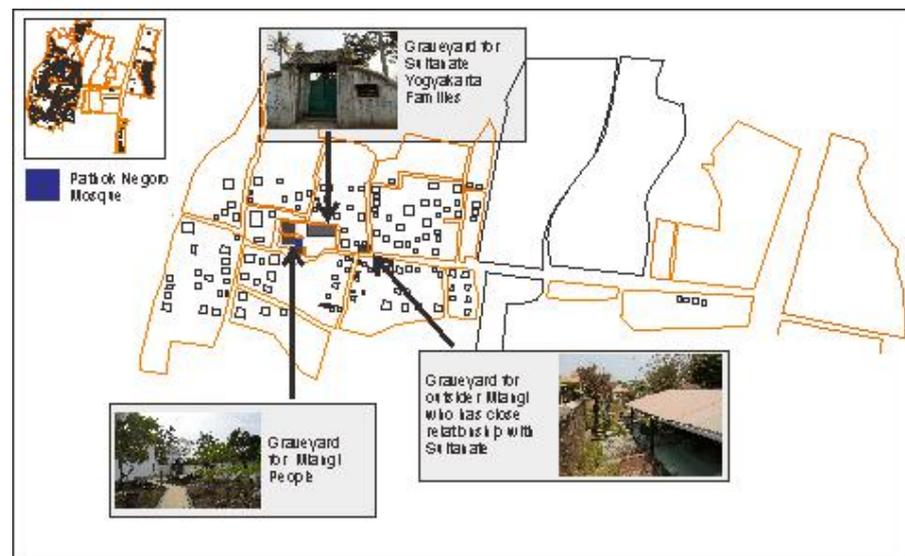


Figure IV. 15 Graveyard location in Mlangi (source: Interview with P2, P3, P14, 2013)

Each graveyard has key keepers whose main function is to keep the graveyards, both in spiritual and physical aspects of the environment. The key keepers were also Sultan servants. There are three key keepers in Mlangi that are legal deriving from the Palace. There were also key keepers from Sentono Dalem (key keepers who appointed by the Palace family/ relatives). Key keepers from Sentono Dalem were given land to make grave alone so that their positions were private key keepers (interview with P3, January 2014).

Those who allocated by presence of graveyard who live out of Mlangi, in fact, were relatives of the Yogyakarta Palace, according to data presented at the following interview:

“... Like the family of Prabuningrat ( the relative of Palace) with HB IX of young and older brothers (having descents of Sitoresmi, Jatiningrat, given land in Mlangi to make the family grave, appointing a key keeper to keep the graveyard near the bridge. Once more, the family that was the key keeper for Palace relative (Palace family), the location is in next gateway (not including key keeper of Palace) (interview with P3, January 2014).

*(“...seperti keluarga Prabuningrat dengan HB IX kakak-adik (menurunkan Sitoresmi, Jatiningrat, diberi tanah di Mlangi untuk bikin makam keluarga, mengangkat juru kunci untuk menjaga makam yang dekat jembatan . Satu lagi keluarga yg merupakan juru kunci kerabat kraton (keluarga Kejuron) sebelah gapura (tidak masuk juru kunci dari kraton). (wawancara dengan P3, Januari 2014))*

Associated with key keepers being graveyards keeper, there were three key keepers in Mlangi, namely: key keepers of Kejuron, Seda Kedathon, and Kornelan. Each family who buries its relatives in the grave has habit “ngirim” (“to send praying”) to each key keeper. Ngirim is derived from word *kirim* in the Indonesian language that means sending anything. Sent anything can be goods, foods, or money. Many people were coming to the key keeper, especially in *ruwah* season ( a month before Ramadhan month, before the performance of fasting month) and Syawal (celebration of the grand day of Idul Fitri). Those coming to the key keeper ask to be prayed for interest (may be associated with health, job, and others). As thank,

comers often give goods such as nine basic needs, money or others as gifts or compensation to the key keeper because he has prayed them. Replacement of key keeper is only based on family inheritance (interview with P2, July 2013). Like key keeper of grave existing on the western side of Mosque (Habib Ahmad), he is the generation of his grandfather who had a key keeper (Syed Abubakar) (interview with P9, November 2013). But, in recent 20 years, there were not many people who sent to key keeper along with decreasing in roles of the key keeper in the grave that he keeps. Sultan servants also managed grave and mosque and fully responsible for the maintenance.

#### **IV. 4. 5 Mosque Renovation**

Pathok Negoro Mosque or Gede Mosque of Mlangi and also known as the main mosque in Mlangi presence is main symbol of Mlangi in historic momentum for Islamic development there. Mosque architecture which many times experienced renovation (although there is no document on original Mosque shape) illustrates how the local people consider its presence. According to the elders of Mlangi, Mlangi Mosque shape has similarity to Mosque of Pathok Negoro existing in Plosokuning, but its spatial scale is bigger than it.

One big conflict ever occurring associated with the Mosque renovation occurred in 2012 when the Mosque having two floors would be recovered into original shape, being one floor. Whereas when the renovation process became two floors, consideration of local people was the lack of spatial capacity for attendants. In addition to fund of Mosque development when renovating into two floors was taken from society autonomy fund, most of the local people rented their rice fields, and the money was used to help renovate the Mosque into two floors.

When the process of renovation recovered into original shape, many local people were angry, because they felt that their good etiquette to contribute to the Mosque was not appreciated. Understanding that occurred in Mlangi indicates that when the

Mosque that they built would remove whatever reasons, it means that all merits and good intentions they gave were automatically removed. Because, their efforts did not come true in physical forms. The understanding became the strong background of groups who resisted the renovation of Mosque.

Although, in the later days, it was understood that there was mandate deviation of the Yogyakarta palace. The Palace agreed for the renovation, but, gave some notes that the renovation did not have to change the original shape of Mosque. However, the certain person informed the Mlangi people that the Palace allowed renovation, and it was given fully to the local people on how the renovation conducted, including the shape of the building and other aspects.

“In 1982 the Mosque was built into two floors. In the past, I remembered that the first renovation of Mosque used red stones without any mixtures, only common clay. The Mosque is now different from the original shape. Now, it has been 9th and 10th generations. I was still senior high school in 1982; I still remember the original shape of Mosque. The Palace never asked the condition of Pathok Negoro Mosque. Before the renovation, the elder of Mlangi ever reported to the Palace that the Mosque would be renovated, but the Palace answered that the Palace had no money to renovate it. In the past, when the renovation process started, we contributed to do it. 50% process was contracted, so that some rich people of Mlangi sold their land, they rented their land, etc.” (interview with P5, February 2014).

*(“ Tahun 1982, masjid dibangun dua lantai. Dulu saya ingat pas rehab masjid pertama, batu batanya gak ada campuran apa-apa, cuma tanah liat biasa. Masjid yang sekarang sudah berbeda dengan bentuk aslinya. Sekarang sudah generasi ke 9 dan 10. Saya tahun 1982 masih SMA, masih ingat bentuk bangunan masjid yang asli. Dulu kraton gak pernah ngaruhke ke masjid pathok negoro. Pernah sebelum rehab sesepuh Mlangi sempat melapor ke kraton bahwa akan melakukan rehab, namun pihak kraton menjawab tidak punya dana untuk itu. Dulu pas mau renovasi diadakan tarikan. Proses 50persen, dilelang, sehingga orang-orang kaya Mlangi ada yang menjual sawah, meyewakan tanahnya, dan sebagainya” ).*

From the survey, there were some parties who were involved in conflicts associated with the process of the Mosque

renovation in 2012. The first party was a party who resisted the change of Mosque from two floors into one floor. The second party was one who supported the renovation on one floor, and third party was one who was neutral. Who did not give sufficiently firm attitude statement, whether he supported or not? The first party felt that the renovation from two floors into one floor had eliminated their merits. They felt that had been giving such as efforts to collect finance for Mosque construction. Others that also expressed changes in physical shapes of Mosque, automatically all of their merits also eliminated because they have sacrificed mentally and physically to establish the Mosque. Also, their disagreement was also caused by consideration of Mosque space capacity that might be used to accommodate attendants, especially when they did Friday pray for Mlangi people alone. This consideration was proven for prediction, because, during the research process, each Friday pray, only a few of them might pray in the Mosque. The remaining prayed out of the Mosque, even some of them prayed in main streets of Mlangi.



Figure IV. 16 Friday Pray Situation in Mlangi  
(Source: Survey 2013)

Parties involved in the conflicts organized mass elements such as santris of Pesantren to fight. It was like fighting between groups that were pro and contra and groups. Pro party agreed with parties who would do renovation, in this case, the government. It

indicated that each of the groups was the provocateur who made each party emotionally. But, finally, the renovation remained to do after mediation process used by the elder of Mlangi, and, in the latter days, there was the mandate of Palace, which was misunderstood by the certain person. Where, when the renovation conducted in 1982, the Palace party allowed but the renovation might not change the original shape.

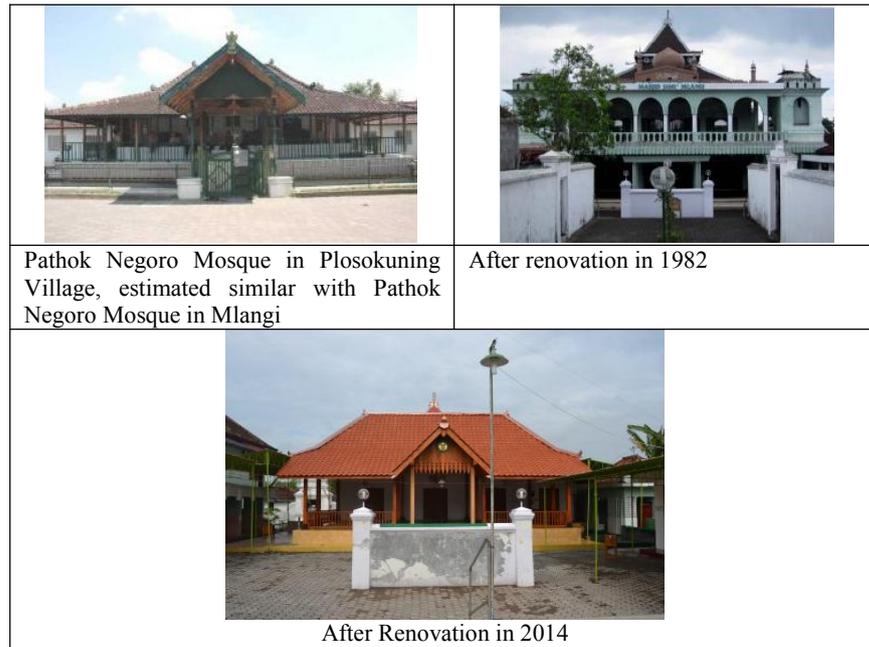


Figure IV. 17 The Changes of Pathok Negoro Mosque in Mlangi (Source: Survey 2912-2014)

The final process of renovation started in 2012, and it ever postponed because there were serious conflicts between groups with pro and contra. The Tourism Department of Sleman District tried to intervene. Recovery of Mosque into original shape was to support specialty of Yogyakarta, where Pathok Negoro is one of Yogyakarta specialty and cultural preservation building must keep for eternity. If referring to the shape of Pathok Negoro Mosque existing in Ploso Kuning, as predicted for original shape of Pathok Negoro Mosque of Mlangi, it indicates that the difference is presence and absence of ponds surrounding the Mosque building. However, final renovation conducted in fact did not reconstruct ponds surrounding the Mosque

of Plosokuning. The difference is only from the quantity of floors and some details of the building.

As seen in the following quotations from statements made by some Information Units associated with the Mosque renovation:

“After 1982, the Mlangi Mosque was made on two floors, and then, it is now renovated again into original shape (completed with ponds)” (interview with P2, July 2013)

*(“ Setelah tahun 1982 Masjid Mlangi dibikin 2 tingkat, kemudian sekarang dipugar lagi kebentuk aslinya (ada kolamnya)”)*

“Conflicts also appeared when the Mosque renovation progressed then it was changed into near original shape (current condition). After the renovation had finished, capacity became smaller, previous capacity might accommodate 600 persons, now it only accommodates 300 persons. So that, in Friday, they pray in street” (P7, October 2013).

*(“ Konflik juga muncul ketika renovasi masjid, yang semula besar, kemudian menjadi dikembalikan mendekati bentuk asli (kondisi saat ini). Setelah selesai renovasi, kapasitas menjadi kecil, dulu bisa menampung 600 orang, sekarang hanya 300orang. Sehingga kalo jum’atan sampai ke jalan”. )*

“Process of Mosque change from initial design into two floors, in fact, faced miscommunication, the mandate from the Palace: “Renovation may be allowed provided that it did not change original shape” (P12, November 2013).

*(“Proses perubahan masjid dari desain awal menjadi dua lantai, ternyata terjadi miss komunikasi, perintah dari kraton: “boleh melakukan renovasi asal tidak mengubah bentuk aslinya”)*

“The Mosque was given to the people, when it was managed by the people, it was asked to the Palace to be nDalem Mosque. The Mosque was made on two floors; the old Mosque was put above. It was intended to accommodate more attendants (prayers). Now it is made in one floor again so that the prayers do their praying in the yard of house” (P14, December 2013).

*(“Dulu masjid diserahkan kepada rakyat, ketika sudah diurus rakyat, malah diminta kembali oleh Kraton untuk menjadi masjid nDalem. Masjid dijadikan dua lantai, masjid yang lama ditaruh diatas. Hal ini dengan pertimbangan karena banyaknya jamaah.*

*Sekarang dijadikan satu lantai lagi, sehingga jamaah Jum'at sampai ke halaman rumah”)*

Except problems with the capacity of prayers accommodated, the fundamental is the disappointment of efforts that not appreciated being hereafter rewarded. It cannot be explained logically by common persons because it is the realization of religious understanding belonging to each. One important thing that can be underlined is that concept of reward and effort to obtain happiness in future paradise at the end of life, meant by building a praying place first in the world. It is believed that if we can make efforts to build Mosque in the world, it is expected that we can obtain rewards such as Paradise house hereafter.

#### **IV. 4. 6 Mushalla Ownership**

Most of Mushalla houses existing in Mlangi belong to Pesantren and local people. As the explanation before, mushalla is the another for praying place. The different function from mosque only in Friday pray implementation. Mosque is a place for Friday pray but Mushalla isn't. Each Pesantren has Mushalla because their santri uses it for praying and do teaching of Al-Qur'an. For those who do not have Pesantren, but they have Mushalla, the Mushalla usually uses for public recitation activities of local people. Also, local people who are not direct generations of Kyai Nur Iman also established Mushalla. Because for them, it is not easy to establish Pesantren. Only those who have strong faith have the ability to establish Pesantren. Local people feel that, whether they are not the only generation of Kyai Nur Iman, and so their daily activities are also not oriented to religious activities, it makes them not dare to establish pesantren.

In fact, local people who are not generations of Kyai Nur Iman, who want religious situation surrounding their houses, only build Mushalla. It hoped that the Mushalla used for realizing the religious situation in their house. However, in daily activities, Mushalla belonging to local people are not generations of Kyai Nur Iman, they are seldom seen to do activities actively, even in praying

for hours. Because, about performance of 5-time praying, they come together to the mosque of Mlangi or Mushallas in Mlangi belonging to Pesantren.



Figure IV. 18 Distribution of Mushallas in Mlangi (Source: Survey 2013)

The most fundamental difference for Mushalla ownership is not only from generation direct line of Kyai Nur Iman but also the location of each Mushalla. If Mushalla is supporting facility in each Pondok, the location is in the complex of Pesantren. For those whose ownership is public and not generations of Kyai Nur Iman, most of the location are on the outside of Mlangi area.

Functionally, Mushalla established by persons outside the generations of Kyai Nur Iman is only use for praying. There are some of them which used for recitation, but its characteristic is not routine. (Interview with P1, July 2013).

Other which is sufficiently attractive is that there is one Mushalla in river lowland-westside of Mlangi. The Mushalla belongs to non-blue blood person. According to local people, the owner is one rich person financially. Although they have the ability to build Mushalla, in fact, the Mushalla is seldom used by local people surrounding. (Interview with P2, July 2013).

#### IV. 4. 7 Islamic Boarding School in Mlangi

The appearance of Pesantren in Mlangi started when Kyai Nur Iman built the Islamic taught activities in there (there are no data or source of information showing when Kyai Nur Iman came to Mlangi). Early, he made his house as a place to hold recitation for local people surrounding and gradually was established as the traditional education facilities. First pesantren located on the western side of current Mlangi mosque, which is the house of Kyai Nur Iman. Although initial trace of Pesantren appearance in Mlangi cannot be traced certainly again, based on survey, there is still one descent of Kyai Nawawi (manager of end Pesantren) that may give information as shown in the following interview:

“Pondok in the west side of Mlangi still belongs to my *Mbah* Buyut ( Grand Father)(Kyai Nawawi). Finally, the pesantren operated after 1970 (second generation). Thus, there was Pondok Ledok (Pesantren on the west side of the mosque), and then Pondok Lor appeared (Al Miftah pesantren), and Pondok Kidul (As Salafiyah pesantren ). For the last issue of terrorism, the total amount of santri were ever asked to record, but administratively there is no detailed recording” ( Interview with P4, October 2013).

*(“Pondok yang sebelah barat Mlangi masih punya mbah Buyut saya (kyai nawawi). Pondok itu terakhir beroperasi setelah tahun 70 (generasi kedua). Jadi dulu itu ada Pondok Ledok (sebelah barat masjid), kemudian muncul Pondok Lor (Al Miftah), dan Pondok Kidul (As Salafiyah). Kalau santri dulu pernah diminta mendata, namun secara administrasi tidak ada catatan detil”).*

“Ones living first in Mlangi were: Kyai Taftozani, Kyai Nawawi ( the era of HB II), Kyai Salim. After first Pesantren appeared, the descent made Pondok as we see now. The pesantren was no name. The Pondok established because needs of local people, there was demand from family for establishing Mushalla and learning recitation. Then, it is time to open activities of recitation for people outside Mlangi (nonfamily). Early there were two Pondok houses (namely Pondok As Salafiyah and Pondok Al Miftah, all are generations of mbah Taftozani and Kyai Salim). Now, there are 12 Islamic Boarding Schools (Pesantren). Those who are not descents make Islamic Boarding School, but the Islamic Boarding School is not best selling. But Muhammadiyah (Modern Moslem Organization) people do not dare to establish Islamic Boarding School; they only build mosques” (interview with P3, January 2014).

*(Yang berdiam pertama kali di Mlangi adalah: Kyai Taftozani, Kyai Nawawi yang pertama (jaman HB II), Kyai Salim. Setelah pondok pertama muncul, maka dari keturunan itulah yang sekarang membuat pondok. Dulu itu pondok tidak diberi nama. Pondok berdiri karena kebutuhan warga, ada permintaan dari keluarga untuk mendirikan mushalla dan mengajar ngaji. Kemudian mulai terbuka untuk kegiatan mengaji bagi masyarakat luar (yang bukan keluarga). Awalnya ada dua pondok (As Salafiyah dan Al Miftah, semua dari keturunan mbah Taftozani dan kyai Salim). Sekarang ada 12 pondok. Yang tidak dari keturunan, membuat pondok tapi tidak payu. Namun orang Muhammadiyah tidak berani bikin pondok, hanya bikin masjid saja )*

“Houses are surrounding Mosque is *pamulangan* (teaching activities) environment, which was firstly establish first *pamulangan* is Pesantren. Building existing on the south side of the mosque is not used functionally, only once. End Kyai who managed first Islamic Boarding School in Mlangi was Kyai Nawawi. But, the descent of Kyai Nawawi does not continue the management of Pesantren. Kyai Nawawi has a female child, but she did not recite. No one of his descent established Islamic Boarding School. (Interview with P3, January 2014).

*(Rumah-rumah di sekitar Masjid adalah lingkungan pamulangan, yang pertama kali mendirikan pamulangan (pesantren) pertamakali. Bangunan yang di selatan masjid, tidak terpakai secara fungsional, hanya sekali kali saja. Kyai terakhir yang mengelola pondok pertama di Mlangi, adalah kyai Nawawi. Namun keturunan Kyai Nawawi tidak ada yang meneruskan mengelola pesantren. Kyai Nawawi mempunyai satu orang anak perempuan, namun tidak ada yang bisa 'ngaji'. Dan tidak ada satupun keturunannya sampai sekarang yang membuat pondok.)*

There are three old Islamic Boarding Schools in Mlangi, Pondok Ledok, pesantren located on the west side of mosque, Pondok Lor, which is now Al Miftah Pesantren, and Pondok Kidul, which is As Salafiyah Pesantren. The three Islamic Boarding Schools are prospective appearance for other Islamic Boarding Schools in Mlangi.

Until now, there are only two Islamic Boarding Schools, Pondok Lor and Pondok Kidul. In relation to Pondok Ledok, end generation who led was Kyai Nawawi, but, after that, he had no decent child who could continue the management of Islamic Boarding School.

Early, all are Pondok Putra (Pesantren for males). In 1964m Pondok Putri (Pesantren for females) named Pondok Al Falahiyah.

I moved in 1964; the Islamic Boarding School led by my older brother. There had been Islamic Boarding School for males named Pondok As Salafiyah and Pondok Al Miftah. But there was not Islamic Boarding School for females. I was asked by *mbah* Kyai Ali Maksum to build Islamic Boarding School for females. (Interview with P15, December 2013)”.

*( “Tahun 1964 saya pindah, pondok dipimpin kakak saya. Dulu sudah ada pondok putra as salafiyah dan al miftah. Tapi belum ada yang pondok putri. Saya dipesenin sama mbah Ali Maksum untuk membuat pondok putri)”*

Islamic Boarding School for females in Mlangi, which will be one Islamic Boarding School that generates female cadres for Yogyakarta area and surrounding, was established by Mrs. Nyai from Islamic Boarding School for males named Pondok Al Miftah.

Early, there were no females reciting in Mlangi. They were only busy in domestic affairs of household and economic activities. Early, they did not only manage household needs, but they also traded. Meanwhile, males managed praying activities in mosques and surrounding the residence of Mlangi. Although there has been a place to recite for females of Mlangi before establishing Islamic Boarding School for females named Pesantren Al Falahiyah , in the lowland area, there is no organization that manages and organizes recitation and religious activities for females.

Those who recited were those living in Mlangi (inner of Mlangi). Then, I approached females who liked to unite in the river. Before, they recited near Ledok (area of outer Mlangi) (P15, December 2013).

Most of Islamic Boarding Schools in Mlangi have kinship relationship with others that are descents of Kyai Nur Iman. There is one Islamic Boarding School whose founder was not the descent of Kyai Nur Iman, but recently its existence decreased. The Islamic Boarding School is not only derived from descent of Kyai Nur Iman

but also it is Islamic Boarding School that is found “strange” by local people surrounding. It is found “strange” because it still uses mystic items outside original Islamic teachings. In addition, rites executed are also found inconsistent with Islamic principles.

“Pondok Kuno (Kuno Pesantren) people are outer people, not descents of Mlangi. That Islamic Boarding School is different from Mlangi’s people. Pondok Kuno is not Muhammadiyah, NU and not the descent of Kyai Nur Iman. But it is Mlangi’s people. (Interview with P3, January 2014)”.

*(“Pondok Kuno itu adalah orang luar, bukan keturunan Mlangi. Sehingga pondoknya kurang, harga dirinya sepertinya tidak sama dengan orang Mlangi. Pondok Kuno bukan muhammadiyah, NU dan bukan keturunan Kyai Nur Iman. Tapi merupakan orang Mlangi”).*

There were Mlangi people who established Islamic Boarding Schools. But, no one does not know why Islamic Boarding School established above cannot develop well like Islamic Boarding Schools belonging to descents of Kyai Nur Iman. There are issues that cannot be explained scientifically associated with the existence of an Islamic Boarding School. Most of Islamic Boarding School owners in Mlangi found that, to establish an Islamic Boarding School, it must be started by the demand of intention from local people surrounding.

Islamic Boarding School founder must be able to take spiritual action in times before establishing Islamic Boarding School. Some of the spiritual actions are “able to make “apprehension”. Apprehension indicates that, if one wants to establish an Islamic Boarding School, he/ she must do many praying actions in the evening when everyone is sleeping. Many do fast and implement other good deeds. Also, they must have sincere indicating that, to establish Islamic Boarding School; we need many sacrifices, other than costs, time, energy and family. The core of Islamic Boarding School, is to help other people associated with religious education. Like other traditional Islamic Boarding Schools, systems of education applied do not require santri (student) persons to pay for school fee at the high price.

Even, if calculated mathematically, money used by santri persons for paying is very low than the education, they receive and use facilities they obtain when living in Islamic Boarding School. Kyai is also required to be the leader for santri on various issues, not only issues of religious knowledge but also their daily activities. It indicates that establishment of an Islamic Boarding School cannot be conducted easily.

Only ones who have the high level of religious knowledge experiences can do it. This assumption is an opinion by local people of Mlangi, especially descent of Kyai Nur Iman. Local people of Mlangi establishing Pesantren but the main motivation is to find popularity and only based on financial ability, now we can see that existence of Islamic Boarding Schools belonging to them decrease widely.

Involvement of Islamic Boarding School alumnae in their alمامateur cannot be ignored merely. Up to now, each Khaul of Kyai Nur Iman is attended by alumnae coming to Mlangi together. Spatial involvement in situation of Mlangi, the memory of learning time in Islamic Boarding School and high respect for kyai makes them everywhere try to attend recitations held in Mlangi. As shown in the following interview:

“Specific recitation of Mlangi is still routinely held, but I do not follow it. However, for Islamic Boarding School graduation, I like to follow. My child also wants to learn in Islamic Boarding School, because my child has gone to school near Mlangi. Now, my child has learned in Pondok Al Falahiyah, living in Mlangi, just class 2 of elementary school. My child’s friends have known. Changes in Mlangi are not only the mosque but also houses in Mlangi (Interview with P17, November 2013).

*(“Pengajian khusus Mlangi masih rutin, tapi saya tidak ikut. Namun untuk khataman pondok, suka ikut. Anak saya juga kepengen mondok, karena sudah sekolah di sekitar Mlangi. Sekarang sudah mondok di Al Falahiyah, nginap di Mlangi, baru kelas 2 SD. Teman-teman anak saya ya sudah banyak yang kenal. Yang berubah di Mlangi, selain mesjidnya, ya rumah-rumah di Mlangi )”*

The involvement also makes the intention to continue education for children of alumnae in Mlangi. They (alumnae) found that religious education is best and they also want children of their descents to go to the school of Mlangi. Social tradition existing in Mlangi environment according to them is very religious. Everyday, all activities are colored by religious situation continuously inherent until now. Memories of routine recitations held in Mlangi, performance of Kyai Nur Iman's Khaul, the performance of Maulid Nabi (Prophet Muhammad's Birthday) and situation of Ramadhan (fasting) month cannot be separated merely. These memories finally always make alumnae continuously visit Mlangi as they can, although only to see and feel atmospheres they missed.

The existence of Islamic Boarding School in Mlangi is now the sixth generation of Kyai Nur Iman (information of Tepas Darah Dalem-Bloodline of King Department, Kraton Yogyakarta). So that, there are no documents or sources of information, which can be obtained on existence until the fifth generation, including the appearance of Islamic Boarding Schools. It is strongly supposed that desirability is only limited to intention to recite in Kyai Nur Iman's house.

In the past, santri going to pesantren lived, recited and worked in Mlangi. Because, in the past, religious education was assumed by local people as sufficient provision of knowledge. They did not prioritize on public education in non-religious schools. However, in the current condition some santri recited in Mlangi and took public education in schools outside Mlangi. Many of them came to Mlangi only to recite, not living in Mlangi and went to schools or colleges outside Mlangi.

Existence of Islamic Boarding Schools existing in Mlangi started to be traced for existence since 1925, after Langgar Lor (Langgar is the small mosque) was established, that was prospective Pondok Al Miftah (Al Miftah Pesantren) and in 1935 Langgar Kidul was established, which was prospective As Salafiyah pesantren. Both old Islamic Boarding Schools were built by descents of Kyai

Nur Iman who are sixth generations. It is supposed that local people of Mlangi are first-fifth generations existing in Mlangi are only activities to recite in Kyai Nur Iman's house, before forming an organization in Langgar (small mosque) or Pesantren (Interview with P1, July 2013).

One basic issue specialty in Mlangi through Pesantren is that presence of each Islamic Boarding School based on local people's need surrounding, not based on the desirability of Kyai or local religious figures to establish Pesantren. So that Pesantrens develop and grow in Mlangi that don't separate from the dynamic of local people alone. Figures of Kyai in Mlangi, in the management of Mosque of Pathok Negoro, were collected in Masayeh Board. The board is like advice board associated with religious affairs in Mlangi. This board is operationally assisted by mosque committee appointed according to the agreement of local people.

Not all of figures of Kyai in Mlangi have Islamic Boarding Schools. Even some of Kyais have recitation groups outside Mlangi, but they do not have santri and pesantren in Mlangi. Because existence of an Islamic Boarding School is not only based on *dhohir* (in fact ) factor because having religious knowledge, but also based on a mystical characteristic. There are illogic issues associated with calling and ability to establish Islamic Boarding Schools where not all are able to do it (Interview with P2, July 2013).

Outside Pesantren established by descents or non-descents of Kyai Nur Iman, there are also TPI (Taman Pendidikan Islam-Islamic Education Group) that is cooperation with some people in Mlangi to establish education institution (P2, July 2013). This institution is informal religious education institution providing organization to children in Mlangi to learn Al-Qur'an (recitation) in the afternoon.

The existence of early Pesantren in Mlangi was near river side existing on the west side of Mlangi, in some 1779, in the era of HB II. Consideration is that there was water need for the pesantren operation alone. Gradually, it moved to west side near the site of the

current mosque (see Figure IV. 2) . Kyai Nur Iman’s house that is first Islamic Boarding School in Mlangi is located exactly in the current Kyai Nur Iman’s grave (Interview with P3, July 2013).

There are official databases of village on data of Pesantren; the following are distributions of Pesantren to Mlangi based on field survey of 2013-2015:

Table IV. 1 The Distribution of Islamic Boarding School in Mlangi per RT (Rukun Tetangga)

NO	Location per RT	Name of Islamic Boarding School	Leader
1	Rt 01	Ar Risalah	Nyai Hj Halimah
2	RT 02	Pesantren Al Qur’an	Nyai Jamhanah
		Al Huda (vacuum since 2010 since Mr. Kyai died)	Hj Badriyah
3	RT 03	Pesantren Hidayatul Mubta’diin	KH Tohiman
		As Salafiyah	KH Suja’i Masduki
4	RT 04	There is no Pesantren	
5	RT 05	There was one Pesantren, but it has been granted to An Nasyath (named Pesantren Innabah), now it is branch of An Nasyath (now becoming An Nasyath II)	
6	RT 06	There is no Pesantren	
7	RT 07	Al Mahbubiyah	Kyai Hamimi
8	RT 08	Pondok Kuno Putra	Kyai Asrori
9	RT 09	An Nasytah	Kyai Samingan
10	Rt 10	There is no Pesantren	
11	RT 11	Jamiatul Islam	Qotrul Aziz

(Source: Survey 2014)

Most of Mlangi local people have strong and great desirability to have Pesantren. In their principles, the establishment of Pesantren is one way to establish the religion. Teaching religious knowledge to other people is their way to save rewards for end life. So that, although each house formally does not proclaim as an Islamic Boarding School (pesantren), at least there are activities to recite every day whose participants are some local people surrounding.

#### IV. 4. 8 Females Do Not allowed Pray in Mosques

All females in Mlangi did not pray in mosques of Mlangi. In Idul Fitri Day and Idul Adha Day, they did pray of Ied in Mushalla

belonging to Pesantren or local people. This phenomenon for local people of Mlangi is as a form of religious experience owned by each of local people- Females should do their praying in houses- not in mosques. Females of Mlangi only go to mosques when they attend pilgrim of the grave in a time of Kyai Nur Iman's Khaul, in date 15 Muharram (Islamic Month), see the performance of Maulid Nabi Muhammad (Prophet Muhammad's Birthday) or attend grand recitations held in mosques or near mosques. When performing Khaul (Celebration for Kyai Nur Iman's Birthday), graveyard pilgrim made by females is performed after males do pilgrim first. This tradition has taken place for tens of years and finally it has been assumed as a norm that must be appreciated by all local people of Mlangi.

“Female santri are not allowed to have *jamaah* (praying together in the mosque) in mosques, usually in Al Falahiyah pesantren, An Nasyath pesantren (my santri), As Salafiyah Pesantren, As Salimiyah Pesantren, Mlangi Timur Pesantren, Al Miftah Pesantren, Al-Qur'an Pesantren. All Nyai (Kyai's wife) are from Al Falahiyah Pesantren. There are 7 locations for female to pray together. As in Islamic Boarding School of Al Huda, it is good. Because, when I came, Mrs. Nyai had fourty santri. But, now, her santri persons are few. The tradition of females that may not *Jamaah* in mosques occurred after there was Pondok Putri Al Falahiyah. Before, *Jamaah Putri* is not to do *sholat jamaah* (praying together). Mosques are for males. My husband appointed Kyai Abdullah as cadre (Kyai from Ar-Risalah Pesantren) to teach females. Females praying was only conducted in old langgar (small mosque) near Al Miftah Pesantren, (Now, it does not exist) and near Kyai Nawawi, a leader remained to be Mr. Kyai. (Interview with P15, December 2013).

*(“ Santri putri tidak boleh jamaah di Mesjid, biasanya di Al falahiyah, di An Nasyath (santri saya), As Salafiyah, As Salimiyah, Mlangi Timur, Al Miftah, Al Qur'an, semua Nyai-nya adalah dari Al Falahiyah. Ada 7 tempat jamaah putri sholat jamaah. Seperti di Al Huda pondoknya memper. Soalnya saya datang bu nyai sudah punya santri 4. Namun sekarang santrinya sedikit. Tradisi putri tidak boleh jamaah di masjid, setelah adanya pondok putri Al Falahiyah. Sebelumnya jamaah putri ya tidak ada sholat jamaah. Yang di masjid hanya jamaah putra. Dulunya bapak mengkader kyai Abdullah (Ar Risalah) untuk mengajar putri. Dulu paling sholat jamaah yang putri di langgar kuno dekat Al Miftah (sekarang sudah tidak ada) dan dekat Kyai Nawawi, yang memimpin tetap pak kyai)*

As tradition in Mlangi, females is not allowed in mosques, so that Mushalla were built for a place used for females praying. In the north of the street, the place used for females praying too was carried out in Islamic Boarding School of East Mlangi and Mushalla on the north side. In the south side, Mushalla existed in the south, it is Mushalla specialized for females. Blueblood also owns the Mushalla. Mushalla specialized for females may not be used by males, except the leader of praying. Islamic Boarding School on the north side is only allocated to visitors with the pilgrim. (Interview with P5, January 2014).

In fact, the mosque of Mlangi has specific space for females (but it is only for the female pilgrim, there was no female was allowed to pray in Mlangi mosque. Only Isra Mi'raj (celebration for Prophet Muhammad when received praying command from God directly), Maulid Nabi (prophet's birthday) and public recitations, females of Mlangi went to the mosque (Interview with P1, July 2013).

In Grand Day, females pilgrims do pray in Mushalla of Islamic Boarding School. As conducted by santri of Darusalam Islamic Boarding School, in Idul Fitri Day and Idul Adha Day, praying together is carried out in Mushalla of Al Falahiyah Pesantren. (Interview with P10, November 2013).

There is a fact that no female in Mlangi does 5-time-praying in the mosque of Mlangi, it is a typical characteristic seldom found in other mosques, especially mosques found in current modern settlements in Yogyakarta. However, it is necessary to consider Kyai Nur Iman developed that early, actually females of Mlangi had not done the routine praying. Since the establishment of Al Falahiyah Pesantren, females of Mlangi just started to be provided with education and teaching in religious sciences. So far, the result indicates that females only manage domestic affairs of household and do their economic activities through trade. From start of Al Falahiyah pesantren establishment to now, tradition existing for females of Mlangi is to remain to do obligatory 5-time praying in their houses

and especially in Grand Days, praying is carried out in Mushalla houses belonging to Islamic Boarding School. They are not cultured to do praying together in Grand Days and daily with males.



Figure IV. 19 Mushalla used for female praying in Mlangi.  
(Source: Survey 2015)

#### IV. 4. 9 *Lor lor an*

From the first interview activities, term *Lor-lor-an* appears in nearly all information units. This term specifically aimed to people living in North Mlangi. However, culturally, it also refers to term aimed to people of Mlangi Jaba (non-descent of Kyai Nur Iman) living in North Mlangi. In the Javanese language, the north side is named Lor. But, mention of this Lor-lor-an becomes a typical thing where there is the modification of language inconsistent with what occurs for mention by local people living on the south side of Mlangi, namely, Kidulan people. The word repetition is actual to confirm that targets are people not coming from the generation of Kyai Nur Iman, but interacting intimately with local people of Mlangi. Limit of Lor-lor-an is the street in front of P2's house. Those living in Lor-lor-an are outer people and local people also name people living on the south side of Mlangi as *orang kidul* (south people) called by the name of Kidulan. (Interview with P3, January 2014).

As known that there are many local people of Mlangi are not descents of Kyai Nur Iman on the north side. Some stories said that they are generations of Kyai Nur Iman's followers, others said that they are generations of local people having lived in Mlangi before Kyai Nur Iman came there. However, no one can prove the truth of the story. Lor-lor-an people alone would not tell clearly their descent line, different from what found in local people of Mlangi, who are generations of Kyai Nur Iman. There are pessimistic factors illustrated when having touched descent line as the P3 stated from the interview. He drew the area of Lor-loran like this picture:



Figure IV. 20 Area of Lor-lor-an  
(Source: Survey 2014)

*Lor-lor-an* becomes the term referring spatially to the residence of local people in Mlangi that is located in the north and east sides. Also, term *Lor-lor-an* is also affected by people of Mlangi who leased field to people living on the north side (*lor* is north in Java language). Gradually, people of *Lor-lor-an* could buy the field that was leased (Interview with P12, November 2013). This condition caused the economic condition of Mlangi local people to converse than local people of *Lor-lor-an*. Many of *Lor-lor-an* people could live properly, have better houses and enjoy feasible life than local people of Mlangi. Local people of Mlangi whose life was oriented to religion colored all aspects of

life with religious activities, but, on one hand, they did not have many benefits about economic aspect. It was proven by some batik industries belonging to local people that failed after they could not compete strongly against batik products made in Solo and Pekalongan city in an era of stamp batik (Interview with P1, July 2013).

On the other hand, local people of Lor-lor-an did not always focus on religious activities, although in early they were farmers of cultivators in the field belonging to local people of Mlangi. They could build business units slowly from farming sector and gradually could increase their prosperity.

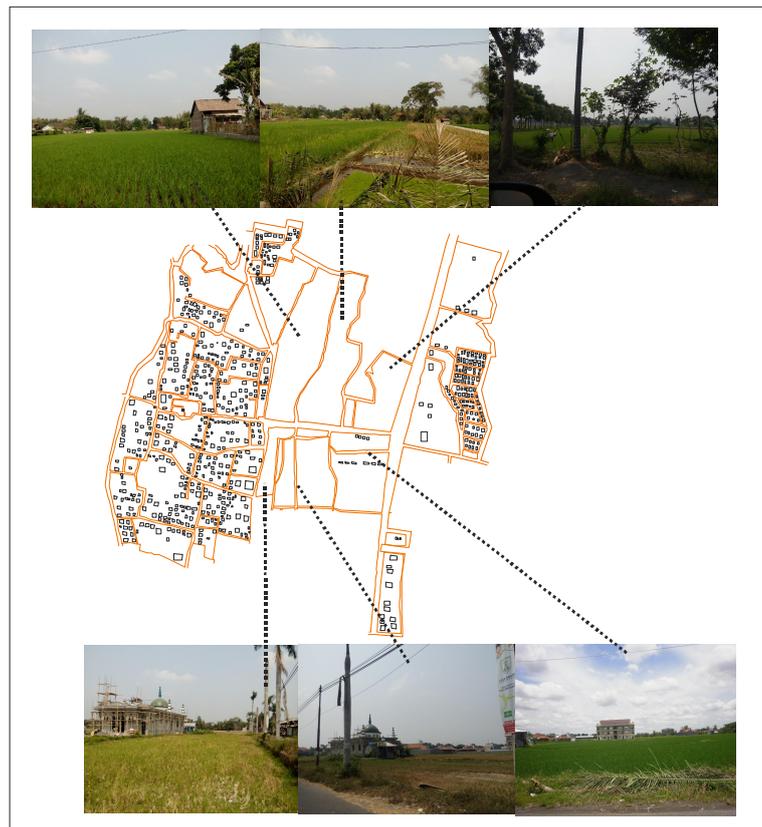


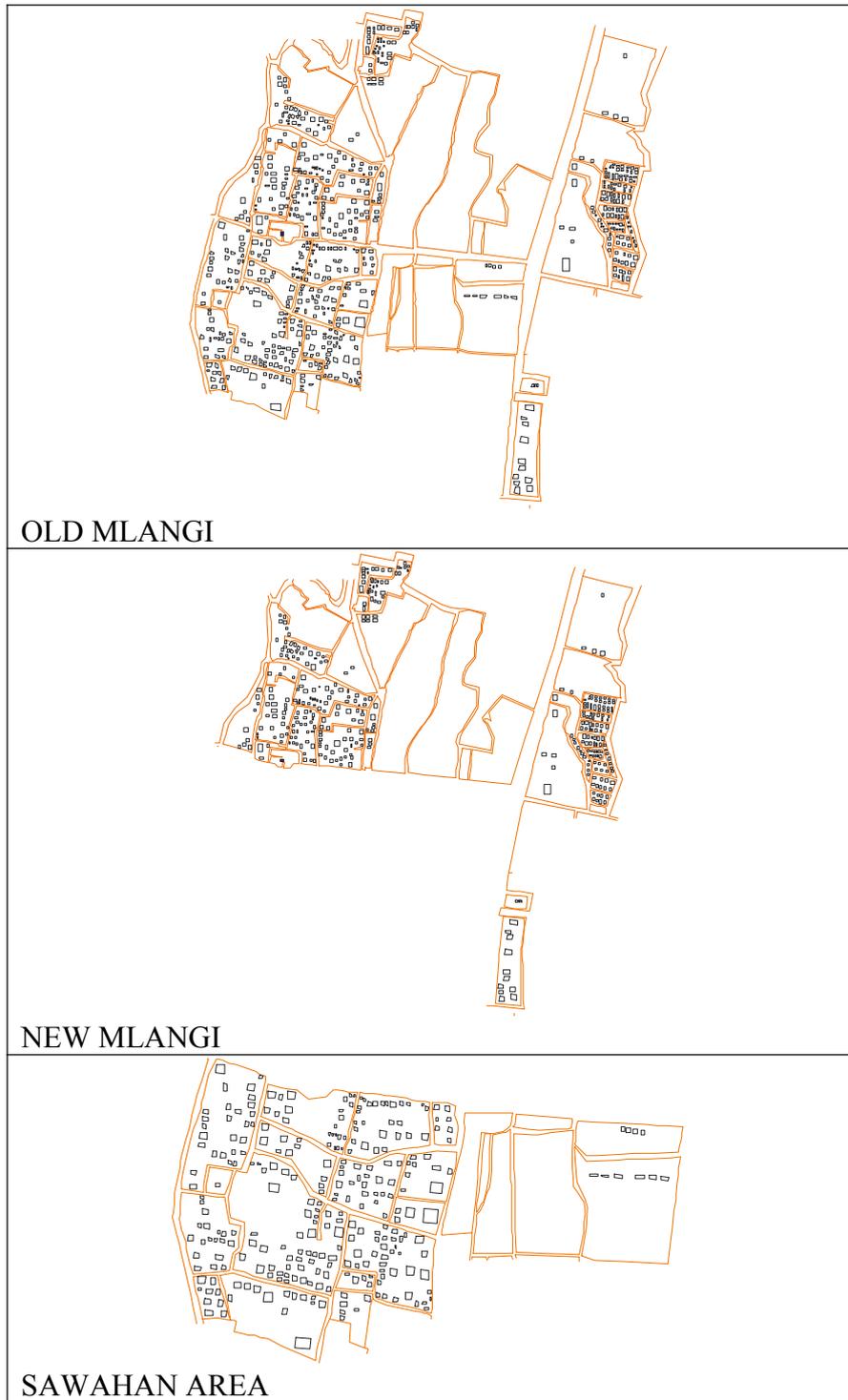
Figure IV. 21 Fields Cultivated by Local People of Lor-lor-an (Source: Survey 2014)

#### **IV. 4. 10 Separation of Mlangi Area**

Now Mlangi is half of Mlangi area if compared to the past. Administrative order separation makes two areas divided into two parts with limit of mainstreet leading to Mlangi Mosque. Separation according to administrative area was executed by village because, frequency of gap in distributing available village subsidies. Some funds of subsidies only flowed to local people existing in north side of street. In addition, amount of local people which increases every year have also been properly divided for administrative management into two villages. Now Mlangi is hamlet of Mlangi Kring VIII and Sawahan is village of Mlangi Kring VII (Interview with P5, February 2014). Since 1990, this area was divided into two hamlet, Mlangi and Sawahan, each was managed by a hamlet head, as administrative responsibility holder.

For administrative and demographic aspects of population, many local people of Mlangi and Sawahan have profession as labors if seeing status written in their identity cards. In fact, according to confession of hamlet's head, it is really not to illustrate real condition of various social employments. Because, most local people were traders. It occurred because goal of ease was to get access to subsidy funds that can be obtained from the government.

However, using term developed by society, in fact, Mlangi was divided geographically according to terms Mlangi Lor, Mlangi Ledok, Mlangi Sawahan. Two hamlet (P14, December 2013): Mlangi Lor existing in north side of street, Mlangi Ledok existing in west side of mosque, because the site is in lower side of Mlangi, and Mlangi Sawahan which is area in south side of main street.



OLD MLANGI

NEW MLANGI

SAWAHAN AREA

Figure IV. 22 The Division of Mlangi Area Based on Administrative .  
(Source: Survey 2013)

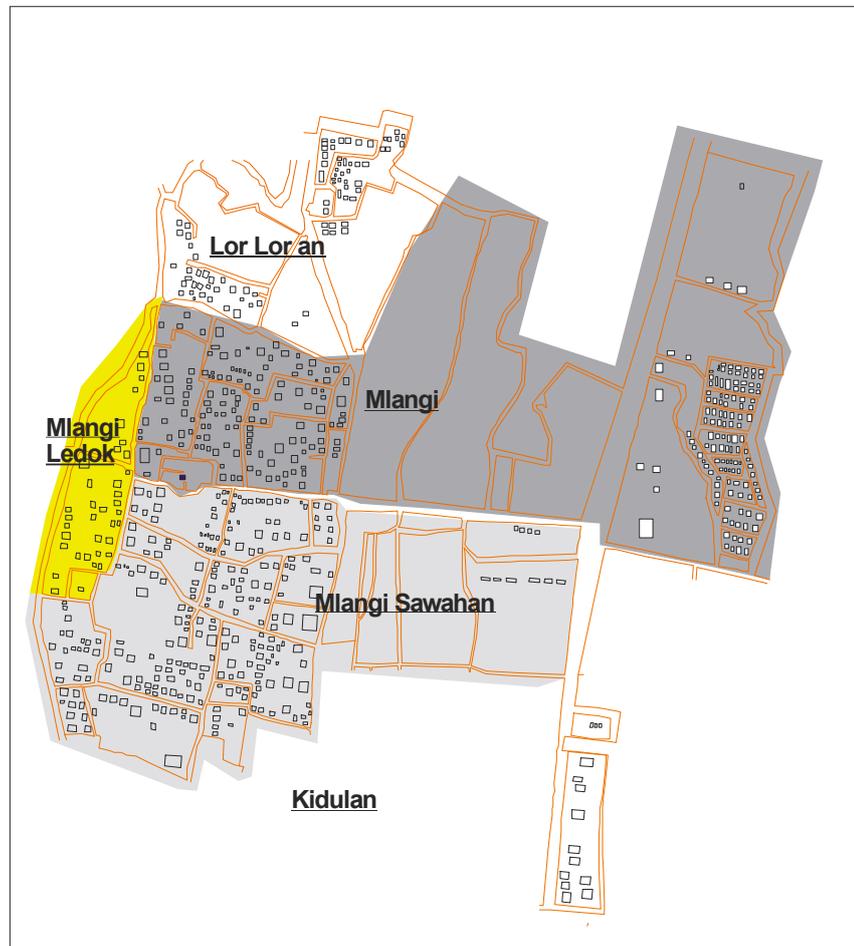


Figure IV. 23  
The Division of Mlangi Area Based On Term of Local People.  
(Source: Survey 2013)

Terms Mlangi and Sawahan are not commonly known by local people because the process of division alone was just executed in approximately 2000s. However, after the division, local people have the daily new term for each area than administrative terms, such as Mlangi Lor, Mlangi Sawahan, and Mlangi Ledok. Settlements layout in Mlangi is still same since the first time Kyai Nur Iman built this village. There was no new road, there was no road that closed. (P1, July 2013).

#### **IV. 4. 11 Spatial Concept in Local People' Houses**

Domination of daily activities of local people having a repulsive point from religious activities made spatial layout up to the scale of houses belonging to local people based on it. High demand for daily activities to hold mass or group recitations in each house, made local people give sufficiently big priority to spaces they have in houses to support the condition.

The following figures are spatial layout existing in houses of local people being research information unit. This figure collected from several interview in two until three times visiting and room investigation for each informants houses. Some of them exactly only pointed that they only need a width space for recitation in the house. For other activities like sleeping, cooking, washing are not the priority in their house. For cooking and washing, they only use small space in the back area of the house with poor condition. If there are some big event in the house, cooking activity for serve some food for the guests will be done in their front or backyard using the temporary tent. For washing, some people still do it in the river on the west side of Mlangi. Same with what santris do, the local people also wash their cloth and plate in that river.

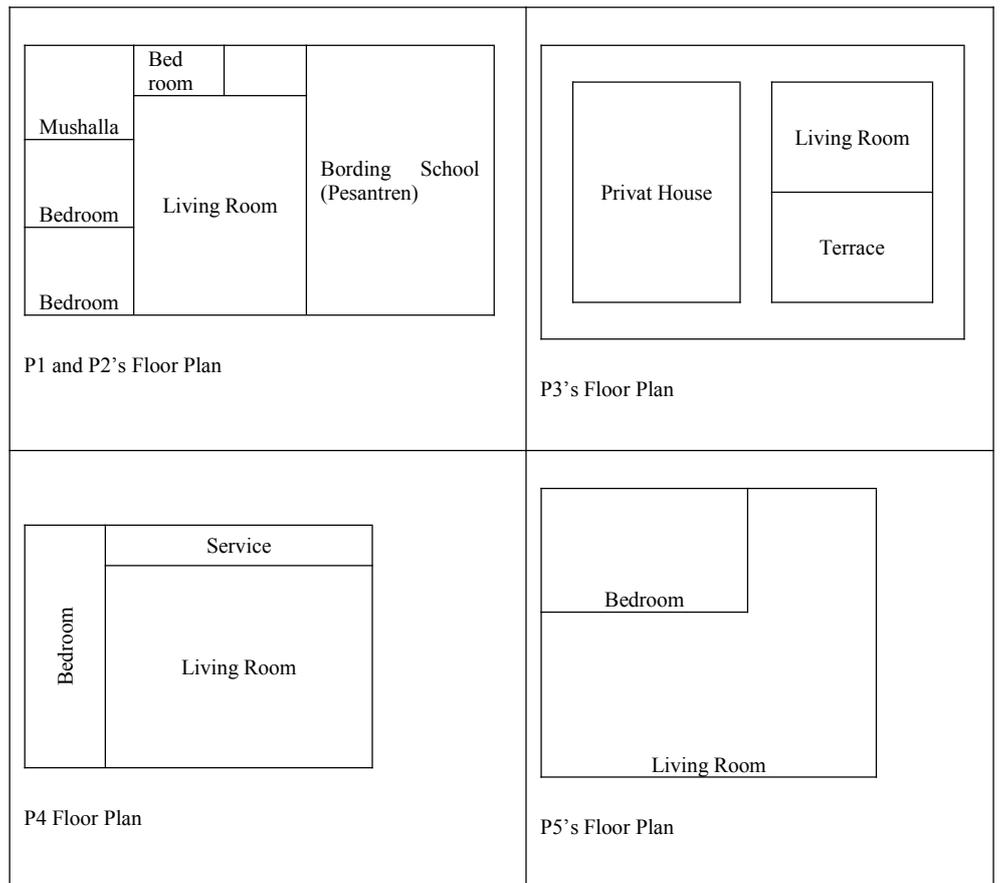


Figure IV. 24 Floor Plan of P1, P2, P3, P4, and P5  
(Source: Survey 2014)

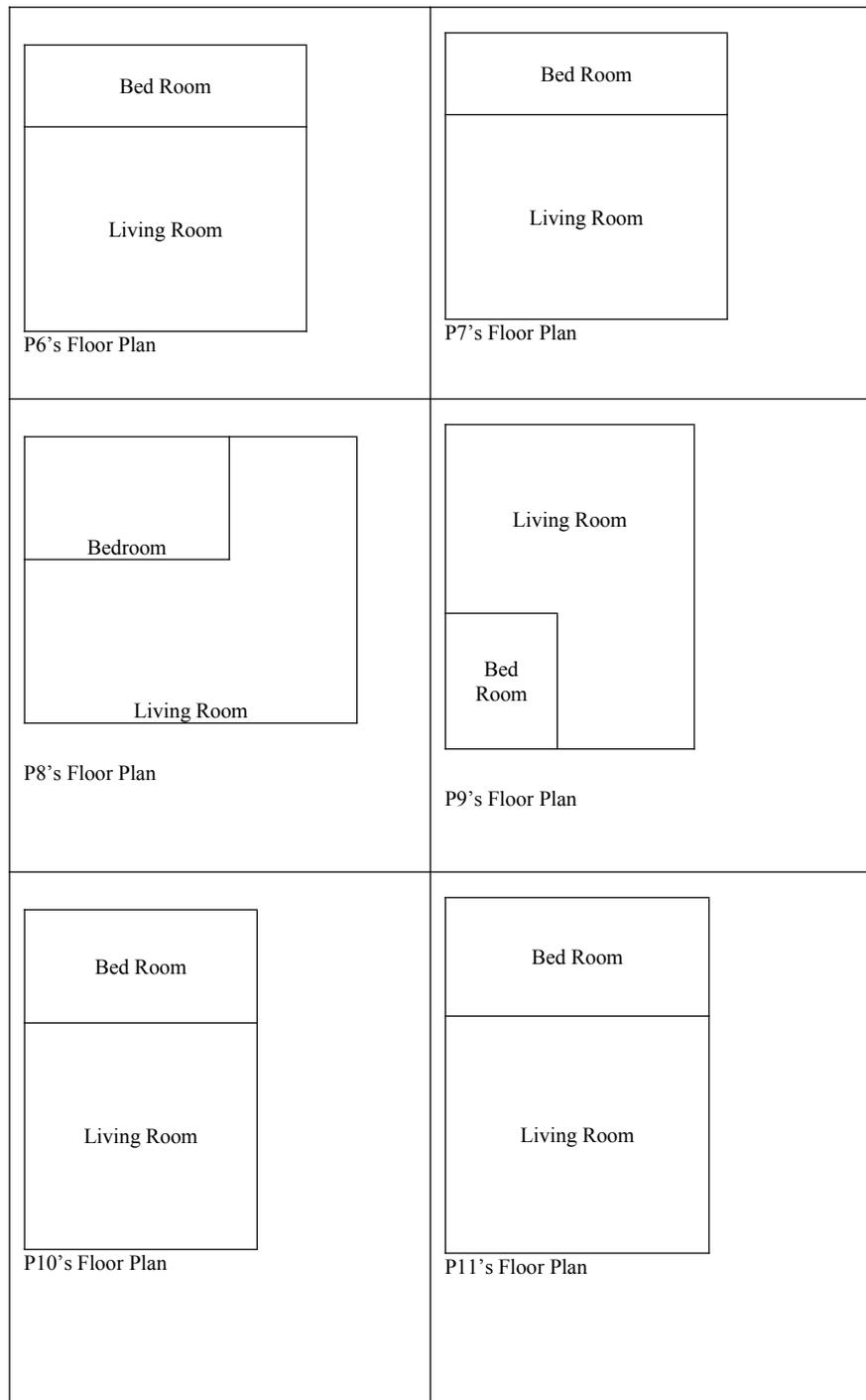


Figure IV. 25 Floor Plan of P6, P7, P8, P9, P10 and P11  
 (Source: Survey 2014)

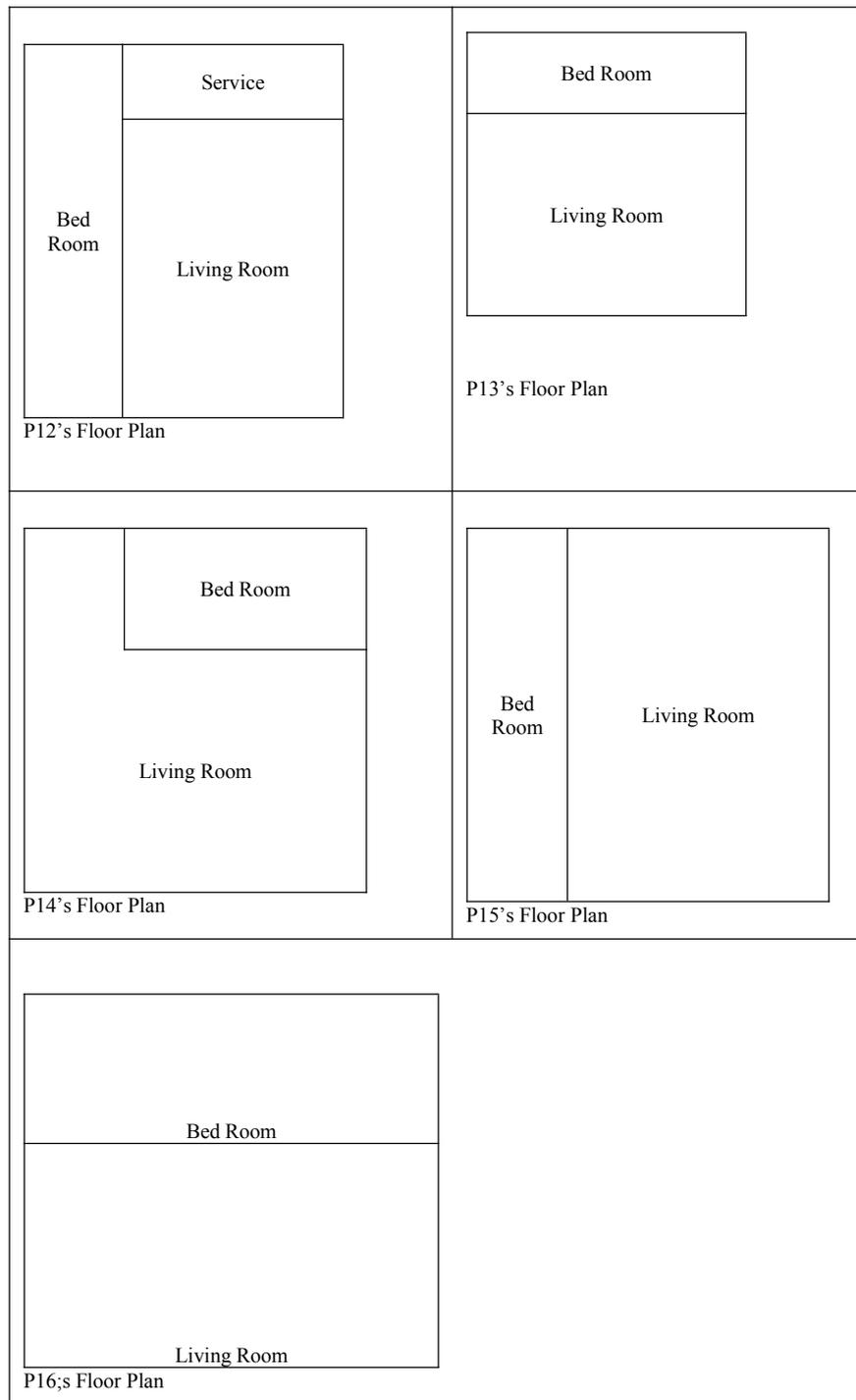


Figure IV. 26 Floor Plan of P12, P13, P14, P15, and P16  
(Source: Survey 2014)

It is not only a physical illustration, but also there is strong desirability to make the house as Islamic Boarding School, a place for local people surrounding to learn religion,

make spaces allocated to communal activities having the highest priority. It is not astonishing that some houses only have rooms to receive guests more than available house width.

The main concept in their mindset is the only religiosity. So all of their attitude, main idea, and behavior centered to how they can make their life and their physical environment supported to this concept. We can not find a house with small space in the living room. All living room designed with the large size to accommodate the minimum 20-30 person for small recitation. Some are larger than this capacity.

#### **IV. 5 Focus Group Discussion**

For some clarification and to avoid subjectivity from the researcher, focus group discussion has been held in Mlangi. All of the informants and local people invited to this event. From 16 appear themes, most of the audience agreed with it as the result of this research. Jero-jaba Concept is the main concern of that discussion. Although, in recent years, only a few of Mlangi people remain it, this concept has rooted in their tradition of thinking. To be aware or not, both young and old Mlangi people always dream about their glorious era when Mlangi as the first Moslem settlements in Yogyakarta after Mataram Islam Kingdom era, Kyais as the center figure of religious knowledge for most of Yogyakarta citizen and their glory of economic activities could back. This dream is the main reason Jero-jaba Concept is the basic concept in this settlement that applied in spatial aspect and other.

#### IV. 6 Matrix of Relationship between Themes

Themes appearing in 17 information units are classified based on historical, social-cultural and spatial concept dimensions in Mlangi to illustrate how field exploration can examine the deeply condition of entire Mlangi. There is no specific consideration conducted in dividing explanation of themes of each unit into three groups above. The division based on the tendency of theme group only. It, in phenomenological research method performance technique, is called activity to make categorization. The following are the appearing themes from each of information units (P): this section will explain, in the matrix, the appearance of various themes in each of interviewed information units.

Table IV. 2 Distribution of Themes in Each of Information Units

No	Themes	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	P16	P17
1	Historical dimension																	
	a. History of Mlangi	√	√	√		√	√	√			√		√	√	√		√	
	b. Haul of Kyai Nur Iman	√	√	√	√	√	√		√								√	√
2	Social-cultural dimension																	
	a. Marriage with sclose relatives		√	√	√	√	√				√			√				
	b. Daily Mlangi	√							√	√	√	√	√	√		√		
c. Trade economic	√			√	√	√	√		√	√		√	√		√			
3	Spatial concept of Mlangi																	
	a. Mlangi nJero-nJaba	√	√	√		√		√			√				√	√		
	b. Perdikan Land	√		√					√									
	c. Mosque of Pathok Negoro	√	√	√	√	√	√	√	√	√	√	√	√	√				
	d. Graveyard	√	√	√										√			√	
	e. Renovation of mosque		√	√	√	√	√	√			√			√				
	f. Ownership of Mushalla	√	√			√	√	√				√			√	√		
	g. Islamic Boarding School of Mlangi	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√
	h. Females do not pray in mosque.		√			√					√		√				√	
	i. Lor lor an	√	√	√		√							√	√	√		√	
	j. Separation of Mlangi area	√			√	√				√	√	√	√	√	√	√	√	√
k. Spatial concept of local people's houses.	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	

(Source: Analysis 2015)

#### IV. 7 Inductive Analysis and Formation of Concepts

This section will make dialogue between themes and search substantive relationships to find the spatial concept of Moslem settlements in Mlangi. This process is the last stage of phenomenology method before making some conclusion by the research goal and answer research question.

##### IV. 7. 1 The Concept of Personage

This concept derived from (1) theme of Kyai Nur Iman khaul; (2) theme of Mlangi History; and (3) theme of Pathok Negoro Mosque. Substantive relationship of these themes is associated closely with Mlangi elder, namely, Kyai Nur Iman. Her existence and the historical factor associated closely with the presence of Yogyakarta Palace and kinship relationship between Kyai Nur Iman and the Palace highly dominate concept owned by each resident of Mlangi from the past to present. Although there is no sufficiently concrete historic documentation (such as data of historical recording, photos, and others) associated with his existence, physical trace of residence, grandchildren still living in Mlangi, up to the present, have made Mlangi be the Moslem Settlements with typical character.

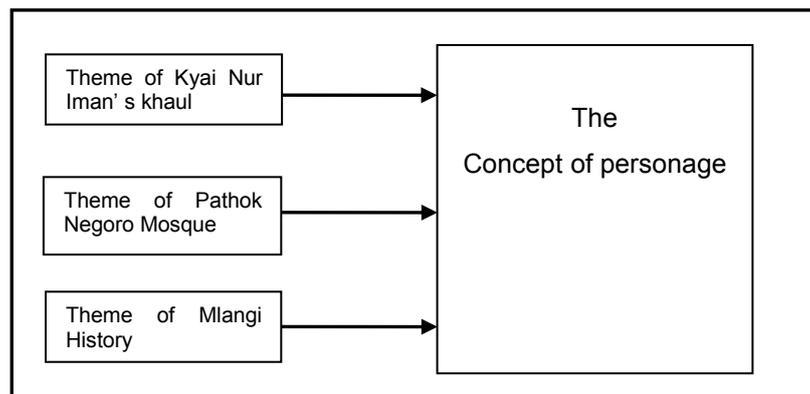


Figure IV. 27 The Formation of Concept of Personage  
(Source: Analysis 2015)

The personage in Java Island is the center people who take much responsibility for the community surrounding. In first existence Islam in Java, people know about the power of Raden Patah, the member of Walisanga and his role in developing Islam (Wiryoprawiro, 1986). In the Mataram Kingdom and the Mataram Islam Kingdom, King is the superior person for its people. All the Sultans had a great role in running the government, against colonialism, and increase the existence of the Kingdom. In colonialism era, the policy of the King intervened by the Dutch Colonialization, but the people had to obey the King's regulation. The concept of the personage in Moslem Settlements was the absolute tradition, where Kyai as the figure in Islamic boarding school and surrounding, who had the big power than administrative heads. Less information and lack of knowledge and limitation of civilization were the supported factors why this concept existed strongly.

Kyai has big role and effect of society, from traditional issues to politic areas (Nadia, 2006). It occurred in Mlangi and caused that concept of personage imperishable and also in most of the Moslem Settlements. Most of the main important people in Moslem Settlements are Kyai or important figure who has good Islamic knowledge. Traditionally, they argue and judge by its community from their skill to handle many people in Islamic teaching. No academic guarantee for this. Although someone has great academic achievement in the university, if they don't have the skill to teach and have many santri or many pilgrims in their community, they can not be a personage in the settlements. It also happens in modern housing where some young families live there. If it looks at the financial ability, in Yogyakarta generally, the family who lives there is from the middle-class and high-class community. They also from the rich or educated people. In the real

situation, the concept of personage always appears but in the different form. The same point, the personage is not linear with the academic achievement, it depends on the skill and ability to handle the community. This figure character also derived to who want to take care and aware of the communities, has the brilliant vision to make the communities better and give much time to handle and solve the problems in settlements.

As the Javanese character, all of the people have the mindset about the patrilineal concept. Same with the most of Indonesian value. Patrilineal also derived from Islamic value. It might be caused why this concept appeared in most of Indonesia people include the people in Muslim Settlements. Javanese people's thought that King and Palace were the center point of their life as the theory of Amin in 2002. This perspective also the supporting reason for this concept of personage. Main factors have been proved as the trigger of local people in Mlangi set their concept of personage.

#### **IV. 7. 2 The Concept of Religious Implementation**

This concept derived from (1) theme of mushalla ownership; (2) theme of mosque renovation; (3) theme of females do not pray in the mosque; (4) theme of Mlangi's Islamic Boarding School; and (5) theme of spatial concept in local people's houses. Substantive relationship of the five themes above indicates that each of themes is the conscious and unconscious realization of Mlangi's people on how to realize understanding of religious principles they have in daily life. Whether they are Kyai Nur Iman's descents or not, they have the spirit to show the physical existence of environment surrounding their residence with the religious condition. Upheaval occurring because of mosque renovation from two floors into one floor is moral value of

realization on how people of Mlangi view their investment in religion for end day interest becomes waste time. Although this existence is a truth which cannot certainly receive by many people with similar religious understanding. The typical character of Mlangi's females who do not allowed to pray in the Mlangi mosque called sacrifice and proud by people surrounding. Although people outside Mlangi have high enthusiasm for the existence of the mosque, in fact, may not affect how the females can be 'teased' to pray there. Meanwhile, the theme of Mlangi's Islamic Boarding School and theme of spatial concept in houses is the form of desirability and expectation of houses as praying perfection they do, namely, implementing religious knowledge belonging to other people. So that, the scale of individual house reinforces the desirability and expectation having Islamic Boarding School as a formal institution.

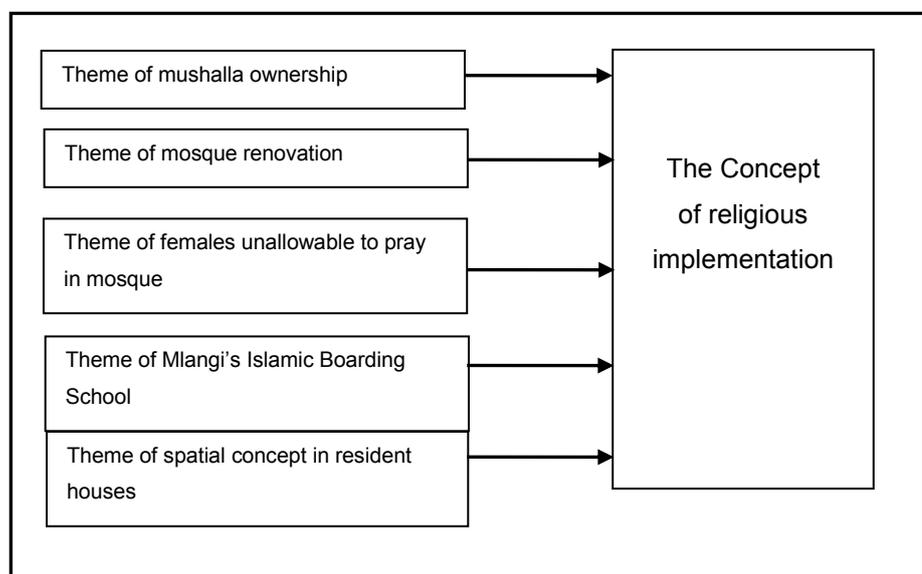


Figure IV. 28 The Formation of The Concept of Religious Implementation  
(Source: Analysis 2015)

Jayadinata said that in traditional villages in Indonesia, people constructed house based on social life, namely in religion in wide meaning (faith) and orientation to safety. However in progress, social-economic guidance is important (Jayadinata, 1983). From this theory, religion is the important aspect of traditional people, and it united with their life. Both descent or not in Mlangi, all have their way to actualize the religiosity in life. Some of them built Pesantren or Mushalla, others follow the regulation about the praying rule in mosque or houses, and most of them laid out the house with wider scale for religious activities.

As the simple society while the social organization based on the tradition established by custom and the relation between family and local citizens is very strong (Ismanai,1987), people in Mlangi were trying their culture and tradition in daily activities as their religious implementation. It did in same time for economic, social and religious activities and wrapped in the single thought as the implementation for God of their Islamic knowledge. Everybody aware that every action and activities control by God with religion rule, so they have to manage all the life aspects and action still on the religious track.

Social organization were managing by the Islamic rule from the very simple organization until the administrative level. A small group of recitation and big group for cooperation were using Islamic regulation. A group of santris in each pesantren built some social organization like alumnae group, sports group, and cooperation for santri affiliated with other pesantren but only in Mlangi. They still close their relationship and network from the outsider. This fact also makes how in the last ten years many pesantrens have no santri and vacuum in activities, it because they can't build the networking outside from Mlangi. The religious implementation only understands the small environment just in

Mlangi and especially for their individual aspect, not view as the wider perspective to develop and improve their settlements and back it as the Center Settlements of Moslem like in the past.

Because all aspect of life, based on the religious implementation understanding, the characteristic of Mlangi similar to the theory of Redfield, 1947. Mlangi people have strong group unit in recitation group. Their life way structured into regular systems implemented in the culture that religious activities are the main culture in there. Female allowed to pray in the mosque were the regular system and sustain as the important implementation in life. People's behavior is traditional and spontaneous if we looked at how the angeriness of people when two level mosque renovated to origin design. Some personal character from small contra group drew how simple their thought in religious implementation. The ownership of mushalla from descent also simple experience characteristic that only want to get some attention from the people surrounding that they have to try to make their house as religious as the pesantrens.

Another characteristic from Redfield also mentions that there are no rules, experiments and thoughts for intellectual satisfaction. In Mlangi, the most valuable rule and satisfaction are only how the individual can follow and practice the Islamic thought, mastered in it and have many experiences for teaching Islamic knowledge to others. No other intellectual satisfaction although everybody master in public knowledge, if he/ she doesn't have Islamic knowledge and perspective, it means nothing for the society. It only makes him/ her as the ordinary people like other in Mlangi.

But in Redfield theory that stated sacredness and honesty to solve all problems are secular are not conforming to the condition in Mlangi. All the problem solved by Islamic rule, and it

is the main concern of Kyais and Ulama in there. Heads of Pesantren concern to develop their settlements problem by Islamic rule and try to insert it as the administrative rule too. In fact, Head of Hamlet doesn't have any role in their Hamlet except administration process. They can not take a bigger role in people problems at social level because the community will go to the Kyai to solve their social problems.

Another discrepancy from Redfield theory is the last characteristic of folk society. He stated that their economic was more based on status than the market. In Mlangi, trade is main economic activities and supported their life. So they concentrate in how to develop the business, wider the networking and don't focus on the status of the business. In fact, most of Mlangi people compete to get many market both outside Mlangi and Yogyakarta. They don't care how the business will make their status higher or lower in the community. For the past time, it might be some of them concentrate on status because there are some pride if could pay santri in their business. It was only more in satisfaction for religious implementation. But today, when santri only want to study in Mlangi and not for working, the trader can not get any pride and status for this condition, so then they concentrate only on the market. Many varieties of trade also develop to make their life guaranteed. And they have to think how to maintenance that business and could be back in the glorius era of Batik production like in the 1980s and win the big market, especially in Yogyakarta. For some reason, status is an illicit thing when people want to implement their Islamic knowledge. They have to act down to earth, minimize the symbol of status and help each other especially the smaller trader and poor to gain better business and life.

### **IV. 7. 3 The Concept of Jero-jaba**

This concept derived from (1) theme of perdikan land; (2) theme of lor-lor-an; (3) theme of marriage with close relatives; (4) theme of graveyard; (5) theme of Mlangi Jero-jaba. The five themes clearly confirm substantive relationship indicating that, in Mlangi, from the past to present, consciously and unconsciously there has been a gap between descents or non descents of Kyai Nur Iman. This gap occurs in society pattern to layout their house, where it is very clearly seen that houses of Kyai Nur Iman's descents remain to locate in the main circle surrounding the Pathok Negero Mosque, in any condition and many descents having started to marry and been categorized in the young family. If there is no sufficiently land to build the house, they will find another land to lease or rent a house, it is still in Mlangi Jero. Not only in regulation for people still living, for members of descents having died, but there also remains to be a gap in the regulation of graveyard location and properness of who may be graved in each area. In the social society relationship, although the tradition of marriage with close relatives is not as rigid as previous 1960, they remain to fence survival of descents in the scope of Islamic Boarding School (pesantren), both relatives alone and those deriving from other santri villages. This concept is mostly dominated spatial concept owned by Mlangi people because it has not only be rooted in their social life in any ways people arrange their physical environment. It is to arrange physical space in great scale, namely settlements, and to arrange physical space in individual scale, namely their houses alone.

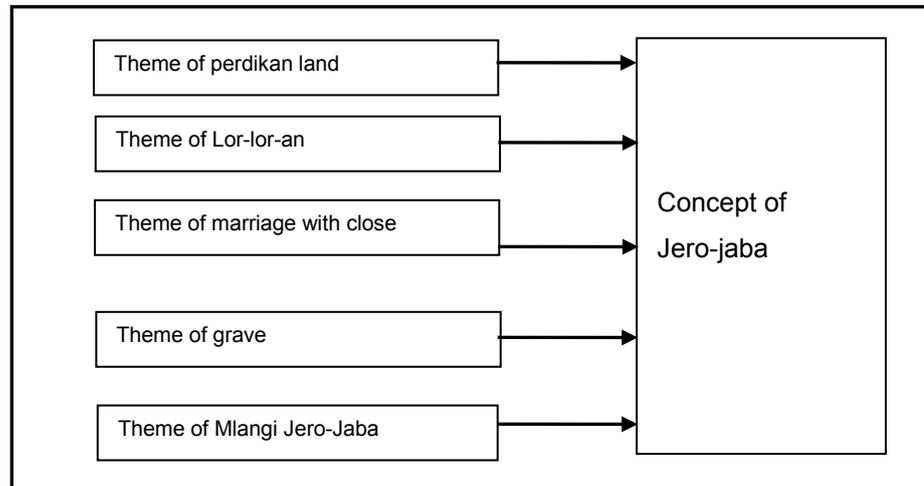


Figure IV. 29 The Formation of The Concept of Jero-jaba  
(Source: Analysis 2015)

Theory of Surd in 2003 stated that concept of ‘settlements’ is a very comprehensive one, and it had different definitions based on historical, economic, and cultural function (Surd, 2003). In Mlangi, the concept of Jero-jaba is such a local concept for them. As the historical background, they derive their settlements concept from the story of the elder. How far the founding father in Mlangi has successfully existed this settlement until now is the big reason for the descendents to sustain it. Although the modern era is also affected their neighbour, they still maintenance the unique of their settlements and always set their mindset using the concept of Jero-Jaba. This historical factor can also see in the future except there are many great factors will push the changes, such as revolution of tradition or from the young generation movement. But If looked at the typical of local people and Pesantren background as the general atmosphere in there, it seems difficult to develop this moslem settlement to change their mind about the past historical dream.

It also happens in the economic sector. Whether now they are in poor condition than the glory era at the 1980s, but the

variation of economic activities still on the textile production in the different level. In the past, they were the producer and had the main role in cloth industrial in Yogyakarta nearly, but now they only as the second line of the main producer and only support other big producer and traders. Same with other moslem settlement in Yogyakarta, like in Kauman and Krapyak (another big moslem settlements in South Yogyakarta), the main product is also in convection, textile and cloth, but they are aware of improving their management in economic activities. Another reason is, both Kauman and Krapyak, located in central city, near to many tourist centers and in the high dynamic development area.

The special concept of these people in Mlangi pointed to the theory of Pohl in 2002. He stated the implementation of local people concept to their moslem settlements depended on their understanding of Koran. It is a very personality awareness and will be seen in different fact in each moslem settlements. Their religion law who did not apply to nonmoslem makes all the concept they have the include for settlements sometimes can not understand to others. This condition then makes some misunderstanding when people try to study, explore and make comparation from one moslem settlements to another because meaning in the settlements is formed itself (Rapoport, 1977, 1990). Some reasons for this appear concept is as the Schulz theory in 1977 that said the human has power to regulate and control space according to their desire (Schulz, 1997) because space is not empty, but space contains activities built as the process of interaction between individuals of users (ibid). The activities and processs of life formed the mindset and established their concept of settlements.

If analysis of the five concept in the spatial development of Schulz in 1977, the concept of Jero-jaba which appeared in Mlangi indicated three of that five concepts: perceptual space,

existensial space and abstract space. As the prime symbol of the various cultures can be found in their conception of space (Spengler, 1991), this Jero-jaba concept pictured how the people in Mlangi set their life and actualized in daily activities. Nothing can be compared how this concept owned by people in Moslem Settlements except it has the same condition and historical background like Mlangi. And it also has much typical in the demography of local people like Mlangi.

#### IV. 7. 4 The Concept of Interest

This concept derived from (1) theme of daily Mlangi; (2) theme of trade economic; (3) theme of Mlangi area separation. Each of the themes shows the interest of Mlangi people to remain living and signifying how they can continuously carry out their life. The theme of daily Mlangi clearly showing religious activities mostly dominating than other activities of mundane indicates what their interest in the hereafter is. The theme of trade economic clearly illustrates their interest in mundane signified only to remain to live, not searching wealth. And the theme of Mlangi separation is not only for administrative interest, but also nuance of a gap to get subsidy between residences on north and south sides of main street of Mlangi becomes a strong background.

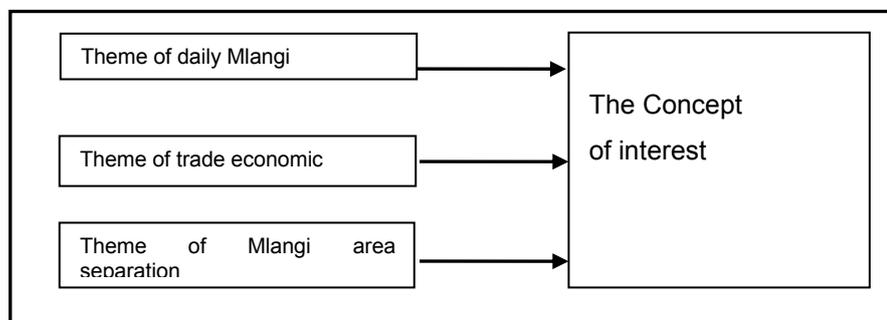


Figure IV. 30 The Formation of Concept of Interest  
(Source: Analysis 2015)

The main interest for God award dominated their life. Same with the reality on how the concept of religious implementation derived, this concept effected to Mlangi people in how they act in daily activities. The interest in three points mundane, religion and economy, affected all Mlangi people act based on it. In everywhere, this concept of interest will be coloring people life include Mlangi'. Although the basic character of Mlangi' as Javanese is *nrima, rila* and *sabar* like a theory of Jong in 1976, but the action to supply and complete the basic need caused they involve in competition for life sustainability, positively or not.

Walisanga, who used Java culture as the media to spread Islam, were also based on the concept of interest. The strategic were accurate to make Islam develop in Java naturally, progressively and easily adopt by Javanese as Wiryoprawiro stated in 1986. The Yogyakarta Sultanate designed the city with Pathok Negoro areas in four corners based on the concept of interest both in politic and defense aspect. So, it's no wonder if people in Mlangi automatically have this concept too in their thought and implement in their politic, religion and economy perspective by the historical background. This condition agreed with the theory of Rapoport in 1980 who said there is a linear relation between culture to system setting. Therefore, social-cultural organization and structure of society will be reflected in spatial organization and structure (Rapoport, 1980) and also stated by Habraken in 1998 that after creating, space will grow and develop together with a human who settles it (Habraken, 1998). From the first goal of Pathok Negoro designed and planned, it has been declaring as the Moslem Settlements by some interest points, politic, and defense, so that people's life will not far from these interest too until recent time.

Religious activities as the central aspect of life are clearly the fact that the one purpose of their life is only to obtain a reward of God. Another simple analysis is they still dream to make their Moslem Settlements different from other especially in Yogyakarta. From empirical study, the situation and socio-culture condition in Mlangi quite different with the Moslem Settlements in Yogyakarta. The situation of hamlet was in the very traditionally atmosphere. Houses left in original condition without any renovation for some physical damage. Old pesantren still in origin condition, also the condition of roads and other public infrastructure. Only one until five houses with two level construction. If there are some environment improvement, it is only for functional aspect not to get any imaging goal of settlements. This situation is that they called an effort to make Mlangi different Moslem Settlements in Yogyakarta beside them also aware that they don't have much resources and money to improve their environment except the government help on it.

In another side, the powerlessness of hamlet administration in the southern main road of Mlangi, finally solved by the separation of old Mlangi. It caused some inequity in obtaining some aid from the government. But in fact, it was only for some interest to get more attention from the government for settlement development. Sawahan as the new area from old Mlangi more dynamic that Mlangi in recent administration status. Pesantren in Sawahan has been trying to be a modern Pesantren like As Salafiyah did. Economy activities of people have more variety than Mlangi. Not only NU organization dominated socio activity, but also Muhammadiyah. This two big religion organization competition in Indonesia so far. In Sawahan, there is Muhammadiyah institution beside NU. It will predict Sawahan more dynamic in the future.

#### **IV. 8 The Relationship between Concepts**

Personage was belonging to the elder of Mlangi, Kyai Nur Iman, gives wide impact on all life aspects of Mlangi people now, both descents and descents. Principles having been taught by him are actualized in the realization of a society in implementing religion and executing what instructed in it. Other impacts on the social aspect and physical spatial factors understanding out of their consciousness of Jero-jaba concept, in fact, dominate interaction of residents and their way to arrange and build houses. It is unarguable that dynamic occurring in the Moslem Settlements of Mlangi is also the requirement with various interests. However, the portion of interests associated with the need to get a proper life after living in the world, namely in the hereafter life, gives specific and strongest color and in the daily life of people. As area having a strong historic association of personage of Kyai Nur Iman with teachings as Moslem, interest existing in Mlangi returns to a starting point in the reality of people' consciousness for the dichotomy of Jero-jaba until now.

Spatial concept owned by the people is seen in how they live, position their houses and rooms of the houses and use spaces existing in residence for various activities, clearly indicating that everything starts from the dichotomy.

As the Moslem Settlements from the first design by Yogyakarta Sultanate, Mlangi is giving essential colour in other Moslem Settlements in Yogyakarta after The Islamic Mataram Kingdom. The symbol as the first Pathok Negoro area whom Kyai Nur Iman is the founding father of its development caused his personality being a major effect on next period of Moslem Settlements development. The figure from Sultanate and Kyai Nur Iman followed by Kyai in Mlangi. These facts make the concept of personage owned by people like the historical impact of Moslem Settlements in Yogyakarta.

The concept of personage naturally united in all Mlangi people mindset. The desire to still stay in the comfort zone as the first and old

Moslem Settlements born the another paradigm that is the concept of Jero-jaba. From this concept then, this concept rooted in their mind until physical aspect. Although now, they don't care about this term, it can not avoid that the concept has been settled in the mindset and all of the aspect of life.

The actions to how people manage daily activities include religious and the way to improve their settlement can not apart from the concept of Jero-jaba. It can not be undeniable that this concept built the characteristic of the settlements. We can not feel the Mlangi atmosphere in other Moslem Settlements, because it has been the success to form its specific character. The geographical condition that located in the close area while there is only one main road set this settlements more enclosed than the surrounding settlements.

From the concept of Jero-jaba in technical level of Mlangi daily activities formed the concept of interest and religious implementation. The concept of interest held to settle the existence in the economy, politic and religion. And the concept of religious implementation is the practical consequence to how they understand their religious knowledge. This concept supported to form traditional settlements imaging. So, the goal of Mlangi as the traditional Moslem Settlements without any contamination from modern Indonesia could be achieved successfully.

Four concepts from this research are also drawn there were not any significant changes to the settlements pattern in Mlangi. No changes in road setting, housing orientation etc. The significance changes only in a total number of houses in Mlangi. It caused many young families still stay in there. There was no impact from a long historical time in Indonesia to Mlangi condition, especially for settlements pattern.

The relation of the four concept draw diagrammatically below:

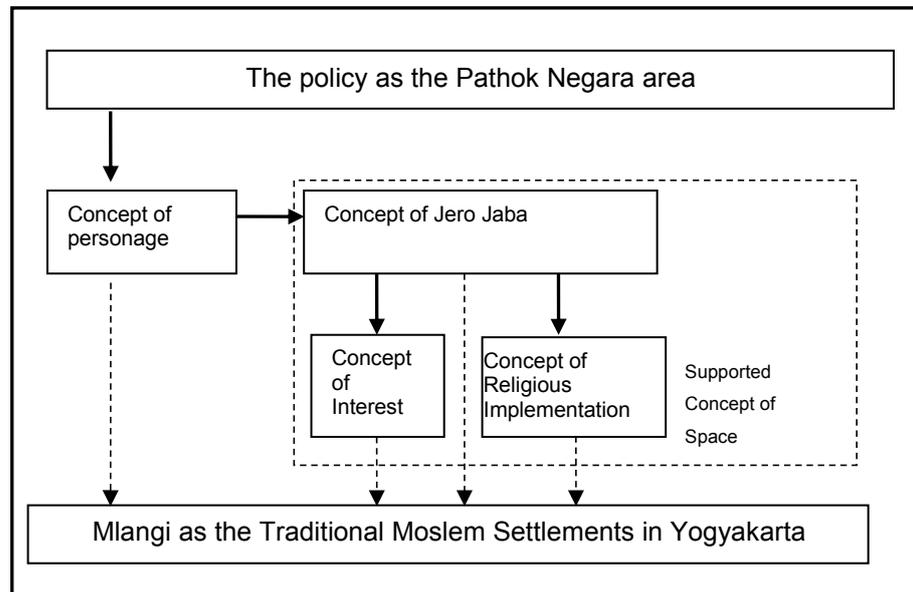


Figure IV. 31. The Relationship Between Concepts  
Source: Analysis 2015

#### IV.9 History of Settlements Bases Jero-jaba Concept Dominating Spatial Concept Owned by People in Moslem Settlements

Historic aspect having rooted in the thought of people in settlements results in Jero-jaba dichotomy for their daily life. It realized or not by Mlangi people. It bases them to act in daily life. It has been conceptualized in their thought individually on various life aspects and dynamic occurring it.

Euphoria on strong historic relationship to Yogyakarta Palace and feeling to be a part of the Palace relatives makes them find responsible for showing themselves to be called as “priyayi” (group of the King) level appreciated especially about Islamic religious knowledge experiences. Although, in the current condition, mentally they reject and do not recognize it, it is a special and proper thing to pride again; however, unconsciously, the desirability is still kept mostly in their life pattern.

The important contribution to impact on social-cultural life in Mlangi is how the people position themselves as members of society existing at the better level than civics of nondescents of Kyai Nur Iman as the result of the historical aspect up to now.

It is unarguable that aspect of residential physical layout also ends in the similar issue. Spatial concept existing in the thought of each member of society contributes to the coloring of understanding on Jero-jaba concept starting from simplest level to fundamental level. The magnitude of desirability to put the historical euphoria is detected how the people live daily, arrange their household and use public spaces in a portion of religious activities with very high quantity than non-religious activities.

A spatial concept that has been understood unconsciously is still to indicate that the people still have strong desirability to eternalize character of Moslem Settlements being other prospective Moslem Settlements and Santri Villages in Yogyakarta.

#### **IV. 10 Summary of Study**

The existence of Yogyakarta as the continuation of Kingdom City in the Java Island finally exists as an Islamic kingdom that remain to survive until now. Impacts of this issue are appearance of various Moslem Settlements to support typical character of the Islamic Kingdom.

Mlangi with typical character is an area of the oldest Moslem Settlements in Yogyakarta that, recently, has not been explored in details for progress especially in physical glasses. Everything in a group and individual to arrange houses and settlements start from how it has spatial concept alone. The concept is a very abstract thing to explain in details, but its existence can be detected by the created physical environment.

The process to search spatial concept owned by the people in Moslem Settlements, making Mlangi as the study area, was approached by using phenomenological research method, where the researcher self-

involved directly in unstructured interviews, but remained in guideline framework of in interviews to make research process effective.

In the process, 17 information units found in the field were consistent with the sequence of interview events and flowing of the theme to a theme associated with the Moslem Settlements, finally succeeded in abstracting 16 themes that may be classified into historic, social-cultural, and spatial concept dimensions in Mlangi. The process of analysis to find spatial concept owned by the people in Moslem Settlements was carried out by the dialogue of themes to find an available substantive relationship. Four concepts successfully analyzed consist of Concepts of Personage, Religious Implementation, Jero-jaba, and Interest. The four concepts associated with one and others in understanding how spatial concept owned by the people affects houses they occupy. Jero-jaba concept bases all concepts of people for space they occupy so far. This concept can be used to draw red yarn on how they utilize communal spaces in settlements and layout rooms of their individual houses. This concept also eternalizes settlements patterns existing in Mlangi now where settlements does not experience many changes from starting of this settlements existence (from detection of generation currently still living), namely settlements patterns concentrate on orientation to Pathok Negoro Mosque of Mlangi.

## CHAPTER V

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### *Conclusion*

#### **V.1 Conclusion**

The spatial concept of Mlangi people is Jero-jaba concept both in settlements and for centers of religious activities. This concept derived from the historical aspect that they exactly still feel like a Sultanate generation, so it seems still very important for them to pose like the people in the higher level than other around Mlangi who wasn't from the golden dynasty of the founder of the settlements.

The settlements pattern was not changing in any principal settlements layout. Roads, gangs, houses still same with the first settlements existence. The number of houses is more than last 50 years ago, but the location of the houses is still near the parent house in small size and minimum condition. Many new families live in their parents' house or rent any house where still located in Mlangi.

No important and significant changes to the settlements make Mlangi still in the same environment as its first existence. Although the existence was from the Dutch Colonization time, as new the Islamic Kingdom- the Mataram Islam Kingdom, Japan Colonization time, the first Indonesia Independence time until now, Mlangi still have no changes for the settlements patterns except the people's activities.

If the Old Mlangi (from the first Yogyakarta formation ), people's activities only concentrate on religious activities, and then they worked as the trader and produced batik. But in recent time, they work as the convection worker for other people outer Mlangi, and some of them still organize their Islamic Bording School (Pesantren) and concern to the

religious activities. Only in economic factor some changes happened. The changes are not the insignificant aspect, but only for variation of the job.

Spatial concept is closely associated with past experiences of individual or group of people who are now occupying the settlements. In Moslem Settlements, like other general settlements, life value that is most dominant and highly appreciated by a group of people widely affects spatial concept owned and believed by each.

Historical existence found sufficiently existent in the past is given hereditarily to daily life in the value system of society in settlements. It is unarguable to see how spatial concept owned by a society binds closely in daily life, one of the ways is to detect the existence of a physical environment of current settlements and observe activities in it.

Jero-jaba concept is not only spatial concept owned by Mlangi people in socializing but also a concept of how they arrange physical spaces and have the understanding of settlements they occupy now.

As Moslem Settlements closely associated with the situation and religious atmosphere, certainly each of people wants strongly to eternalize continuously settlements specialty that has been long recognized by other Moslem settlements, independent of the undeveloped condition of life crowd outside Mlangi that has been far more dynamic and touched by epoch modernity. More binding Jero-jaba concept so far can remain to maintain Mlangi as Moslem Settlements with various dynamics they have been possessed since long time ago. This Jero-jaba concept finally also makes settlements pattern of people existing in Mlangi now remaining like this initial residence to start existing (when Kyai Nur Iman started to live in Mlangi). There is no new street made, although houses do become more, all take the position to self-understand to remain living surrounding Jero area (inside), although they must be responsible for various consequences of uncomfortable spatial quality in it.

## **V. 2 Recommendations**

The concept derived from this study can also be applied to settlements with the similar type. Furthermore, some issues that can be followed-up to deal with results of the study are:

1. This result which associated with the spatial concept can flexibly apply to typical settlements that have the similar type with Mlangi, so this study can be a model to do similar studies in other Moslem Settlements, especially in Java Island.
2. The tendency derived from how the mindset of people in Moslem Settlements can be a reference to the policyholder in determining the direction of development and improvement of Moslem Settlements in Indonesia. So that the generalization of policy to each settlement can be avoided. Every Moslem Settlements with religious activity domination basis has its own typical. There are certainly values that need to eternalize to remain originality of the settlements alone.
3. It is necessary to do further studies on other Moslem Settlements, especially Moslem Settlements existing in other three areas of Pathok Negoro (Plosokuning, Babadan, and Dongkelan). It is not only to see the variety of Moslem Settlements developments alone, and further studies are very necessary to see how the Moslem Settlements exist relatively to the dynamic of Yogyakarta city recently.

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# **NENSI GOLDA YULI**

## *Curriculum Vitae*

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## **Formal Education**

2011-2016      Doctoral student at Faculty of Architecture, Bauhaus University, Weimar, Germany  
2004-2007      Post Graduate Programme (Master Degree) in Gadjah Mada University, Yogyakarta, Indonesia, Majoring in Architecture, *magna-cumlaude*  
1999-2003      Undergraduate Program Islamic University of Indonesia Majoring in Architecture, *magna-cumlaude*

## **Professional Experiences**

2011-recent      Principal Architect at Sakadjati Architecture Consultant  
2009-present      Researcher at Center of Islamic and Nusantara Architecture (CITAR), Islamic University of Indonesia  
2009-present      Researcher at Directorate of Research and Devotion Society in Islamic University of Indonesia  
2009-2011      Coordinator of Final Examination in Department of Architecture, Faculty of Engineering and Planning, Islamic University of Indonesia, Yogyakarta  
2008-2011      Executive Editor of Indonesia Journal of Architecture Education (JPAL)  
Jan 2008          Advocacy Team of Bengkulu's Earthquake Reconstruction, Lembaga Bantuan Arsitektur-Ull, Yogyakarta  
June 2007        Field Trip Coordinator Ull Students and Melbourne University Students At Kampung Kricak Yogyakarta  
2004-present      Lecturer at Department of Architecture Faculty of Civil Engineering in Islamic University of Indonesia, Yogyakarta  
Mei 2004          Participant in "Kolokium dan Bengkel Seni Reka Bentuk" at University Technology Malaysia (UTM), doing Project Re-design Landmark of Johor Bahru Malaysia and Won the 1st position for design Idea to Improvement Landmark in Johor Bahru, Malaysia.  
2003-2004      Volunteer at Sejahtera Mulia Fondation Yogyakarta of Community Activity Center's Design and Construction for marginal people at Code River, cooperated with Nedherland Social Organization and Ultrect University, NL  
2002-2003      Architect Assistant at School Buiding Project Design in Muhammadiyah III Senior High School Yogyakarta  
2002-2011      Freelance Architect  
2002-2005      Teaching Assistant at Department of Architecture Faculty of Civil Engineering in Islamic University of Indonesia, Yogyakarta  
Oct-Nov 2002      Social Services Partnership at SD Negeri Jongkang, taught technical drawing for elementary student  
April-Jul 2002    Internship in Dr.Sardjito Hospital Post Occupancy Evaluation, Water Distribution and Water Disposal In Dr.Sardjito Hospital

## Research Experiences

2011-2015	Doing Doctoral Research in Spatial Concept at Moslem Settlement in Current Context of Modern Indonesia using Phenomenology Method. Case study: Pathok Negoro Area in Yogyakarta, Indonesia
2012	Doing Research in Islamic Architecture in Turkmenistan, sponsored by The President of Turkmenistan Mei-Juni 2012
2011	Doing Research in Model of Common Room in Islamic Boarding School, Yogyakarta. A Room Model for Terrorism Anticipation, supported by Competitive Grant of Directorate of Higher Education, Indonesia.
2010	Doing Research on Islamic Architecture Exploration at Sustainable Architecture Engineering, Sponsored by Hibah Pengajaran DIKTI Foundation
2009	Doing Research on The Influence of Kyai Pondok to Spatial Change in Krapyak, Yogyakarta, Indonesia
2008	Doing Research on Women Architect and Architecture World
2005-2007	Doing Research on The Spatial Change and Its Effect around Islamic Boarding School, Krapyak Yogyakarta
Sept-Des 06	Post Occupancy Evaluation "Accoustical Aspect for Users in Ulil Albab Mosque, Islamic University of Indonesia, Yogyakarta
Jun-Sept 06	Study Comparative about Vernacular Architecture Form in Condong Catur and Danurejan Yogyakarta. Study Case : Kios Kasur in Yogyakarta
Jan-Apr 06	Doing research on The Typhology of Colonial Building in Indonesia
2005-2008	Doing research on The Influence Pondok Pesantren Krapyak to Its Surrounding. Study About Physical Building Effect that changing built Environment
Jun-Nov 2003	Doing Research on Final Project Focus on The Influence of Thermal Comfort Room to Effective Time Study, Case Study : Boarding Houses in Sendowo, Yogyakarta
December 03	Doing Research on Traditional Architecture in Bengkulu's Traditional House, focus on Structural System and Space of Suku Lembak House In Bengkulu, Indonesia

## Publications

January 2016	Paper published in International Journal of Multidisciplinary Thought 5 (3), 2015: <b>Muslim Settlements: The Definition, Character and Current Conditions</b>
July 2015	Paper published in International Research Journal of Engineering and Technology Volume 2, Issue 4 July 2015 <b>The Comparison of The Muslim Settlements in Pathok Negoro Area, Yogyakarta, Indonesia.</b>
April 2015	Paper presented in International Journal of Arts and Science Conference, Paris, 13 April 2015 <b>Muslim Settlements in Indonesia</b>
March 2012	Paper presented at The International Scientific Conference " Medieval Cities of Turkmenistan in the System of Eurasian Civilization", Turkmenistan invited by President of Turkmenistan, Gurbanguly Berdimuhamedov <b>Exploring The Presence of Islamic Architecture in Turkmenistan</b>
2011	Paper published in International Journal of Engineering Science Vol 11 Issue 4 <b>The Common Room Design of Islamic Boarding School: A Preliminary Research in Yogyakarta Islamic Boarding School</b>
2010	Paper published in International Journal of Multidisciplinary Thought Vol 1 Issue 4 <b>The Spatial Changes of Economic Room Around Krapyak Islamic Boarding School, Yogyakarta</b>
2010	Paper presented and published at proceeding in National Conference on Architecture Research Method in Udayana University, Denpasar Bali : <b>Participation Method in Design Process. Case Study by the New Final Project Curricula at Department of Architecture, Islamic University of Indonesia</b>
2008	Paper presented and published in National Conference Proceeding, Department of Architecture Merdeka Malang University, East Java, Indonesia

**Arsitektur yang Terkontaminasi Ekonomi (Architecture is contaminated by Economy)**

- 2008 Paper presented and published in National Conference Proceeding, Engineering Faculty of Diponegoro University, Center Java, Indonesia **The effect of Boarding School in Yogyakarta to the Environment**
- 2008 Paper presented and published in International Conference Proceeding, Women Studies Center of Gadjah Mada University **A Minimum Participation of Women Architect in Professional World**

Weimar, October 2016



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