

THE BUILT UP LIGHT OF GOD IN THE TRADITIONAL HOUSE¹

A Case study of *nDalem Pangeranan* in Baluwarti Kampong,
Surakarta Palace

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Abstract

nDalem Pangeranan is a monumental architecture of the package object in the local wisdom. Symbol, sign, size and colours at *nDalem Pangeranan* show up microcosm replicas of the livelihood. Based on those visual sign, Prince/ess and their families have been bond of behavior and territorial value of Kasunanan Kingdom of Surakarta. This condition has influenced the atmosphere of the custom which are inherent within, and this turns out to create a space and a comfortable stay. The custom is bound in the form of eternal light on the physical and spirit of nobles, which can be seen distinctly. The light is a sign of the presence of God in the livelihood especially in *nDalem Pangeranan*. This research was done using Naturalistic Qualitative method for 6 months. Sampling was used as the unit of exploration and the analysis consists of fifteen *nDalem Pangeranan* located at Baluwarti Kampong. This paper suggests that, generally the South direction become exclusive and perennial orientation, The Kejawen ritual become basic of light perennial religious, Wayang showed up in at light of face, accessories, dress in and behavior, and then Microcosmos power controlling macrocosmos cycle.

Key words : kingdom, perennial, light of god, microcosmos, south

Introduction

nDalem Pangeranan is the monumental architecture of the package object in the local wisdom. Symbol, sign, size and colors showed up at *nDalem Pangeranan* microcosmos replica in livehood. The facility is a miniature kingdom of physical and non-physical, the authority of a prince. While the facility is also a building complex

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consisting of main building (occupied by Princes/ess and his family), and building tenant (occupied by relatives, courtiers and guests). *nDalem Pangeranan* named after the prince who inhabits as well as a status symbol of nobility that is eternal.

Based on those visual sign, Prince / ess and their families have been the bond of behavior and territorial value of Kasunanan Kingdom Surakarta are balance of condition in *nDalem Pangeranan*. This condition influenced at atmosphere of the custom roomates are inherent within, turned out to be able to created a space and a comfortable stay. Mind if that must be done by the Princes/ess, a key to creating peace and dignity in *nDalem Pangeranan*. Ritual behavior has formed the heart and soul closeness with *Gusti Allah* (God)

The custom is bound in the form of eternal light on the physical and spirit of nobles, which can be seen distinctly. The light is a sign of the presence of God in the livelihood especially at *nDalem Pangeranan*. Light is visually seen on the face of the prince and the family that exudes admiration, nobility and happiness significantly. Position the light turns carrying a significant influence in the glory of the past and the present downturn in the *nDalem Pangeranan*. In connection with these conditions, researchers interested in exploring more about the role of the light factor. Light of *Gusti Allah* (God) assumed is the prestige of noble values. In addition, also look for possible forms of relationship and the influence of light on the process and the existence of nobility *nDalem Pangeranan*.

Problem

How were the noble soul and characteristics (*Genius Loci*) of the *nDalem Pangeranan* built?

Discussion

1. Sacred Orientation

nDalem Pangeranan is one of the facilities owned by Kraton Surakarta and functioned for the descent. Each *nDalem Pangeranan* be in court covered by tenant houses. Orientation of the building facing the same direction, namely towards the South.

Based on survey data, the direction is based on the strength and power of the main sacred values *Kanjeng Ratu Kidul*. The figure is formed and bring a strong influence on the history of culture in Kraton Surakarta, among others on the value of philosophical, ritual supplies, decoration and cultural objects.

In addition, the South also viewed as media traffic imaginary *Kanjeng Ratu Kidul* and her soldiers. This is often evidenced by the sound lampor (accompaniment jingling horse-drawn carriage in the sky, as vehicle of *Kanjeng Ratu Kidul*) and the accompanying heavy rains. These events often occur as a marker would be evil or death in the family of the Princes/ess. While at the concert family events such as weddings, births and other life events, often attended by a woman with the appearance of a special beauty and full of authority and floral scent *Kanthil* (Cempaka Putih / *Michelia alba*) very sharp.

Therefore, the direction toward building a position *nDalem Pangeranan Krobongan / Petanen* as the main sacred space, are in a prime position to open the South and the North as the direction of balance. Direction is intended as a way of communication, interaction and a symbol of the presence of *Kanjeng Ratu Kidul*.

Regard to orientation, so as to form *nDalem Pangeranan* display, shown in the following figure:



Potrait 1. *nDalem Pangeranan* at Kampung Baluwarti Kraton Kasunanan Surakarta
Source: Document of Research 2010



Figure 1. Map of sacred orientation of *nDalem Pangeranan* at Kampung Baluwarti
Kraton Kasunanan Surakarta
Source: Personal Document, 2012

Conclusion :

South is the main direction when compared to the North, East and West. The presence and power of the imaginary *Kanjeng Ratu Kidul*, understood among the Princes and great family Kraton Kasunanan Surakarta as a major figure and a noble one symbolic embodiment of God's messengers *Gusti Allah*. The presence of these figures can not be

excluded from the embryo culture Kraton Kasunanan Surakarta, as has been stated in understanding symbols, decoration and building orientation *nDalem Pangeranan* also facing south. In addition, the light emitted by the Princes/ess and noble families as owner of *nDalem Pangeranan*, well shaped and influenced by the proximity of the inner relationship with *Kanjeng Ratu Kidul*.

In addition, the South is also a family-oriented activities throughout the nobility in Kraton Kasunanan Surakarta and *nDalem Pangeranan*. The location of the entrance and circulation flow of the Princes/ess were also in the North-South direction. As for family, relatives, courtiers and guests, directed to enter the door on the East and West. If a current circulation of residents and guests must pass through South-North direction, then it should do attitude of *laku dhodhok* . Attitude shows respect to the flow of circulation, the value of sacred space and *Kanjeng Ratu Kidul*.

In connection with the cycles of life, the foundation of strong *Kejawen* religious and sacred values towards the south, it has been demonstrated visually the light beam nobility. Light is a noble characteristic that distinguishes the physical appearance between the nobles and commoners, and radiates from the faces of the Princes/ess and his/her family. Light shaping and reflecting the inner atmosphere soothing and happy, in personal interactions and form the atmosphere in *nDalem Pangeranan*. Light of *Gusti Allah* (God) always be timeless, emotional and full of elegance radiate though the prince was having problems.

Thus, when the Princes/ess or his/her family has died or residing outside the scope *nDalem Pangeranan*, the gradation charm and atmosphere of nobility becomes less too. Because the atmosphere is focused on the light and atmosphere of inner nobility. Despite ornaments, fixtures and furnishings *nDalem Pangeranan* still hospitalized, but the atmosphere was demonstrated mental degradation.

2. Basic identity

The life of the Princes/ess and his/her family are always based on the rules and sequences in the story of colossal puppets (*wayang*) . Behavior, ways of speaking and thinking shaped by the teachings of puppetry. Advice and way of life was packed with visualization puppet (*wayang*) characters that grow beyond the grip grooves puppet

(*wayang*). Although the grooves grip the Mahabharata and Ramayana came from India, but the teachings of the religious *Kejawen* hereditary in Kraton Kasunanan Surakarta has created different versions for teaching media.

The existence of puppets (*wayang*) as a learning media daily, applied to the spatial in *nDalem Pangeranan*. Various ornaments, ritual paraphernalia and a Javanese wayang designed on the *Pringgitan*. So when the family of the prince was about to hold a puppet show, then *Pringgitan* became a sacred space. Meanwhile, when the puppet will hold, then the *Pendhapa* became a sacred space.

In addition, how to dress the Princes/ess, family, relatives, courtiers and guests, who met in the implementation of a specific event, like a puppet underwear anyway. So that when examined, life puppets (*wayang*) are also used as a pattern of daily life. With regard to the relationship puppet (*wayang*) media in the lives of the inhabitants *nDalem Pangeranan*, it is described in the following figure:



GPH.Madikusuma

Potrait 2 . The prince, the owner and kindred of *nDalem Pangeranan*
Source: Document of Research, 2010

Conclusion :

Kejawen is a summary of the various religions predecessors and traditional understanding of the kings and the descendants in Kraton Kasunanan Surakarta. The nobility (the Princes/ess and his/her families) who do mind though according to the *Kejawen* teachings in depth, often obtaining the grace light as a symbol of God's presence

in personal *Gusti Allah* (God). Light noble identical with light *Gusti Allah* (God), regarded as the revelation that sticks to one's life. Often the light is also attached to the descendants of *Kejawen* ritual though not in depth. Blessing has a noble light, a tremendous boon and always sought. The light is at certain people, and can be observed by the family and the public. Light of *Gusti Allah* (God) the application of power and nobility especially in *nDalem Pangeranan* and Kraton Kasunanan Surakarta.

In addition, the puppet (*wayang*) is also a tangible reality and diwujudkan the real face of the nobles. Faces such as carved in the form of puppets (*wayang*), who became immortal and sacred values symbolize the nobility and reflects the close relationship with *Gusti Allah* (God). specials. Thus, the puppet (*wayang*) is not only a result of culture but set the pattern of life and the physical appearance and behavior for life. *nDalem Pangeranan* was also a real puppet stage and nuanced heaven. Related about that , above some pictures showed basic identity, namely :



Potrait 3 . The prince, and kindred of Kraton Kasunann Surakarta and *nDalem Pangeranan*
 Source: Personal Document, 2010

3. Internal Prime Power

The nobility were to do penance / concerned / penance in order to get closer to *Gusti Allah* (God). Determine if the inner depth of the authority of the nobles, especially Prince. However, not all of the Princes/ess nor nobility able and diligent perform religious rituals *Kejawen*. If the inner perfection also affect the whole life of the physical

and non-physical. These capabilities make the words of the Lord as *idu geni* / spit fire, which means whatever is said will occur and the *Sabda Pandhita Ratu* meaning of words spoken is the word of *Gusti Allah* (God). With inner strength based on a near-perfect, then the condition is under control of the natural surroundings of the Princes/ess. Even the family, relatives, courtiers and guests did not dare take action, if the Princes/ess did not tell or give example. Based on of inner strength though, it can be described by the following picture:

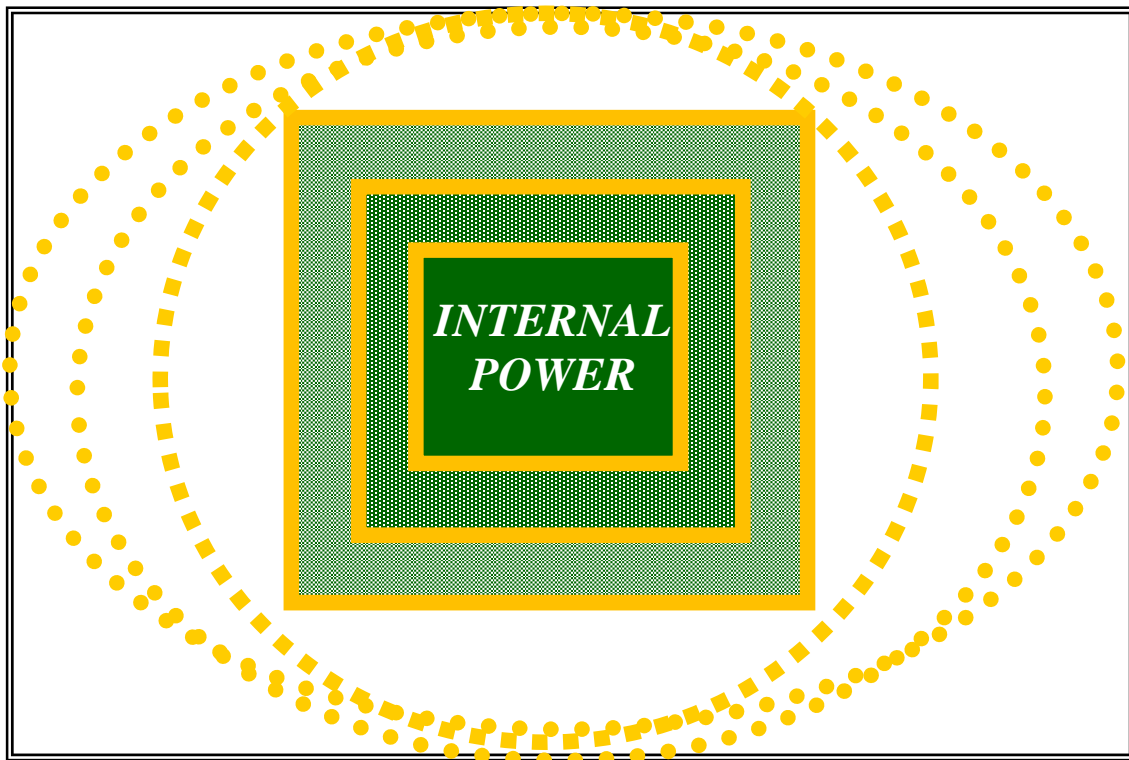


Figure 2. The power and strength of moods influence the prince at nDalem Pangeranan
Source: Personal Document , 2012

While the plan of *nDalem Pangeranan* design , described in the following figure:

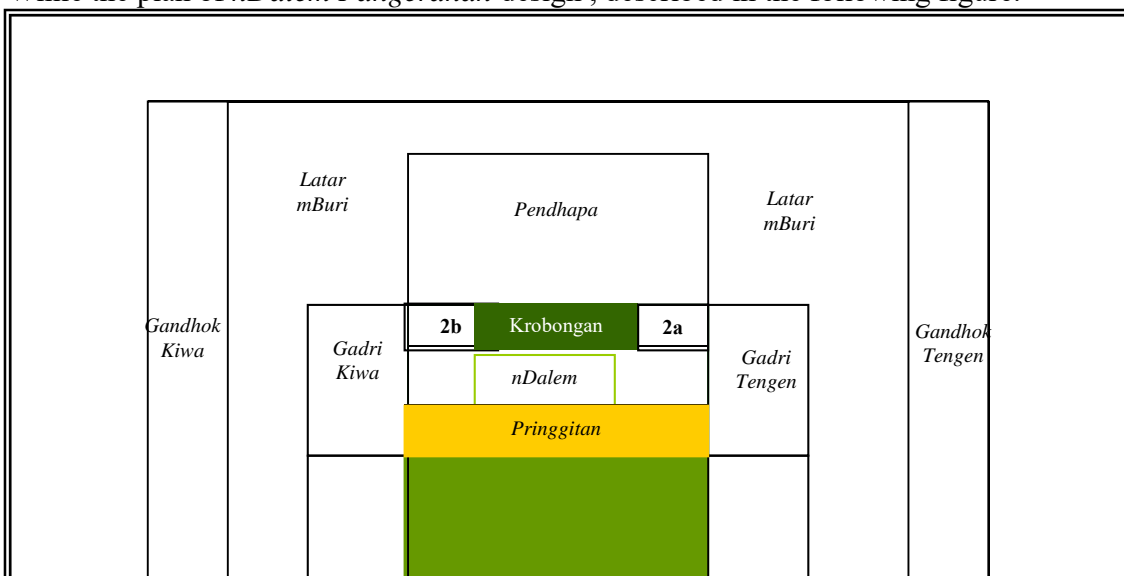


Figure 3. The power and strength of fisik of the prince at *nDalem Pangeranan*
 Source : Paper of workshop at PSSAT-UGM., 2012

Conclusion :

Among the Prince/ess and his/her families who have a level of near-perfect *Kejawen* religious, can control the natural conditions through the power of Gusti Allah permits. Religious level *Kejawen* studied and practiced in private so that the levels of each personal deity different microcosmos power is on the self (the existence of the Prince/ess), so that the center of government to control natural cycles. The strength and clarity of mind will emit light *Gusti Allah* (God) the eternal charm and bringing a positive influence to the environment around especially *nDalem Pangeranan*. But if there is a family dispute over the Prince/ess, it will form a negative aura in *nDalem Pangeranan*. Aura is directly or indirectly affect the activity and thinking *nDalem Pangeranan* occupants.

Therefore, the maturity of the soul of the prince who recognize the obligation as policy makers and the atmosphere *nDalem Pangeranan*, so define sustainability atmosphere nobility. Due to the existence of more *nDalem Pangeranan* constituted by

non-physical factors rather than physical factors building. So that a wide range of ornamental and building design serves to visualize the result of a non-physical mind.

Conclusion of themes :

- The South direction become exclusive and perennial orientation
- The *Kejawen* ritual become basic of light perennial religious
- *Wayang* showed up in on face , accesories, dress in and behavior
- Microcosmos power controlling macrocosmos cyclus

Recommendation

- Accept and respect the position of non-physical factors (folklore) in the historical process of development *nDalem Pangeranan* at Kraton Kasunanan Surakarta
- Imitate the works of the ancient architecture
- Consider and if it is more focused on the inner side before producing architectural masterpiece

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