

A Hidden Secret behind Glorious Keraton of Yogyakarta in Indonesian Political Dynamics

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Abstract: *Keraton of Yogyakarta (formally known as: Keraton Ngayogyakarta Hadiningrat) is a palace complex located in the city of Yogyakarta, Yogyakarta Special Region, Indonesia. The palace is the main seat of Sultan of Yogyakarta and his family. Keraton of Yogyakarta was built by Prince Mangkubumi after the signing of The Treaty of Giyanti. It serves as a cultural center for the Javanese people and the center of Yogyakarta's Government. This research discusses how spacial morphology effects the existence of Keraton Yogyakarta in democratic state such as Indonesia. This research also has focus on the existence of Keraton Yogyakarta as a part of local politic dispute in democratic state such as Indonesia. The writer decided to pick politics as sub-topic to understand the correlation of space politics in Keraton of Yogyakarta to Indonesian political dynamics. The writer chose to use qualitative method using historical analysis, such as Keraton's data and documents review, statements and report from "Abdi Dalem" Keraton of Yogyakarta. The result of the research shows that there is correlation between space politics in Keraton Yogyakarta and Indonesian political dynamics. It is proven by the forming autonomy region such as DIY (Daerah Istimewa Yogyakarta) province that is lead by Keraton of Yogyakarta. Conclusion : Therefore, we found that political and government system needs a concept of space politics for continuity the system in a state.*

Keywords: *Keraton of Yogyakarta, Spatial Politics, Indonesian Political Dynamics*

1. Introduction

Indonesia is one of the largest country in the world with 1,910,931.32 square kilometres area and consists of 34 provinces (BPS, 2014). However, one of the province, Daerah Istimewa Yogyakarta (DIY), or Special Region of Yogyakarta has the uniqueness that no other province has, the monarchy system to manage the government in its own province. This province is led by Sultan Hamengkubuwono. Sultan Hamengkubuwono has two titles, both as a king and a governor, there is also Sri Paku Alam.

The establishment of DIY province was proceeded by the establishment of Kesultanan Yogyakarta in 1755, it was indicated by Giyanti Treaty. One of the content in Giyanti Treaty is Prince Mangkubumi would give part of Mataram area and that bourgeois person was inaugurated as monarch king in Yogyakarta entitled Sri Sultan Hamengkubuwono I. (Suyitno, 2007).

Political dynamics that started since colonial period until the declaration of Indonesia's independence day seemed have a significant impact to Kesultanan Yogyakarta. This was proven when Indonesia was colonized by Netherland, the status of Kesultanan Yogyakarta was approved as a kingdom (monarchy system) with autonomous right to manage their own province. This was written in *staatsblad* Number 47 Year 1941 and Paku Alam's politics contract Number 577 Year 1941.

The Declaration of Indonesia's Independence Day in August 17th, 1945 affected some conditions in Kesultanan Yogyakarta, that was indicated by:

1. Position Charter of Sri Sultan Hamengkubuwono IX and Sri Paku Alaman VIII in August 19th, 1945 from President of Indonesia.
2. Sri Sultan Hamengkubuwono IX and Sri Paku Alam VIII 's mandate in September 5th, 1945
3. Sri Sultan Hamengkubuwono IX and Sri Paku Alam VIII in October 30th, 1945.

The content of the charter and mandates basically explain about Kesultanan Yogyakarta is part of Republic of Indonesia, yet it is still monarchical system.

Five years after Independence Day of Indonesia, in 1950, based on The Act of The Republic Indonesia Number 3 of 1950, Kesultanan Yogyakarta transformed into an autonomous region and became one of the provinces in Indonesia. The Act of The Republic Indonesia Number 3 of 1950 also stated that Special Region of Yogyakarta that is led by Kesultanan Yogyakarta includes the ex region of Kesultanan of Paku Alam.

In 2012, Kesultanan Yogyakarta strengthened its existence through The Act of The Republic Indonesia Number 13 of 2012. The Act explains the Special Region of Yogyakarta is led by Kesultanan Yogyakarta that has special right to manage its own government affairs as in Unitary State of the Republic of Indonesia.

According to the preceding explanation, clearly Kesultanan Yogyakarta could survive among political dynamics of Indonesia. To explain how its politic could survive, this paper will state how political space of Kesultanan Yogyakarta can be one of the existence factor of kesultanan.

2. Spatial Politics in Keraton Yogyakarta

Yogyakarta has symmetrical development due to two rivers that past through Yogyakarta: Winongo and Code River, which lies on a line from north to south. Winongo River on west side and Code River on east side. Residential area was constructed beside the centre of north-south after through the palace from north square, then Malioboro street to Jogjakarta Monument. Many roads still point to the home of princes; there are Pringgakusuman and Suryowijayan area in north; Pakualaman area, where Paku Alam lives in southwest; Pugeran, Brotokusuman, Suryadiningratan, and Tirtodipuran areas in south. There are also areas that use craftsmen community's name Gandekan, courier area; Pesindenan, sinden¹ area; Wirobrajan, palace's soldier area. (Lombard, 2000)

There are markets selling groceries and textiles in some areas in the city map. There is also China-town the center of traders, and former Europe an area near a small fort for company's granisium. In northeast side of the square, there is Loji (Lombard, 2000). In order to understand the details of Keraton Yogyakarta's layout, look at the map below:

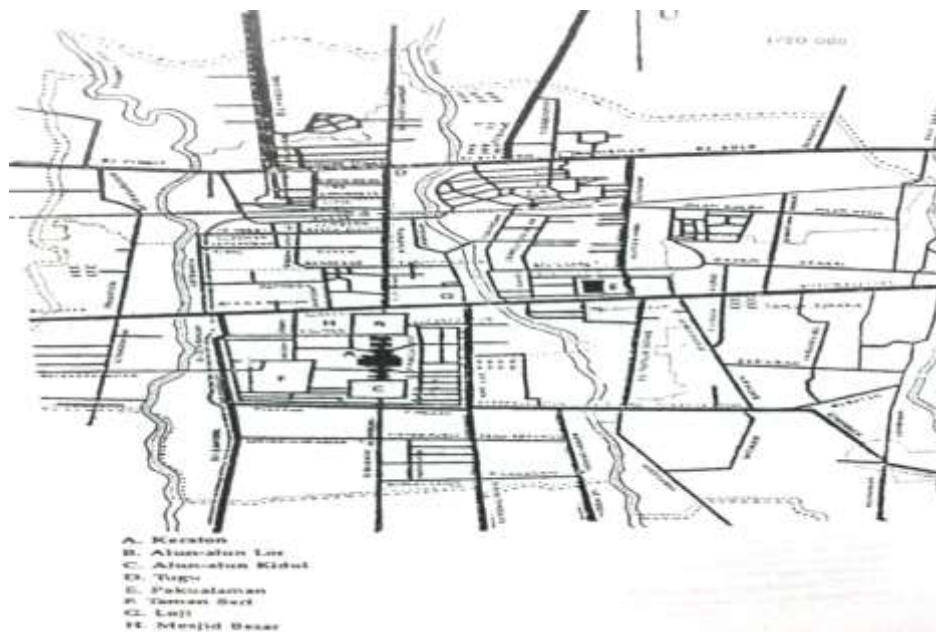


Fig.1. Yogyakarta City (D Lombard, Nusa Dua Silang Budaya, jil 3, page 112)

In order to explain space politics in Keraton Yogyakarta, we have the focus on analyzing Yogyakarta's palace map, because the center of government is located in the palace of Kesultanan Yogyakarta, starts from the physical building to the government bureaucrat. The map below is the layout of Kesultanan palace:

¹Sinden is female traditional singer who sings with gamelan; they perform with dance or wayang performance

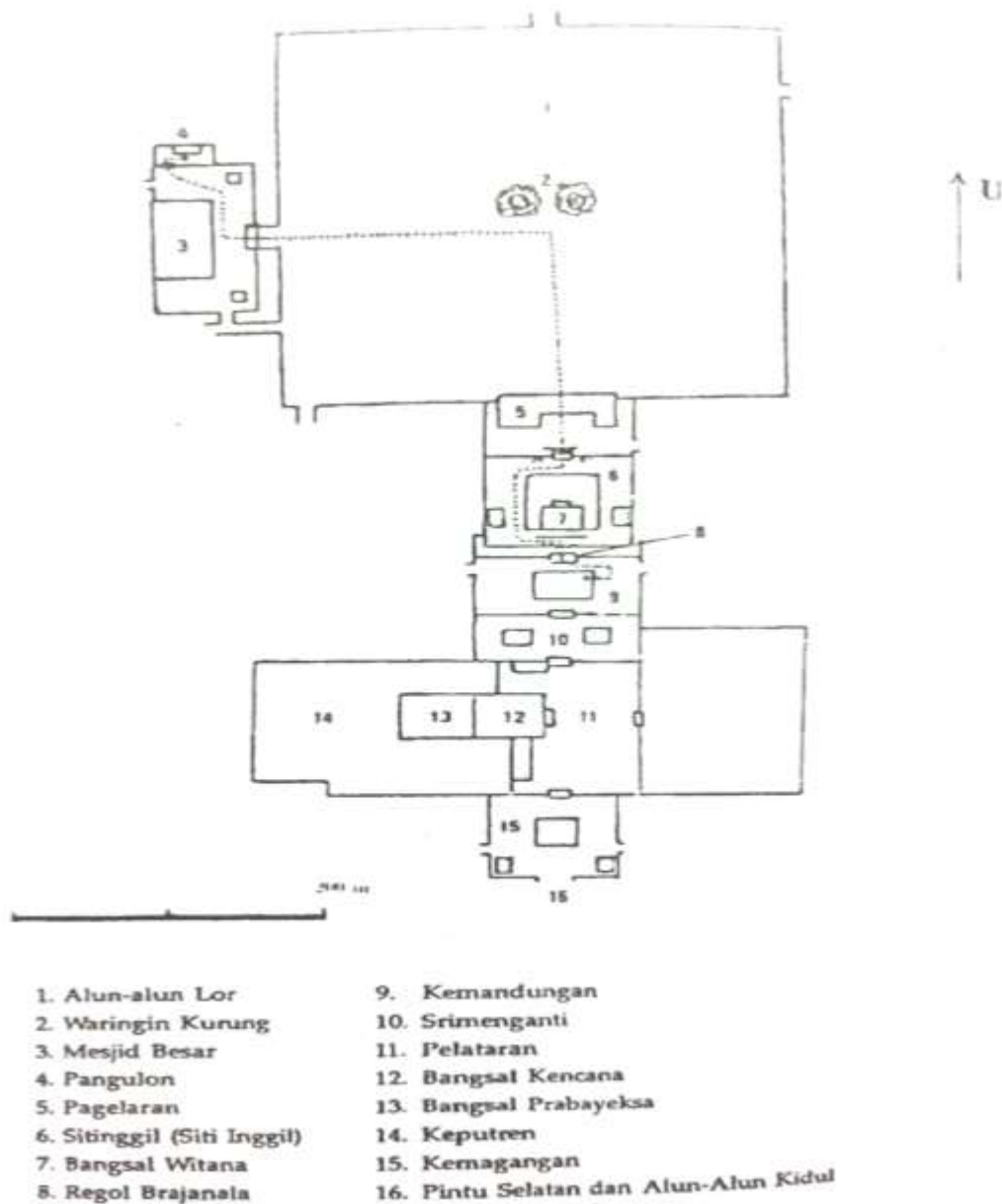


Fig.2. Keraton Ngayogyakarta (M. Bonneff, Archipel 8, 1974, page 123)

The room classification in the palace of Kesultanan Yogyakarta explains there are space politics. In order to explain the indication of space politics, we have to discuss the function of the room classification. The first space is north square that has a very deep meaning, “if we are going to come before god, we should go slowly, and the fuction of north square is to express the people’s aspiration to Sultan.” The procedure to express your aspiration is also quite unique, where people have to sunbathe at the north square, after that there is discussion with Sultan in Siti Inggil (Sultan’s seat).

There is also a court room in palace of Kesultanan Yogyakarta, which is located at “Ponco Niti”, if there are problems that involve Yogyakarta’s citizen and even Sultan’s family, they will be solved at “Ponco Niti”. Besides, there is also a place for *abdi dalem* to hold *Pesona Agung* ceremony to demand special distinction.

Religion affairs also regulated in Kesultanan ‘spatial politics, that is shown by a mosque near the north square. The mosque is opened for everyone and managed under a relatively independent priest. A mosque near the palace shows that the whole people in the palace are Moslem.

Keraton Yogyakarta also has a garden called Tamansari, which means “a beautiful garden”. Built by Hamengku Buwono I in 1758 AD, Tamansari becomes a recreation place and bathing pool or called “*kolam*”

pasenggahan” for Sultan and the whole family. Tamansari was built as a symbol of King Mataram’s glory (Hadiyanta, 2012). The map below shows the layout of Tamansari:

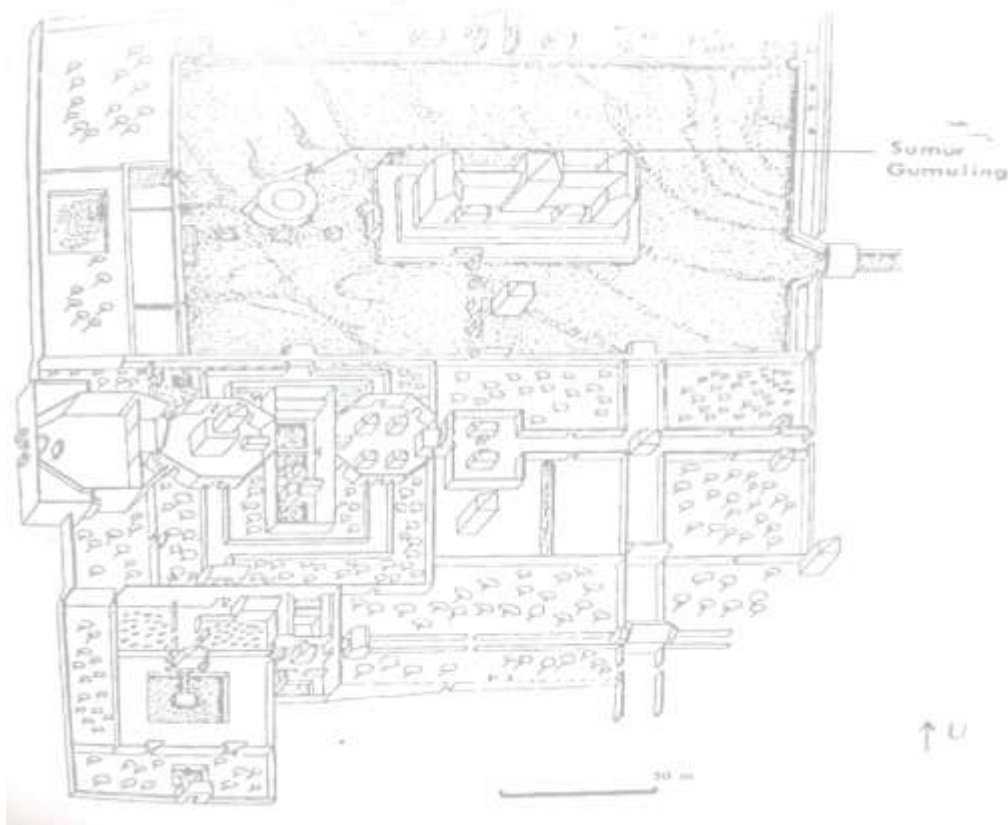


Fig. 2 Taman Sari In The Keraton Yogyakarta (J. Dumarcy, BEFEO LXV, jil. 2, page 599)

The layout of Tamansari indicates there is a spatial politics. This was supported by the statement of Abdi Dalem Kesultanan Yogyakarta. He stated that the functions of the inner rooms in Tamansari are used for defense and shelter function, for religious place, also for recreation. These are the following explanations:

a. Defense and shelter function

The location of Tamansari is surrounded by a high fort and a place for soldier in front of the entrance gate. There are also *baluwer* at some points, *baluweris* a place to put weapons, and there are underground pathway that connects one to another place in Tamansari.

b. Religious Place

There are places called “*Sumur Gemuling*” and “*Pulo Panembang*”. These places are used for meditation and religious rituals. These places are also called “Heaven of Silence” (Lombard, 2000).

c. Recreation

The calyx look alike building indicates that Tamansari is also a place for recreation. Actually, the functions of calyx building are for Sultan’s reception, and also there is “*Umbul Binangun*”, a bathing pool for Sultan, his mistress, and their children.

Age changes the function of Tamansari. Now, Tamansari is one of the tourist attraction, even local and international tourist can enter Tamansari. Changes in function of Tamansari bring such an impact to Keraton, indeed. It strengthens Keraton’s existence through legitimation enhancement in modern era. This could happen because Tamansari proves the glory of Kesultanan Yogyakarta, even the existence of *AbdiDalem* around Tamansari with traditional clothes of Kesultanan Yogyakarta still shows Kesultanan Yogyakarta’s government.

Space utilization around Tamansari also indicates a spacial politics, because there are some distinct differences in the layout of Tamansari from the first time it was built until now. The map below is the latest Tamansari layout:



Fig. 3 Taman Sari 2016 (KEMENDIKBUD Yogyakarta)

The latest map about Tamansari's layout also indicates spacial politics utilization inside. There were no citizens housing around when it was first built, but today Tamansari is surrounded by citizens housing. Unfortunately, citizens who live there have no land certificate and the land is not for sell, because the owner of the land around Tamansari is Keraton Yogyakarta.

The status of citizens who live around Tamansari area shows that they get the land lent from Kesultanan Yogyakarta, in order to repay Sultan, they pay land and building tax. According to the interview with citizens around Tamansari, citizens who live on Kesultanan Yogyakarta's land have the loyalty to Sultan. This happens because the kindness of Sultan to the citizens around Tamansari.

The conclusion of analyzing spacial politics in Tamansari shows that Tamansari was used for recreation and defense of Kesultanan Yogyakarta at first, this shows that Kesultanan Yogyakarta wants to maintain its power. It is different with the condition now, because today Tamansari's function is for tourist attraction and also surrounded by citizens housing. Nonetheless, the changes in function also increase the loyalty of citizens around Tamansari to Sultan.

3. Political Space in Order to Maintain The Power

According to The Act of The Republic Indonesia Number 13 of 2012 about Special Region of Yogyakarta has explained that Yogyakarta has five authorities, two of them have been discussed, there are position take-up and institutional matters. However, the other affairs such as culture, land, and layout of Yogyakarta have not been discussed yet. This is caused by the data of land owner of KeratonKadipaten has not been given. Thus, the council has no courage to determine the schedule of discussion. .

Related to the land matter, Keraton has two divided land, there are *keprabon land* and *non-keprabon land*. *Keprabon land* is a land which function is for the development of KesultananKeraton of Yogyakarta. Meanwhile *non-keprabonland* is Keraton's land that used for citizens service facility.

This indication of power to spacial politics is triggered by the citizens around Keraton who believe that the room classification in Keraton has its own value and meaning. They believe that there are going to be a big impact when the classification is erased. Besides, this also happens because Keraton gives opportunity to the citizens as well to manage those areas as a form of loyalty to Kesultanan, the symbol of Special Region of Yogyakarta.

Reflecting to the past, citizens in Special Region of Yogyakarta have lived with centralized government system, therefore, the regulations made by Kesultanan are something they appreciate, not something that should be questioned. Thus, the policies that made by sultan can be accepted and applied easily in Yogyakarta.

To maintain the existence of Keraton power, can be said that Keraton use the concept of spacial politics itself. Macivelli once stated that the wider area given to society, the bigger power that will be achieved for the ruler (Niccolo, 2002). Therefore, this statement is used by Kesultanan to give the opportunity for the citizens to use some areas owned by Kesultanan in order to increase citizens' loyalty.

As an example, spaces that previously divided by Keraton for *abdi dalem*'s dedication, now, they have become a place where the descendants of *abdi dalem*, even some of the spaces are owned by people that has no blood relation to *abdi dalem* and keraton's soldier. So that the existence of keraton continues because there is regeneration to maintain the area of Keraton's power.

4. Conclusion

The political dynamics of Indonesia has affected the regions of NKRI (The Unity State of Republic Indonesia), included Kesultanan Yogyakarta or now has been known as Keraton of Ngayogyakarta Hadiningrat, a unique region with monarchial system in a Democratic state such as Indonesia. DIY (Daerah Istimewa Yogyakarta) or known as The Special Region of Yogyakarta is the region under the power Keraton of Yogyakarta that still exists during colonial period till democratization period.

A hidden secret behind existence of Keraton of Yogyakarta is the tricks of spatial politics within the power that appeared from history of Indonesian Politics. The spatial politics that Keraton of Yogyakarta used was wide mapping strategy with the spatial movement placements by economic, religion, social, and even culture. In addition, there are philosophy purpose and symbolization of spatial placements that making the trust and loyalty of Yogyakarta people to Sultan (The King). The successful of Keraton spatial politics tricks has been maintained along the change of Indonesian Political Dynamics. In a fact, during the independence period, Yogyakarta was the first region as the emergency capital city and also center of Indonesia Government. It was because Yogyakarta is a strategic region. Furthermore, in democratization period, there was only a change of the function and spatial managements that left some Keraton's power and strengthened the existence of Keraton through The Special Act also The Coronation Speech of Sultan.

The transformation of monarchial government into democratic autonomous government is a rare thing. The power that emerged from loyalty of Keraton of Yogyakarta people has given wide influences for the longevity of Sultan as the symbol of Yogyakarta Province which cannot be separated.

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