

PAPER • OPEN ACCESS

## Pathok Negoro mosque as the form of territorial defense region of Mataram Kingdom of Islam Java in Jogjakarta

To cite this article: E Setyowati *et al* 2018 *IOP Conf. Ser.: Earth Environ. Sci.* **106** 012074

View the [article online](#) for updates and enhancements.

You may also like

- [Identity of the architecture of mosques in Russia in the late XX-early XXI century \(as exemplified by Tatarstan\)](#)  
Khanifa G. Nadyrova and Dilyara A. Nadyrova
- [Efficiency on artificial lighting energy: dome, pyramid and flat shaped - ceiling mosque](#)  
Aisyah, TH Pandjaitan, AD Ismoyo et al.
- [The architectural transformation of historic mosques in Javanese rural settlements](#)  
R Hidayati and W Setiawan



## ECS Membership = Connection

**ECS membership connects you to the electrochemical community:**

- Facilitate your research and discovery through ECS meetings which convene scientists from around the world;
- Access professional support through your lifetime career;
- Open up mentorship opportunities across the stages of your career;
- Build relationships that nurture partnership, teamwork—and success!

**Join ECS!**

**Visit [electrochem.org/join](http://electrochem.org/join)**



# Pathok Negoro mosque as the form of territorial defense region of Mataram Kingdom of Islam Java in Jogjakarta

E Setyowati<sup>1,2\*</sup>, G Hardiman<sup>2</sup>, T W Murtini<sup>2</sup>

<sup>1</sup>Universitas Teknologi Yogyakarta, Yogyakarta, Indonesia

<sup>2</sup>Doctoral Program in Architecture and Urban Design, Universitas Diponegoro, Semarang, Indonesia

\*Corresponding Author : [endang.setyowati@uty.ac.id](mailto:endang.setyowati@uty.ac.id)

**Abstract.** Territory is the space boundary of ownership. Defense concepts of an area also include territory. The defense concept of a territory of power or ownership is usually in the form of fortress, ditch, river, road, alley or gate. Many of these are seen in the forms of old city of Dutch's inheritances. Javanese Islamic Kingdom in Yogyakarta has territory in the form of mosque. The mosque is called the Pathok Negoro as consists of 4 mosques. This territorial not same with another Islamic kingdoms. The research problem is why mosque used as a form of defense? What is the uniqueness? The purpose of the research is to reveal the form of territory of Javanese Islamic Kingdom. The benefit of this research is to get the characteristic form of territory of Javanese Islamic Kingdom in Yogyakarta. Their located in Ploso Kuning, Mlangi, babadan, Dongkelan, and Wonokromo. The research method that was used was qualitative method with grounded research, by using history and map search. In the analysis was carried out identification and comparison between mosques. The results show that there are characteristics on the location, the building orientation, the landscape, the area pattern and the shape of the building.

**Keywords:** Javanese Islam, kingdom, mosque, territory

## 1. Introduction

Pathok Negoro Mosque is a building used as a form of territory region Yogyakarta State Sultanate. The purpose is as a fortress. This pattern was designed by Sultan Hamengkubuwana I, based by advice of Kyai Welit. Kyai Welit is a religious figure in Ploso Kuning village, Yogyakarta. Because of the political situation in facing Dutch colonialism, then was established state defense system with *Mancapat* pattern (*Kiblatpapat limo pancer/Java*) [4].

The defense system of territory includes the defense system of state, by using many fortress buildings [2], [8] canals and apprentices [16], [17], garrison city [4], alley way and public open space [13], [18]. Yogyakarta city used the mosque building for territorial concept. So the following questions in this research are Why is the concept of territory using mosques? and How is the existence Pathok Negoro mosque as a territorial object?

The research Purposes are Knowing the role of Pathok Negoro mosque role as a territorial component and knowing the characteristics of Pathok Negoro Mosque existence as a territorial object.

The research target is revealing the characteristics of Pathok Negoro Mosque existence as a territory. And the benefits of research is provide a knowledge to the architectural and urban areas about the concept of territory by using the building of worship.



## 2. Research Method

This research uses naturalistic paradigm which qualitative approach [5], [6], [10], [11]. Strategic research is inductive research and the method is grounded research, because with this method can produce Grounded Theory as Local Theory or Pattern Theory which is open-ended and can be expanded indefinitely [20]. Focus observation on five Pathok Negoro mosque buildings located in Ploso Kuning, Mlangi, Dongkelan, Babadan, Wonokromo and Mosque of Gedhe Kraton mosque Yogyakarta. This method is used to build the theory of phenomena that exist in the field. Technique of data collecting done on object of research which is certain, from six mosque building. Detailed observation on territory-specific elements is used as an analytical material to achieve research objectives. The typologic generic approach is used to obtain a description of the structural configuration, the basic characteristics and elements of the mosque's identity so as to obtain a certain type of grouping [19].

### 2.1. Overview of Territory

Territory is the boundary that is controlled or become the right of a person or a certain group as their own area [3]. The tendency to form social space embodied in physical space is ultimately not only through the process of habitat selection, but also through the creation process of culture. This is one of the terms of territory in the abstract space [7], [14], [15].

#### 2.1.1. Mosque in territory concept

Mosque is building of Muslim worship place. The mosque was built based on the needs of places for worship and other religious activities. Mosque always has congregation. So in mosque environment will form the basic power of religion by congregation.

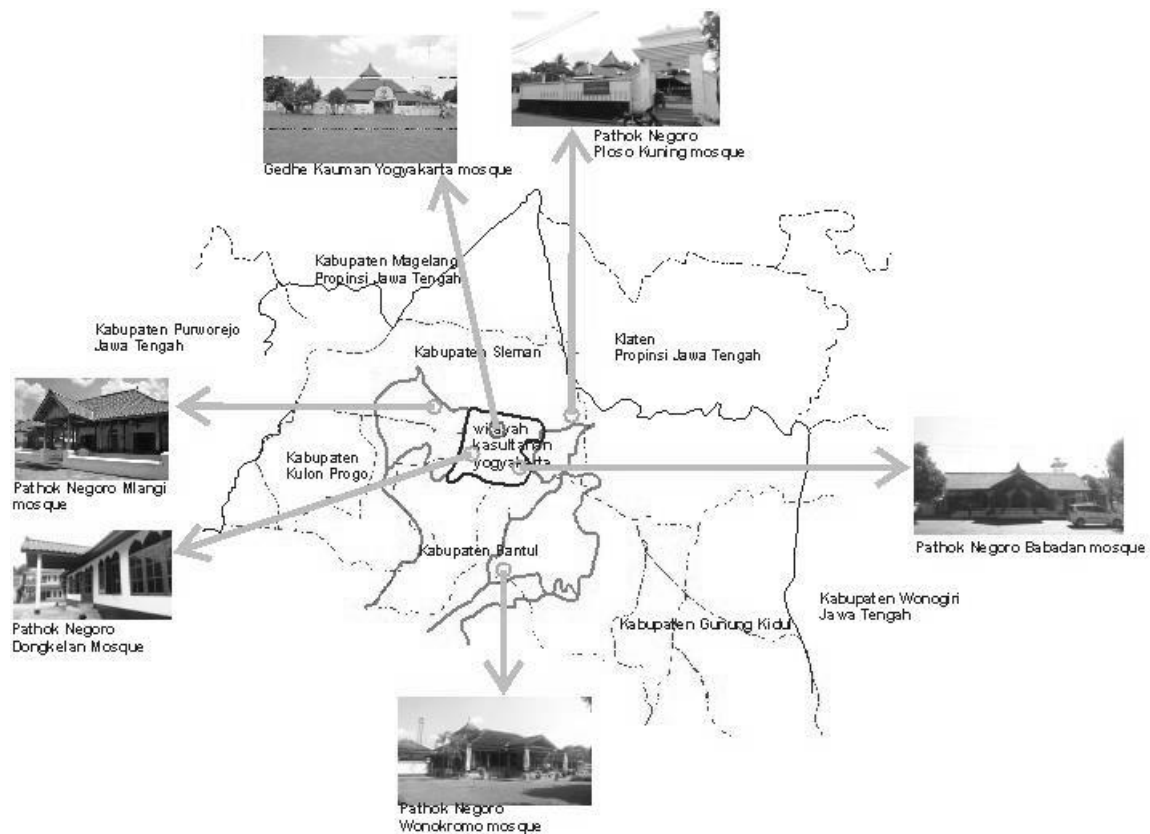
#### 2.1.2. Pathok Negoro Mosque in the territory concept

The placement concept of Pathok Negoro mosque in the urban spatial layout of Javanese Islamic Kingdom in Yogyakarta is as manifestation of the transcendent concept [1].

The concept of territory is cosmologically used by Majapahit kingdom. Majapahit kingdom uses the concentric boundaries of Java Nagarakarta [12]. In the spatial concept of the Sultanate of Yogyakarta, the basic concept of Mancapat (which means orientation four five centers/Javanese) is used. The mosques are placed as a place in the four corners of the wind and a mosque in the center of the royal city (Figure 1).

By the existence of the building of the mosque, then in the defense is formed naturally with the basis of religion. This form of defense is made by students at traditional Muslim school, who live in the area around the mosque. The base of this power is physically invisible. But transcendentally is formed a large defense force in every corner of the kingdom of Yogyakarta Sultanate.

This strategy is used against Dutch colonialism. The power of transcendence cannot be detected by the Dutch, but Sultan Hamengkubuwana I quietly has great power.



**Figure 1.** The position of Pathok Negoro mosque in Yogyakarta map.

Source : Google map, redrawing 2017.

### 3. Results and Discussion

#### 3.1. Typology Of Mosque Location

The location of the mosque has type of location boundary by always using river on one or two sides of its location. Two mosques are inside the inside circle (ring road), there are Dongkelan Mosque and Babadan Mosque. Two mosques position are outside the ring road circle, Mlangi Mosque and Ploso Kuning Mosque (Figure 1).

In relation with its existence as a territorial boundary area, the mosques outside the ring road serve as the outer boundary. These mosques are located in the northern part of the royal kingdom. While the other two mosques are in the ring road are used as inner territory. This happens because in the south is bordered by the southern sea which is the outer boundary of the southern region.

#### 3.2. Typology Of Area Patterns

The pattern of the mosque area is always equipped with the establishment of Islamic school studies for children and young people. There are more than three Islamic school. Most of all is Islamic school studies for children and young people is in Mlangi mosque (17 Islamic school for children and young people). Besides Islamic school for children and young people, in every mosque is always equipped with a sanctuary.

By the existence of Islamic school for children and young people, then transcendently formed the power with base on religious in each mosque area.

The sanctuary becomes the form of respect to the ancestors, especially the founder of the mosque. Sanctuary forms a transcendent force of the ancestral spirits in the souls of the congregation. The history of Kyai or the founder of the mosque gives its own meaning to the congregation.

### 3.3. Tipology Landscape

Pathok Negoro Mosque has the following landscape types:

#### a) *The courtyard of the mosque*

All of Pathok Negoro mosques have a large front yard. The courtyard surrounds the mosque building.

#### b) *Gate*

Pathok Negoro Mosque always has more than one gate, i.e. main door, side and back gate. The main gate serves as the entrance and orientation of the building. The side gate serves to connect with the surrounding environment and the back gate is the gateway to the tomb complex that is always present in every mosque. There are several types of gates (Table 1)

**Table 1.** Type of location gate.

Type	Location	Mosque
Type 1	Main gate on the east side, side gate on the north and south side	Gedhe Kraton mosque
Type 2	Main gate on the east side, side gate on the north side	Mlangi and Babadan mosque
Type 3	Main gate on the east side, side gate on the south side	Ploso Kuning and Dongkelan mosque

Besides of its location, there are types of gate shape (Table 2).

**Table 2.** Type of Gate shape.

type	Gate shape	mosque
Type 1	the shape of the gate with the architecture of Java	Gedhe Kraton mosque
Type 2	the shape of gates such as temple buildings, intercropping overlap and in the top section there are decorative crown-shaped flora	Ploso Kuning, Mlangi, Babadan mosque

This typology shows the influence of Java, Islam and Pre-Islam on the mosque buildings.

#### a) *Pool or water element*

The water element in the form of a pool that surrounds the mosque building is always present in all Pathok Negoro mosques. Only the width and the depth are different.

The use of a pool or often called trade, is also a form of territory. The concept of urban development by Dutch is Canal Concept, especially for coastal cities. Channels are used as city boundary as well as water transport. Other outskirts are fortress. The canal is around the citadel. As in Semarang city, Semarang is planned by Karsten (1800s) with fortress and canal completeness. The fortress is named Vijheek. On the fortress is made entrance gates. These gates include the Berok Bridge (named De Zuider Por), which is still visible [2].

#### b) *Typology Of Building Orientations*

There are two types of building orientation (Table 3).

**Table 3.** Type of building orientation.

Type	Orientation	Mosque
Type 1	Orientation of buildings to the west - east	Gedhe Kraton, Babadan, wonokromo mosque
Type 2	The orientation of the building towards Qiblah	Ploso Kuning, Mlangi and Dongkelan mosque

c) *Typology Of Building form*

Building type is taken as forms the roof, there are two types (Table 4).

**Table 4.** Type of building form.

type	orientation	mosque
Type 1	Building with Tajug roof is composed of three	Gedhe Kratonmo mosque
Type 2	Building with Tajug roof is composed of two	Ploso Kuning, Mlangi, Babadan and Dongkelan mosque

#### 4. Conclusion

The results show that there are characteristics on the location of the mosque, the orientation of the building, the landscape, the pattern of the area and the building form.

#### Acknowledgment

Acknowledgments are conveyed to the students of Architecture Program of Yogyakarta University of Technology who have helped the field survey, data documentation and depiction, and also to Mr. Like Suryadi, *abdi dalem* Yogyakarta Palace, as a source of information, Mr. Agus, *takmir* Ploso Kuning mosque, Mr. Bardi, Mr. Topo, who have provided enough information about Pathok Negoro mosque.

#### Reference

- [1] A Mulyadi, Makrifat Jawa, Galang Press, Yogyakarta, 2017.
- [2] Adji, Murtomo B. 2008. Concept of City Development by the Netherlands with Channel System. *Jurnal Ilmiah Perancangan Kota & Permukiman*. 7(2):69-79. ISSN.1412-7768.
- [3] Barliana Rr. Putri, Pangarsa, Galih Widjil, dan Ernawati, Jenny. 2012. DIMENSI. *Journal of Architecture and Built Environment*. 39(2): 65- 76 December 2012. ISSN 0126 - 219X.
- [4] Handinoto. 2004. Political and Economic Policy of the Dutch Colonial Government Influential on City Morphology in Java. *Jurnal Dimensi*. Juli 2004:19-27.
- [5] Hasbinsyah. 2008. Phenomenology Approach: Introduction to Research Practice in Social Sciences and Communicatics, *Jurnal MediaTor*. 9(1). e-journal.unisba.ac.id.
- [6] John D. Cresswell, *Qualitative Inquiry and Research Design Choosing Among Five Approach*, Sage Publication, California, USA, 2007.
- [7] Kurniadi Fery, Pramitasari, Diananta, Wijono, Djoko, Konsep Perilaku Teritorialitas di Kawasan Pasar Sudirman Pontianak, URI: <http://repository.polnep.ac.id/xmlui/handle/123456789/99>, Date: 2013-02-18), 2013.
- [8] Purwoto L M F. 2005. Old Colonial City of Semarang, Overview of City Development History. *Jurnal Dimensi*. 33(1).
- [9] Lestariningsih, Dwi Jati. 2010. Tinjauan Kota Abad Pertengahan, *Jurnal Teodolita*, 12(1): 12-31. Juni 2010.
- [10] Lexy J. Moleong, *Metode Penelitian Kualitatif*, Remaja Rosda Karya, Bandung, 2000.
- [11] Nindito, Stefanus. 2005. Phenomenology Alfred Shutz, Study on the Construction of Meaning and Reality in Social Sciences. *Jurnal Ilmu Komunikasi*. 2(1). eISSN. 2548-8643. DOI. <http://dx.doi.org/10.24002/jik.v2i1.245>.
- [12] Nugroho W, Uji M A. Coastal Importance in Realizing Indonesia as A maritime Axis of the World, *Lawatan sejarah Regional BPNB DIY*, 2016. Tema : Menelusuri jejak maritim di Pantai Utara Jawa, BPNB, 2016, editor : Darto Handoko, 2016.
- [13] Ramelan, Rubiyanto, Sri Handayani. 2008. Gang Kampung Kota As Multi-Function Public Room. *Jurnal TERAS*, 8:1. Juli 2008.
- [14] Retna H, Parmono A. 1999. Pesantren Pabelan Study on Delinization of Pesantren Territory. *Teknosains*, 12 (2). Mei 1999.
- [15] Retno Hardiyanti. 2002. Seduler Concept as a Barrier Factor for the Establishment of Exclusive Space in Samin Settlements. *Journal of Architecture and Built Environment*. 30(2).

- [16] Sarinastiti Ajeng, Siti Rukayah, Titin Woro M. 2015, *ejurnal UNDIP*, <http://ejournal.undip.ac.id>. 36(2).
- [17] Setyowati E. Regional Space Characteristics In Beteng Baluwarti Kraton Yogyakarta. *Teknosain*. UGM. 1:September 2010.
- [18] Supritanto A dalam Johan Silas, 1998. Mataram Dalam Angka, Kerjasama Badan Pusat Statistik Kodya Mataram dengan Bapeda Kodya Dati II Mataram, Wacana H L, Lalu Mulyadi. 2000. Rumah Produktif, *Jurnal Dimensi Tradisional*. ITS Surabaya.
- [19] Depari C D A, The Influence of Islam Against Yogyakarta City Plan. In Konservasi Arsitektur Kota Yogyakarta, pp. 23–39, Yogyakarta: Laboratory of Environmental & Regional Planning & Design, Prodi Arsitektur Fakultas Teknik Universitas Atma Jaya Yogyakarta, 2013.
- [20] Noeng Muhajir, Metodologi Penelitian Kualitatif, Edisi IV, Jogjakarta, Penerbit Rake Sarasin, 2000.