The Transformation of Urban Public Space in Yogyakarta
A Search for Specific Identity & Character

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Abstract
Architecture and urban space can also be observed through different time frames or historical periods in the process of transformation. Within this transformation certain elements of permanence can be identified. Elements of permanence keep the memory an identity of places and events. In each scale level there are propelling and pathological monuments amongst the ordinary dwelling fabric, and the quality of permanence will determine the feature of transformation. The modern conception of the city asserted that urban spaces consisting of public-private spatial organization where people have equal conception of urbanity. Seeing the distinction between public-private is one way to translate and interpret social organization, political and spatial in a city. How public and private spaces the city organized in the city is a manifestation of the value system adopted by the society. Through the public space we can observe character and identity of the city. Meanwhile, the aspects of character and identity of the city became a powerful issue in an international context. Globalization idealism around the world has prompted changes in economic systems, information and a lot of things. Global economic systems for example, encourage the simplification and uniformity of the system, even commodity and identity. The city of Yogyakarta, located in the heartland of Java Island, has a unique ability to maintain a distinctive identity in its atmosphere. Yogyakarta has some predicate, as the last kingdom of Mataram, the city of revolution, education city, cultural city and tourism city. Those predicate indicates vary of potential aspects that drive the changes of the city, not only physically but its identity and character. How does the process of the city's identity and character formed? How do citizens influence on the transformation that occurs? By tracking the history of formation and observation of contemporary case studies in urban public spaces, we can found the understanding and explanation.

Keywords:
City Transformation, Urban Morphology, Urban Public Space, Yogyakarta, Identity, Character

INTRODUCTION
The city is made up of a collection of buildings and people (Kostof, 1992) meanwhile Nas (1986, in Zaidulfar, 2002) gave five major aspects of a city: a man-made material environment, a production center, social communities, cultural communities, and a controlled society. So it can be deduced that there are physical aspects of space and the community as a shaper of the city.

Furthermore, according to Widodo (2004) architecture (and so the urban space) can also be observed through different time frames or historical periods in the process of transformation. Within this transformation to perform certain elements of permanence can be identified. Elements of permanence keep the memory of the identity of places and events. In each scale level there are propelling and pathological Monuments Dwelling amongst the ordinary fabric, and the quality of permanence in earnest determine the features of transformation.

The modern conception of the city asserted that urban spaces consisting of public-private spatial organization where people have equal conception of urbanity, have the same goal to share life together (Santoso, 2006). Further, Madanipour (1996) explained that through public-private distinction we can translate and interpret social organization, politics and spatially within a city.

How urban spaces (public and private) are organized is a manifestation of the value system adopted by the society. In this context we can see where the process of learning to be citizens begins, when the city people do consensus or agreements to regulate use of communal space. It became clear to us that through our public space we can observe the character of citizens of the city and expression of urban identity.

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From the urban design perspective, public space viewed as the main focus in the process and its products. Meanwhile the characters of public space nowadays are understood as (Ikaputra, 2004; Lang, 2005; Purwanto, 2004; Danisworo, 2004; Gaventa, 2006; Lang, 2005, Carr et al, 1992):

1. The space in which people interact, conduct various activities in a shared and common, including social interaction, politic, economic and cultural.
2. The space is held, managed and controlled collectively - both by public and private institutions - dedicated to the interests and needs of the public.
3. The space that open, visually and physically accessible to all without exception.
4. Space where the community gets the freedom of activities.

Meanwhile, aspects of character and identity of the city became a powerful issue in an international context. Idealism of globalization around the world has prompted changes in economic systems, information and a lot of things. Global economic systems for example, encourage the simplification and uniformity of the system, even commodity and identity. When this became a common thing to travel the world and find a city view that one similarity with other cities.

The city of Yogyakarta, located in the heartland of Java Island, has a unique ability to maintain a distinctive identity in its atmosphere. Yogyakarta has some predicate, as the last kingdom of Mataram, the city of revolution, education city, cultural city and tourism city. The entire predicate indicates the number of potential aspects that drive the changes of the city, not only physically but its identity and character. This article tries to explore of identity and character of the city of Yogyakarta through its public space, from its historical roots. In the other side, contemporary issues are expressed in the public spaces of the city also was appointed to get the latest factual conditions. How does the process of the city's identity and character formed? How do citizens influence on the transformation that occurs? By tracking the history of formation and observation of contemporary case studies in urban public spaces, we can found the understanding and explanation.

URBAN MORPHOLOGY OF JAVA

City is a “collective urban artifact”, a collective work of art, constructed through time and rooted in a dwelling and building culture, manifestations of social life (Rossi, 1982). The city expresses the link between the individual builder and dweller and the collectivity. The city grows with time in the course of its realization. Some original themes persisted or modified. Durable material keeps the traces of previous conditions and changes. The city is rich archives of a complex settlement history

If we can understand the formation history of the city, then we will understand the processes that shape the city. Instead through artifacts elements of the city, we can trace the history of the city. The most comprehensive approach to this study is the morphology of the city. Our understanding of “morphology of the city” cannot be separated from the physical appearance of cities which are formed mainly by the physical conditions and social interaction-environment - a dynamic economic society. Morphology studying the development of physical form in urban areas, which not only associated with the building architecture, but also the circulatory system, open space, and urban infrastructure (particularly roads as a major shaper of space structures). Broadly speaking, the physical appearance of the city was a visual manifestation and partially resulting from the interaction of the critical components that create a mutually influence each other (Allain, 2004 in Widodo, 2004).

On every scale level in each historical period, architecture can be perceived as a totality of at least three main layers: morphological (physical, formal), sociological (activity, functional, anthropometrical), and philosophical (meaning, symbolical, mythological). Morphological articulation is directly related to the sociological inhabitation activities, and to ascription of meaning.

Therefore the architecture of the city deals with this multi dimensional matrix, the physical and spatial form of the city is the product of its inhabitants, the manifestation of their culture along history. To get a holistic understanding toward the history and morphological of the city, synchronic (across different layers) and diachronic (across historical periods) reading should be carried out. The hermeneutic approach should be employed, incorporating multidisciplinary analysis such as anthropology, archaeology, sociology, economy, geography, history, etc. Therefore a collaborative and interdisciplinary approach is essential.
Referring to the major events that affected the political, economic, cultural, social and ideological, it outlines the history of the formation of Javanese cities can be divided into five periodization: Hindu Mataram Period (7th – 10th century), the Period of the Kingdom of Agriculture in the East (10th – 15th century) Coastal Empire Period (15th – 16th century), Mataram Islam and the colonization period (16th – 20th century), the Period of the Republic (20th century–until now). The discussion in this paper will be made based on periodization is to clarify the discussion in a diachronic structure.

Referring to the establishment Ngayogyakarta kingdom in the year 1756, it can be said of Yogyakarta has not aged too long, only about two and a half centuries, into the fourth period of the history of the cities of Java. However, brief reviews of three previous periods have reviewed to obtain an overall picture of the historical background of the formation of these urban spaces.

**THE PERIOD OF MATARAM HINDU**

There are limited historical sources which could tell to us about the urban living and settlement in this period, especially those that examine the existence of urban public space and community activities in it. Urban living and settlement concept in this period can be said to be based on the interpretation of historians on the basis of limited physical artifacts. Wiryomartono (1995) mentions the influence of Hindu and Buddhist ideology is the biggest influence in the culture of living in this period. The word city and state, derived from Sanskrit, Kuta and the Nagara. Kuta literally means residential area that is protected by round-shaped wall (Wiryomartono, 1995). Through his study Santoso (2008) about Borobudur, Prambanan and Ratu Boko we can conclude some key concepts in this period: The complexity of society which is already quite high and interact with the cultures at a regional level (Southeast Asia); technology and advanced construction management; public confidence in the cult of the mountain / plateau as a sacred place.
THE PERIOD OF EAST AGRICULTURE KINGDOM

Civilization in this period was dominated by the influence of the Majapahit kingdom whose capital is located in Trowulan (near Mojokerto today). Efforts to reconstruct a map of the capital of Majapahit was done either through interpretation Negarakertagama book - written sources of that era-as well as physical artifacts archaeological findings in Mojokerto. Sedikitnya terdapat 3 interpretasi ahli yang bisa kita dapatkan untuk mencari informasi mengenai aktivitas publik dan teritoriya di masa tersebut: Maclaine Pont (1923), Th. Pigeaud (1962) dan Santoso (2008).

Reconstruction made by Pont (1923, in Santoso, 2008) describes the central core of the Majapahit kingdom: Kraton (palace) and Kadharmandhyaksa (superintendent resident of religious law. There was an Alun-alun (town square) on the north side of the central as wide as 900 m - surrounded by the most important buildings in the city – which according to Pont serves as a parade ground. Another major field on the north side of Alun-alun is Bubat field, with an area of approximately 1 km2. Connecting the center of the kingdom with the main port of Canggu, is a 40 m wide road that passes through the market located across from the Field Bubat. On the south side of the Alun-alun is the Wanguntur ward, the place where the King received the people who want to overlook. In addition to the public places, Pont’s reconstruction also shows a courtyard inside the main palace complexes, where this place is described as 'general' and 'open'. The character of openness is also seen in the absence of fortress or wall around the city.

Meanwhile Pigeaud (1962, in Santoso, 2008) clearer interpretation states that complex of Majapahit consist of a number of large and small residential units which are separated from each other by open fields and wide boulevards. Those fields were used for public purposes such as market, meeting hall, cockfighting arena, vihara, religious ceremony and party people. Bubat field located at the north of town – which was dominated by people housing - is the venue for the party of the people which carried out once a year, with the presence of the king in the last few days. Furthermore there Wanguntur Field - located in the King Palace area - is more sacred, used for the coronation ceremony or reception state. Pigeaud’s reconstruction reveal to us there was a separation between people ritual with royal ritual.
Through some reconstruction, Santos (2008) concluded that the basic principle underlying the concept of the city at Majapahit time is the principle of microcosmic-dualities, which tend to accommodate all stakeholders in the city. In this period of transformation, the spatial concepts are come from the previous period. At Borobudur only the upper class of society are entitled to ride up to the top level, while at the Majapahit all persons entitled to step on the center. The nature of democracy concept is also readable by the absence of the wall which encircled the city of Majapahit, which marks the close relationship between the city and region.

THE PERIOD OF COASTAL KINGDOM

Although this period lasted briefly, the impact factor should be recorded as marked by the entrance and the massive growth of Islam in Java. After the fall of Majapahit, the centers of power shifted to the north coast of Java. Some of the cities – for example Demak, Jepara, Gresik and Surabaya - become an international trading port or a port strategic link between the cities of the other islands. Ikaputra (1995) illustrates that different nation in the cities established residential unit in the form of kampung. The character of kampung is exclusive, defensive and often attack other villages for the sake of mastery of the harbor. Building artifact that still remains from this period are the buildings of worship or the mosque which currently became the great mosque of the city.

Some elements of urban space in that period are still recognizable today: Alun-alun (town square), The Great Mosque, The Kraton (Royal Palace) and The Market. The functions of the Kraton until this period remain as a center and are the most sacred area in the city. Meanwhile, the Alun-alun as the site of a royal ritual, religious and party of the people remain the same with previous periods. Ikaputra (1995) noted there are at least three major events that took place in the square: Pepe (a demonstration of individual voices to be heard by the king), Watangan (tournament) and Garebeg (festival, which influenced Islam). It is worth noting the existence of elements of the banyan tree as a landscape element in the square for the symbol of the sanctity of the square. Lombard (1996) notes that the ritual of moving the center of the palace or the palace was always accompanied by the removal and planting of banyan tree in the square palace. The Great Mosque is always set up near the square, while in the vicinity of the mosque we can find Kauman village. Kauman Village is a settlement with Islamic religious atmosphere, and the house of Kaum, religious leaders who maintain and protect the Great Mosque rituals. Market became the center of sale and purchase transaction between the merchant at the time. Widodo (2004) said that the existence of the market in downtown is always related to the Pecinan (Chinatown).
In this period the concept of urban living in Java has begun approaching the present concept. Downtown spaces can be accessed freely by the public, such as the city market. The mosque became a public space for Muslim city. The nature of Alun-alun within certain limits is a public place, especially during the rituals take place. Even the Kraton be accessed commoners through the procession of Pepe (sunbathing in the Alun-alun).

THE PERIOD OF ISLAMIC MATARAM & COLONIALIZATION
This period is characterized by the return of agrarian empire hegemony in the heartland of Java, Mataram Kingdom. The political scene of this period also colored with the interfered and influenced power by the new rulers, the Dutch. The centers of the kingdom during this period are Pajang (1568), Kotagede (1586), Plered (1625-1677), Surakarta (1743) and Yogyakarta (1756). Two of the last royal kingdom, still survive till now both physically and culturally. Evenly in the Yogyakarta kingdom authorities still have a significant role in the political system. Shorten the discussion, the review will be directly focused on the establishment of the city of Yogyakarta.

The city of Yogyakarta was founded Mangkubumi originated from resentment toward his brother attitude which tends to Paku Buwana II close to the foreigners, the Dutch colonial. In 1755, through Gianti Testament, the Kingdom of Mataram eventually divided into two: Surakarta and Yogyakarta. Yogyakarta city hall structure itself starts from the area around The Alun-alun Lor. In contrast to Surakarta, the wall of Kraton of Yogyakarta also covers settlement of courtiers and princes. The area covers 23 ha of land with large wall (1300 x 1800 m). There are five gates as entrance to the complex: two to the north, and one in each in east, west, and south.

In Yogyakarta, The Alun-alun Kidul (south townsquare) located within the walls of the fort while Alun-alun Lor (A) is the liaison between the court with the city. Alun-alun Kidul is smaller than Alun-alun Lor. As the main shaft of the city, a wide road has made which extends from the north side of the square to the north and ends at the Tugu Monument (1). Along this road in the city means which an important find as the market (M), the administrative center of the kingdom which is called Kepatihan (O), row houses and shops of Chinese and other traders (N), the court building (P) and several other buildings. Residential of Dutch resident assistant (J) is located on the left side of the road, right in front of the Dutch fort Vredeburg (K). According to Santoso (2008), originally only a few buildings kings which were right on both sides of the North-South axis, but gradually extends to the buildings east-west direction.
In 1813 a treaty was agreed between Prince Natakusuma (later titled Paku Alam I) with Mangkubumi (Sultan Hamengku Buwana I), whose content is similar to agreements between Paku Buwana with Mangkunegaran in Surakarta. To the Paku Alam (Q) is given some ground in Yogyakarta as the location of urban housing and lungguhan (land property rights) with a number count on the territory of the Court.

The oldest settlements in Yogyakarta is the settlement of the servants, palace guards, the builders, including a builder, a blacksmith, and so on, the music players, dancers, settlement of government officials, princes and settlements including their followers. Regional autonomy as Paku Alaman and Secodiningratan (H) is an exception (Santoso, 2008). Secodiningrat is the leader of the Chinese people - commonly called the Kapitan China - named Jing Sing. In addition to these two areas, the settlements of the Dutch are also an autonomous region. First of all, the residence of the Dutch people concentrated on the eastern side of the fort Vredeburg. After the Dutch rule more stable in 1830, they established new settlements in the northeast city of Yogyakarta, which is now known as Kotabaru area.

**Meaning and Function of Alun-alun**

Alun-alun Lor in Yogyakarta is a rectangular open space surrounded by planted a banyan tree with a total of 64 banyan tree planted by the distance in such a way that harmonized with the surrounding buildings. All this open space is covered with fine sand about 300 x 265 m² and in the middle there are two banyan trees known as Waringin-brackets for each surrounded by a wooden fence quadrangular. Both banyan tree symbolizes the unity and harmoni between humans and universon (the concept of kawula-gusti) (Kota Yogyakarta 200 Tahun, 1956 in Santoso, 2008).

Everyone in the kingdom has the right to meet directly with the king to ask for consideration on a case of dispute. This person, called the pepe, must wear white clothing and head coverings, and sat waiting in between the two banyan trees to be allowed to the king. Here, the pepe get a chance to tell their case. In examining these cases, the king was accompanied by advisers. The king's decision on the settlement of cases considered to be absolute and cannot be sued (Pigeaud, 1940 in Santoso, 2008).

In the Alun-alun Lor regularly held performances fight between a bull and a tiger, which is always won by a bull. According to Santoso (2008), this activity symbolizes the victory of the cosmic forces of chaos. On the concept of symbolization Java, the bull (Maesa) symbolizing the cosmic forces, while the tiger (sima) is the symbol of chaos. During the Dutch colonization, this symbol has a new meaning: the bull is the symbol of the Javanese people who win against the Netherlands which is symbolized by the tiger.

![Figure 6. Rampog at Alun-alun of Surakarta around 1885 by Jhr J.C. Rappard. Source: Lombard, 1996](Image)

In front of the mosque courtyard there is a pair of wards that are open to both pieces of gamelan (traditional musical instrument), which one called Kyai Sekati and others Nyai Sekati. Both are played alternately at three religious ceremonies, namely Grebeg Maulud, Syawal and Grebeg Grebeg Large (Kota Yogyakarta 200 Tahun, 1956 in Santoso, 2008). Like most religious ceremonies in Java, the third ceremony above also comes from pre-Islamic era. After the entry of Islam, the ceremony is tailored to the key events in Islam, such as the birth of the Prophet Muhammad.

**Rony Gunawan Sunaryo**
All these ceremonies take place from the beginning until now in the Alun-alun. The form that comes from the old belief of Java maintained through the forms detailed in this mosque, like the terraced pyramid roof form, the division of space into the foyer and the worship space, good plants in the courtyard of the mosque, as well as close ties with the cemetery, and others (1940 Pigeaud, 1940 in Santos, 2008). Indeed, all the ornaments in the form of images of humans and animals removed because Islam forbade it.

Across the mosque there is building called Pamonggangan used as a place to store other gamelan called monggang. Formerly every Saturday before sunset, the gamelan was played for an hour. According to the story, this gamelan derived from Majapahit era. In addition, monggang played during the first horse parade is held on a regular basis (Pigeaud, 1940; Kota Yogyakarta 200 Tahun, 1956 in Santos, 2008). Formerly on the building there Pamonggangan cage or cage of tigers and other wild animals. Maybe gamelan monggang also played to accompany the rampogan battle between man and beast this. The last building to be discussed is Pekapalan located on the edge or tip of the square. These houses serve as lodging houses of high officials who came from out of town who is attending large celebrations.

According Pigeaud, pekapalan word derived from the word kempal meaning to gather. Other authors have argued that the word is derived from the word kapal meaning horse boat, which officials used to come to the capital and as long as they are in Yogyakarta grounded in this place (Pigeaud 1940:181).

Santoso (2008) concluded that the meaning and function of the square can be divided into three categories:

1. The Alun-alun symbolizes the enforcement of a rule base system of a particular territory, but also describe trnjuan of enforcement power system elsewhere base, creating harmony between the real world (microcosm) and the universum (the macrocosm).
2. The Alun-alun serves as a place of all the celebration of ritual or religious ceremony that is important. All the celebration and ceremony associated with the direction of implementation of the laws of universum in everyday life.
3. Place demonstrating military power, which is profane and an instrument of power in practice the sacred power of the ruler.

From the layout of each element of the buildings and vegetation, can be seen the relationship between the three functions. There are no city facilities from the shape and meaning to give their views and religious life of Javanese people philosophy clearly apart from the square. Santoso (2008) emphasizes that the art of building Java is a tool to establish relationships based on the harmony between the cities with the universe, for unity on the basis of harmony between the earth and the sky. Alignment is manifested through the opposite pair arrangement, water with fire, earth with the sun, sea and mountains, sacred and profan. Unity is a prerequisite for the achievement of salvation for human beings who live in a society. Clear manifestation of efforts to form alignment can be seen from the business Mangkubumi put the main elements of an imaginary kingdom in a single shaft that connects Mount Merapi in the north by the South Sea.

![Figure 7. Cosmological axis connecting the Mount Merapi in Yogyakarta, Tugu, Kraton, Stage Krapyak and Samudera Indonesia](image)

Source : Amin 1991, in Wibisono, 2001

The characters above are different from towns on the north coast which tend to be dominated profane powers that form the city. Profane not looking for a balance of power, but look for the peak power by way of seeking freedom.
of trade and increasing wealth in the city. According to Santoso (2008) ideological factor is what makes the character of the coastal city is much more similar to European cities.

The development of urban public space in this period would not be discharged from the Dutch colonial influence. In a note Adishakti (1997) Dutch effort to retain power in Java Vredeburg manifested in the establishment (1790) on the north side of Alun-alun. A residence of the Dutch authorities established in the west side of the fort as a support. British influence also shapes the structure of urban space. In the reign of Raffles (1812), after bertahanya Sultan Hamengku Buwono (HB) III, the British promoting Prince as ruler Pakualaman Notokusumo, titled Sri Pakualaman I. A royal complex built on the east side of River Code, coincided with colonial settlement at the southern.

After this period, Europeans increasingly influential in government and economics. Societeit der Vereeniging (Community Center) was established in 1822 in the southern Dutch residence of the Dutch Resident. After the Diponegoro War (1825-1830) ended, the palace of Yogyakarta and Pakualaman practically only decoration, power and bureaucracy in fact held the Dutch Resident. Although formally independent state status, the principles of state regulation both Yogyakarta and Surakarta, under contract with the Dutch authorities. During this period the colonial buildings, facilities and population of Europe increased. In a note Artha (2000), depicted a large area called Loji Kebon on the west side of Fort Vredeburg. The complex is large enough cover on the north side of the church, school, courthouse, and Societeit. Building Societeit der Vereeniging (Unity Hall) is a recreation of European society (especially the Netherlands) in Yogyakarta. Noted facility such as the ballroom, music room, bowling, roulette, horse racing bets.

In 1887, Yogyakarta has had two railway stations which was founded two different companies. Stations that serve the majors Lempuyangan Yogyakarta - Semarang (NIS Mij S / V, 1872) and Tugu Railway Station that serve the South's major cities to the west of Yogyakarta (SS Spoor, 1887). The establishment of these stations is a generator of public facilities surrounding the form of commercial facilities, lodging (Hotel Tugu, 1911) and restaurants that are still to be seen in his footsteps (Adishakti, 1997). Another monumental building was also added on the north side of Square Lor like Java Bank (1914) and Mataram Bank. The sports facilities are also built by the Dutch. Before 1903 a racetrack built on the main route connecting to Surakarta.

In 1909, a sports center was established as part of a new Dutch settlement known as Kotabaru (new city), along with hospital facilities, military hospitals, education from primary school to secondary school. Kotabaru stands on an area of 100 hectares are reserved for citizens of European settlers. In addition to the physical appearance that distinguishes it from the village, which is more prominent, founding processes that displace indigenous village’s wild at that time (Darmosugito, 1956 in Wibisono, 2001) shows that in terms of land ownership, the interests of the village (indigenous) is a subordinate of minority interests Europe at the time (Houben, 1994 in Setiawan, 2005).

**THE PERIOD OF REPUBLIC**

The role of the palace cannot be separated from the history of the revolution power struggle of the colonial rulers. Period in 1945, the palace became the headquarters hidden from the public and the fighters of Indonesia. Ever the periods in which pages palace became a place to evacuate and shelter people from the attacks of allied forces.
Some elements of the city in the early days of independence have redefinition. Dutch Resident home turned into the Great House, the residence of the President of the Republic of Indonesia in the city of Yogyakarta became the capital of Indonesia (1946-1949). Political and economic conditions at the time did not allow the municipality to do change or development. There is no infrastructure changes follow the development of a thriving city area of 1480 hectares in 1942 to 3250 hectares after 1947. There is no investment in infrastructure or kampung improvement program undertaken. Although at this period the city experienced deterioration in quality, this period is the period beginning this city to start a new role on the national scene, as the city education 5. Institutions of higher education began to be established beginning with the Islamic University of Indonesia (UII) in 1947 and Gadjah Mada University (GMU) in 1949, other universities grew in significant numbers 6.

Entering the New Order government under Suharto in 1966, as in other areas in Indonesia, a new ideology of development affects the lives and development of the city. As an important aspect of this ideology is the growth of the idea to beautify the city, with roads to improve and modernize the physical appearance of urban space. With funding from the central government, city officials held several city rejuvenation projects. Starting in the late '70s, with a renovation project in the Area Malioboro town. This project can be said to successfully revitalize the Malioboro. Until now Malioboro Corridor known as a tourist destination and the city space with the intensity of high public activity in the city of Yogyakarta.

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5 This condition has been started since the Japanese occupation period, in which all Dutch schools converted into Indonesian schools. During the revolutionary period of independence (1945-1950), the more rapid growth of educational facilities as the government and private entities together to establish run private schools and folk high schools (Khudori, 2002).

6 In the year 2007 in the Province D.I. Yogyakarta there are 235,616 students spread over 127 universities (universities, institutes, high schools, colleges, and polytechnics).
CONTEMPORARY ISSUES

Special arrangement of Yogyakarta today is the evolution of the structure of the city since first established, experienced periods of formation with a variety of factors that create it, to find its current form. The process of evolution of this city of course does not stop, some of the issues under noted several contemporary phenomena that seems to affect change in spatial compiler Yogyakarta forward.

Transportation

Divination Wright in Disappearing City (1932) on decentralization city with the presence of motor vehicles is likely to see their fulfillment in the cities of today. Despite of economic improvement of Yogyakarta in the 70s, a number of vehicles increases. Additional housing development outside the city has made the higher movement between areas in Yogyakarta. Increasingly crowded urban transport network, and it is necessary to separate the transport systems in cities with between cities. At the end of the decade of the 90s the city of Yogyakarta has completed ring road project which aims to reduce traffic density in cities (urban traffic trough).

Construction of ring road that takes a location outside a radius of 2-5 kilometers of Yogyakarta City administrative boundary is actually a trigger decentralization downtown. The centers of activities such as campus, residential, shopping and entertainment center now can be found within a radius of 10 kilometers from the traditional downtown. That the farther the distance between the centers of activity are no longer allowed accommodated traditional transportation modes such as horse-drawn carriage or bicycle. Instead, motorcycle and car meets urban spaces.

In the perspective of urban public space, transportation problem is a common problem in modern cities. Urban spaces exploited for the sake of circulation and parking of vehicles which is a manifestation of the individual personal spaces. In response to this problem, in the last decade, has been a growing awareness both of the city and the community to encourage public transport modes such as city buses and transportation more environmentally friendly like a bicycle.

Shopping Mall

Kostof (1992) recorded the typology of the mall as a modern form of urban public space. Unlike the urban public spaces like city square, the mall has a roof and air conditioned, encourage public activities can take place all day and all year round. The establishment of malls in Yogyakarta begins with the Malioboro Mall and Galeria Mall in the decade 90's, then followed Plaza Ambarukmo and Saphir Square in 2005. Equip themselves with recreational facilities and organizing shows that attract the public on a regular basis, the existence of malls is a bit much to change the orientation of the public for recreational purposes. Public recreation centers in the decade of the 80s such as Happy Loka, Sekaten Night Market, and Yogyakarta Arts Festival turned to the new malls that are more physically clean and comfortable.
Market
In the history of human civilization, the market is an urban public space that always exists in the city element. It is a space of economic interaction in the city. Economic globalization has made international concept of how should a market. In a large scale, present large hypermarkets such as Carrefour and Makro are the competitors of the traditional market. Commodity products sold in hypermarkets is the global marketplace commodity, unlike a traditional market selling local and regional commodity. Not stopping at a large scale, in the medium-and small-scale global concept has also expanded. Supermarket (Superindo, Alfa, Hero, Giant) entry-level centers, new town, while the mini (Indomaret, Alfatart, Circle K), targeting the residential centers.

This condition has been seen by the municipality as a condition that is not balanced and not profitable for local commodities that should be a king in his own land. Revitalization is not just from traditional physical markets, but from the management of its management, among others, such as article flea (Kuncen), market animals and plants (Dongkelan).

For while these measures were considered sufficient to successfully defend the existence of traditional markets, and even enhance its appeal. Need to consider is the synergy between global forces with local commodities. Another way is to build a unique identity that is not replaceable. Strong example is the traditional shopping area of Chinatown in the corridor Malioboro which synergize with street vendors with local commodities making commercial typology is still lasting.

Settlement
Since first established, Yogyakarta has a typology of the village as a form of settlement most of the people. In the early period of formation, the village concept is an integral part of the palace and town, the village is a special area designated for specific community groups. In its development, developing urban areas and the palace no longer has full authority to set the city and its inhabitants, the village concept has changed much from its original concept. The growth of urban settlements, especially after a decade of the 70s makes the wake beyond the administrative boundaries of the city, many new villages are formed. Based on general observations, Setiawan (2005) make the categorization of existing villages in the urban area of Yogyakarta:
1. Traditional Kampung: The village founded in the early period of formation of the city and is a special region for specific community. These villages are located close to the palace and its name can be seen and through the general character of the village.
2. Riverside Kampung: A village that is located on the banks of three rivers that cross the city. Issues of legality and formality occupancy became a common topic in discussing the village with this category.
3. Urban Fringe Kampung: A transformation of the rural settlements that transformed the region into more urban character.
4. Illegal Kampung: Represents settlements built on vacant land in urban areas are not neglected as abandoned Chinese cemetery, river, and railway banks.

Categorization is sufficient to give an idea of the diversity of existing villages in the city of Yogyakarta. Early 20th century it appears modern typology established Dutch settlements in the region Kotabaru now, but the designation of settlement is limited to European nations. In the decade of the 70s, a new color appears in the form of typology of settlements of modern housing. Government programs to make public housing to encourage the
developer to develop the concept of modern standards of large-scale housing\textsuperscript{7}. The concept is patterned organic residential village, got the variation concept of a well planned residential road structures, environmental sanitation and public facilities \textsuperscript{8}. Real estate became a new color settlements decade 70 to 90's. Many new values that distinguish the village settlement area and real estate in those days so it appears term 'orang kampung (the village people)' and the 'orang perumahan (real estate people)'. Although there are different values, there are the efforts of planners to merge the new residential area on the existing region, at least not visible from the pattern of real estate that is open and has a high accessibility to all directions \textsuperscript{9}.

These conditions have changed since approximately decade of 90s \textsuperscript{10}, along with the growing proliferation of private investors to invest in real estate sector in this city. New concept that emphasizes the priority to high level privacy and security - in addition to possible exclusivity is expected to be the selling points - a general concept adopted by virtually all sectors of real estate developers in Yogyakarta today. In general, the principles of this new arrangement with the principles of the previous housing arrangement that emphasizes the regularity of lots, street patterns, environmental sanitation and the availability of public facilities, the difference is a pattern of access roads that are open in all directions replaced cul de sac pattern, a single system gates and affirmation of the physical limits of the fence residential environment that limits physical and visual access. The patterns of occupancy bag closed at this time spread across the urban area of Yogyakarta. The direct impact is visible from the new spatial pattern of this course is the formation of re-segregation boxes based community residence ever experienced in the early formation of the city of Yogyakarta, just in a slightly different form.

\textsuperscript{7} Data from Setiawan (2005) recorded in the period 1973-1995 have been built 14,000 housing units in 73 locations by the National Housing and 32 private developers.

\textsuperscript{8} Indeed this concept has been around since the construction of the Dutch settlements in Bintaran and Kotabaru in the early 19th century, it’s just limited to the European settlers.

\textsuperscript{9} Housing stand-70s decade still adhered to a similar pattern among other New Pogung, Housing Bull, Perumnas Condongcatur.

\textsuperscript{10} In this era, the concept design of residential facilities with a one gate in the system becomes a new trend in Indonesia, including Yogyakarta. At the beginning of observations making up some housing that adopt this concept is Mataram Bumi Sejahtera, Castle Gejayan, Kaliurang Pratt, Taman Griya Indah, with a share of the consumer society into upper middle economic class.
Role of transformation of settlements to formation of public space was not a lot. From the initial typology of settlements in the form of specific villages, national housing to real estate with a modern cluster system currently does not much alter the character of public space. Public spaces contained within the settlements (roads, courtyards, gardens) designation is limited to citizens. Restrictions do citizens (or private security forces) to the public in a broad sense to access these spaces. The only contribution to reel from the typology of settlements is an area that contributes Kotabaru housing facilities. Facilities such as hospitals, education, parks and sports facilities which was originally limited to the use of European citizens, is now a public facility. The gardens around the area and sports complex Kotabaru Kridosono now known as one of the public space the city of Yogyakarta.

**Tourism**

The growth of public functions cannot be separated from the influence of the tourism sector. Aware of their potential, develop icons Jogja Yogyakarta Never Ending Asia as a slogan which was taken to capture the international world of foreign visitors. Adisucipto airport, although it has the limitations of the runway, it already has international routes such as Singapore and Kuala Lumpur.

The promotion of the tourism sector has influenced the growth of lodging facilities. In the tourism sector, BPS data records in the city of Yogyakarta in 2007 there were 323 hotels (star and non-stars) with 7380 rooms and 12,603 beds. This data does not include the number of hotels in 4 districts which include the Special Province of Yogyakarta (Sleman, Bantul, Kulonprogo, and Gunungkidul). The number of visits as many as 467,699 hotel guests, not including guests who stay at non-star hotel. Still from DIY BPS data, the economic sector which has the largest role in the economy of DIY Province in the first quarter of 2010 was the agricultural sector that is equal to 19.54 percent, then followed by trade, hotel and restaurant (19.25 percent);-service sector services (18.51 percent) and industrial sector (12.58 percent), while mining and quarrying sector had the smallest role that is 0.69 percent.

The tourism sector has also provided employment for the informal sector in cities such as souvenir vendors, food, transportation service, tour guide. Common in many areas in the city of Yogyakarta, the villages or the road corridor by building a fully function-oriented tourism needs. Corridor Malioboro is a simple illustration of how the informal sector for tourism purposes so coloring the spatial arrangement of this city, stall traders batik, souvenirs and food stalls alongside souvenir lesehan.

**Campus**

In addition to the tourism sector, education sector is also a major driver of the city's economy. The dominant education sector to encourage economic growth and spatial as well as attract new residents is the arrival of the higher education sector, which is administratively located just outside the city of Yogyakarta. On a scale of Yogyakarta province wider, will get an incredible amount. In 2007 there were 235,616 students spread over 127 universities (universities, institutes, high schools, colleges, and polytechnics). Data from the study of Bank Indonesia in 2004, the average student spending of Rp. 1,000,000 per month, exclude tuition fee. Thus there is obtained a rough prediction of the circulation of money amounting to 2.8 trillion per year of any student spending\(^{11}\). Furthermore, most of the expenditure was entered into the service sector provided by the community, including lodging, food stalls, photocopy, internet cafes and so forth.

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\(^{11}\) Referring to the research YUDP 2001, approximately 70% of students are immigrants from outside the region of Yogyakarta, so that it can be said the presence of students is a source of foreign exchange for the territory of Yogyakarta

Rony Gunawan Sunaryo
In the last illustration we can see how a college campus can be a generator of economic growth and spatial changes in dominant in this city. Additionally, in the context of current global economic trends that impact on consumption patterns change rapidly, the student is an element of community that is rapidly absorbing the changes. In the case of the area around the complex campus Seturan UAJY, STIE YKPN, UPN Veteran and UII for example, we can see in the past 10 years alone has changed the face of Regions Seturan quickly adjust to the demands of student consumption patterns. From the early pattern of lodging houses, food stalls and coffee photograph, develops in specific functions such as laundry, printing digital photos, internet cafes, washing vehicles, vehicle repair, servicing and selling used mobile phones, servicing and selling secondhand book notes, cafes with hot spots, until the sports stadium. New typology of urban public space emerging around the campus, no longer in the old city center.

Public Open Space
Qualitatively, the most actively open spaces used for public activities in the city nowadays are:
1. Alun-alun
2. Kilometer Zero kilometer
3. GMU Campus Area
4. Taman Pintar (Smart Park)
5. Malioboro Corridor

Rony Gunawan Sunaryo
After more than two centuries, Alun-alun Lor still have the original elements such as palaces, mosques, and banyan trees. Although cage pekapalan complex beast and now has changed. Meanwhile sekaten rituals and Grebeg still maintained for the sake of tourism. Ritual pepe, rampogan and Watangan no longer in line with the spirit of the present era so it does not continue. The square south who once used to train the soldiers of the kingdom, now converted to the popular tourist attractions with names masangin (entrance between two banyan. sacredness of the square of the past have been greatly reduced, this time the square really space that belongs to the public. All people can freely move in it without the need for awareness of the context of his past as a symbol of unity of subject and gusti. Similarly, the use of the plaza as a parking area also confirmed the absence of back memories of the townspeople would swell the concept of the sanctity of the past the square. Nevertheless, in a political context, the plaza still occupies the top position as a public space that was chosen for declaring a stance. Beginning in 1998 known Pisowanan Ageng activity: The gathering of millions of Yogyakarta to support the reform of the republic (1998), declaration of Sultan HB X who gets ahead in the presidential election the stock (2008). The latest incident is the demands of citizens to Kraton for doing pisowanan ageng demanding the privilege status in Yogyakarta (2010). Pisowanan Ageng rituals take place in North Square, involving the king and the citizens. The difference with pepe ritual in past, pisowanan ageng involves a large number of citizens of the city (tens of thousands of people).

The area is now known as the zero kilometer area, formerly a region with European character. Surrounded by the Great House, the Sonobudoyo Museum, Vredeburg, Bank Indonesia, Post Office, National Bank Indonesia and the Indonesian Protestant Church of the West, the area is still characterized as a public space artifacts European city. Structuring the region can arguably more neatly than the town square. Even the intensity of activities that take place in it more diverse, dynamic and often occur spontaneously. Rituals that take place in this area touching aspects of cultural and social city. Several years back the ritual was held at the Chinese New Year carnival. Meanwhile, movement of citizen donations for the victims of Merapi eruption disaster also took place here.

Figure 15. Clockwise from top left, around Alun-alun: Citizens protest demanding Pisowanan Ageng; Grebeg Maulud 2011; Ritual Sekaten (market and entertainment) in the North Alun-alun; Gamelan is played in the courtyard of Great Mosque to attract visitors;

Source: Survey, 2010-2011
Figure 16. Clockwise from top left, around the zero kilometer area: Unique piggy bank to raise donations for victims in Merapi disaster; Becak’s over fender as the decoration of the city, the existence of traditional transportation in the modern era; Lion dance carnival, the city's cultural pluralism; Grebeg Maulud ritual toward Kepatihan; 
Source: Survey, 2010-2011

Taman Pintar (Smart Park) is an initiative of the Government of Yogyakarta City to hold a public space that combines the concept of urban entertainment with education. The area is on two decades ago known as the region is the movie theater shopping center, entertainment center and a center used books with less unkempt condition of buildings now turned into open space is laid out well and can be accessed all citizens of the city at low cost.

Figure 17. Taman Pintar, the City Government's initiatives to create new public spaces 
Source: Suyuti, 2010

Area Campus of Gadjah Mada University (GMU) has long been used by the people of Yogyakarta city to perform public activities. Campus area is cut by the public circulation routes into the city a little more openness factor spaces open to citizens of the city campus. In the decade of 80-90s Pancasila Square and Campus Boulevard area are well known for the citizens of the city as open space to exercise, even the commercial activities of street vendors. In the past decade, there has been much change in character of the space which was originally open to the public, now more private. Authority requires increased campus order, security and ease of maintenance of the campus environment. Some of this is to encourage managers to set back public space and private organizations in the campus environment, by limiting the use of spaces that are accessible by public citizens. Currently, only the remaining space on the road in the east and west periphery of campus as well as a boundary area of GMU campus. Public activity, especially occur on the eastern side with activity Sunday Morning Market (known by Sunmor). One activity that has not changed since a few decades is the activity of student demonstrations which always takes place in two main points, Bundaran UGM (GMU roundabout) and Kantor Pusat (head office/rectorate building).
CONCLUSION
The morphology of the public space of Yogyakarta city was full of history and background of the influence of the formation. The transformation process always occurs in each period, changes occur in physical form and the concept of public itself. Some of the physical artifacts and rituals in public spaces city still survive and find new meaning in the context of the present era. It can be said that public space in the city of Yogyakarta is still trying to continue the core values that became his identity.

City public attitudes toward the factual conditions such as the struggle to reform the republic, conflict with central government policy, the desire to assert the city's cultural pluralism to the natural disasters of earthquake and eruption of Mount Merapi are clearly reflected in the public spaces of the city. Ritual, carnival, demonstrations, exhibitions, is some activities that take place in public spaces city of Yogyakarta to express public attitudes towards actual conditions. In this context, the city selected public spaces remain public spaces of traditional cities like the city square, Kilometer Zero, Corridor Malioboro. In expressing the collective attitudes, citizens of Yogyakarta city are always looking for spaces that clearly have the city's identity. Palace, Square, and Malioboro is a place that has a strong character that helps to provide a stage for the event.

On the other hand, the onslaught of economic globalization and information are factors driving the formation of typologies of public spaces of the new city. College campus with a dynamic young immigrants and thirst for new things is a major change agent of this city. Therefore, new public space typologies popping up around the campus area. One of the most active modern urban public spaces is even located outside the administrative boundaries of the city, close to area colleges on the east side of town. Nevertheless, the typology of this new public space has not shown a strong role in the formation of urban identity. The image that was delivered in these spaces with the market dominated by global or national brand, in line with the wishes of users who want to link itself with broad scale.

Form of new public spaces that are clearly trying connecting itself to the identity of Yogyakarta is tourism facilities like hotels and restaurants. Physical, atmosphere to the menu offered as strong as possible cultivated assert a distinctive identity of Yogyakarta. The intended users are not limited to upper class economic groups, such as cafes or restaurants hotels. At the bottom of any economic level there are angkiringan (unique street vendor) that gives the unique atmosphere of Yogyakarta.

Despite this new public spaces needs to be debated considering the public character-oriented solely on economics. Economic character of public space has certain limitations from the owner; people are not free to express
themselves, for example in terms of ideology, political attitudes, or ritual. Likewise, the existence of economic classes in public spaces has made access restrictions for the whole community.

This condition is quite understandable by the present City Government to pay attention to the balanced development of urban public spaces that are relatively accessible for all levels of society. The government is continuing to do maintenance on the traditional public spaces such as town square, Kilometer Zero, Corridor Malioboro and Beringharjo market. New public spaces were created with the development of educational areas such as Taman Pintar, revitalization of the old terminal to the park, the revitalization of the market and the revitalization of riverside open space. Until now, the design approach by the City Government is still using the paradigm of positivistic, deterministic, and often is one-way. This condition can be understood considering the constraints are unprepared bureaucratic system of public participation methods which tend to take a long time. Some of the concepts of new public spaces that tend to minimal government formation will link the distinctive identity of Yogyakarta. The emphasis tends to be pursuing the design aspect of novelty and put the decorations in the form of limited identity and street furniture.

The reforms step by step in the design approach and management of public spaces would need to be a common concern among others, by involving all of all stakeholders, palace, government, private sector, consultants, academics, and citizens of the city, the user community in planning and designing public spaces city , thus there is a positive synergy and mutual benefit.

Character of the city that has strong identity will emerge and be expressed in public spaces. Identity is an important factor in preparation cities (and citizens) to continue to transform the soul of a demanding era of globalization in various sectors. The identity needs to be raised from an awareness of historical and cultural context, not only of planning but also users. It is important to understand that awareness will link the historical and cultural context that emerged from the users of urban public space is the determining factor. Thus planning approach using participatory methods of potential users need to be considered in the future.

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