

“FROM TANGIBLE SPACE TO INTANGIBLE SPACE” KANOMAN PALACE AND KACIREBONAN PALACE

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Abstract

Physical space or called tangible spaces are spaces that can be physically captured by the senses while nonphysical or intangible space is a space that is not caught by the senses. Anthropological research argues that the first ‘double built’ space is a physical building and the second is a result of interpretation of taste and imagination (Gieryn, in Short, 2015). Kanoman palace and Kacirebonan palace is a palace located in the city of Cirebon. The two palaces not only physically still have the form of a palace building but also still have mystics believed by the community as an integral part of human life. The purpose of this paper is to show tangible space and intangible space in both palaces as part of the meaning of the palace. The method used is the research method of Husserl phenomenology and conducting the review literature from the results of the themes that appear especially space in both palaces. The result shows that these two palaces have different spatial arrangements and different building arrangements but the direction of the northward winds into the sacred position of the palace. The position is related to the position of the tomb of Sunan Gunung Jati as an ancestor and founder of the palace in Cirebon. The position is manifested as intangible space palaces in Cirebon.

Keywords: *tangible space, intangible space, kanoman palace, kacirebonan palace.*

1. Introduction

A palace space is the result of the production of the lamps, in it keeps the history of the spatial system that is physical and non-physical. Physical space or called the tangible space are spaces that can be physically captured by the senses while non-physical or intangible space is a space that is not caught by the five senses. Anthropological research argues that the first ‘double built’ space is a physical building and the second is a result of interpretation

of taste and imagination (Gieryn, in Short, 2015). Space is subjectively different from its content (Lefebvre, in Short, 2015). Lefebvre shows Humans can holistically see space and how the symbolic experience of space is generated. The perceived space arises from the practice of space, such as how humans move in space as part of their daily routine. This is a symbolic and subjective experience of those who use space. Therefore, the concept of living space is embedded in the social construction paradigm. Similarly, the palace

room has a symbolic experience in it. The symbolic experience which is an intangible space is interesting to explore because it is an integral part of the existence of the palace itself.

Today Unesco is increasingly showing an ongoing interest in conservation and restoration efforts of important monuments of humanitarian heritage and increasingly raising awareness on the work of conservation and rehabilitation of historical cities. Kanoman palace and Kacirebonan palace are the results of the heritage of the past human that is still visible physical form. Thus, the study of the spatial palaces in Cirebon is part of the conservation and rehabilitation of the palace. Besides, it is an effort to conserve macro space system that is Cirebon City. The purpose of this research is to explore the tangible space system and the intangible space of Kanoman palace and Kacirebonan palace because during this time the palace space can only be recognized from a space system that is physical or tangible, while the intangible has not been explored. The focus of this research is a step to introduce the nature of the Kanoman palace and Kacirebonan palace in traditional localist perspective.

2. Method

This research is an integral part of research in Kanoman palace and Kacirebonan Palace. The research method used is phenomenology research method. Phenomenology is present as a result of the epistemological crisis carried by the existing paradigms of knowledge in the west. The purpose of crisis is the narrowing of knowledge due to the methodological reduction accompanied by fragmentation and instrumentalization of knowledge. The crisis came about as a result of the development of modernization in the West that undermined the values of medieval society. In Renaissance and Aufklarung era Western thought of modernization encountered its limits until the beginning of the millennium century (Hardiman, 2003; 50). Medieval thinking has a different way of thinking qualitatively than modern society. They believe the truth is in themselves, knowledge of themselves. A supreme reality that is out of the world

The research paradigm used is the paradigm of constructivism. The Constructivism sheltered by the Phenomenology of philosophy. The flow of phenomenology used is Husserl's phenomenology. The most fundamental reason for using Husserl's phenomenology is the first background to an understanding of the development of knowledge in the contemporary age that leads to a phenomenological approach. Second. Studying a region means facing the complexity of the study. The third is the conformity with the purpose of the study is to find meaning and essence. Where according to Phenomenology Husserl meaning derived from transcendental awareness. In Husserl's phenomenology, a formula of epoche (Howel, 2013) is formulated. Epoche is a method of deferring assumptions about reality to bring about the essence. As for the preparation of this research, it uses exploratory methods with other references that are considered relevant to the topic of writing.

3. Results and Discussion

3.1 The history of Macro Space of the City and the Palace in Cirebon

The history of Cirebon is discussed to understand the past events in the formation of a city. History shows the people in the city (Cited Society) initiated by the Sumerians. The way and outlook of Sumerian life ("Sumerism") has become a model for mankind for 5000 years, which is since the growth of the first citted society in Sumer up to the beginning of the Modern Century (Majid, 1997). The period of the 13th-18th century AD is the period of development of Islamic cities in Indonesia. One of them is Cirebon. The history of the Islamic city is an interesting historical period because it gives a change in the social, political, economic, cultural and religious fields (Tjandrasmita, 2000; 1). The city as a configuration of creative expressions of urban society, therefore reflects the past, present, and hope and suspicion for the future (Nas; 2007). The discussion of the city's history is to explore values, past perspectives to pursue better planning for the future. The case for Cirebon city who has a history of the past to later reflected urban space planning a better future.

The development of Cirebon City began in the 13th century in 1479. The city is growing rapidly becoming the center of spreading and the Islamic Kingdom in West Java. The palace at that time not only served as the king's residence but also as the center of government. Thus the palace also functions as a government office. The function of government offices can be seen from the existing palace chambers that are the existence of *prabayaksa* space as space for the king to receive guests associated with the mechanism of governance of his time. The palace has a central role in the mechanism of governance of the territory of power at that time. The palace room is shaping according to the governance needs of its time. The palace became the center of the growth of the territory at that time.

The Kingdom of Cirebon is the Islamic Kingdom. Then the space Cirebon city is colored by the nuances of Islam. The mosque building became the central building of this Islamic kingdom. The position and location of the mosque became the binder of the community. The role of the palace is not only limited to the ruler or regulator of territory but also as an important part of the spread of Islam. Because of its function then the Great Mosque became the city's founder. Its location is always in the western part of the square and in the east is the market. This spatial pattern is characteristic of the spatial pattern of Islamic cities. According Ambary (2000) categorize the City of Cirebon as the City of Islam and became the capital or the center of the kingdom (city-state).

After the Dutch colonists entered, the power of the empire is weakened then the role of the palace as the center of power becomes lost. The palace and the king are no longer the centers of power. The Dutch government expands its power by building infrastructure. The Dutch government built a network of road and railroads that affected the development of industry and trade. In the period 1910-1937, Cirebon City was legalized to *Gemeente Cheribon* with an area of 1,100 hectares and a population of 20,000 inhabitants. The city of Cirebon is growing as it is today.

Cirebon developed following the pattern of development of Indonesian cities and even cities in Southeast Asian countries. These cities developed on the basis of two types of

development that is 'original city' growing and developing based on the influence of factors that exist in the traditional and 'colonial city' growing and developing based on colonial influence. The colonial city was a city that grew and flourished during the expansion of colonial rule from the time of the takeover of the colonies of the VOC by the government. The Colonial land is known as 'Bataafschen Republiek' since the early 19th century. System 'cultuurstelsel' during the reign of Governor General Van Den Bosh is also very influential on the development of the city at this time. In the Dutch colonial period, Cirebon was the most developed region in the eastern part of West Java. Cirebon serves the collection of agricultural products and plantations from various regions in the eastern region such as Kuningan, Majalengka, and a small part of the administrative area of Central Java.

The development of Cirebon started from Cirebon City which bordered directly with the Java Sea so Cirebon became the main activity center. Cirebon city is the main port in West Java after the Port of Tanjung Priok and also serves as the government center of Cirebon City and the central government of Cirebon Regency. While the palace which is a space that used to be a center of power, now no longer portray the center of power. There is a strong relationship between the role of the political system and the power of the role of a space, including the court space.

Cirebon city is a space that has a history. The history of a city not only reveals the history of the spatial formation of a city but produces an explanation of human beings as actors of change. Van Peurseun charted the changes into three categories of patterns: mystical culture, ontology culture and functional culture. Not much different from Pirók Sorokon's approach mapping three patterns of culture: ideational culture, mixed culture, and sensory culture. Arnold Toynbee charted changes also in three patterns; first the collapse of patriarchal, the second change of fossil energy, the third change of paradigm (Capra, 1997). The city of Cirebon has a period of development that can be categorized as a royal city, colonial city, and the city of independence. The change of periods accompanied the cultural changes that enter the space system of Cirebon city. The palace became an important pillar in the transformation of culture and spatial that occurred in Cirebon.

The explanation of change shows that there is a period of change in the culture of urban society, especially Cirebon. Palace has an important role in the transformation space Cirebon city. Transformation of space and culture has the implications of future planning of Cirebon City.

3.2 Discussion from Tangible Space to Intangible Space in Kanoman Palace and Kacirebonan Palace

Hindu culture has influenced cultural traditions on the island of Java at least since the 5th century AD. Hindu and Buddhist societies develop their cities through the “cosmic concept” which sees the city as mandala that follows the simplest forms of a geometric chart of cosmology. The palace still serves as the center of government. The palace is derived from the Old Javanese language with the word queen who means king, which gets the prefix “to” and the suffix “a” shows the place where the king resides and his family (Tjandrasasmita, 2000). The king as head of state government always lived in the palace and is usually made the center of all political, economic, social and cultural activities. Likewise, high officials of the kingdom, nobility, and kings’ families also reside around the palace. Since almost all activities were centered on the palace, the king’s residence grew into a city.

The king is the holder of the highest and central government authority. The king acts as a god-king. The king has a magical and sacred nature. The core room of the palace is the center of the universe. The king and his family occupy the holy spaces that can only be entered by the royal family. A palace/kingdom oversees some villages that became his territory. The region of power plays a tribute/tax to the king. The location of the kingdoms of the interior of having agriculture and land fertility springs.

In the Islamic era this concept evolved into cosmic spatial cosmic spheres that divide the region into cutaneous, nagaragung, mancanagara, coastal and nagrisabrang (Lombard, 2000). At the time of Islam still remains the highest power resides in the king. The role of the king is not a divine representative but a representative of God in the world (Lombard, 2000). Where the role of the Palace still plays a role in Government, in Islamic era the kingdom was generally

located on the coast because the influence of Islam entered through the interaction of the seaport. After the arrival of Islam, coastal areas became a growing settlement. The centers of power then began to shift from the inland to the coast. The results of the search historians determined that the Islamic culture in the archipelago began in the late 13th century BC when in northern Sumatra was established coastal Islamic kingdom named Samudra Passai in 1292. The concept of space is still the establishment of Kuta (fortress) as a delineation of the territory of the kingdom with its outer territory.

Similarly, Kanoman Palace and Kacirebonan palace, where the palace is a complex of buildings surrounded by a fort limits (Kuta) and generally there are two rivers that are in the front of the palace and the back. In the ancient tradition of the Indonesian Nation, The palace is considered to have supernatural powers that affect the lives of its people. Traditionalist perceptions of the courtroom are manifested in the spaces in the palace following the composition of Mount Mahameru and the surrounding peaks. The center of the palace or core building represents the peak of Mahameru, the outer circle is called neraragung, then the next circle is mancaneraga, then the outer space is the coast (Agustina, 2015). The description of the space can be visually described as follows:

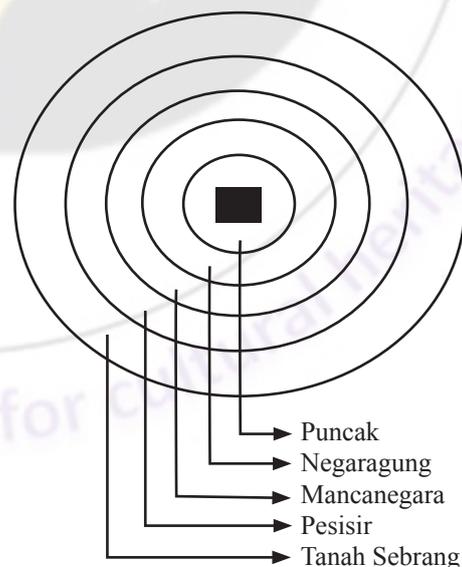


Figure 1.

The Illustration Space of the Palace

Source: Agustina, 2017

Both the palace when examined the space system is to follow the pattern of the arrangement of Mount Mahameru. The king's residence is at the highest peak. Kanoman palace the floor of the building for the king's residence is 120 cm above ground level as well as the Kacirebonan palace. The king's residence in the Kacirebonan palace occupies the Prabayaksa Chamber where the Prabayakite chamber has a height of 100 cm. Seeing this phenomenon does show that the palace is a manifestation of the authority of the king, thus in the past, the palace is considered to have supernatural powers. This is what makes a king in the past is considered to have the power of the macrocosm (Universe) and microcosm (the life of the people). Thus the king has a central symbol in the control of the welfare of his people.

In addition, the location of the two palaces is facing to the northern part of both Kanoman and Kacirebonan Palace. If drawn a straight line in an imaginary position of the palace facing the position of the tomb of Sunan Gunung Djati located on the top of a hill called Mount Sembung. This shows a parallel between the

life of the world and the hereafter. The spatial phenomenon of the palace when associated with the spatial theory of Tu-an and Wiliam increasingly indicates that space and place do have a meaning, ie the meaning of parallels between the life of the world and the hereafter.

Space and place in it contain elements of emotion, taste, and understanding (Colombo, et all, 2015). This statement is also corroborated by Bennett (2013) that a place gives a "taste" connotation. Even Williams (2015) reveals that places that have a spiritual history can positively influence the healing of those who are addicted to narcotics. This condition indicates that space or place connotes to the deepest part of the human soul. It is therefore not surprising that the last two decades of space research and its relation to social behavior are still of interest (Short, 2015). These elements are intangible space. Something intangible makes space has a reality that goes beyond reality. For these two palaces if included in the imaginary palace system of the palace there is a difference between the Kanoman palace and the Kacirebonan palace as can be seen in figures 2 and 3.

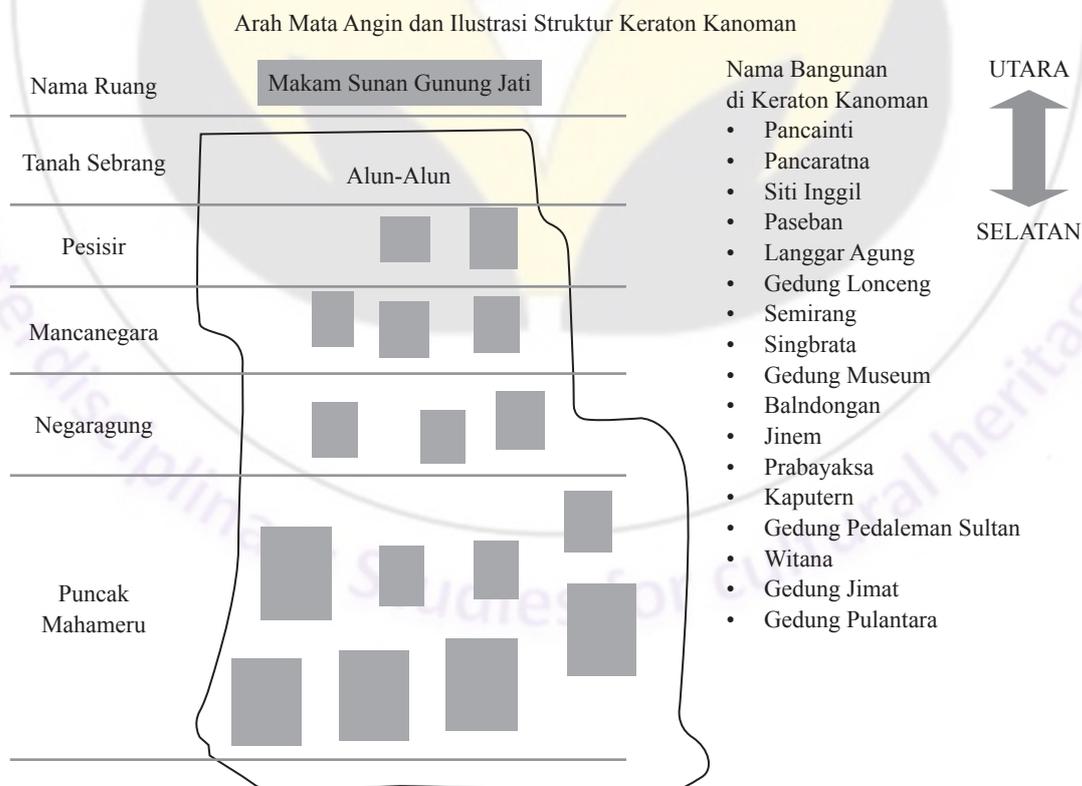


Figure 2. The concept of Space Structure of the Kanoman Palace

Source: Agustina, 2017

Arah Mata Angin dan Ilustrasi Struktur Keraton Kacirebonan

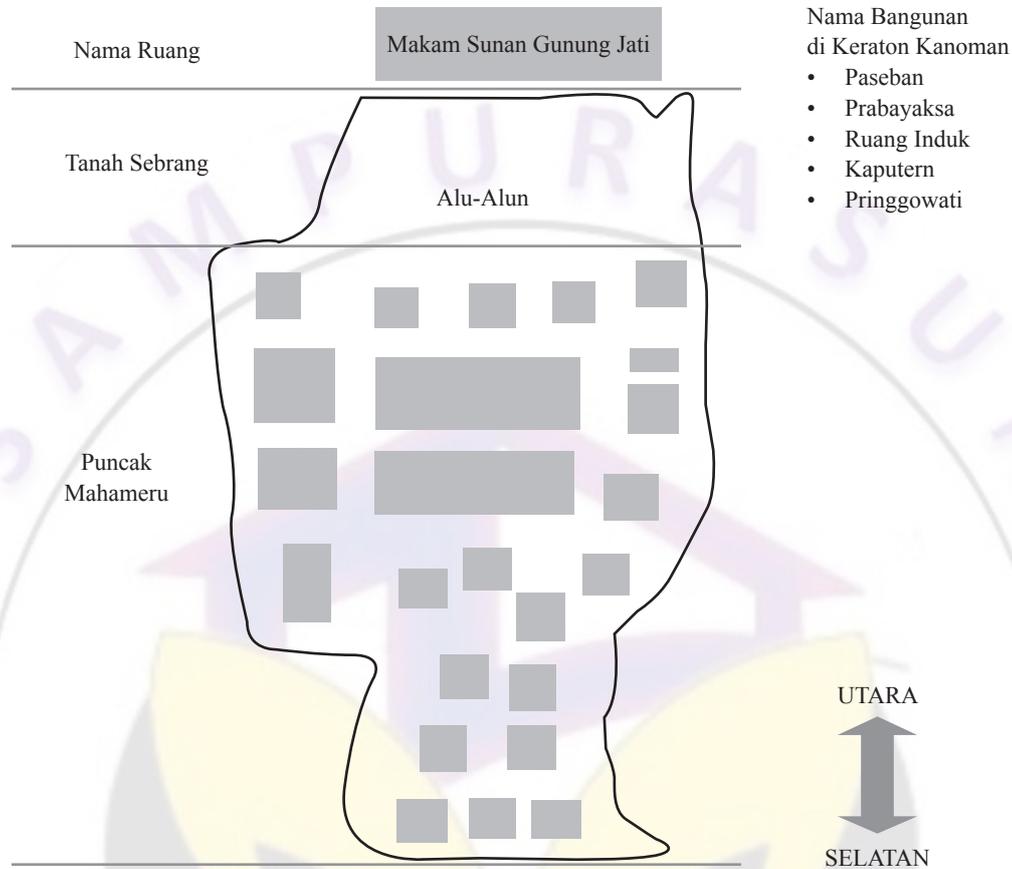


Figure 3. The concept of Space Structure of the Kacirebonan Palace

Source: Agustina, 2017

If we saw from the structure of the space, then the two palaces have different forms, especially in the Kacirebonan Palace where the composition of imaginary space is not complete as the room in the Palace Kanoman. While the similarity is the direction of the north wind is in the same direction. In addition, Kanoman Palace has a complete composition of buildings compared to the composition of buildings in Keraton Kacirebonan. But the master room or the king's place remains at the top. This shows the role of the king who is considered to have a role that integrates with the universe or universe. Beliefs about the role of the king like this still take place in the palace even in the Palace Kanoman still be the orientation of society who deliberately present to open his way of life like arranged marriage, ease to get Rizki (Source: Mrs. Endah, Mr. Dedi Keraton Kanoman, 2017). This means

that the belief in something unseen still occurs today in the palaces. The belief in that power is beyond the rationale of modern human reasoning. Confidence that appears in the palace is an intangible space Kanoman Palace and Kacirebonan Palace. This event will be more visible in the procession of tradition where the community will come to the palace because of the belief.

4. Conclusions

The results of this study indicate the existence of an equation of space systems in the palace-Cirebon kingdom is the highest peak. The similarity with the past symbol of the palace is a manifestation of the authority of the king, thus in the past, the palace was considered to have supernatural powers. This is what

makes a king in the past is considered to have the power of the macrocosm (Universe) and microcosm (the life of the people). Thus the king has a central symbol in the control of the welfare of his people. In the North, there is the tomb of Sunan Gunung Djati which is located on Mount Sembung. This shows the parallel between the worldly life and the hereafter. This phenomenon shows that space and place have something that is intangible; this is evidenced by the phenomenon of layout and the composition of the palace Kanoman and palace Kacirebonan.

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