

ANALYSIS OF HOUSING COMPLEX AND THE LAYOUT OF LANGGAR DHUWUR AS A LANDMARK OF NODES IN KOTAGEDE

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ABSTRAK: Landmarks are also often associated with the nodes, in the case of breaking the dhuwur when we see a landmark, people are faced with the choice to choose a path (for example they have the choice to turn left, right, or go to another place) while the landmark in this case becomes marker or center that connects the choices. Landmarks can also be memorable and unique markers that can also serve to describe a place when someone asks the way to other people, in this essay we will directly discuss landmarks with Langgar Dhuwur as a case study, where these nodes usually have a function as a sign of the place of transition from one place to another by revealing the existence of OPTIONS in the transition. Then, the conclusions that will be found will be sought, and the findings that will be found will provide data on general knowledge of learning tangible aspect in Determining the aspects of landmarksthat can be investigated further in future studies.

Kata kunci: Landmark, Langgar Dhuwur, Nodes

INTRODUCTION

The existence of public space in an area in the city center is very important, because it improves the quality of urban life both in terms of the environment; the community and the city through the function of utilizing the space in it which provides many benefits. Landmarks are an important element of the shape of the city because it helps people to orient themselves within the city and helps people recognize an area. Landmarks have a better identity if they are clear and unique in their environment. The definition of landmarks is one of the elements that shape the character of the area which can be interpreted as a marker, the existence of landmarks serves as an orientation for visitors. While buildings or buildings in general are man-made structures consisting of walls and roofs that are permanently erected in a place so landmark building is a building that displays a different character from the surrounding environment so that it can become a landmark or marker in a city. In a book The Images of The City by Kevin Lynch reviewed in the essay Understanding the Picture of the City with Kevin Lynch by Revianto Budi Santosa, it is stated that the Image of the city consists of paths, edges, districts, nodes, and landmarks. In this essay we will directly discuss landmarks, where these nodes usually have a function as a sign of the place of transition from one place to another by revealing the existence of OPTIONS in the transition.

Langgar Dhuwur itself was built in 1911/1912 AD, in its heyday it was very often used by local residents for worship, it's just that over time because the laying of langgar above made it difficult for residents to go up and worship. Because of its communal space, it will be discussed how the langgar dhuwur can act as a landmark in one of the nodes in kotagede.

RESEARCH OBJECTIVES

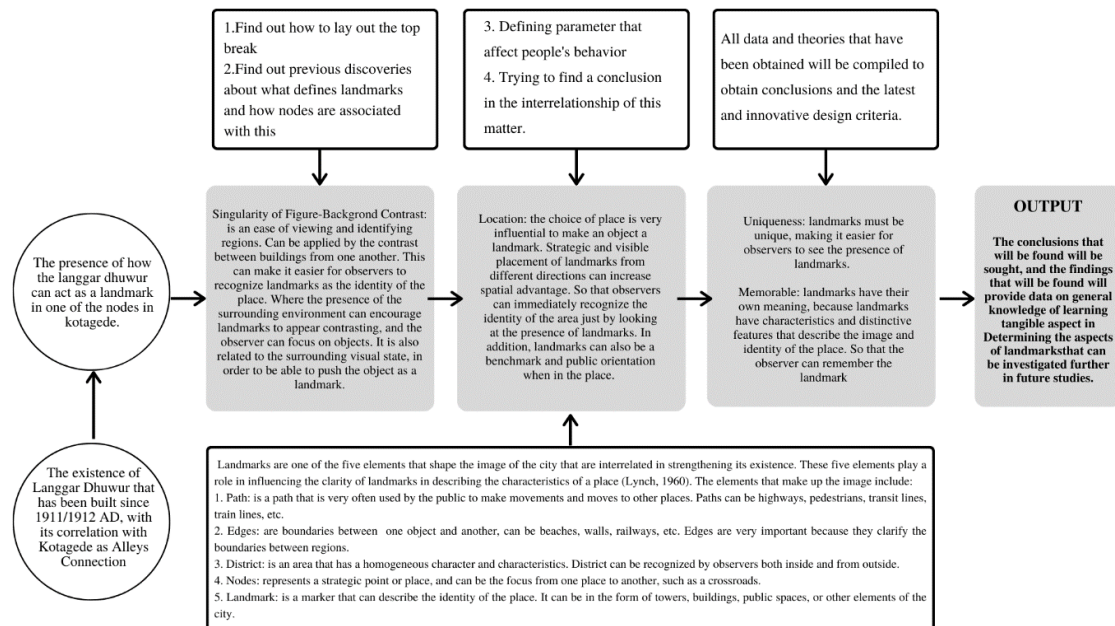
The purpose of this study examined how the above breach has a layout which makes it a landmark that connects nodes in Kotagede

1. Classifying more deeply what underlies (background) a landmark by collecting related theories.
2. Find out how the association between nodes and landmarks
3. Describes the visual character it evokes in society.

METHODS

This type of research is qualitative research. Which will be seen by exploring how the layout of the Langgar Dhuwur is built in such a way as to make it a landmark in the city, it will be noticed how the plan arranges the layout, human circulation as an effect and the results that are influenced in the case of the above is a landmark.

1. Find out how to lay out the top break
2. Find out previous discoveries about what defines landmarks and how nodes are associated with this
3. Defining parameter that affect people's behavior
4. Trying to find a conclusion in the interrelationship of this matter.



DATA AND DISCUSSION

Contextualism necessitates having a historical perspective on a city and recognizing the significance of the past in influencing the present and future historians believe that the history has objective lessons for modern urban planners (Noghsanmohammadi & Abbasi, 2020). Landmarks are reference points in representing spatial mentality, which serves to establish connections between places and each other and make it easier to find a place (Kai-Florian Richter, 2014).

1. Landmark as an object or structure that is easy to see and recognize.
2. Landmark as a building or place that has an important role in history.
3. Landmarks are important, such as events or achievements.

Landmarks are one of the elements that shape the image of the city that can be immediately seen, because it has certain distinctive features (Lynch, 1960). When a civilization distances itself from the past, it suggests that it has ignored the efforts of predecessors. Furthermore, cultural views, attitudes, and traditions shaped the development of past architecture (Zareian et al., 2020). Contextual architecture neither encourages nor discourages innovation and creativity (Rezaaei et al., 2019). To make it easier for people to identify regional identities through landmarks, the following is needed (Lynch, 1960):

1. **Singularity of Figure-Background Contrast:** is an ease of viewing and identifying regions. Can be applied by the contrast between buildings from one another. This can make it easier for observers to recognize landmarks as the identity of the place. Where the presence of the surrounding environment can encourage landmarks to appear

contrasting, and the observer can focus on objects. It is also related to the surrounding visual state, in order to be able to push the object as a landmark.

2. **Location:** the choice of place is very influential to make an object a landmark. Strategic and visible placement of landmarks from different directions can increase spatial advantage. So that observers can immediately recognize the identity of the area just by looking at the presence of landmarks. In addition, landmarks can also be a benchmark and public orientation when in the place.
3. **Uniqueness:** landmarks must be unique, making it easier for observers to see the presence of landmarks.
4. **Memorable: landmarks have** their own meaning, because landmarks have characteristics and distinctive features that describe the image and identity of the place. So that the observer can remember the landmark

Landmarks are one of the five elements that shape the image of the city that are interrelated in strengthening its existence. These five elements play a role in influencing the clarity of landmarks in describing the characteristics of a place (Lynch, 1960). The elements that make up the image include:

1. **Path:** is a path that is very often used by the public to make movements and moves to other places. Paths can be highways, pedestrians, transit lines, train lines, etc.
2. **Edges:** are boundaries between one object and another, can be beaches, walls, railways, etc. Edges are very important because they clarify the boundaries between regions.
3. **District:** is an area that has a homogeneous character and characteristics. District can be recognized by observers both inside and from outside.
4. **Nodes:** represents a strategic point or place, and can be the focus from one place to another, such as a crossroads.
5. **Landmark:** is a marker that can describe the identity of the place. It can be in the form of towers, buildings, public spaces, or other elements of the city.

Identity can create a sense of place for the public. Sense of place is created because an area can provide uniqueness and memorable character for the public (Lynch, 1960). The architecture of a diplomatic building may reflect a country's politics or other aspects of regional and national identity (Jashari-Kajtazi, 2014). Even now, it expresses the challenge of clearly distinguishing its architectural identity and the utilization of historic components. However, architectural identity may arise as elaborating on other monuments or structures and distinguishing them independently from the overall conglomerate of identities disguised as regionalism (Jashari-Kajtazi & Jakupi, 2017). According to Kamp et al. (2003), environmental quality is a container concept with several theories connected to different aspects of environmental quality, and the notion is multidimensional. It is proposed that a diversity of land uses will result in a more vital, vibrant, appealing, safe, viable, and sustainable pattern of urban existence (Mehta, 2007).

In understanding the identity of a city, it is necessary to first understand the image of the city. The image of the city can be formed and seen with the physical elements that shape the image of the city, one of which is the role of landmarks. To understand the image of the region, there are 3 important components that influence it (Lynch, 1960), including:

- a. **Identity:** is the process of understanding and seeing the differences and uniqueness of a region. It is very important to identify the character of the place.
- b. **Structure:** includes relationships between objects, observers, and other object patterns seen on elements.
- c. **Meaning:** can provide meaning about objects to the public, both practically and emotionally.

In the context of alley, Compact texture and introversion; the presence of a courtyard; geometric order in the plan; narrow alleys and sunshade design in urban space; the use of vestibules in space; color, material, and height compatibility of buildings; easy access to different spaces; and designing open, semi-open, and closed spaces are included (Abbasi, 2020). These should be reflected in the design based on the contextual approach and the work of the precedents. Tradition is important to the essence of society and its evolution (Pouyan et al., 2020). According to previous research, the liveliness and festivity mood in heritage streets is strongly dependent on the physical, economic, and social activities that take place along the street, as well as how creative the users are in using the outdoor space in between (Samadi et al., 2012) a significant relationship between urban life quality and public open space/outdoor environment, especially urban streets (Eusuf et al. 2014, Nasution and Zahrah, 2014)

According to Jacobs (2010), the most successful streets are delightful, desired places to be, spend time, and walk with leisure, therefore it is critical to supply and construct areas for people that allow for optional, social, and stationary activities (Montgomery, 2007, Gehl, 1987, Carmona et al., 2010). The building could be restored to its former shape (i.e., to its original identity), whereas in the post-war rebuilding phase, the reconstruction of city landmarks can reproduce the feeling of familiarity and ordinariness (Arta,2013). Architecture should be held accountable for shaping communal memories and utilizing cultural potential as a means of expressing new identities, implying that a landmark architecture has become a metaphor for the location in which it resides (Delanty,2001).

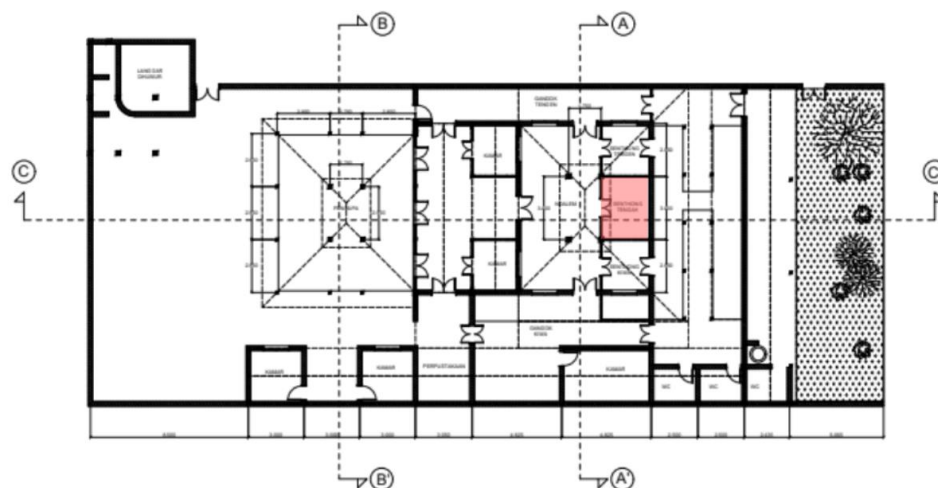


Figure 1 The protruding plan of Langgar dhuwur

1. Location

In its location, the high breach already meets the criteria to attract the attention of local residents, although it was built inside the Achmad Charris Zubair House residential complex, the high breach is deliberately placed protruding outwards beyond the fence wall line, with this most likely for the building to be seen from various alleys.



Figure 2 Cutted Wall
(Pictures taken by author)

When compared to the height of the fence on the other side, the fence on the west side is lower than the other, this rigid wall seems to be cut to make the upper fence visible.



Figure 3 Langgar Dhuwur assumed as Landmark
(Pictures taken by author)

As the theory of the lynch, we can see that the high ground is placed on a node which can be assumed to function as a landmark in the city. Landmarks are also often associated with the nodes, in the case of breaking the dhuwur when we see a landmark, people are faced with the choice to choose a path (for example they have the choice to turn left, right, or go to another place) while the landmark in this case becomes marker or center that connects the choices. Landmarks can also be memorable and unique markers that can also serve to describe a place when someone asks the way to other people, of course these landmarks can help them.

Uniquely, in the case of langgar dhuwur as a landmark, langgar dhuwur does not only function as a marker or connecting nodes but also opens up the possibility that the langgar

dhuwur itself can be a choice of places to visit, which is marked by the existence of a plan b option, namely opening the gate to the house complex for visiting. to the house of Achmad Charris Zubair and enter the langgar dhuwur which is above, moreover this langgar functions as a place of worship.



Figure 4 The Langgar Dhuwur can be seen even from a distant alley
(Pictures taken by author)



Figure 5 Nodes and Landmark
(Pictures taken by author)

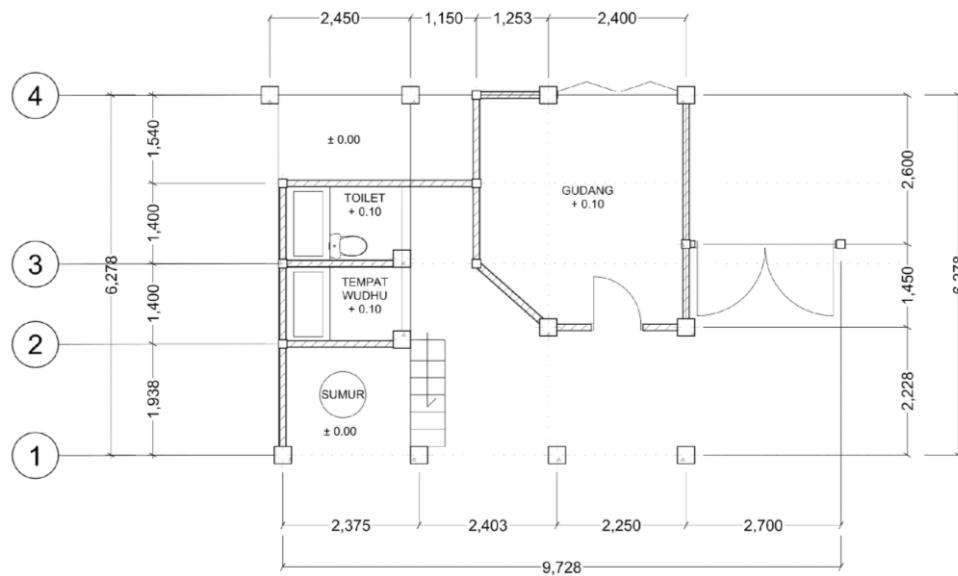


Figure 6 Langgar Dhuwur First Floor
(Draw by Meinora D. Nurhaliza, 2022)

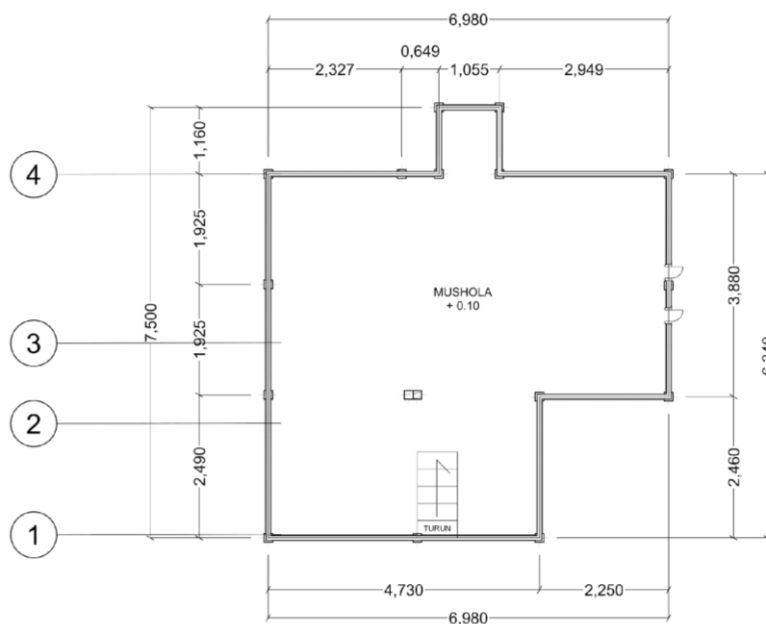


Figure 7 Langgar Dhuwur Second Floor
(Draw by Meinora D. Nurhaliza, 2022)

Langgar dhuwur, which was built specifically with a higher position than the main traditional house. The Langgar dhuwur is usually located in the attic of a Javanese traditional house in Kotagede. Its function is to enable Islamic daily prayer for family members or people in the surrounding neighbourhood. The Langgar Dhuwur is placed in the front yard and located on the west corner. Langgar Dhuwur It is a building that considers the function aspect more. Regarding the symbolic meaning of the building, it is more about the position or presence of the Langgar at the top, a higher position than the residence. The thick 1st floor uses wall construction with the aim of being able to support the building above it.

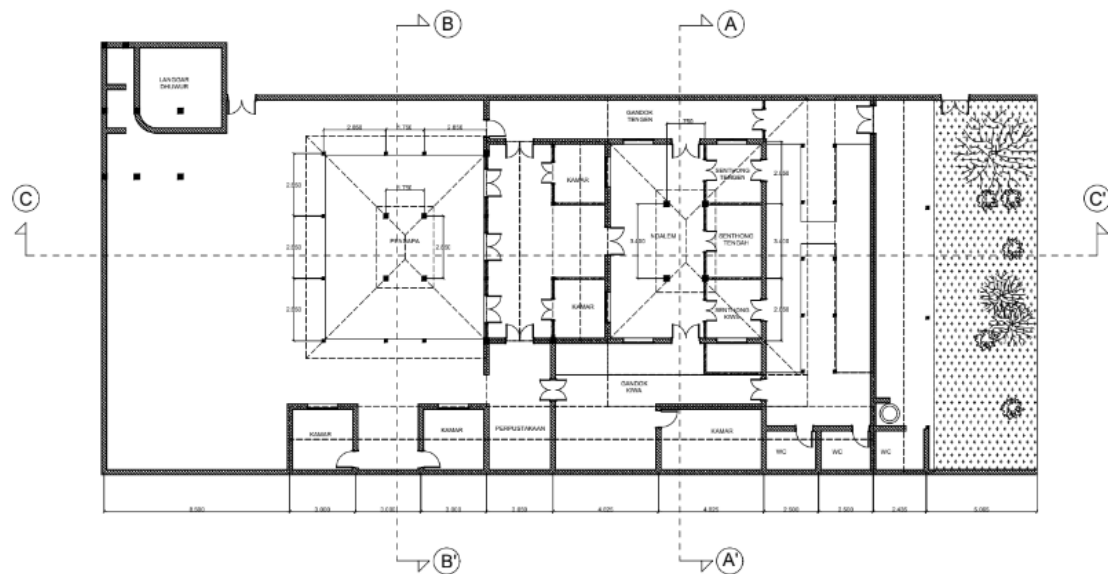


Figure 8 Langgar Dhuwur and Omah Charris Zubair
(Provided by Revianto B. Santosa)

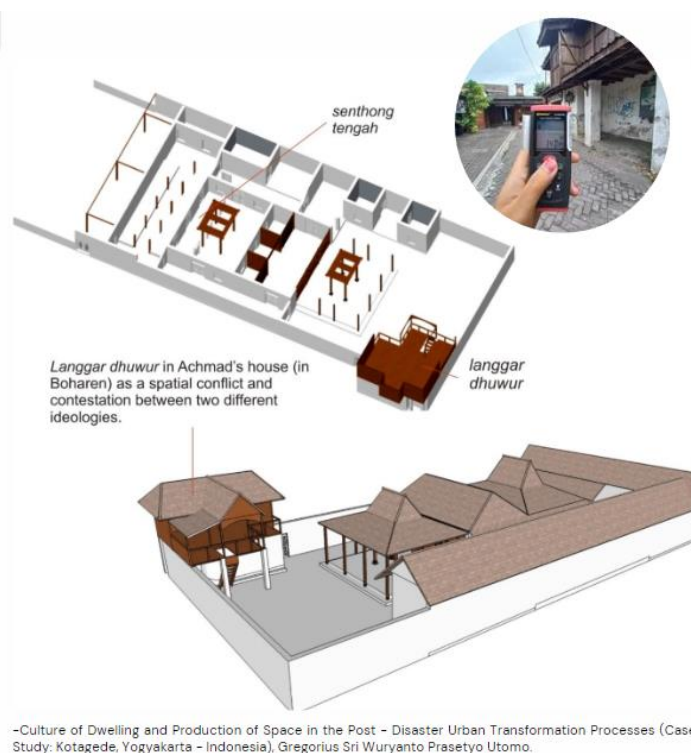


Figure 9 Langgar Dhuwur and Omah Charris Zubair
(Utomo,2014)

And if we examine further, the uniqueness of this dhuwur Langgar has introduced a spatial orientation that faces the Qibla. As the highest hierarchy in terms of sacredness as the most sacred space, then with the presence of a dhuwur Langgar with the size of the building and the courtyard facing the garden directly, it is as if the orientation of the building has shifted to which Langgar Dhuwur is facing the Qibla and is finally considered the most major switch room. In the house complex. Interestingly, this contestation occupies the front yard as an

open field as well as emphasizes that this spatial intervention tries not to directly damage the existing spatial order (Utomo, 2014).

Langgar dhuwur was high, not many buildings in Kotagede in ancient times had 2-storey buildings, even if we observe from the photo, it can be seen that the dhuwur Langgar was deliberately built to be an orientation for the community which by another name in terms of architecture can attract the attention of residents to visited this place as a communal space. Considering that when compared to his house, the dhuwur Langgar looks a little more advanced than the existing house.

Next, is the existence of openings or openings of the mosque that face not the community street, but instead to the house itself, even though if it is intended as a communal space why is the Langgar Dhuwur links the privacy of the home and social relations with the Langgar Dhuwur. Another uniqueness is that considering Achmad Charris Zubair's house is the only house that can be said to be closed, because the boundaries between privacy and society are very visible, different from between two gates or other houses. Which we know that if people want to worship at the Langgar, then they must enter the fence and enter this house complex.

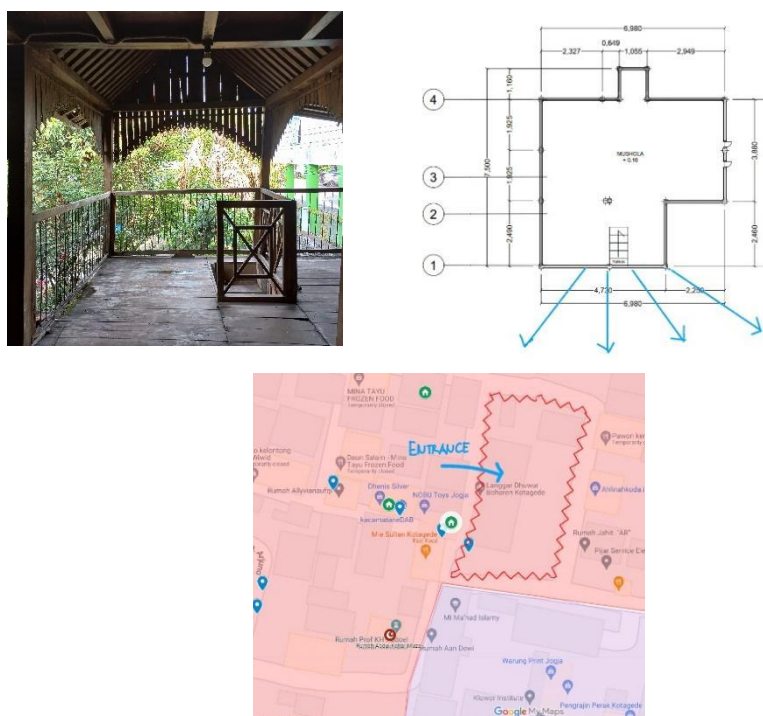


Figure 10 Langgar Dhuwur and Building Orientation
(Pictures taken by author)

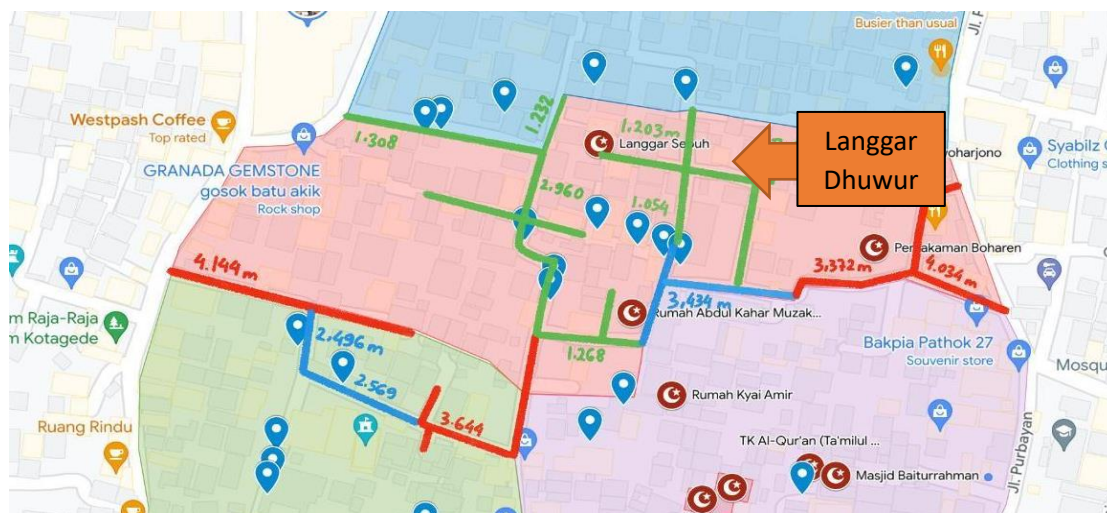


Figure 11 Langgar Dhuwur and Morphological Map Orientation
(Source: Google Maps)



Figure 12 Langgar Dhuwur in Red Zone and Morphological Map Orientation
(Draw by Author)

CONCLUSION

Langgar Dhuwur used to function as a place of worship for the Muslim community in kotagede, there are many uniqueness that can be discussed in this violation, one of which is how the high langgar since the beginning was built sticking forward where the effect caused is that the high violation has a function other than a place of worship, namely connecting nodes on Kotagede street, deliberately made like that, high built langgar has 2 floors (unlike surrounding buildings) associated as a landmark in kotagede refers to the factors or parameters that make a treasury into an area landmark, high langgar which provides an option for residents to choose the purpose of turning where or where it is definitely meaningful as a landmark, Furthermore, the high ground in form has a memorable and unique impression is a characteristic of landmarks. The cutted wall in the west also shows how the high fence wants to give a unique impression to local residents who see it as a background contrast. With Langgar Dhuwur showing its Dual Identity not only as a place of worship but also as a memorable material, then in this conclusion we get that Langgar

dhuwur is a landmark that connects nodes that can provide road options for the people in Kotagede.

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