

CHAPTER I FOREWORD

1.1. Background

Pesantren is one of Indonesia's ingenuous cultures. The word *pesantren* comes from 'santri' which Mas'ud (1998) describes as a person who seeks knowledge of Islam. He then further explains *pesantren* as a place where 'santri' live their daily lives in full devotion while studying about Islam. *Pesantren* is an Islamic institution for people to study Qur'an, *hadist*, *kitabkuning* (literally means 'yellow books'; books written by respectable religious leaders or scholars, written in Arabic in sheets of yellow papers, hence the name), learn the language of Arab, and generally everything in relation with the religion of Islam. In many areas in Indonesia, *pesantren* has always been so much more than a religious education institution; it is the source and guidance for a certain lifestyle.

It is well known that Islam was not the first religion that existed in Indonesia. Islam was brought by merchants from Persia, Arab, India, and Gujarat when Indonesians were still practicing Hinduism and Buddhism. The smooth talking merchants with nice behavior managed to spread the gospel of Islam while trading, especially in the coasts of Java Island. Islam was spread in Java through trading first, and then marriage, then education. The propaganda of Islam through education is the actual embryo of *Pesantren* in Java.

Islam propaganda in Java is closely tied with the existence of Walisongo (*wali* = saint, *songo* = nine) (Mas'ud, 2002). These nine Islamic leaders ventured throughout Java and patiently taught Islam to any civilizations they happened to meet along the way. This was not an easy task considering Indonesia was still under the heavy influence of Hinduism and Buddhism, especially in Java, where the people have their own traditional belief system called "*kejawen*". People of Indonesia, and Java especially, were not familiar with the concept of monotheism. But Islam managed to push the barrier and developed anyway.

It was said that the humble nature of Islam was the main reason for many people to convert. Islam was very simple to understand, and everything from the ceremonial rituals to the daily prayers was very simple and affordable. The root of Sufism or *tasawuf* in Islam was also a mystical concept known and appreciated by the Javanese, which made explaining so much easier. But most of all, *Walisongo* knew that they were not supposed to force civilians to believe in Islam right away. They didn't spread Islam with violence or forceful occupations, but instead they perked citizens' interest through traditional art, acculturation, and peaceful coexistence.

After they gain many followers, *Walisongo* or the religious leaders started to settle down in a certain place to teach their followers to read Qur'an, transcribe *kitabkuning*, pray correctly, and any other important religious skills. If the Muslim community grew even bigger, they would build a mosque for a large congregation or communal prayer. The more people follow, the more space they need to contain and sufficiently support their

lives. Then rooms and dormitories are built, slowly, but sure. This is what *salafiyah* or traditional *pesantren* was all about.

Pesantren was built with the modest purpose of educating underprivileged young generation, mostly men, who were interested in studying Islam. They were not only taught how to read Qur'an and how to pray, but they were also given necessary knowledge such as farming or carpentry. *Santri* who had learned a lot for years would then leave the *pesantren* to travel to another area and build new *pesantren*, and so on, further spreading the influence of *pesantren* throughout Java Island, even cross-islands to Sumatera and Sulawesi.

Every *pesantren* built in different area would have different traditional culture. *Pesantren* in Java understood and tolerated a part of Kejawen tradition as they injected Islam sharia into the daily routine of traditional Javanese people. This then created a special relationship between *pesantren* and the surrounding society. The surrounding Muslim society perceived *Kyai*, Islamic religious leaders, of *pesantren* as their own leaders, not only in terms of religious issues, but also for issues regarding their daily life in general. People looked up to *Kyai* and took their words and actions and followed them thoroughly. The more open a *pesantren* is, the closer the relationship between *pesantren* and general society will be.

In Special District of Yogyakarta, the culture of *pesantren* is even more unique due to the immensely strong Javanese culture upheld by *Keraton* (the Palace of Yogyakarta). *Kyai Munawwir* the first *Kyai* of Yogyakarta's oldest and most well know *pesantren*, was a part of the *Keraton*

environment. The embryo of *Pesantren Al-Munawwir* emerged nearing the end of the 19th century in Kauman, near *Keraton*, when *Kyai Munawwir* held a small Al-Qur'an assembly in his house. At that time, *Kyai Munawwir* had just come home from a long period of studying in Arab and was very eager to start teaching Islam to youngsters around *Keraton*. He then moved from Kauman to Patehan, and then to Krapyak Kulon, bringing only around 10 *santri* with him. Krapyak Kulon is a small village in Bantul regency and at that time the society was very hostile. *Kyai Munawwir* and his 10 *santri* jumped into an environment full with violence and unlawful activities to build a small building that decades later grew to be one of the largest and the most respected *pesantren* in Indonesia.

Year after year, more *santri* are sent to study in the *pesantren*, and by 1970, *Al-Munawwir* was no longer a small *pesantren* in a middle of nowhere. Krapyak Kulon had grown into a full and mixed-use settlement with citizens coming from various cultural background and highly diverse social activities. But one thing remained the same: *pesantren Krapyak* is still the main social authority among Muslims in Krapyak. *Kyai* in Krapyak Kulon was so much more than just a religious leader. Citizens of Krapyak Kulon build their life around the terms of *pesantren* issued by the *Kyai*. Year-round activities that happen in Krapyak Kulon are scheduled around *Pesantren Al-Munawwir's* curriculum; any festive events are held with the permissions of the main *Kyai* in *Pesantren Al-Munawwir*; basically any changes, physical or social, that happen in Krapyak Kulon can only happen within the recognition and consent from *Kyai*.

What must be understood is that this lifestyle is not forced by the *pesantren*. People of Krapyak Kulon acknowledge the wisdom of *Kyai* and voluntarily adjust their lives to meet the standard that the *Kyai* implements inside his *pesantren*. They actively involve themselves in the events held by *pesantren*, even though these events were actually only aimed to the *santri*.

Considering the heavy amount of Islamic sharia implemented in the lives of people in Krapyak Kulon, it is logical to expect the physical environment of Krapyak Kulon to reflect that. According to Madanipour (1997), a different way of socializing within a society will transform the shape and the pattern of the physical urban space. In Krapyak Kulon, where the socio-cultural sphere is heavily influenced by Islamic teaching, the shape and pattern of the environment is likely to be different or distinguishable. In the word of Kevin Lynch (1960), *pesantren* environment would have strong image which is easily perceived and interpreted by any observer; a *pesantren* area would have a strong imageability. This certain image is crucial for people who live in that area, or even for others who just happen to pass by because they provide better directives and gives more option and freedom to mobilize.

Discovering and understanding the structure and identity of *Pesantren Al-Munawwir* in specific and Krapyak Kulon in general are therefore important steps to improve the quality of urban design in Krapyak Kulon as an area heavily influenced by the existence of *Pesantren*.

1.2. Research Problem

Krapyak Kulon, a small village in Bantul regency, Special District of Yogyakarta, has been developing with a strong influence from *Pesantren Al-Munawwir*. *Pesantren Al-Munawwir* came to Krapyak Kulon when there were only very few settlements, and since 1911 it has been injecting its Islamic wisdom and knowledge to the development of Krapyak Kulon. In 2014, Krapyak Kulon is now a high density settlement with so much respect and dependency towards the *pesantren*. Every aspect in the citizens' life in Krapyak Kulon is governed by the Islamic sharia imposed by *pesantren*.

The identity of Krapyak Kulon, too, cannot be separated with *pesantren*. *Pesantren Al-Munawwir* is so closely tied with Krapyak Kulon, and vice versa, that people may refer to *Pesantren Al-Munawwir* as 'PondokKrapyak' or '*Pesantren Krapyak*'. Many people assume that *Pesantren Al-Munawwir* equals Krapyak Kulon and Krapyak Kulon equals *Pesantren Al-Munawwir*.

With *pesantren* being one of the biggest driving forces behind the development of Krapyak Kulon, identity is not the only thing that is bound to be influenced by the *pesantren*. The physical shape of the urban environment should also experience alteration according to Islamic principles of architecture and urban planning.

Therefore, the research questions are:

1. What is the structure of Krapyak Kulon as influenced by the existence of *Pesantren*?

2. What is the identity of Krapyak Kulon as influenced by the existence of *Pesantren*?
3. How significant is the existence of *Pesantren* in changing Krapyak Kulon's image?

1.3. Research Purpose

The purposes of this research based on the research problems and questions are:

1. To discover the influence of *Pesantren Al-Munawwir* in Krapyak Kulon's structure.
2. To discover the influence of *Pesantren Al-Munawwir* in Krapyak Kulon's identity.
3. To understand the significance of a *Pesantren* in changing the environment around it.

1.4. Research Objectives

Based on the research purposes, the objectives that should be achieved in this research are:

1. Analyzing the urban structure of Krapyak Kulon as *pesantren's* surrounding environment based on the urban spatial theory.
2. Analyzing the identity of Krapyak Kulon as *pesantren's* environment based on the theory of perceived identity and environmental image.
3. Elaborate the influences that *Pesantren Al-Munawwir* has towards the structure and identity of Krapyak Kulon.

1.5. Research Benefit

The benefit of this research is gaining better understanding on how a *pesantren* can influence the structure and identity of the environment around it. Understanding the structure and identity of a *pesantren*'s environment will be a strong base to improve the condition of both the *pesantren* and the urban environment in general.

1.6. Research Boundaries

This research will discuss the influence of *pesantren* to the structure and identity of its *immediate* surrounding area, with a case study of *Pesantren Al-Munawwir* and the administrative area of *Krapyak Kulon, Bantul, Special District of Yogyakarta*.

1.7. Research Originality

The research about structure and identity of *Pesantren* and its surrounding environment has never been done before. There are, however, several journals and thesis analyzing the image of an environment and the various aspect of an environment's image.

Below are several journals and thesis with some correlation that can be used as further references:

Table I.1

List of Journals and Thesis used as reference

Research Type	Title	Author	Research Purpose	Role in this research
Journal of Architecture and Built Environment (Dimensi, volume 29, No 1, 2001)	Pendekatan Pemahaman Citra Lingkungan Perkotaan (<i>melalui kemampuan peta mental pengamat</i>)	Edi Purwanto	To provide knowledge for future researchers in Indonesia who has willingness to expand the researches on the understanding of image of a city.	As an addition to a basic understanding of an image of a city. This basic understanding will then be expanded and elevated to create a different research with different theme.
Journal for the 4th International Symposium of Nusantara Urban Research Institute (NURI), 2009	Building And Maintaining City Identity (<i>On The Basis Of Local Community Involvement</i>)	Edi Purwanto	To explain the importance of local community involvement and local culture is determining what kind of design fits a city the most.	As a basic knowledge addition that will be extended to a research with different theme and focus.
Thesis (Magister of Architectural Engineering, Universitas Diponegoro, 2002)	Perkembangan Urban Space dan Citra Suatu Kawasan (<i>Studi Kasus: Kawasan Tugu Muda Semarang</i>)	Shanti Tresnati Prihatin	To understand the impact of urban space to the quality of an image of an area.	As a basic knowledge addition that will be extended to a research with different theme and focus.
Thesis (Magister of Architecture Engineering, Universitas Diponegoro, 1997)	Kajian Pola Spatial Kampung Kauman Semarang (Sebagai Suatu Place)	Atik Suprpti	To understand the physical and non-physical spatial pattern in Kampung Kauman Semarang.	As an addition to understand how to create physical and non-physical pattern in an environment of Muslim majority.

Source: various sources