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