

## CHAPTER VI CONCLUSION AND RECOMMENDATION

### 6.1. Conclusion

The research on the structure and identity of a *pesantren* area results in several conclusions:

1. Physically, the urban structure in Krapyak Kulon focuses a lot on Kandang Menjangan, and the physical structure of Krapyak Kulon also does not indicate the fact that it is an area influenced by *pesantren*, except for small areas around the *pesantren* ground. This is due to the fact the *pesantren* grows along with the surrounding environment, and pays only a little attention towards the physical aspect of the development.

However, the socio cultural presence of *Pesantren Al-Munawwir* is so strong that it manages to change the urban hierarchy of Krapyak Kulon. This socio cultural presence is what makes Masjid Jami have the same—if not more—importance with Kandang Menjangan. Masjid Jami is now considered a landmark, a monument, and essentially a high hierarchical place in Krapyak Kulon. *Pesantren* also make Jalan Ali Maksum the most active corridor by increasing the economy and social dynamics, which extend beyond the limit of Krapyak Kulon's administrative boundary.

2. The identity of Krapyak Kulon is thoroughly connected with *pesantren*. The culture of *Pesantren Al-Munawwir* has grown so much into the people of KrapyakK ulon that it influences nearly every aspect of life. Economic, social, and mostly religious

activities are centered around pesantren, and in several instances even regulated by pesantren.

These influences are not limited to any administrative boundaries. Areas outside of Krapyak Kulon will also bear influences from the pesantren, even stronger than the area of Krapyak Kulon if the distance is shorter. Jalan Ali Maksum extends beyond Krapyak Kulon's administrative boundaries, and the influence of pesantren follows it that even the part of the road that's located on the outside of Krapyak Kulon boundary has become a stakeholder in Krapyak Kulon's religious, social, and economic activity.

The meaning of Krapyak Kulon is also tightly associated with pesantren. This is a logical consequence of having pesantren culture mixed in so well in the life of Krapyak Kulon's citizen. Even though there are essentially many individual differences, the presence of pesantren is so strong that it creates similar meanings for most people.

However, the physical appearance is not showcasing the fact that Krapyak Kulon is an area with one of Indonesia's oldest and most respected pesantren. There are little specializations that can strengthen Krapyak Kulon's identity as a pesantren area.

3. As mentioned above, the significance of Pesantren Al-Munawwir in influencing the structure and identity of Krapyak Kulon lays mostly on its socio cultural presence. With this strong presence, pesantren is able to develop the environment, catalyst its economic and social development, create new hierarchy in the urban structure, and even change Krapyak Kulon's identity as a whole. The existence of Pesantren is

proven to be able to change an urban environment and that it extends beyond all kind of geographical and administrative boundaries, albeit not so much on the physical sector.

## **6.2. Recommendation**

Considering the fact that Krapyak Kulon is located near a very modern settlement of Yogyakarta, the culture of *pesantren* is in danger of getting washed away. Development is inevitable, but there are several recommendations for the preservation of Krapyak Kulon as a *pesantren* area:

1. The physical structure of Krapyak Kulon should be arranged to focus more on Pesantren Al-Munawwir. Several changes according to the Islamic planning may be implemented in order to create an urban structure that fully adapt the culture of pesantren, such as adding more communal spaces or simply by beautifying the environment.
2. The physical appearance of buildings and public places in Krapyak Kulon should be made to represent the fact that it is an area with strong pesantren culture. Cohesive physical appearance will boost the identity of Krapyak Kulon as a pesantren area. The culture of pesantren should always be preserved to maintain the existing identity.
3. Overall, since the socio cultural presence of pesantren is already very strong, the physical presence should also be equally visible so that KrapyakKulon has an even stronger image as a pesantren area.
4. Further researches should be conducted in this area, mainly regarding pesantren's unique location, which is in line with Yogyakarta's imaginary axis, and also

regarding the influence of Javanese culture to the life in pesantren and its surroundings.

If the development and the increase of modernity in Krapyak Kulon can go side by side with the cultural significance of *Pesantren Al-Munawwir*, Krapyak Kulon will always be a well-integrated *pesantren* area.