

The Transformation of Javanese Cities Cosmological Concept: Banten the Maritime City in XV-XVIII Century

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Abstract— *The era of Islamization, Maritime and Political power in the XV century encouraged the birth of the City of Banten. All three provide opportunities for the emergence of new knowledge about strategies and how to build a City based on past knowledge on completely different contexts and correlations. Hence the need for transformation and adaptation. During the era of Javanese Indianization - from the 4th to the 15th centuries, city states in inland Java departed from the tradition of Hindu-Buddhist cosmological concepts [1]. The Indianization / influence of Indian culture -which is actually a culture of continental society, is of course actually different anthropologically and geographically from the culture of island communities such as Java. The momentum of this change seems to awaken the Javanese people about the real reality that shapes them. A new consciousness, which is expressed in the design of a city-state, certainly requires a complete form of power. Banten (at that time also known as Bantam), was the culmination of achieving the transformation of the concept of urban design tradition at that time. This city managed to become a phenomenal trading port in its time.*

Keywords— *Banten, islamization, maritime, power, cosmology, transformation.*

I. INTRODUCTION

City -in the opinion of Bacon (1974) is the greatest achievement for mankind. City morphology is a statement of human civilization. For Kostof (1991), the shape of a city is a manifestation of meaning, which appears in the form of cultural history. [1]. In Java, nowadays, almost all big cities were formed and developed by the Colonial government in the period 300-400 years ago. However, various studies have proven that an approach to foreign forms of culture and power will only lead to urban areas that have no identity. The formation of cities in Java initially followed the structure of cities in the Pre-Islamic period: namely the Hindu-Buddhist cosmological order [1] [2]. The concept of cities is based on a macrocosm-microcosm relationship, where palaces, squares, mosques and markets form the center of the city which is known as the Mandala [3]. Traditionally, cities in Java are divided into 2, according to geographical aspects, namely: Cities in the interior and cities on the coast (Nas, 2007). In accordance with the opinion of [3], the transformation of the concept of urban planning occurred during the arrival of Islam in the 15th century AD, which began in the northern coastal city of Java [2]. If previously the cities in the interior were oriented towards Hindu-Buddhist rituals, when the center of government shifted to the coast -after the decline of

Majapahit, and the emergence of the Demak kingdom - as the first Islamic kingdom in Java, it changed to be oriented towards a trade economy [2].

Denys Lombard divides the peak of Javanese culture into major periods: Indianization as described above (for the record, Indianization did not only occur in Java but also in Champa, Siam, Khmer and Pagan). Asia. Thus encouraging the rise of trade between regions, between continents, which makes for the first time, trade becomes more dominant than agriculture. In Java, however, this became the impetus for major change – perhaps indirectly related, as there was a simultaneous decline in the Javanese Hindu-Buddhist order, with the fall of the reign of Majapahit, which followed its vassal empires.

II. METHODOLOGY

This research is about the extent of the transformation of the cosmological concept - embodied in the morphology of Javanese cities - in this Banten city. This transformation is certainly very related to the Power that implements it. Therefore these two things will be discussed in parallel. This research was conducted with a qualitative method approach. By analyzing descriptive data about the object of research and historical data that explains the existence of the object and its relation to the politics and powers that shape it. An easy way to comply with the conference paper formatting requirements is to use this document as a template and simply type your text into it. The analysis was carried out based on: Manuscripts, maps, pictures, photographs, travel notes and related journals. Historical Research is carried out by studying and exploring facts and drawing conclusions about past events, which are truly relevant. Then assess and interpret the facts obtained objectively and systematically. The goal is to create a reconstruction of past events. Evaluate, verify and synthesize evidence to arrive at strong conclusions.

The research approach is also carried out based on the identification of the application of the concept of urban order traditions in Java [4]. In addition, an approach based on universal and rational common values will be applied in the next analysis process.

III. DISCUSSION

The XV – XVII century AD was the golden peak of the pre-colonial era in Indonesia. Javanese culture experienced 3

dominant eras: Starting with the presence of Hindu-Buddhist civilization around the 5th century, which culminated in the 8th century [5]. Some experts call it the era of Indianization. Then after its decline at the end of the XIV century, there was an era of the spread of Islam (Islamization era), which was marked by the rise of maritime trade in Southeast Asia. Until two centuries later, the influence of Western world culture colored Javanese culture through Dutch colonialization in the Dutch East Indies.

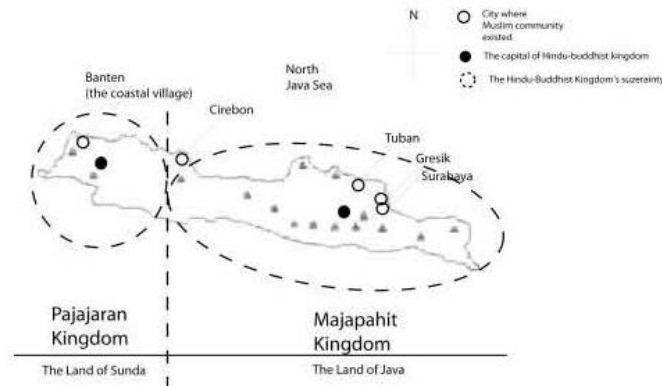


Fig. 1. Location The capital city of the Hindu-Buddhist kingdom of Majapahit (XIV-XV centuries) and coastal cities which played an important role in the spread of Islam (XV centuries). Source: [3]

In the pre-colonial period, the role of kings and sultans was very dominant in managing the shape of cities in Java [1]. However, since the Colonial period, the centers of cities in Java have changed from cosmological nuances to become more functional. For purposes of trade, defense and serving the needs of the European community the European community. In the pre-colonial period, the role of Kings and Sultans was very dominant in managing the shape of cities in Java [1]. However, since the Colonial period, the centers of cities in Java have changed from cosmological nuances to become more functional. For purposes of trade, defense and serving the needs of the European community the European community.

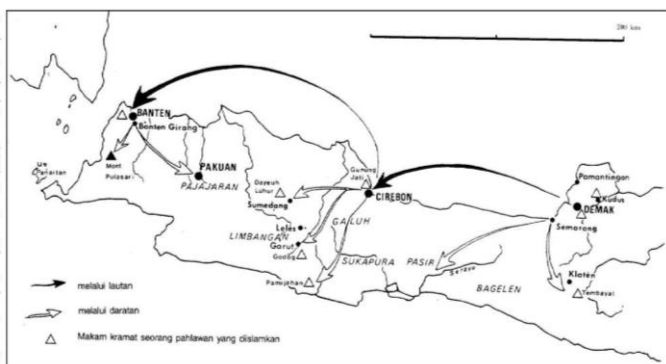


Fig. 2. Map of Routes and Centers for the Spread of Islam in Central Java and West Java XVI century. (source: Lombard, Denys. 2008; Nusa Java: Cross Culture ch.III)

The establishment of the Sultanate of Demak, which was the first Islamic kingdom in Java in 1480, became an important point in this period. For the first time, the spread of Islam in Java had a political basis for power, after previously it was only

through trade and economic activities. On the coast of Java, the spread of Islam from Demak moved westward to Cirebon and Banten. Furthermore, it developed towards the interior of Java (Lombard, 2005) [4]. Cirebon and Banten became important new central government cities, partly due to differences in location characteristics and ideological changes. From the interior of Java to the coast and from the Hindu-Buddhist Kingdom to an Islamic-ideological Kingdom. The character and power system are definitely different. So is the character of the cities. These two different important things actually influence each other



Fig. 3. Location of the Kingdoms of Banten, Cirebon and Islamic Mataram at the end of the XVI century (source: wikipedia).

These two cities are related to an interesting phenomenon: the presence of a powerful figure, Syarif Hidayatullah, or better known as Sunan Gunung Jati [6], a member of the Walisongo, the clerics who spread Islam – especially in Java. He is the only Walisongo member who becomes Sultan (King of the Islamic Kingdom).

In the period of the spread of Islam, the process of forming a city became more complex than in the previous period. This process involves 3 actors: Rulers, Ulama (religious leaders) and Traders. In some cases, a person may have more than one role [4]

A. Power in The Java View

The concept of power, in the Javanese view, starts from a view that power has cosmic origins (Anderson, 1972). In this Javanese view, placing position and honor, as well as authority in which there is hope for justice covers various matters, especially those related to the welfare of all residents of the country. Everything is united in the person of the Sultan [5]. Spatially, this is manifested in the form of a palace, which is called *Dalem*, until its expansion influences its context, namely the *Kedaton* complex.

The Javanese Power System has a way of legitimacy through sacred values, which have the concept of revelation from the Gods (Gods-Kings). All aspects of power: Politics and Economics, are subject to a sacred hierarchical system, based on the God-King conception. Power in the Javanese tradition is absolute and does not require an independent legal instrument. Allegedly, the formation of the magical-sacred power system associated with the conception of the God-King originated in

India during the Indianization era. The researchers consider that the Javanese royal power system which departed from the magical-sacred nature was a consequence or indication that explained the existence of weaknesses in the material structure that was evident in the Javanese power system. Inadequate means of communication, administration and logistics infrastructure, centralized power cannot reach remote areas. [6]. The concept of Javanese power is always associated with spiritual matters, such as Wahyu, Pulung and Andaru. The expression....Ratu gung binathara dhenda nykrawati, AHAN Wisaning Sanagari...means that the King has absolute power over the entire country, which also means the King can act arbitrarily. However, this is limited by the necessity for the King to have noble character, be virtuous and fair to others (be virtuous, fair) (Isbondrini, 2002 in [7]).

B. Power in the Tradition of The Islamic Kingdom in Java

If major architectural works such as Borobudur and Prambanan, Ratu Boko to Trowulan give an overview of the power of the Sanjaya, Syailendra and Buddhist-Siva kingdoms in Majapahit, could the Islamic empire that grew on the north coast of Java, whose heyday lasted less than 3 centuries, be able to build new power tradition system? Or is this presence only as a 'bridge' to a major change in the power tradition of the kingdoms in Java? De Graaf's research on Islamic empires in Java shows repetitions of events and oppositions related to Islamic rule in Java (Graaf, 2000 in [6] [7]). The research also explains the meaning of 'Power' which is different from Power in the abstract conception of Westerners. Power for the Javanese is supernatural. Power comes from God, so whoever gets this power, its legitimacy does not need to be questioned. Power is also concrete and fixed. The source of the power is homogeneous because it comes from God. Power is sovereign in itself. People who have it only accommodate power (Magnis Suseno, 1996 in [7]). The new form of power in Java is closely related to its 'new' concept of religion. Although in the form of daily reality, there are cultural differences between the culture of the Islamic communities of the Coastal and Inland Java.

C. Urban Morphology and The Concept of Javanese City Cosmology

The function of control and communication is actually closely related to the structure of space. But besides that, the arrangement and formation of urban space in Java has a cosmological function, explaining human existence in the middle of the Universe, in a principle called Microcosmic-dualistic - which regulates vertical relations, humans and the Creator, as well as humans and their environment, as well as the Microcosmic Hierarchies [3]. In the tradition of composing urban spatial patterns in Java, there are several patterns that are always present, as part of a tradition that has become a separate belief system [6]. These patterns include:

1. Dualistic Microcosmic and Hierarchical Microcosmic

City space and buildings are considered to represent the microcosmos. A replica of the universal Jagad (macrocosmos). This mindset manifests itself in the form of axis and open spaces in the sacred area of the city center or at the boundary of the profane space, which we know as the *Alun-alun*.

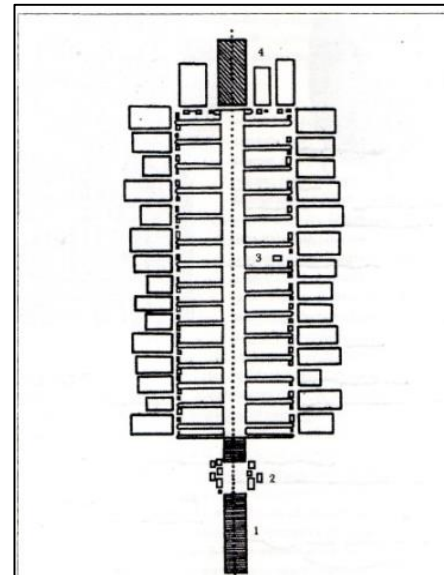


Fig. 4. Pattern of Bawamataluwo Village, Nias. Source : [6] (1 = Village Gate, 2=Megalit Stones, 3= Giant Stone for ritual jumping.ceremony, 4= Ethnic Group Chief's house)

In the case of villages in Nias (Bawamataluwo), Guidoni (1976) conducted research, which showed that there was a spatial organization with the influence of Proto-Malay culture, which then influenced the architectural and spatial conception of Javanese cities [6].

Before the emergence of Indian influence, which was evident in the temple buildings in Java: the Temple Complexes in Dieng, Borobudur to Prambanan [1]

2. Mandala

Hierarchical form of arrangement of sacred and profane areas. Mandala is a city spatial division system based on the value system of the interests of the area/region and the function of its state activities, which are considered sacred values. In the diagram beside, we can see, the First Circle (A) is the Sultan's Residence (Dalem), with his family.

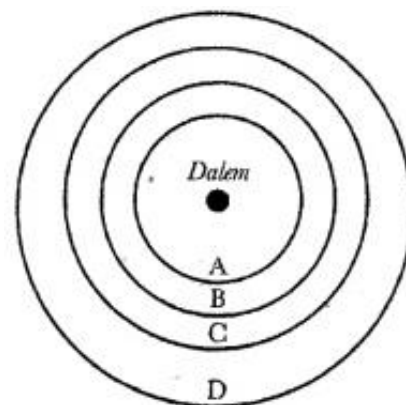


Fig. 5. Mandala Hierarchy Pattern. Source : [6]

While the Second Circle (B) is the center of the kingdom called 'Negara', the State area. Within the 'Negara', lived the high ranking officials and the Nobles. The Third Circle (C) is called the 'Negara Agung', the Great State area. The core area

of the Dominion area. The next circle (D), is the ‘Manca Negara’: Overseas area. The outermost part of the royal Hierarchical system. Territories that have their own administrative system. Has limited autonomy.

3. The Great Quadway

The Mancapat Tradition in the architectural arrangement of cities on the island of Java.

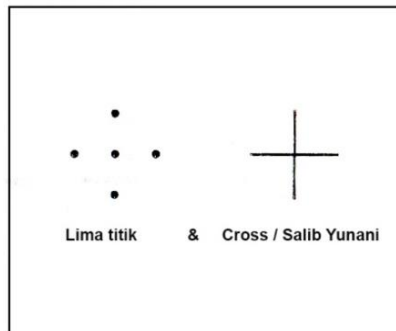


Fig. 6. Pattern of the Grand Quarter. Source : [6] .

The division of the place into four parts, or meeting / crossing lines (axis). According to Van Ossenbruggen (1917), it originates from a tradition in which a village/settlement forms alliances and agreements with its four nearest neighboring villages, in the direction approaching the four cardinal directions. According to studies by Rouffaer (1905), Winter (1844), the term Mancapat is used to describe that the five villages are a single unit of microcosmic space.

This pattern later became a tradition of how to divide a settlement. That is starting from dividing the city center into four sectors, with a 'crossroads' as the dividing line/axis. The East-West Horizontal Line separates the sacred area on the south side of the line and the profane area on the north side.

The city of Banten is located at the western tip of the island of Java. At first it was a Hindu kingdom under the rule of the Hindu Pajajaran kingdom, named Banten Girang. In 1520, this kingdom was controlled by the Cirebon sultanate which joined the Demak kingdom, under troops led by Sunan Gunung Jati, who then moved the center of the kingdom to the sea coast about 13 km to the north and established the sultanate of Banten.

4. The Enclosure Wall Architecture

Maclaine Pont call it *omswallingarchitectuur*. Enclosure wall architecture in Java. A Boundary between sacred area and profane area. Between inner and outer city-state. For example: enclosure wall act as boundary of Prambanan temple sacred area [6]

D. The City of Banten

The city of Banten is located at the western tip of the island of Java [8]. At first it was a Hindu kingdom under the rule of the Hindu Pajajaran kingdom, named Banten Girang [9] [10]. In 1520, this kingdom was controlled by the Cirebon Sultanate which joined the Demak kingdom, under troops led by Sunan Gunung Jati, who then moved the center of the kingdom to the sea coast about 13 km to the north and later established the sultanate of Banten.

Banten experienced its heyday in the era of Sultan Ageng Tirtayasa (1651-1683). However, as was also the case with the Cirebon kingdom in this era, the 17th century was the era of the emergence of new peaks of power in Java. It was in this era that the Port of Banten, which was basically a trade-based maritime empire, experienced its golden age.

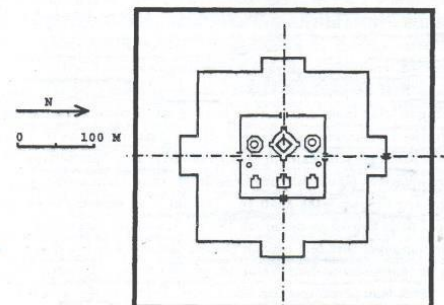
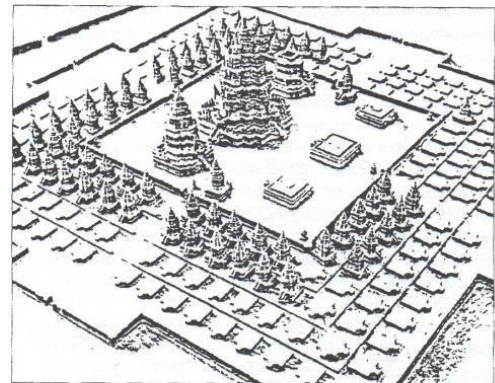


Fig 7. Enclosure Wall Architecture Source : [6] .

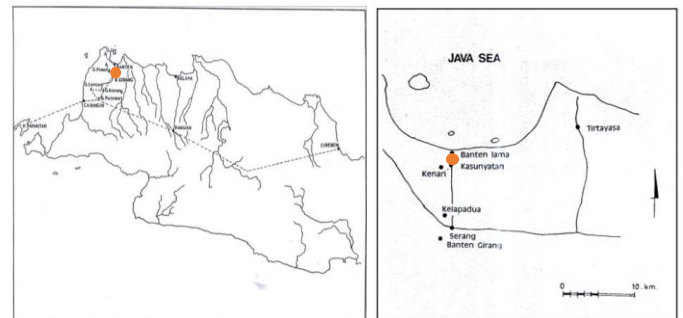


Fig. 8. Banten Location on Map (Source Wikimedia commons, KITLV)



Fig. 12. Photos 1 & 2. Photos explaining the condition of Fort Surosowan, the square and the water filtration system. Source : Personal document.



Fig. 10. Photo 3 & 4. Photo of the northwestern side of the fort wall and the palace entrance on the east side. Source : Personal document.

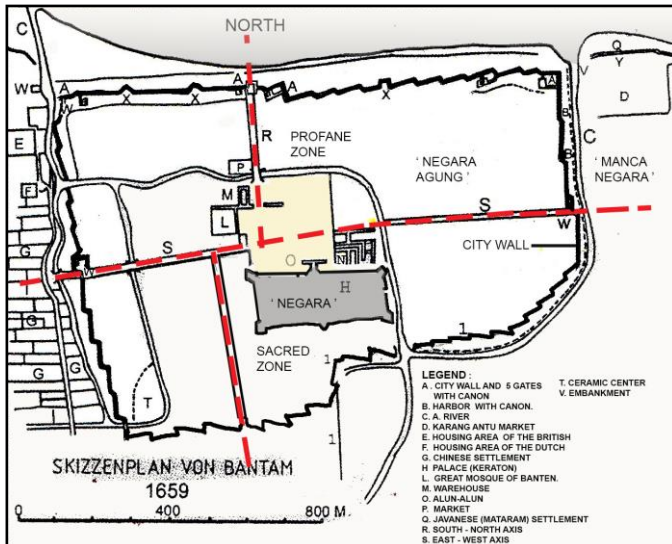


Fig. 11. Old Banten City Map. 1659. Source: Santoso, based on a Dirk van


Lier / JW Iuzermann sketch


E. The Transformation of Cosmic City Planning Concept

In Table 1 it can be seen that Banten started the birth of a city by moving the government center from Banten Girang in the interior to the coast. [11] [11] Sunan Gunung Jati, who led the Demak and Cirebon Joint Army after the conquest of Banten Girang, asked Maulana Hasanuddin - his son, when he was starting to build his power in Banten, to move the Banten capital from the interior to the coast [12].

Followed by building the Dalem Keraton Surosowan as the center of the Kingdom facing north. Building an Alun-alun on the North side of the Palace, equipped with a Grand Mosque - on the west side of the Alun-alun and a Market on the north side. Then build an access road on the north side of the square to the harbor on the beach. The formation of the City Center area which consists of the Palace, Alun-alun , Grand Mosque, Market and access roads that form the Great Quarter - which separates the sacred area in the south of the square and the profane area in the north, still follows the Concept of Traditional Cosmology [13] [14]. Likewise the concentric hierarchical pattern centered in the palace. However, the existence of a river that divides the city center is something new. The city's stronghold, with 4 gates in all directions, is also an adaptation. A consequence of the City by the sea at that time, which at any time had the potential to be attacked from the sea. But it is also the sea that gives new opportunities to become a cosmopolitan city. The biggest adaptation was of course when placing the kingdom's City Center in the Harbour [15].

TABLE I. The Transformation of the Cosmological Concept of the City of Java in the XV-XVI Century

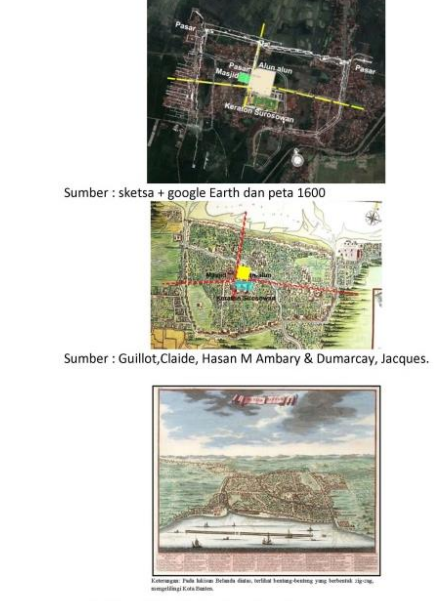
Aspect Of Power	Power Value Banten	Morphology Of The City Of Banten	Information
POLITICAL	<p>Coastal Banten : Ruled by Lord Surosowan. Around 1400 AD</p> <p>Banten Girang: Ruled by Lord Pucukumun Arya Suranggana (son of Lord Suranggana)</p>		<p>Formed:</p> <ul style="list-style-type: none"> Formed 2 districts. Banten Girang and Banten Coastal. The Coast becomes the New Center. The two places create a linkage. Landuse. The coastal area became the center of the New Kingdom (government).
	<p>Syarif Hidayatullah : Together with the Demak troops, they attacked Banten Girang. 1524 AD.</p>		<p>Formed:</p> <ul style="list-style-type: none"> The palace is the dominant form of building mass and becomes the center. The square becomes the center of open space. nodes. The minaret became the Landmark. The new city forms a 'clear' spatial.
	<p>Charisma & Religio-Magic</p> <p>Syarif Hidayatullah member of Walisongo & Sufism teacher.</p>		<ul style="list-style-type: none"> The position of the mosque is traditionally in the center of the city, building magical religious relationships.
<p>Famiytree & Nasab</p> <p>Syarif Hidayatullah was the son of Sultan Hud (Nasab to the Prophet Muhammad) and descendants of King Siliwangi III Pajajaran).</p>	<p>There is no objections from the people to Sunan Gunung Jati's decision to arrange new city's morphology</p>		

Aspect Of Power		Power Value Banten	Morphology Of The City Of Banten	Information
	Domination & Collaboration	Collaborating with the Kingdom of Demak.		
	Political Hierarchy	Demak Royal vassal		
ECONOMY	Agrarian	Pepper Commodities	<p>Banten is a new city that is not bound by the initial concept. Sunan Gunung Jati arranges the order pattern as City morphology based on tradition of the City of Java's cosmological concept. With adaptations related to the function as a maritime based trade city.</p>	
	Trading	Harbor		
	Monoply			
IDEOLOGY	Religion	Islam		
	Religio-Magic Cosmology	-		
	Socialism	-		

In the era of the successor to Sultan Maulana Hasanuddin, Sultan Maulana Yusuf (1570-1580M), the development of the city of Banten grew rapidly [11]. He built brick and coral walls for defense around the city (in the history of Banten it

is mentioned...*gawe kuta baluwerti batak kalawan kawis*) [16]. This defensive wall is a consequence of an open city against enemy attacks from the sea. [1]

TABLE II. The Transformation of the Cosmological Concept of the City of Java in the XVI-XVII centuries.

Aspect Of Power		Power Value Banten	Morphology Of The City Of Banten	Information
POLITICAL	King / Ruler	Maulana Hasanuddin was appointed as the first Sultan of Banten (1546-1570 AD) Maulana Yusuf became the second Sultan of Banten (1570-1580 AD) After changing its Sultans several times, under the leadership of Sultan Agung Tirtayasa (1651-1683 AD), Banten experienced its glory.	 <p>Sumber : sketsa + google Earth dan peta 1600</p> <p>Sumber : Guillot,Claide, Hasan M Ambarly & Dumarcay, Jacques.</p> <p>Sumber : http://commons.wikimedia.org</p>	<p>The Palace, Alun-alun and Mosque areas are the central area of the capital. The Mancapat line defines the Sacred area (South side of the East - West line, and the Profan area on the North side: Alun-alun, Masjid and Market.)</p> <p>The settlements inside the Citadel City were divided into 9 districts separated by roads and rivers. The square is the center of Node's open space. The minaret of the mosque became a landmark. New city forms 'clear' space</p> <p>The traditional position of the mosque in the city center builds a religious-magical relationship.</p>
	Charisma & Religio-Magic	Syarif Hidayatullah and Sultan Ageng Tirtayasa have this kind of charisma.		
	Genealogy & Descendants	Sultan Ageng Tirtayasa did not have special of it.	The Port City of Banten, which was built based on the adaptation of the Javanese City Cosmology Concept, amazed foreign traders in the XVII century.	The success as a trade port city became the glorious era of the Banten Kingdom.
	Domination & Collaboration	Demak & Cirebon Cirebon & Banten	Collaborating with the Kingdom of Cirebon	
	Political Hierarchies	Banten become independent after the downfall of Demak Kingdom.	Become an independent kingdom	
ECONOMY	Agraris		Pepper commodity etc.	
	Trading		Harbor	
	Monoply		-	
IDEOLOGY	Religion		Islam	
	Religio-Magic Cosmology		-	
	SOCIALISM		-	

IV. CONCLUSION

The transformation and adaptation to the traditional cosmological concept in building the order of the City of Java is the right decision. The collapse of Majapahit shows that the cosmological concept of the country's cities cannot answer the challenges and needs of the times. But the choice to keep adapting it is also wise. Because any new completely Concept were untested, it has the potential to fail. Evolutionary changes give City residents the opportunity to adapt to the changes that occur. Because behind the changing image of the new urban space, the old pattern can still be recognized. The focus of the government of the Javanese kingdoms which was filled with the struggle for political power, caused the development and development of the spirit of urban spatial structure as an identity, to be neglected. (Djajadiningrat, 1983) On many occasions that we encounter, the character and identity of a city that has a long history and even a glorious era, seems to have just disappeared. The presence of foreign power (colonial government) was also responsible for stopping a process of natural development of knowledge about urban spatial planning in Java. [1]

We can draw a conclusion, Urban spatial planning as urban civilization in Indonesia – especially in Java, has been halted at its peak era at the end of the life of city-states (city states) in the end of the era of Islamization of the XVII-XVIII centuries, along with the colonial arrival.

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