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Inclusive Space, Enriching Culture

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O m a h D u d u r
In Urut Sewu Region, Grabag, Purworejo, Indonesia

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Abstract

In the constellation of knowledge of Javanese architecture, *omah dudur* are totally unknown, still hidden. Omah dudur consisting *dudur siji*, *dudur loro*, and *dudur* combination only known habitat in the Urut Sewu area, Purworejo and Kebumen Southern, Central Java, Indonesia; existence extends from the river Bogowonto (the border of Central Java- Yogyakarta) in the east to the Cincingguling river Kebumen district in the west. It is not known exactly why the omah dudur unknown, but indicates that the unique characteristics of the Java architecture is very rich with a diversity of architectural style of untapped. The *omah dudur* users in Urut Sewu is all society that neither the *tani* nor the *Bajingan / Genthos* very have a strong belief against *pengelus* (spirits) are placed as *pepunden* and well as confidence in good day *petungan* doing various activities. The embodiment of credence to the *pengelus* are shown in the process of establishing omah dudur by performing the ritual *genduren / keprungan* with different sajen is presented to *Pepunden* as the mainland for a construction permit *omah dudur* form. The Embodiment of credence to *pengelus* another is the lack of rules on the prohibition of knocking down or *ngrajang-ngrajang omah dudur*. *Pengelus* involvement in the establishment of *omah dudur* intended that the occupants get *slamet* or safety; and vice versa when it does not involve *pengelus* will get *sengkala*. To reveal the existence of the omah dudur in this study used the paradigm of phenomenology (Husserl, 1965) and Naturalistic method according to Lincoln and Guba (1985). Omah dudur research is expected to lift the existence omah dudur which is currently hidden into *omah dudur* architecture science.

Keywords: *omah dudur, Tani, Bajingan / Genthos, Pengelus, Pepunden, petungan, slamet*

INTRODUCTION

Omah Dudur (dudur home) is a type of housing for rural communities in Java with *dudur* shaped architectural style. The existence *dudur omah* have their habitat in the area Urut Sewu, Central Java, especially in the two districts of Purworejo and Kebumen Southern; stretches of river Bogowonto Purworejo district on the East side of the river until Cincingguling, Kebumen regency West side. In the region of Purworejo, *omah dudur* located in the northern part of the road Daendeles (South Cross Road Line); whereas in the presence Kebumen located in North and South road Daendeles. The more towards Kebumen, where *omah dudur* more and complete and opposite to the direction East. Although the area where *omah dudur* were in two districts, but discussions omah dudur in this discussion will be

limited to *omah dudur* which are in the region, especially in the district of Purworejo Grabag.

According to local people, sitting together with *joglo*; said that *dudur* is a term used in the Urut Sewu, while *joglo* is the term for local used in the *wetan* (East) namely Yogyakarta and Surakarta. Although it is said so, but understanding has a very different meaning. In the local language Urut Sewu, *dudur* means *jurai* ie beams in all four corners of the roof, extends downward from the edge of the roof (met with *nok*) to the bottom supported by pillars or walls; Useful as a crutch purlins, rafters and roof coverings. While *joglo* derived from the *jug-loro* or *Taju loro* (R. Slamet Soeparno Kridosasono, 1976. 1-5; Josef Priyotomo and Pure Rachmawati, 1995, p. 11).

From of the shape, *dudur* the same shape with the shape *joglo* when *omah dudur* without other *omah* completeness. Well if so then *omah dudur* condition can be classified in architecture *joglo* main types (Sugiyarto Dakung et al, 1986/1987; p. 52) or *jompongan* (Slamet DS, 1981/1982, p. 63; R. Ismunandar, K, 1993, h .94) is the simplest type of

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joglo. However, a phenomenon that occurs is none *omah dudur* in the district Grabag stand-alone without any accessories. The whole existence of *omah dudur* always comes with other omah shaped porch, *tratang rambat*, *limasan* and *srotong*. *Omah dudur* like that are not yet fully found in scientific Java architecture. So the conditions were judged to be unique from *omah dudur*.

In terms of functionality, layout and users, *umah dudur* also has a unique and merits. In order Javanese architecture empirically, *joglo* main function (single) as *pendapa* (hall / living room) and is always at the forefront of the residential complex types *joglo*. But not so with *omah dudur*; *dudur* in Urut Sewu not only as a hall, but also as a family room (bedroom and supporters) and is located in the front or in the back. Likewise with the users; when in order empiri that *joglo* only for the nobility, prince until the king then *dudur* in Urut Sewu be used by the entire community regardless of their social stratification. Indeed, it has largely *omah dudur* user community is the *Bajingan*.

The uniqueness and distinctive home *dudur* different with the existing order in the Java community and has not fully entered in the knowledge of the Java architecture demonstrates how deep layers of knowledge as a form of wealth Java architecture that remain hidden and not yet appointed science. On this basis, it becomes a necessity and demand for mengeksplornya and discussed in this paper in order *omah dudur* can be a science of architecture and at the same time ensuring Java architecture

METHOD

The method used in this research is a naturalistic method according to Lincoln and Guba (1985). Naturalistic method is under the auspices of the paradigm of phenomenology (Husserl, 1965) which has three truths are transcendent truth, intentionality and physical; and on the basis that it is the truth of the phenomenological paradigm has always been a cornerstone in the Naturalistic methods.

As revealed by Lincoln and Guba, Naturalistic method is qualitative with 14 characteristics, namely: 1) Natural context; 2) human instrument; 3) utilization of tacit knowledge; 4) Qualitative methods; 5) purposive sampling; 6) Inductive analysis of data; 7) Grounded theory; 8) Emergent design; 9) Negotiated outcome; 10) Case report; 11) idiographic; 12) Tentatively applied; 13) Focus-determined boundaries; and 14) Special criteria for trustworthiness.

In the process of operational research conducted in the field to produce findings that saturation; unitizing and categorizing done until the invention of concepts and theories of local (Lincoln and Guba, 1985; HB Satrio Wibowo, Sudaryono, E.Pradipto, 2016).

In the research process through induction techniques such as the exploration of the empirical until concept discoveries and theories. In the

discussion of the present study is not yet at the level of the discovery of the concepts and theories, but still in the first phase of the exploration through field data collection with the methods of observation and interviews conducted directly in the field. Exploration results in the form of units of information further processed into themes / categories.

RESULT

Urut Sewu: *omah dudur* habitat

Past, Urut Sewu is part of the residency Bagelen, located on the South side Bagelen lowlands; Sort Sewu-called because it is a long row of village unbroken (4x40 notions) along the coast. Rows of the village starting from the village on the edge of times Kadilangu Bogowonto to West sampi by time cicing Guling in hilly areas Karangbolong (PM Laksono, 1985; h.64). Meanwhile boundaries Urut Sewu is stretching from the west to the east of the river Bogowonto Cicingguling river (stretching roughly 40 paal or 60 280 meters and its width is approximately 3-4 paal); to the south is the Indian Ocean and the north side is the river Slopes and marshes (swamps Wawar and Tambak Baya) (Galuh Ambar Sasi, 2015; h.13-14).

Based on the research results Galuh Ambar Sasi, (2015), Urut Sewu is an area flooded in the rainy season; besides caused located in lowlands Bagelen, Urut Sewu also has many rivers namely river Bogowonto, Lereng, Jali, Dlangu, Gebang, Luk Ulo, Kendo, Seruni, Pucang and Cicing Guling. Women's magazine published Ltd Weekblad voor Indie, Jaargang 15, Aflevering 48, 9 Maart 1919; "*De Oeroet Sewoe de Duinen nabij desa Ketawang in de Afdeeling Koetoardjo van de Resident Kedoe*", as stated Galuh Ambar Sasi, that Urut Sewu also called a stigma as a region cursed as an ancient altar to say Mass spirits. It also said that the area Urut Sewu is an area where the land *cengkar* is not fertile alluvial soils with great mountain behind her like a giant ghost gray cover. The dunes of gray lava by windblown sediment, stretched like a vast cemetery. Even the rice plants that can be grown in the Urut Sewu is the worst kind of rice.

Before the colonial period, Urut Sewu is part of the Islamic Mataram kingdom. Based on the source of Fibre King Puwara (Sucipto, 1980), PM Laksono (1985; h.67-68) revealed that Sewu (Urut Sewu) was originally a royal Negaragung region since the reign of Sultan Agung Mataram together with seven other areas of the region Earth (Kedu the west side of the river Praga); Bumija (Kedu the east river Progo); Siti Ageng Kiwa (the side of the Left or the west road Pajang-Demak); Siti Ageng Tengen (the right side or the east road Pajang-Demak); Numbak Anyar (the area between the river and the Praga Bagawanta or eastward); Panumping (Sukawati area); and Panekar area (Pajang area).

In accordance with the development of the Mataram kingdom that was split into two Ngayogyakarta and Surakarta Sultanate through agreements Giyanti 1755, PM Laksono (1985) noted that the region Urut Sewu divided into a part of the territory of the Sultanate of Yogyakarta and Surakarta, though not clearly demarcated, As part of the territory of Yogyakarta Sultanate Urut Sewu region became one of the Diponegoro become important in the defense area Diponegoro War (1825-1930) against the Netherlands.

Alternation of colonialism and empire into the Republic of Indonesia which is characterized by independence of the Republic of Indonesia in 1945, the territory Urut Sewu no longer part of the residency Bagelen but part of the district of Purworejo (included in the district area Grabag) and Kebumen until now.

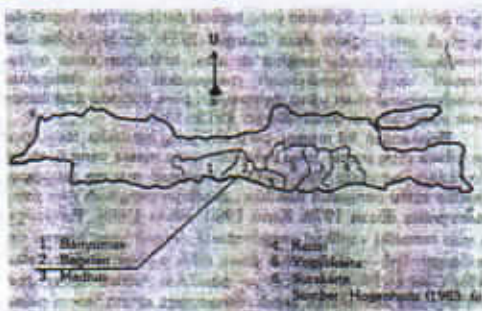


Figure 1. Map of Regions Kejawen Islamic Mataram Kingdom period (above)

Source: PM Laksono, 1985 and the map of Purworejo
Source: <https://pdkpurworejo.wordpress.com>

Urut Sewu which has a long history as described above that have habitat *omah dudur*. In the constellation of the areas that are considered to have the typical architecture of Java Java Urut Sewu the rural areas, including areas that are "buried" not yet, or not seen at all investigated further into the knowledge of Javanese architecture. Conversely areas such as Kudus, Demak, Yogyakarta, Surakarta (Arya Ronald, 1993, H.4; Sugiarto Dakung, 1985/1986; Budiono Herusatoto, 1991) become the main reference as an area that is considered to represent the

presence of the Java architecture. Such conditions can be seen in the ancient sources on Java architecture average sourced from the four areas that generate generalized writing Java architecture. Yet when we consider carefully the Urut Sewu region has an architecture known as *omah dudur* community with a variety of uniqueness which can be a "treasure trove" of knowledge for science Java architecture.

Phenomena Society: Farmers and Life Transcendental

Of the various narrative respondents, people in Urut Sewu, District Grabag generally are farmers with agricultural land are in the local area, namely in Central and Southern parts of the region. Although well-known in the past with less fertile territory, but until now the agriculture in the region is going well. Currently developing agriculture for fruits such as watermelon and melon which was quite nice; as well as fish farms on the coast of the South Sea.

Community agricultural activities carried out twice a day. First performed in the morning until noon and noon until late afternoon. In the afternoon, at 12.00 a'clock they returned from the fields and resting at home. In the evening they rested and therefore very minimal social activities in the evenings except regular village meetings and events important tradition of the village.

As farmers, communities in the Urut Sewu is full of activities that are transcendental tradition that still believed and done up to now. Source transcendental in the villages in this region is referred to as *pepunden* and *petungan*. *Pepunden* can be a big *beringin* tree sacred, as in the Munggangsari village by name mBok Mas or it can be like a tomb in the Ketawangrejo village by the name of *pepunden* is Kyai Buruh.

Almost all custom events like *mbetheki*, *mantenan*, *sunatan*, *rejeban*, *suran* and other traditions have always held *genduren* or *kepungan* with *uborampe sajen* (offerings); The *sajen* portion should be presented to the *pepunden*. From the information the informant, said when the offerings are incomplete, there will be *bilahi* for perpetrators of the event.

For *petungan*, said by many informants that Urut Sewu people so attached to Java *petungan*. Java *Petungan* is an act in order to count the good days and bad to do activities. In a variety of activities that are private or public (sub-village level, village) then choose either day absolutely must be done. Usually found in every village of more than one expert *petung*. As the tool Java *petung* is in the form of books *pimbon* and *orak arik* from wooden board in Ajisaka era.



Figure 2. *Petungan* tool "orak arik"
Source: Documentation, 2016

Fenomena Lurah Geng: Bajingan/ Genthos

Social and cultural conditions manifested by some respondents. From his speech stated that the public area Urut Sewu days (not mentioned her) is the poor and a lot of unemployment. Therefore, this area is referred to as the crime-prone areas. Respondents Sugito Kebumen residents with tone surprised to know that I will examine in the area Grabag said: "Wow .. that *Bajingan* area, many of his *Genthos* mas. Be careful mas".

Likewise submitted by the respondent Mr. Ganjar, about Lurah Geng (HB Satrio Wibowo, Sudaryono, E.Pradipto (2016). Mr. Ganjar is a Lurah child who now serves as the village head 2 Munggangsari. It is said that people in the Urut Sewu area is a region with a high level of criminalization; Lurah officials even had to have to *Lurah Geng* is Lurah *Bajingan* or *Genthos* men who have unruly people were feared. On the other hand said also that the village chief or *Genthos Bajingan* like that is what is needed Urut Sewu region's future to solve crimes, given that the Urut Sewu is a region filled with the world of crime. Even now there is still headman in the area Urut Sewu *Bajingan*, because only they can propel social and cultural activities.

Omah Dudur Characteristics

Function

As stated by the respondents and the results of observation, there are 3 main functions *omah dudur*. The first is to function as a residential community both community and society who have positions in the village. The size and completeness *omah dudur* is dependent upon the ability of people who *memilikinya*. According to the father Tungguna,

puppet puppeteer Leather Ketawang village, *omah dudur* front part called bale serves as *pendapa* namely: "*ngepenake kandha apa-apa*", meaning as a place to hold a discussion, to receive visitors; being *omah dudur buri* (back) to function as a home to sleep and family activities. For completeness, the front of the terrace there *omah dudur loro*; and *pawon* on the right or left *omah dudur buri*; while bathrooms and lavatories are in the back *pawon*.

The second function is as a village chief's office, and the office *Carik*. Mr. Cokro Petruk said that office Regent Village and the order is similar to the kingdom; offices are in the official house. This was conveyed by Mr. Cokro Petruk:

"Lurah, the Regent much like the royal order. Each Lurah office ya kados teng daleme piyambak (at his home) "

Beyond its function as a residential and village office like *omah dudur* for Lurah, functions *omah dudur* other is for a puppet show. Usually a puppet show performed when people are able to currently have gawe. Puppet show room setup can be seen in the discussion of spatial puppet show. *Wayang kulit* itself called *ringgit purwo* means is image skewed poets *sing dianggit* grand bouquet.

Type omah dudur and completeness

From interviews and observations known of the three types of *omah dudur* namely: 1) *omah dudur siji*; 2) *omah dudur loro*; and 3) *omah dudur telu*; 4) the combined *omah dudur* with *limasan/kampung*. *Omah dudur siji* is *omah dudur* which only amounted to one with the accessories in the form of a terrace in front, *pawon* (kitchen) on the right or left *omah dudur* and bathroom / wc on the back *pawon*. *Omah dudur* which amounted to only this one serves as a shelter where all activities inhabit (receiving guests, family activities) carried out in *omah dudur*.



Figure 3. *Omah Dudur Siji*
Source: Documentation, 2015

The second type is *omah dudur loro*, namely *omah dudur* totaling two were placed side by side from front to back with the order *dudur-dudur*. Based on information from informants note that when *omah dudur* amount to twice called *satrio tanding* or *satrio*

sak kembaran. Both *omah dudur* have different names; *dudur* called a *bale* on the front and rear *dudur* called *komplitan* or *gubug sakwetara* (temporary home).



Figure 4. *Omah Dudur Loro Satrio Tanding / Sak Kembaran*
Source: Documentation, 2015

The third *omah dudur* type is *omah dudur telu* (*dudur* trailer *telu*) is *omah dudur* lined up a number of three *dudur* from front to back. While doing the grand tour, researchers have yet to find a physical existence. The type *omah dudur* fourth type is a combination *dudur* with *limasan/ kampung* who also lined up from front to back. This combined form *dudur* types: 1) *limas - dudur*; 2) *dudur - kampung-dudur*; and 3) *limas - dudur - dudur*. Provisions for the fourth type is the same as other types consisting of *pawon* on the right or left *omah dudur buri* and bathroom / wc on the back *pawon*.



Figure 5. *limas-dudur*;
Source: Documentation, 2015



Figure 6. *limas-dudur-dudur*;
Source: Documentation, 2015



Figure 7. *Dudur-kampung - dudur*
Source: Documentation, 2015

The layout of the house dudur

Based on information from the respondents and observations from the field known that substantive *omah dudur* lined layout / trailer extends from front to back or from South to North direction or vice versa; except for *omah dudur siji* lined up horizontally from East to West.

As for each *omah*, *omah dudur* sitting in the front (*bale*) there is only one large room divided into two square approaching the room is the living room inside *saka* (surrounded by *saka guru*) and the space surrounding the pillars; the two spaces bounded by *saka guru* (four pillars).

Living room (surrounded by four pillars) are usually equipped with table chairs to receive guests; for the space surrounding the four pillars are found also support desk chair, divan and other equipment such as desks and televisions. For the farming community, the two spaces in front *omah* usually minimal with mebelair equipment because it is usually used for drying the crop when the rainy season. As for *Lurah* both officials and the Regent, the future *omah* equipped with a lot of stuff on display.

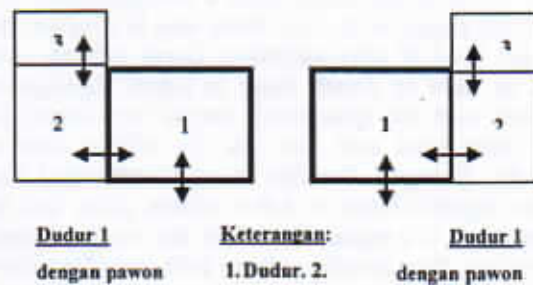


Figure 8. Lay out of Omah Dudur Siji
Source: Documentation, 2015

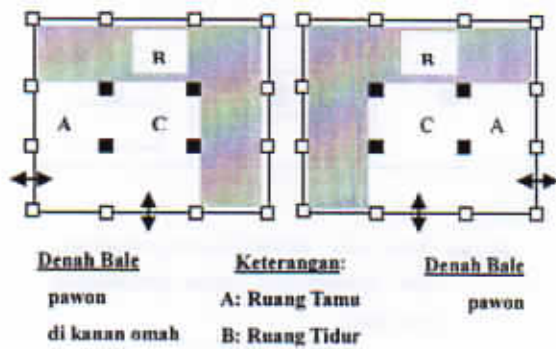
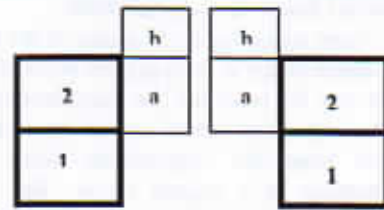


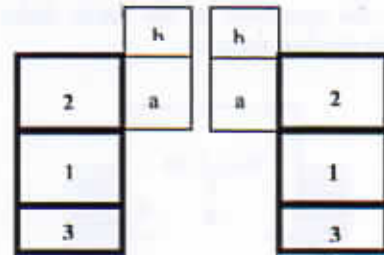
Figure 9. *Dudur* spatial scheme on *Omah Dudur Siji*
 Source: Documentation, 2015

For *omah dudur buri* found the family room which is located in the center surrounded by *saka guru*, while the space surrounding the pillars divided into 2-3 bedroom. Access in and out of *omah buri* is located in front of the living room extending East-West direction towards *pawon* and in the middle towards the front *omah dudur*. When found *omah kampung* between two *omah dudur* it is normally found two spaces on the left and the right for parents sleeping space or the space left is not insulated for a family function.

To *omah dudur siji*, because the number *dudur* nya amounted to only one spatial *dudur* then used for all the family activities. Therefore in the room formed their bedroom, family room or living room. Bedrooms are usually located around the *saka guru* amounted to two or three bedroom depending on the user's needs. The living room is generally located on the right or left sides *saka guru*, while in the middle of the *saka guru* used for the family room. In the family room is usually a family get together.



Omah dudur: jenis *dudur loro* dengan kelengkapannya (dapur-km/wc di sisi kiri atau kanan *omah mburi*)

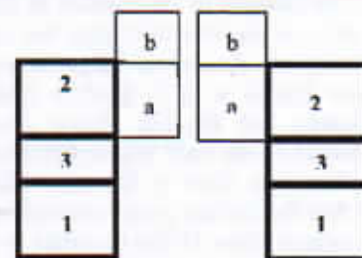


Omah Dudur: jenis *Limasan -dudur-dudur* dengan kelengkapannya (dapur-km/wc) di sisi kiri atau kanan *omah mburi*

Keterangan:

1. Bale (*omah ngarep/dudur depan*) untuk ruang tamu
2. *Omah mburi (dudur belakang)*

Figure 10. *Omah dudur loro* layout pattern and *limasan-dudur-dudur*
 Source: Documentation, 2015



Omah Dudur: jenis *dudur - kampung-dudur* dengan kelengkapannya (dapur-km/wc) di sisi kiri atau kanan *omah*

Keterangan:

1. Bale (*omah ngarep/dudur depan*) untuk ruang tamu
2. *Omah mburi (dudur belakang)*

Figure 11. *Omah dudur* layout pattern: *dudur-kampung-dudur*
 Source: Documentation, 2015

Spatial *dudur* home for puppet show

As has been stated before that one of the important functions *omah dudur* is for a puppet show. One *omah dudur* that can be used for the implementation of a puppet show is kind *omah dudur loro*. Based on information from the respondents, there are two spatial planning in a puppet show. The first was delivered by Mr. Clark Petruk, that the location of puppets and musicians were on the front porch of the house facing the direction of the house. Guests invited to the male occupies the bale (*omah dudur ngarep*) and a daughter occupies *omah dudur buri*. In this position, the spectators in the *omah dudur* will see *geber* with shadow puppets.

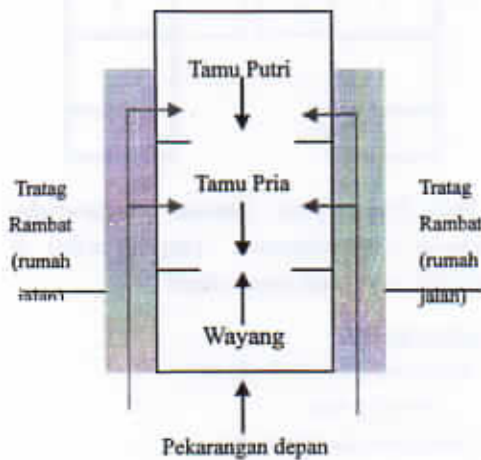
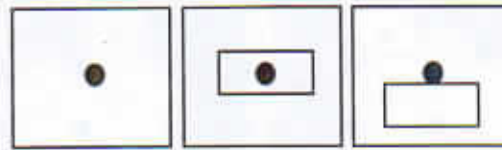


Figure 12. *Omah Dudur* Spatial For Performing Puppet
Source: Documentation, 2015

Given the changes in the function of occupancy to a puppet show at the time of staging the entry becomes changed anyway. Access no longer enter through the front door (patio) as it is used to mastermind and completeness; but through *Tratag rambut (rumah jalan)* located on the right side or left *omah dudur* that extends from the front to the rear. Through *Tratag ramabat* that the invited guests entered *omah dudur* to watch a puppet show. Under the rules in force in Urut Sewu, *Tratag rambut* can be made permanent for other functions; but so only a few *omah dudur* equipped with *Tratag rambut*.

Rules in development *omah dudur*

One of the rules in the construction *omah dudur* important as told by the respondent is in terms of laying *omah dudur*. Laying *omah dudur* governed by not being in the yard *Pusering omah* so *omah dudur* layout should be beside, in front of, and behind the navel yard.



Kiri: *Pusering pekarangan*

Tengah: *Omah dudur* berada di *pusering pekarangan*, tidak diperkenankan karena mendatangkan marabahaya

Figure 13. Laying rules of *omah dudur* In *Pekarangan*
Source: Documentation, 2015

According to Mr. Cokro Petruk, there are techniques that can be done to avoid *omah dudur* not be in the centre land, by measuring the weight 1-5 (1 body = 160 cm) from the boundary yard right or left side and the back side, then pulled straight meet with a straight line in the back yard that has also been measured with a 1-5 body. These two lines into the new guidelines in laying *omah dudur* so certainly *omah dudur* no longer in the centre land.

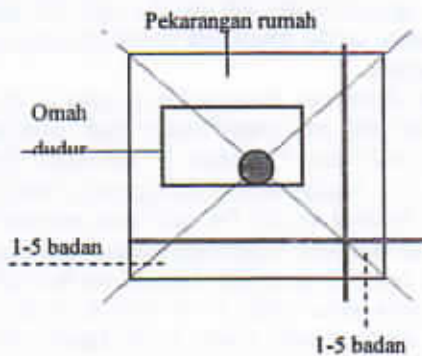


Figure 14. *Omah dudur* laying techniques
Source: Dokumentation, 2015

***Omah dudur* transcendental**

Based on information from informants Mr. Tunggono, *omah dudur* that development is complicated because it must ask permission to many fine spirits and demanding. Similarly, as stated Mr. Tungguna:

“Menika radi ruwil. Yen badhe damel omah dudur menika ijinipun dumateng para pangelus-pangelus menika kathah... Kathah slametanipun...”

Translate:

“It’s complicated. If you build a omah dudur, must have permission from the spirits; it was overwhelming and many ceremonies safety ..”

Likewise, delivered by one of the villagers Grabag requirements have someone in *omah dudur*. Presented

that people who have *omah dudur* not allowed to break down and *ngrajang-ngrajang* (chop) *dudur* wood. If that happens then the person will be exposed *sengkala* (distress). Cases like this have occurred in people from the village Munggangsari to cause death.

The other thing is the placement *omah*. Placement *omah dudur* not *Pusering* allowed to stay in the yard, but instead must be outside *Pusering pekarangan*. According to the informant, said that when *omah dudur* were in the *pusering pekarangan* will get *sengkala* (danger). The technique Urut Sewu made so that the *omah dudur* is not in *Pusering pekarangan* is to free up some yards on the right or left and in the rear. The size of the yard is taken 1-5 weight limit; 1 body equivalent to the average height of Java, about 160 cm. With most of the yard has been measured to be emptied so the bearing *omah dudur* definitely no longer in *Pancering pekarangan*.

In connection with *memolol sengkala*, spoken also the *sengkala* when *yasa dudur* (build *dudur*), in the yard there is a shelf (foundation) is not useful that has been covered with soil. Therefore when *yasa dudur* should be thoroughly researched whether there is a shelf in order to not get *sengkala* ground. Other *Sengkala* can occur when buying *omah dudur* but not to be re-established, but the wood-chopper Chopping (cut) for the manufacture of building new models. As a result of these *sengkala* to be *ngatutke* or bring death occupants. According to the information, saying that it happened because of their *sengkala* *omah dudur* own contents (no ethereal spirit) because the ancient people *gedhe prihatine*. Such cases experienced by villagers Munggangsari because they do not know that the construction *omah dudur* is above the old foundation *omah dudur* ever torn down.

The other thing that is transcendental is *petungan* in *dudur* development. Urut Sewu habits of the people in building *omah dudur* always use *petungan*; and there are village elders who have expertise in the *petungan*.

DISCUSSION

Based on the findings as described above, further analyzed to get a theme or category. Of units of the information found at least five themes / categories: 1) themes / categories of farmers; 2) themes / categories of *Bajingan / gentho*; 3) themes / categories of *omah dudur*; and 4) themes / categories of *pengelus* and 5) are the themes / categories of *slamet*

Furthermore, of the five themes / categories have been found so each theme / category defining is done in a comprehensive manner. The goal is to get a clear understanding of the content themes / categories explicitly so that the units can be certain additional information included in the theme or predefined categories.

Themes/categories: *Tani*

Peasants or farmers are people in the area Urut Sewu, District Grabag, Purworejo who have work in the

fields and grow crops as fish farmers. In the past, the farmer in the area Urut Sewu using *lintang* and *petungan* good day as a time to plant; including time to cut down trees for wood in the construction of houses. Today the use of *lintang* is no longer a marker of the start farming but day *petungan* is still used today. In the farming community, day *petungan* not only to calculate the start farming but also to count the good days for various activities both individuals and society. Farm community is also a user of *omah dudur* in region Urut Sewu.

Themes/Category: *Bajingan/Gentho*

Bajingan or *Gentho* is a term for people who work as delinquents, whiz in Java in general and in the region Urut Sewu in particular. As their delinquent act by means of force, fraud, deprivation of people to get something he wanted no mercy at all.

Profile *Bajingan* or *Gentho* in region Urut Sewu not only from the public under the troubled, but also from the village officials like *Lurah*, *Carik* to *Bayan*. *Bajingan* or *Gentho* not just a grassroots profession but a *Lurah* must also have a whiz with gang *Bajingan/ Gentho*. Thus, the village chief with the profession as head of the village will be able to secure the situation and condition of the area is filled with crime. In practice, *Bajingan/ Gentho* profession not only to secure the region but also to show his power to the masses to demand the citizens. *Lurah* example is a request to cut down trees subjects to be used as building materials home.

Themes/Category: *Omah Dudur*

Omah dudur is shelter (residential) for the people (peasants and *bajingan / gentho*) in the region Urut Sewu with *joglo*-shapes. There are 4 types of shapes *omah-dudur*. Three *omah dudur* types have a home in the form of embodiment of the unity of form *dudur-dudur*; *limasan -dudur*; *kampung-dudur-dudur* and *dudur - kampung- dudur* extending from front to rear (south-north) with the closed nature of the building. For the three types *dudur* always equipped with *pawon* with *srotong* style. While one type of other *dudur* have a home in the form of embodiment of the unity of form *dudur-kampung* extends sideways (East-West) with the closed nature.

Of the four types of *omah dudur* forms can be concluded that the forms is the main form of *dudur* form that serves as a living room and a family room (bedroom), while the shape of a pyramid and the village plays a supporting role.

In addition to residences, home *dudur* also serves to *Lurah* office in the past, especially for *dudur ngarep*; while other functions are for a puppet show.

Tema/Kategori: *pengelus* (spirits)

From where *omah dudur* as explained above, also concluded that the establishment *omah dudur* strongly associated with forces beyond human beings,

called *pengelus* (spirits). *Pengelus* has a role and a strong influence on the lives of the occupants either for safety or death.

Effect of safety can occur when a *omah dudur* user with any law or specific agreement between the occupant and *pengelus*. Influence death can occur when the occupant unintentionally or intentionally violate the rules that have been agreed between *pengelus* with residents. The deal should be done is the placement *omah dudur*, *omah dudur* should not be broken down and cut the wood and not allowed to build on a foundation old *omah dudur*.

Themes/Category: Slamet

Slamet or *Wilujeng* is the ultimate goal of life for Urut Sewu people. In the view of Urut Sewu society, *slamet* or *Wilujeng* means not affected by the problem or unlucky so that life can go smoothly, healthy and a lot of luck.

One important thing that is well understood by the Urut Sewu people to get *slamet* is to do *petungan* good day in various activities (including the development *omah dudur*) and do *kenduren* / *kepungan* dedicated to *pepunden* (the spirits who are respected and revered) in villages local. To do otherwise, the community Urut Sewu knew that *sengkala, bilahi* or unlucky will happen to him.

CONCLUSION

From the research and analysis has been presented showing that *omah dudur* with various shapes and type are a shelter for all levels of society Urut Sewu ranging from farmers, *Bajingan/ Genthos*, village officials like *Lurah, Carik* and *Bayan*. In addition for residences, *omah dudur* for *Lurah* and *Bayan* also serves as the head office of the village and *kadus*. Other *dudur omah* function is for a puppet show.

The existence *omah dudur* strongly influenced by the occupants *omah dudur* who have spiritual attitude and outlook in the form of trust to *pengelus* (spirits) as *pepunden* that must be respected. The belief in *pengelus* manifested in the establishment *omah dudur* start of placement *omah dudur* until the establishment *omah dudur*. In all these things have to do rituals *genduren* / *kepungan* with various forms *sajen* (offerings) to be presented to *pepunden* as a form of permission in the *omah dudur* establishment.

Embodiment credence for *pengelus* also manifested

in doing *petungan* a good day in the *omah dudur* establishment. *Petungan* of day well done by the village *sesepuh* (shaman) who specializes in *petungan* to get a reliably good day for the process of establishing *omah dudur*. After *omah dudur* established, there is a rule between *pengelus* and communities that are not allowed *omah dudur* broken down and in-chopped-chopped (cut into pieces) for other purposes.

Pengelus involvement in the *omah dudur* establishment aimed at one thing that brings *slamet* or safety of the occupants. Conversely if without involving *pengelus* in the establishment *omah dudur*, so residents will

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