The dynamics role of Slamet Riyadi Street in Surakarta as a Javanese City model

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Abstract. Surakarta city has the main road, Slamet Riyadi street stretched in the middle of the city from the west to the center of the palace complex. As time flies, the street has a dynamic role in Surakarta city and its people. It has a strategic role in supporting human life while carrying out its activities to achieve community welfare efforts. The primary function of the street is as a tool that connects one place to another safely, orderly, and smoothly. It supports various activities ranging from economics, social, to cultural in order to create a harmonious and balanced environment. The method used in this study is a qualitative method through field observation and in-depth interviews to conduct physical and non-physical mapping as an analysis material to discover the dynamics role of the Slamet Riyadi street. The change of society in the modernization process will face the problems of cultural identity. City in Javanese culture will have a core of “events” that integrate all the citizens in an activity that takes place and time in the city square, roads, mosques, and palaces.

1. Introduction
1.1. The history of Surakarta City
The history of Surakarta city is started from the monarchy city, soon after it became a municipality. The increased growth of population and buildings in Surakarta has led to an increase in the complexity of problems. Surakarta City is a unique city because it is formed from three collaborating concepts, they are the organic idea from the indigenous community, the colonial concept from the Dutch, and the cosmology concept from the Kraton community [1]. The forming process of Surakarta city started from a monarchy city that finally indicated the leader roles are memangku and memaku, and the control would centralize from the center of government. It means that the Kraton and its surrounding areas that are now in the center of municipal government area became the center of orientation and life sourced. There is also a concept of Manunggaling Crawula Gusti, which means there is a fusion between humans and God although, finally there is a shift of understanding from the spiritual-religious realm into socio-politic realm [2] which can be seen in the city square.

What remained of the Javanese tradition after the feudal power receded from Java are the elements and space structures that remained and maintained. The city, as a system of human habitation socially, already has a standard structure that can be changed and developed freely. The concept of the Javanese state refers to community settlements that the center of secular power and spiritual rituals are in one place, which is Dalem/Kraton. Javanese people do not see their territory in terms of the physical boundaries that surround it but from the center spread into any direction, thus the area of the city/
Surakarta city has the main road, namely Slamet Riyadi road, which stretched in the middle of the town from the western end of the city entrance to the center of the kingdom, which is already familiar to the people of Surakarta and people outside of Surakarta. Initially, the essence of the road was used as a facility to meet the needs of going from one place to another place or as a means of transportation. But, over time, as we have witnessed, the road has a dynamic role in the city and for the Surakarta people. The road has more value depending on the personal point of view, interpreting the road, so it needs to understand the dynamic role of the road in a city.

Slamet Riyadi road is the main road which located on the axis of Surakarta city, stretched from the entrance of Surakarta city in Purwosari area until the roundabout of gladak in front of Kraton Surakarta. Slamet Riyadi road has a length of approximately 4.8 km, with a width of 30 meters. Slamet Riyadi road is included in four sub-districts, Laweyan, Banjarsari, Serengan, and Pasar Kliwon. Slamet Riyadi road has four fast lanes and two slow lanes on the north and south sides. The sidewalks are on both the north and south sides. Slamet Riyadi road even crossed by railroad track located on the south side. This railroad line is still actively used and connects the train travel of Solo-Wonogiri.

1.2. Road and city
The roads in certain cities have become a lot of scientific investigation. The road is not only a means of transportation but also has the role of regulating the use of space in the entire city, which is still a little to study. Many people visit certain places such as a government center, markets, entertainment venues, recreation areas, schools, and other facilities, still they are rarely to pay attention to the road they have passed. Until now, the complicated relationship between the road and the lined-up buildings has not been much studied. They are more interested in the road itself such as the class of the road, the road areas, and the physical aspect of the road. The road can create a unique space, regulate behavior movement, create community perceptions of city space, and create social norms.

The space of city roads is more complicated than a building space because it is a collective creation of the city planner, civil officials, communities, and the road users who are sometimes have different goals. Every journey to a particular place has a relationship between the users, creator, and the city space. The issue that is often forgotten that city dwellers are rarely fully agreed on what it is.

The urban street network needs to re-examine every aspect of the road complexity and its street network genuinely by using empirical textual evidence. The roads can influence the choice of use of the city space. The moment as someone passes by the road in a city "consciously" or "unconsciously", they will read every element around them such as, houses, hotels, offices, shops, plants, walls, which contains higher cultural power to understand the broader urban landscape. The visitors or road users will be free to interpret the signs they encounter while crossing the road. They will build a mental map that helps them to navigate in the city based on how they passed by.

The roads can unite every aspect of all city areas, intense points such as shopping centers, busy intersections, the edge of the road such as city boundaries, architectural, or natural monuments as the reference points, districts or neighborhood [3]. Lynch’s ideas about paths, nodes districts, landmarks, edge to get insight into how people interpret urban environments. A particular person can show what their position in a city. Someone is allowed to mark their path direction, the edge of the districts, and nodes. Paths such as roads are facilitating more popular movements as "a connecting architecture" to examine the road stretch and eventually it will help them to make the imagination of it.

Every building and monument that they passed by during their journey which is to be explained in terms of architecture and its position in a city, and how the architecture or the positions will remind the pedestrians about the historical events from the past. How people will react to certain nodes and landmarks as they pass through cities along certain paths. However, in doing so, their main interests are the nodes and landmarks not the roads. The road path will help them to inform the interpretations about vertices or landmarks, on how the facades of all types of buildings will be seen. The road will be able to provide the community with their city [3]. An orderly road will create a healthy city [4]. A
modern city is an arena of public life is played. Sometimes, the present time’s road has nothing left from the previous intimacy or the effects that alleviate the nature. There is no grass or trees that can fill the emotional emptiness. The potential large trees need to be maintained and rejecting the ideas of monotonous and clean roads which arranged in a uniform pattern.

Actually, the roads are demanded to offer many different visual experiences because of the varied architectures and irregular road patterns in the sense of not being monotonous which sometimes bent or stopped with the views of buildings rather than an open road. It can create a feeling of very intimate space; the preserved old trees are able to maintain the environment atmosphere. Roads are demanded lack rigidity and make the environment more pleasant and livable. The roads require their social and aesthetic interpretation into the physical form of the road to return the human feet as a traveling tool. The pedestrians are relying on their food for fuel and do not require special parking facilities as stated by Lewis Mumford.

“The car and the urban scene restore human legs as a means of travel. Pedestrians rely on food for fuel and need no special parking facilities.”[4]

1.3. Marga dan Ratan

In the past in the city of Java, the so-called marga was meant to be identical to the road, but what became important was its original concept, marga would be related to the cause of the "existence" of the daily universe. Marga indicates the existence of lantaran or laku so that something happens [5]. The daily world for the Javanese people is happened because of the existence of marga. In its development marga is immersed in the concept of ratan which refers to the public world so that the meaning of the road is not only a physical flat surfaces but a concept that is able to encapsulate the public world, the states, the people and all events on earth conducted by a certain people or events that are closely related to the world of consciousness.

In the modernity of the 20th century, what was called a road was identical to the circulation path of a motorized vehicle. Is the road the main structure of forming the cities in Java? Several open public spaces are not part of a city to form its structures and images. If the marga networks do not have a role in giving the structure in a the Javanese city, there must be another physical element that guides people to the understanding of its structure. The modernity development of the Javanese cities does not simply change the image and perception of its history. The changes in societies in the process of modernization will face the problem of cultural identity. Cities in the Javanese culture will have a core "event" that integrates all citizens in a ceremony that takes place and time in a city square, roads, mosques, and a palace. During the transformation of modern life, the rituals and ceremonies will continue to play a role in the city.

2. Research methodology

This research basically wants to examine the Dynamics Role of Slamet Riyadi Road in Surakarta City as one of the cities in Java. The role of Slamet Riyadi road is emphasized on how all the city’s functions depend and see the Slamet Riyadi road in playing its functions as an element of the city both physically and non-physically. The physical empirical character is described based on the existing condition and the non-physical empirical based on the activities system that takes place on Slamet Riyadi road. This research belongs to qualitative research. The methodology selection is based on the research object in the form of Slamet Riyadi road in the context of the Surakarta City that needs to be understood, interpreted its phenomena in terms of the meaning inherent in its natural context. According to Denzin and Lincoln [6] what is meant by qualitative research is:

“Qualitative research is multimethod in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural setting, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials.”
Qualitative research according to Denzin and Lincoln [6] can be summarized as the empirical study in the field, qualitative research is the study of several methods that focus on an interpretation. Qualitative research is done by a naturalistic paradigm with a phenomenological approach. Qualitative researchers must have a higher level of criticism in all research processes. By using a descriptive qualitative analysis will give a picture of the situation that best represents the conditions obtained in Slamet Riyadi road in Surakarta.

### 3. Discussion

Slamet Riyadi road is the main road in Surakarta city, located in the center of Surakarta city which stretched out from the western side to the eastern side and its climax is in front of Surakarta palace. During the colonialism era, Slamet Riyadi road was known as Poerwasariweg which means the Big Road of Poerwasarie that connects two locations the East-West side. It is very reasonable to be named Purwosari because during that time Purwosari Station had an important meaning because it was used to support the community activities as well as a means of transportation that served to connect the center of Kraton Kasunanan Surakarta to the other areas such as Yogyakarta and Semarang.

Slamet Riyadi road is a busy road because it is the main entrance to the Surakarta city which is located very strategic and clear as if it is dividing the Surakarta city into the north-south sides. Slamet Riyadi road can connect several strategic functions of Surakarta city such as to the Kraton Surakarta, Kraton Mangkunegaran, Fort Vastenberg, City Hall, Pasar Gede, Pasar Klewer, Beteng Fabric Market (BTC), Surakarta Wholesale Center (PGS), Srawedari Cultural Park, Loji Gandrung (House of the Surakarta City Mayor), Kauman and every important business buildings and offices along Slamet Riyadi road. The climax position of Slamet Riyadi road is located on the east side, there is the various center of powers such as Kraton Kasunanan Surakarta and the City Hall.

![Figure 1: The position of Slamet Riyadi road in Surakarta City](image)

The length of Slamet Riyadi road is approximately 4.8 km and 30 m wide, across in four sub-districts: Laweyan, Banjarsari, Serengan, and Pasar Kliwon districts. Slamet Riyadi road is divided into seven segments, they are the first segment (Purwosari-Brengosan) as shoppings and culinary centers, the second segment (Brengosan-Gendengan) as culinary centers, the third segment (Gendengan-Stadion) as commercial area of Solo Grand Mall, the fourth segment (Stadion-Ngapeman) as joint facility of Srawedari Stadium, Taman Hiburan Rakyat Srawedari, and Radyapustaka Museum. Furthermore, the fifth segment (Ngapeman-Yos Sudarso) as shopping centers and cultural tours, the sixth segment (Yos Sudarso-Gladag) as the shopping center of Pusat Grosir Solo (Solo Wholesale Center), Kraton Kasunanan, Mangkunegaran Palace and the last segment is from Gladag-Pasar Gedhe which is for the traditional market.
Judging from the functional variations use of Slamet Riyadi road segments has become the attention drawer surrounded by a variety of strategic functions that are increasingly more crowded. There are many stakeholders that see the road not only as a means to connect from one place to another but also have more values that vary depending on their interests and powers. The means of power can be in form of money or political power so that the physical appearance of Slamet Riyadi road always prinks every time like a beautiful girl who is always dressing up waiting for a man to marry her. Slamet Riyadi road has become like the city storefront that all contents of Surakarta city must be displayed on Slamet Riyadi road. Thus, it can the existence of Slamet Riyadi road is able to “branding” Surakarta city.

![Figure 2. The segments division of the Slamet Riyadi road (personal sketch)](image)

From the empirical field point of view, Slamet Riyadi road is able to assemble the potential districts of Surakarta city that are the mainstay of people’s destination packages or Surakarta city’s facilities as shown is Picture 3, which stretched out from Purwosari-Gladak there is city walk which is always crowded with several activities every day. There are batik shopping centers and general commodities, several traditional villages that rose again such as Kauman, Ngarsopuran, Laweyan, Mangkunegaran Palace, Kraton Kasunanan, hospitalities, restaurants, and other business centers. However, it can also able to be the axes of regional spaces to integrate and structurize regional spaces and buildings.

![Figure 3. Slamet Riyadi road and its surrounding potential area (Surakarta city planning office)](image)
Thus, Slamet Riyadi road is able to unite all areas in Surakarta city. The intense points such as shopping centers, busy intersections, city ledges such as city boundaries, architectural or natural monuments as the reference points, districts or environments as stated by Kaiser [3]. In addition, Slamet Riyadi road is able to give its own position as stated by Lynch [7] which is about the paths, nodes, districts, landmarks, edges to gain insight into how people interpret the urban environments. He shows their position in the city that allows them to mark the direction of paths, district edges, and node locations. The paths such as roads are facilitating a more popular movement as "the connecting architecture," which examining the stretch of road that will help one imagine how the city will be. Slamet Riyadi road is able to help inform the interpretations about city vertices or landmarks on how the facades of all types of the building will be seen. The road will be able to provide the community with its own city [3].

Since Surakarta has the slogan of "Solo: The Spirit of Java", Slamet Riyadi road became the main place that is most visible because it is the entrance gate of Surakarta city. Slamet Riyadi road physically is always laid out so that it becomes a comfortable road space used for various activities. The most visible laid out was in city walk in 2007 along the Slamet Riyadi road, during the Jokowi era as the Surakarta Mayor. The City Walk laid out along Slamet Riyadi road was intended to be used as a place for Margi Srawung Wargo, which means as a gathering place for the Surakartan people from various layers to carry out its main activities for on foot. During that time, Jokowi wanted the Slamet Riyadi Area used as a place to “srawung” or gathering for the residents while lounging casually enjoying the city of Solo without being interrupted by the passing vehicles. Up to this day, the city walk has always been refined to make the whole Slamet Riyadi Area more comfortable.

The routine activities that bring together the Surakartan people are the car-free day activities which are held every Sunday morning from 06:00-10:00. During that time, Slamet Riyadi road is closed and used for various activities such as sports, promotions, sellings, art activities, socialization about governance and Surakarta’s potential activities, these whole activities are very strategic. The Sunday morning moment is widely used by the Surakartan people to gather and do social activities to eliminate boredom due to daily routines.

Aside from the daily routine activities in Slamet Riyadi road, it is also used for important events in Surakarta such as the cultural parade, Surakarta Batik Carnival, the Kratons parade from all around Indonesia, the carnival celebrating the Independence Day and many other events. Slamet Riyadi road was transformed into a long performance space filled with a batik creative fashion show paraded by batik performers and lovers and attended by people from various cities. This event became a gathering moment for various communities to witness these many events.

There are no barriers in the road space between those present the audiences, the performers, the officials, and all the stakeholders involved can interact properly. This activity besides being a tourism activity and it will also have an impact on economic activities and the rise of cultural creativity which is the Surakarta city’s potential activities. The various events that take place on Slamet Riyadi road are imitated on the smaller scale of streets in the Surakarta area. It is intended to raise the potential of each region as initiated in Slamet Riyadi road which becomes the motivator for the rise of citizens’ creativity to empower themselves through promotion with performances held on the street on its environment.
Slamet Riyadi road is also used for advertising of various sizes, it means that the stakeholders do not only see Slamet Riyadi as a road space as a means of transportation or connecting between one place and another, but it is a strategic space that is used to convey the messages. Slamet Riyadi road has become a place of interaction between people in an urban space. On the other hand, billboard as an Outside Media marketing of goods and services products is increasingly important in its role as a marketing media so that the road as a place of installation has become common where both parties have mutual interests. For example, entrepreneurs will promote their products while local governments get financial income despite the effectiveness and aesthetics of Surakarta city will be very disturbed because the number of billboards that fill the corridor space of Slamet Riyadi road is too much and there is no uniformity in shape, size, ornamentation and standardization of the board materials and its pole that sometimes also endanger road users due to frequent accidents when there are strong winds.

4. Conclusion
From the above discussion, it can be concluded that Slamet Riyadi road has a dynamic role that is extraordinarily important to the life of Surakarta city. The initial concept of roads in Javanese city is Margi/marga which is related to the cause "existence" of the daily universe. Marga indicates a lantaran or laku so that something happens. Laku for Javanese people is a step or a way to achieve certain goals. Thus, in the future, the road must be universally based on a concept that is able to encompass the world of the public, states, people and all events on earth by one group or events that are closely related to the world of consciousness.

Slamet Riyadi road is able to summarize the three historical concepts of Surakarta city that collaborate with each other, there are the organic concepts proposed by the indigenous community, the colonial concept proposed by the Dutch, and cosmology concept proposed by the Kraton community, it all because along the Slamet Riyadi road there are physical traces that can be seen. The trace of the organic concept of indigenous community can be seen from the way that Slamet Riyadi road is surrounded by native villages such as, Gendengan, Brengosan, Ngapeman, Laweyan, Kauman, Ngarsopuran villages which are inhabited by the indigenous people of Surakarta. The further traces are from the colonial concept that can be seen from Lojigandrug building and the Vastenberg fort buildings. In addition, the trace of the cosmological concept can be seen as the climax is on Slamet Riyadi road because there are Kraton Kasunanan and Mangkunegaran Palace. Judging from the history of Slamet Riyadi road, it has been seen as a very strategic City Space that is able to encompass the micro and macro cosmos which is believed by the Javanese people who are always live side by side. From the physical pattern of Slamet Riyadi road, its climax is at Gladak in front of kraton which is the city square symbolized the emptiness and having a character of a lake with a calm ripples, this character is needed for Javanese power as an integrator of all the diverse roles, aspirations, traditions so that the city square is the representation of Javanese people. The activities efforts carried out on Slamet Riyadi have the concept of harmony and balance.

Jalan Slamet Riyadi is able to become a place for the people of Surakarta with emotional ties, people now find it difficult to find such a place. In the modern era, the world is full of uniformity which cuts the cultural roots of a place. Slamet Riyadi Street is able to give meaning to endless
activities that are able to become an important source for individual and communal identity, is a great center of human existence where humans have deep emotional and psychological ties. In the end, Jalan Slamet Riyadi will be full of endless activities that build human existence.

Slamet Riyadi road is able to play a role as the time changes in helping structural transformation such as bureaucracy, organization, commercialization, communication, industrialization and so on. Slamet Riyadi road is able to inspire the collective creation of the city planners, civil officials, the public, the road users who are sometime had different goals. Thus, Slamet Riyadi road was able to reconstruct the Surakarta city in framing a multidimensional civilization. The cultural aspects of the Surakarta’s people have reconstructed the social history in which Slamet Riyadi road is able to play a dynamic role.

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