Revealing the transcendental space in Mangkubumen Yogyakarta

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Abstract. Dalem Mangkubumen is the home of Prince Adipati Anom, the Crown Prince of the Yogyakarta Palace, candidate for Sultan Hamengku Buwono VII. This research reveals the transcendental space in Mangkubumen which has been hidden. To reveal this transcendental space a phenomenological method will be used according to Husserl (1965). The method carried out directly in the field by researchers with the epoche technique is to uncover the phenomena of transcendental spaces that arise naturally in the field. Other techniques are related information that is carried out through informants issued related to the transcendental spaces in Mangkubumen. From this study the initial findings obtained were to contain space (half space) inside the dalem Ageng Prabayeksa palace which became the transcendent center of Mangkubumen palace. It is in the palace of Prabayeksa that transcendent spaces are formed specifically for the residence of spiritual beings. The conclusion of this research is the transcendent space that has been approved from the beginning as a spiritual dwelling creature. Thus spiritual beings live together with humans to help and support human life and making life in Mangkubumen buildings.

Keywords: Dalem Mangkubumen, transcendent space, dalem Ageng Prabayeksa

1. Introduction

Dalem Mangkubumen is one of the dozens of princes in the Sultanate of Ngayogyakarta Hadiningrat Palace, the city of Yogyakarta, Indonesia. As a prince palace, Mangkubumen palace has the highest and highest status compared to other princes. That is because the palace of Mangkubumen is specifically intended for Kanjeng Pangeran Adipati Anom (KPAA) the crown prince of the future king in Kasultanan Ngayogyakarta Palace who will hold Sri Sultan Hamengku Buwono VII (Wibowo, 2019; Yuniastuti, 2014, 2016; Albiladiyah, 1985/1986).

In several studies of transcendent spaces found in settlements, villages, and princes of the Javanese tribe. The transcendent space in the villages and the dalem of the prince is in the middle senthong (pasren or petanen), which is a room flanked by two senthong (rooms) in the dalem (main house). In this central senthong Dewi Sri resides as a goddess of fertility (Dakung, et al, 1986/1987; Wibowo, 2019) and the goddess of life for residents (Tjahjono, 1991). It is in this central senthong that a transcendent function is found, namely as a place to meditate (pray) to meet and be united with his Gusti (God), worship Goddess Sri, and also to offer worship to his ancestors. Also found worship (respect) to Dewi Sri which was done not in the middle senthong, but the front pendapa. In this case, the occupants do a meditation attitude (worship attitude) towards the middle senthong which is equipped with ngobong menyan (burning incense) as a media that is always there for communication with Dewi Sri.

From the findings of several studies related to the transcendent spaces of Javanese houses, it can be stated that the focus of the research is on the function of transcendent spaces in Javanese homes to form conclusions...
about Javanese houses that have transcendent properties other than profane ones. Based on the focus of the research that has been done, the research in Mangkubumen emphasizes the hierarchy of transcendent spaces that are different from previous studies. The hierarchy of transcendent space has the understanding that there are many transcendent spaces which are stratified according to the strength and power of the transcendent figure. So far, the hierarchy of transcendent space has indeed not been studied and is generally in the form of a hierarchy (although the name is not a hierarchy) from profane to transcendent in Javanese homes as examined by Adiyanto (2011) and Tjahyono (1991). In addition to this, research in the Mangkubumen palace is still very minimal in research, and therefore the knowledge of transcendent space in the prince house of the future king Ngayogyakarta Hadiningrat, Indonesia is still buried not yet becoming an architectural science.

To uncover the knowledge of transcendent space in Mangkubumen, an appropriate method is needed, namely the transcendent phenomenology of Husserl (1965) and supported by Sudaryono (2012), Smith (2009) and Hamzah (2020). The aim to be achieved in this research is to reveal the knowledge of transcendent space in Mangkubumen into architectural science. It is hoped that the concept of transcendent space in Mangkubumen can be found through this research.

2. Method

The main method used in this study is Husserl's transcendental phenomenology which is based on the paradigm of Husserl's phenomenology (1965) and supported by Sudaryono (2012), Smith et al (2009), Hamzah (2020). The phenomenological method is carried out entirely in the field without involving theories; theories act as mere background knowledge. In its implementation, Husserl provided epoche guidance and reduction. Epoche is an action to await the emergence of phenomena naturally without the intervention of the researcher, whereas reduction is an attempt to uncover the phenomenon to capture the essence and the highest source of meaning in the form of transcendent values. Technically epoche and reduction are transformed in the formation of information units, themes, and concepts (Sudaryono, 2003) (figure 1).

![Figure 1. Schematic inductive qualitative phenomenology method for the formation of information units, themes, concepts](image-url)

2.1. Data collection

Data collection is done by grand tour and mini-tour through an interview, collection, and documentation techniques (Lincoln et al, 1985; Sudaryono, 2006; Hamzah, 2020). The grand tour is conducted by researchers in the field by gathering information through observation, interviews, and general documentation. The mini-tour is done after the grand tour is finished. In the mini-tour, the information obtained through the grand tour is explored to be explored through interviews, examinations, and in-depth documents. In gathering data, informants are needed as sources of information, namely the palace servants (masseurs), the Mangkubumen palace caretaker, the Prince Juminah palace servants, the relatives of the prince of the Mangkubumi prince and Sri Sultan Hamengku Buwono VII. Meanwhile, research is needed in the field to get a real picture of the phenomenon, while it is done by studying documents containing letters, photographs, daily notes, videos, films, and others.

2.2. Technical analysis
2.2.1. Analysis of information unit formation.
Analysis of the formation of information units is done by reducing the data that has been collected. The data collected is done by setting aside or sorting out information that has no particular meaning. Information selected and stored becomes information units. Technically the selection of information units can be done by sorting sentences and sentences (Wang et al, 2002) and through reading and understanding data information (Smith, 2009; Sudaryono, 2003). This reduction is carried out continuously without having to wait for the completion of data in the field to be completed.

2.2.2. Analysis of theme formation.
Analysis of the formation of themes is done after the units of information are obtained and determined. The analysis technique is carried out through the "Developing Emergent Themes" technique through the interrelationship between information units (Smith, 2009; Sudaryono, 2003). Linkages will form themes, and reduce information units that are not connected.

2.2.3. Analysis of concept formation.
Analysis of concept formation is done after the themes are established. Subsequent themes are interrelated (interrelationship) and put together by the essence and meaning contained in these themes. The themes of unity that have been connected form the concept as a bond of abstraction containing substance, meaning, to the transcendental object created.

3. Results
3.1. Observation result
Contemporary architecture in Mangkumen traditional Javanese style with a combination of European and modern classics (figure 2). Javanese traditional style with the form of joglo and limasan roof found in the sriwedari park pendapa building and the main building of Mangkubumen palace located one linear line from the front (South) to the back (North) is the Banjar Andap pendapa, Regol Cemeng, Kadospaten pendapa, Pringgitan, and dalem ageng Prabayeksa. Modern style with the use of modern pyramid and saddle roofs and iron materials are used in supporting buildings to the left (East) and right (West) of the main building, Kadospaten pendaprat roofing and longkangan except for Keprabon houses which still use Javanese limasan. Meanwhile, using elements of classical Greek architecture that exist in the main regol, seketheng, and longkangan. The entire building is located on a large courtyard consisting of nine yards from the south to the north on the seventh, eighth, and ninth pages on the east side (figure 3). The first page at the forefront (South), standing buildings Banjar andap, mosques, and horse-drawn carriages. The second page is the cemol regol page. The main page is the widest page, standing Pendospaten building pendapa, pagongan, and soldier omah on the left and right of the pendapa. Page Four stands Gedhong Hinggil building, pringgitan; gedhong lumuten and keprabon on the left (East) and right (West) Pringgitan. The left page stands in the palace of Prabayeksa and the alit wards on the left (East) and the right (West) in the palace of Prabayeksa. The sixth page is the backyard (north end) consisting of open space and a Besalen type roasted pe building attached to a longitudinal strip from East-West for the making of heirlooms. Since the palace in Mangkubumen has been used by Gadjah Mada University, Besalen has been removed and replaced by the Widya Mataram University lecture building. The seventh page is touching; the eighth yard of the sriwedari park and the ninth page are gedhogan.
3.2 Interview Result

The questions about functions, status, and spaces in Dalem Mangkubumen held by the interview with some persons that become keypersons, the interview used Javanese language.

The answers of the questions are written bellow:

“Kadipaten menika kange mukim calon raja menika wonten Kadipaten (Mangkubumen)”  
Kadipaten is the place for the king candidate, here in Kadipaten (Mangkubumen) (M.fgs-CR-Su.7-h.7).

“Kebudayaan pun pusatken wonten mriki (Mangkubumen) kok rumiyen kraton menika”  
The cultural being centralized in here (Mangkubumen) the Kraton was”  
(M.fgs-PkeK-Su.5-h.5)

“Buminoto menika mboten wonten probayeksa, menika wonten rektorat”  
“Buminoto was not in Prabayeksa but in rector office”  
(GH.fugs-PBu-Su.5-h.4).

“Kalau dulu probayeksa itu untuk pusaka tapi kayanya dulu juga untuk tempat tinggal (Pr.fgs-M-Gu-1-h.1).”  
“Prabayeksa was for heirloom but also for living place.”  
(Pr.fgs-M-Gu-1-h.1).

“Ya untuk penyimpanan pusaka (prabayeksa). Ya biasanya tombak, keris dengan almari”  
“Yes for storing heirlooms (prabayeksa). Yes usually a spear, a dagger with cupboards.”  
(Pr.fgs.2-M-Gu-1-h.1).

“Njih namung kagem nyimpen pusaka mawon lajeng kagem ngebekten (prabayeksa)”  
“Yes, it just to kept the heirloom and then for ngabekten”  
(Pr.fgs-PPus-RDi.1-h.4).

“Njih (gedhong hinggil) menika kala Mangkubumi njih pun dalemi”  
“Yes (Gedhong Hinggil) was for place when Mangkubumi lived here.”  
(Ghi.fgs-PM-Su.3-h.5).

“Garwa patih Danureja menika rumiyen nglenggahi kilen (pendapa alit kilen), menika mbakunipun Gusti Juminah”  
“Wife of Patih Danureja was stayed in west (Pendapa alit in west part) she is sister of Prince Juminah.”  
(PAK.fgs-IPaD.Jum-Su.6-h.3).

“Lha nggo netesi putro dalem kaping 10. Tetesan wonten mriki njih (prabayeksa)”  
“Here for bring forth for the tenth crown prince. Yes here (Prabayeksa).”  
(Pr-Tet.PD10-EyDi.1-h.).

“Njih, itu dihadiri bung Karno, Muhamad Yamin, Sri Sultan IX sama Prof. Sardjito (pendirian UGM).”  
“Yes Bung Karno, Muhammad Yamin, Sri Sultan IX and Prof. Sardjito (UGM Establishment), the signing was there (Pendapa KAdospaten).”  
(Ugm.Pers-UGM-Su.1-h.3).
4. Discussion

4.1. Formation of information units

According to Wang, et., Al (2002), the formation of information units is done by searching for words or sentences that have meaning from the results of interviews and observations that have been made skrib. From the analysis of the formation of information units found 43 information units, namely: 1) Kadipaten (duchy); 2) prospective king's house; 3) Prince Buminoto; 4) spear, k eris; 5) Mangkubumen; 6) Prabayeksa; 7) Gedhong Hinggil; 8) heirloom board; 9) ngabekten; 10) ngebakten; 11) tetesan; 12) garwa pathi; 13) Prince Juminah; 14) establishing Gadjah Mada University; 15) Kanjeng Kyai Jegot; 16) Den Tambir; 17) Kajeng Kyai Joyudo; 18) central palace; 19) krobogan; 20) Mangkubumen adeg-adeg; 21) three beds; 22) clupak; 23) krobogan; 24) front and rear; 25) people get hung up; 26) palace; 27) Every place is empty; 28) sentrale; 29) offerings / treats; 30) the place of the ceremony; 31) place of residence; 32) panyuwunan (nurturing); 33) Pendapa; 34) below the photo of Hamengku Buwono VII; 35) mboten wantu mengenggeng Pabayeksa; 36) Pangeran Suryakusuman; 37) nyuwun lilah; 38) madep Ngidul nopo Ngetan; 39) central position; 40) just highlighted; 41) bananas and flowers; 42) Friday night, Friday evening love; 43) offerers.

4.2. Formation of themes.

Based on the research method used, the formation of themes is done by developing Emerging Themes through the interrelationship between information units (Smith, 2009; Sudaryono, 2003). Of the 43 predetermined information units, the relationship was developed and 4 themes were formed, namely: 1) occupant theme; 2) adeg-adeg theme; 3) the theme of the rules, and 4) the theme of the transcendental board.

4.2.1. Occupant theme.

There are two classes of Mangkubumen (Kadospaten) residents, namely humans and transcendent figures. Humans who inhabit are prospective kings, Sultan Hamengku Buwono VII as the owner of the palace, Prince Mangkubumi (brother of Hamengku Buwono VII), younger siblings of the prince Mangkubumi and his troops, Prince Juminah (brother of Hamengku Buwono VIII), daughter of Sultan Hamengku Buwono VIII, son of the governor of Danangkon and also his troops, Prince Juminah (brother of Hamengku Buwono VIII), daughter of Sultan Hamengku Buwono VIII, son of the patih Danurejo, servant of the palace and also a sheltering community. Transcendent figures who inhabit Mangkubumen palace are Kanjeng Kyai Jegod, Kyai Joyudo, and Raden Tambir and other residents who spread in various Mangkubumen palace buildings are also unknown names.

General description of prospective kings and princes who were placed in Mangkubumen from 1874 until 1949. Likewise, the transcendental dwellers put in the Mangkubumen palace from the beginning until now. Especially Kanjeng Kyai Jegot is not only located in Mangkubumen but also Yogyakarta Sultanate Palace.

In addition to the residents who have issued it, there are also educational and royal institutions that use the Mangkubumen palace. Gadjah Mada University established the years 1949-1975, University of Widya Mataram (1982-present), Elementary School Grows, and Tedjokusuman Kindergarten. The kingdom that utilizes Mangkubumen palace is Yogyakarta Sultanate Palace. For the royal princess dripping ceremony and to be a part of the wedding ceremony for the princesses of Sri Sultan Hamengku Buwono X.

Human and transcendent figures that inhabit life figures of the inhabitants between the physical figures of humans and transcendental. Transcendent figures of Kanjeng Kyai are placed as adeg or rulers/leaders both by owner and occupants as well as other transcendental figures, while humans (owners and occupants) play the role of transcendent servants and adeg in a profane manner. To give and take. Vertically the owner and occupants pay their respects and worship to Kanjeng Kyai Jegot through offerings or treatments. Kanjeng Kyai Jegot gives a respectful relationship in the form of giving buildings and spaces to live in. In this relationship humans as owners, occupants, and users will get strength, protection, and assistance in supporting life.

4.2.2. Adeg-adeg Theme.

Based on information from informants, adeg-adeg of Mangkubumen are the transcendental figures of Kanjeng Kyai Jegot. As a ruler, his debate was highly approved and revered by the residents of Mangkubumen. Respect and adoration of adeg-adeg in Mangkubumen are done because it has transcendental power and authority. Transcendental power and authority intended to be sought and desired by the owner and occupant of Mangkubumen to become a center of piandel (strength), help, and protection. Based on the required form of higher respect for Kanjeng Kyai Jegot, he agreed to be placed in the place requested, namely in the front of Prabayeksa Ageng in the front which was equipped with three krobogan as a bed. Krobogan is equipped with a loro blonyo statue and clupak (lampstand) a fireplace for lighting the room. As a place of residence, you cannot sleep in the krobogan or Ageng Prabayeksa, including the future King Kanjeng Prince Adipati Anom. Only in the back of the
The palace of Prabayeksa ageng were permitted to occupy the prospective king's family, while the crown prince was accepted at the gedhong hinggil building. Meanwhile, Kanjeng Kyai Jegot always receives worship from the owner and occupants through offerings or sugengan every Friday night and doro kasih (Tuesday) Kliwon. Sugengan or offerings are carried out by the courtiers of the palace of Yogyakarta and artisan offerings with complete telephone flowers and incense that is burned. Specifically, to show a request, the completeness of sugengan or offerings is added by plantain. In the process of offering is carried out in three places, namely cadospaten pendapa, gedhong hinggil (under the photo of Sri Sultan Hamengku Buwono VII) and in prabayeksa. These places will be opened by adegs for court servants who offer offerings. The worship and respect given by the owner and occupant will be returned by Kanjeng Kyai Jegot by assisting following what he asked for. Various important events in Mangkubumen Palace were run and succeeded as a manifestation of Kanjeng Kyai Jegot's gift. More will fail if the activity is not requested palilah (permission) through the offer first.

4.2.3. Rule theme.

Transcendental there are binding rules for owners, occupants, and users of the Mangkubumen in the Kangjeng Kyai Jegot as adeg-adeg in the Mangkubumen. The first rule is respect, adoration/worship, and requests for Kanjeng Kyai Jegot. Overall respect, worship, and requests are made through offerings or offerings which must be done routinely every Friday night and Tuesday Kliwon night. Besides the days requested today also in terms of requests. Taking the process does not take nglorot (take offerings) before the completion of the event because it will bring failure or activate.

Second is regulating the use of prabayeksa transcendent space and cadospaten pendapa. For the transcendent palace space, Agabay Prabayeksa is only for Kanjeng Kyai Jegot in krobogan and Kyai Joyuda in Saka, a pre-school building teacher. Nobody talked about sleeping in the transcendent room. Activities that are allowed are only tetes, ngabekten and maintenan, but may not be in the middle room (elevated floor) given downstairs. Meanwhile, in the Pendopo Kadospaten related to specific rules for marriages related to the direction toward. The permissible direction towards manten is South and East. In addition to the predetermined Direction, there will be bad things for friends (the bride) besides the budget.

Rule three is the regulation of licensing. All activities carried out in Dalem Mangkubumen must ask permission from Kanjeng Kyai Jegot through offerings or offerings; included in this permit is the renovation of buildings throughout the Mangkubumen palace area.

4.2.4. Transcendent Board theme.

A transcendent board is a space used for activities related to transcendental. Inside Mangkubumen, there are three transcendent boards. First is the front room of the palace in Prabayeksa ageng (figure 4). In this antechamber, the manggon / Kanjeng Kyai Jegot is finished. In this room is equipped with three krobogan for lenggah (sleeping enthroned funds) Kanjeng Kyai Jegot. Until now the prabayeksa space is very sacred by the owners, residents, and the community in the Mangkubumen palace. The awareness of the owner, occupants, and the community of the sacred space of Prabayeksa is formed because of the belief in the preparation of Kanjeng Kyai Jegot. Their trust is formed because of the strength and authority that supports it. Kanjeng Kyai Jegot's compilation is presented in the front room of the prabayeksa.

The second transcendent board in Mangkubumen palace is the gedhong hinggil living room and Pendapa Kadospaten (figure 5). The two boards are in the middle of the third yard and are lined up South-North facing each other. Empirically gedhong hinggil in the past was run for the residence of Prince Adipati Anom, the crown prince of Sri Sultan Hamengku Buwono VI and is currently used for the rector's office at Widya Mataram University. Meanwhile, cadospaten pendapa is currently used for the activities of the University of Widya Mataram and various Javanese cultural activities including the marriage of the daughter of Sultan Hamengku Buwono X. Transcendently, the second board is needed to facilitate the study in Kanjeng Kyai Jegot. Although the offering function is for adeg-adeg, the second board is not complete prabayeksa space.
4.3. Concept

The formation of four themes as described above forms the basis of the next steps to form concepts. The four themes were analyzed for their connectedness and integrated into a concept, namely "The unity of transcendent and profane life unity forms the transcendent board hierarchy in Mangkubumen palace". Substantially, the concept explains the meeting of two transcendent and profane adegs who bind themselves together into one life unit which coexists in the Mangkubumen dalem residential environment, Yogyakarta. The unity of both lives forms a hierarchical transcendent board.

Dalem Mangkubumen which was originally the palace of the Kadospaten was designed in the time of Sri Sultan Hamengku Buwono VI by Prince Mangkubumi for the residence of the crown prince Kanjeng Prince Adipati Anom a candidate for Sultan Hamengku Buwono VII. As the crown prince's residence, the Mangkubumen palace was designed to match the core of the Yogyakarta palace, especially in the palace of prabayeksa. In Mangkubumen the core building is a building prepared not for the crown prince but for the transcendental figure Kanjeng Kyai Jegot. The transcendental figure is presented to be adeg-adeg (rulers) in Mangkubumen who are consciously needed by the Crown Prince, the princes, Mangkubumen dalem residents to become heirlooms and pebbles, guards, helpers and guides in living life.

The presence of Kanjeng Kyai Jegot in the profane realm of Mangkubumen forms the unity of life of two contending adegs in one Mangkubumen dalem residence. The unity of life forms horizontal and vertical relationships. Horizontal relations will be given respect to Kanjeng Kyai Jegot in the form of providing the main boarding and pre-building buildings among the other rooms in Mangkubumen for his residence. Vertical relations are carried out by adeg-adeg profane (crown prince) and followed by the next generation (princes, descendants of princes, and society) in the form of respect and worship through offerings or treat every Friday night and Tuesday Kliwon night continuously. On the other hand, these days are allowed to do offerings related to requests for something and palilah (licensing).

The unity of the relationship between the two transcendent and profane adeg-adeg vertically and horizontally through respect, adoration and request has implications for the formation of a transcendent board (space) in the Mangkubumen palace. The main transcendent board is the pralemeksa dalem ageng front board. On the board, krobogan and its accessories are available as a place for the transcendent adegs of Kanjeng Kyai Jegot. The position of the prabayeksa front board by transcendent adegs makes the board the center of a very sacred transcendent board. Under the front board of the prabayeksa are the gedhong hinggil centerboard and cadospaten pendapa board which serves as a place for offerings or treats to the transcendent adegs of Kanjeng Kyai Jegot. The hierarchical transcendent board has become an important tool in realizing harmony in the living relationship of the transcendent and profane adeg-adeg.

5. Conclusions.
The conclusions that can be made from this discussion are the following conclusions:

• The transcendental space in Mangkubumen is formed by the unity of life between the transcendent adepts of Kanjeng Kyai Jegot and the profane adeg-adeg (prince of the Crown Prince's son) who along with their descendants and who use the Mangkubumen dalem.

• There is a hierarchical transcendent board in Mangkubumen Palace, which is a transcendent board in front of the palace Ageng Prabayeksa, Gedhong Hinggil middle board, and cadospaten pendapa board. The highest hierarchical is the vestibule in the prabayeksa because that is where the transcendent adegs are living and settled, and the second hierarchical is the gedhong hinggil middle board and cadospaten pendapa board. The transcendental
in both spaces are formed by offerings or sungengan activities in the context of respect, worship, and requests to the transcendent scenes of Kanjeng Kyai Jegot. The level of the sacredness of the three transcendent boards is also hierarchical, where the transcendent board in the palace of Prabayeksa becomes the highest and is followed by the transcendent board of Gedhong Hinggil and pendospat cadres.

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Acknowledgments

The authors wishing that this paper can provide new knowledge in the field of traditional architecture and could be the beginning of transcendental architectural research. The author would like to thank those who have helped in this research, the Architecture teammates of Widya Mataram University and all the occupants in Dalem Mangkubumen..