Empathic urban functions on Malioboro Street in Yogyakarta City, Indonesia

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Abstract. Malioboro Street in Yogyakarta City, Indonesia, is named as one of the most popular tourism destinations for both domestic and foreign tourists. People even said that they were not yet visited Yogyakarta if they did not visit Malioboro Street. It is the main shopping street in Yogyakarta with its pedestrian ways or sidewalks occupied by street vendors. Yet, this is the attraction of Malioboro Street, bazaar on pedestrian ways. While in other places in the world the function of the pedestrian way just for pedestrians only, in Yogyakarta the street vendors could freely occupy pedestrian ways for the commercial matter. It was likely that there were dynamic, empathic urban functions to this street. With this condition, the question of this study is: What kind of empathic urban functions already executed and implemented to this street? The conclusion was that there were some mutual empathic urban functions implemented between the rulers of Yogyakarta City and the people.

Keywords: Javanese calender, sultan of Yogyakarta, Yogyakarta’s people

1. Introduction
Malioboro Street is located in Danurejan District, in the city of Yogyakarta, Yogyakarta Special Region Province, Indonesia. What kind of things that attract tourist to visit Malioboro Street? The most attractive thing for people or tourists to visit Malioboro Street is for shopping. Malioboro Street is the most famous shopping area in Yogyakarta. There are many shops sell goods available. There are also many restaurants that can cater visitors with specific culinary of Yogyakarta, such gudeg, bakpia, and so on. While in other places in the world the function of pedestrian way just for pedestrians only, in Malioboro Street the street vendors can freely occupy pedestrian ways for commercial matter. The street vendors sell their goods such as batik, crafts, and other souvenirs of Yogyakarta, also culinary are sold there. This is the attraction of Malioboro Street, bazaar on pedestrian ways and of course it is the identity of Malioboro Street. People can buy or bargain goods sold by street vendors. This bargaining of goods is also the other thing that attracts people there.

There is also one day within 35 d that street vendors will not sell anything in pedestrian ways on Malioboro Street. Instead, they clean pedestrian ways together. The pedestrian ways are free of street vendors on this day for 24 h. Of course visitors who visit Malioboro Street will be disappointed because they cannot find street vendors and cannot buy cheaper souvenirs of Yogyakarta there. It is likely that this situation is contradictory with the situation the visitors’ experience on Malioboro Street every day. With this in mind, the question of this study, to repeat, is: What kind of empathic urban functions already executed and implemented to this street?
2. Literature review

According to news in [1], pedestrian ways are for pedestrians only, not for street vendors. This statement is confirmed by Nirwono Yoga, an Urban Planner. It also mentions that as long as Undang-Undang (UU) Nomor 38/2004 tentang Jalan (The Law number 38/2004 for the Street) and UU Nomor 22/2009 tentang Lalu lintas dan Angkutan Jalan (Law number 22/2009 for Traffic and Transportation on the Road) are still applied in Indonesia, no street vendors will be allowed to occupy pedestrian way. It states this to comment the idea of Jakarta’s Governor Anies Baswedan who will allow street vendors to have commercial activities on pedestrian way. Another comment stated by an observer of urbanism named Yayat Supriyatna. Yayat gives example of Malioboro area in Yogyakarta City on which the street vendors can be regulated and organized well. It is very different with the situation of Jakarta’s street vendors [1]. Pedestrian-only shopping streets (POSS) have been very popular for many years in many cities and exist everywhere [2]. It means that pedestrian ways are essential elements of urban planning and design. They are comfort systems as well as support elements for retailing and for the vitality of urban spaces. Here on Malioboro shopping street, there are pedestrian ways both on its east and west sides of the street.

The differences of a street and a road is that streets are always in towns and cities, not in the country, and, by virtue of that they always have buildings and other man-made compositions – architecture, in other words – on either side of them. These are what make the streets. Architectural elements, then, are not just a part of the street, they are the street, and they give it its special character. Further, a memorable street is a great deal less for their pavings and curbings and lamp posts than for what goes on around them. What is “on” them meaning what is along the edge or, more accurately, it says what is “in” them. An example: a certain doctor is on X Street, and a certain shop is on Y Street, correctly implying that both the pedestrian and vehicular passageways and the buildings alongside, with the doctor and the shopkeeper within them, are parts of an ensemble that is the street. Here it is applied also on Malioboro Street, implying that both the pedestrian ways and vehicular passageways and the building alongside, with the street vendors within, are parts of an ensemble that is Malioboro Street.

The development of Malioboro Street cannot be separated with the history of Keraton Yogyakarta, the palace where the King of Javanese Sultanate Kingdom resides. The Sultanate Kingdom was established in the year of 1755 on Giyanti Agreement between the Dutch and Mataram Kingdom. This Keraton (palace) was built in 1756 [3]. Further, Yogyakarta is the centre of Javanese culture, and the King of Javanese is the Sultan of Yogyakarta. These are known by all Javanese, even all Indonesians. Yudoyono [4] explains the system in Indonesia that placed Daerah Istimewa Yogyakarta (D.I.Y.) or Yogyakarta Special Province as a province with very special, exceptional in governmental rules inside Republic of Indonesia. This special matter for D.I.Y. Province is the law owned by the province based on its history and right according to The 1945 Constitution of the Republic of Indonesia. The D.I.Y. Province has the right to set a rule for special region. Besides the special right, the D.I.Y. Province is the same with other provinces in Indonesia, that are as autonomous region and as administrative area.

According to Mahendarto [5] Yogyakarta is unique because it is the only city that has a functioning palace complex as a center of the historic quarter. This area is strong in genius loci – in other words local wisdom - its localities characters. It has strong architectural features, and citizen in this area identify themselves strongly with their neighbourhood. It is a city that also was built in accordance with an imaginary axis that connects Merapi volcano to the South Beach or Indian Ocean in the south of Yogyakarta, in which the palace complex is at the center of that axis.

3. Methods

3.1. Location and time

Malioboro Street is located in the heart of Yogyakarta City, in Special Region of Yogyakarta Province or Daerah Istimewa Yogyakarta Province (D.I.Y. Province). The survey was conducted by visiting Malioboro Street 12 times (began on September 2018 till February 2019, 2 d each mo) in the morning about 09:30 a.m. till about 13:00 p.m. The times between 09:30 a.m. till about 13:00 p.m. were
preferred because there were many people visiting Malioboro Street for shopping and also getting lunch. Even the street vendors and the owners of the shops were also in busy commercial activities.

3.2. Data collection
Data collection of street vendors and anything related to the questions of the research in Malioboro Street were carried out directly there, including interviewing street vendors, the owners of the shops, and the people visited Malioboro Street. Other data obtained by interviewing related persons such as Jogoboro(s). Whereas observation conducted directly to the situation of Malioboro Street both when street vendors occupied pedestrian ways and when there were no street vendors at all on pedestrian ways. Furthermore, online closed ended questionnaires also conducted on Facebook about street vendors on Malioboro Street’s pedestrian ways. The respondents are the people who stay in Yogyakarta, or have stayed in Yogyakarta or has visited Yogyakarta. They were asked to choose one of the answers that best suited their opinion: (i) Malioboro Street with well-maintained street vendors, or (ii) Malioboro Street without street vendors at all.

3.3. Data analysis
The data obtained then analysed qualitatively the possibilities of empathic urban functions. This included analysing street vendors, the history of Yogyakarta, the occurrence of procession and parade of the Sultanate Kingdom in Malioboro Street, no street vendors on a specific day, and Malioboro Street with or without street vendors. All were connected together so that the conclusion could be drawn.

4. Results and discussion
The Republic of Indonesia consists of 34 provinces, one of them is Yogyakarta Special Province that geographically located in Central Java, Java Island. The location of Yogyakarta can be shown on the map in Figure 1 in the following.

![Figure 1. Map of Java Island as part of Indonesia, which shows Yogyakarta.](image)

Yogyakarta is the capital city of Yogyakarta Special Province. Located in the heart of the city of Yogyakarta, Malioboro Street in Danurejan District is a shopping street with rows of shops on its east and west sides. It is one-way road, the traffic moves from the north to south. Malioboro Street has already renovated till the end of 2018, specifically to its east and west pedestrian ways. It is the fact that street vendors there without any doubt still occupied pedestrian ways. Figure 2 is a map of Malioboro Street and its vicinity.
The development of Malioboro Street cannot be separated with the history of Keraton Yogyakarta, the palace where the King of Javanese Sultanate Kingdom resides. The Sultanate Kingdom was established in the year of 1755, while this Keraton was built in 1756. Malioboro Street functioned as an imaginer axis between the Keraton to Merapi volcano on the North, and to Parangtritis, a beach in the coastline of Indonesian (Indian) Ocean on the South. The Sultan will focus on Merapi volcano when he engages in meditation. Whereas, according to Javanese belief, the Indonesian Ocean is the home of Nyi Roro Kidul, the Goddess of the Southern (Indonesian) Ocean and her helpers, to whom the Sultan already engaged in a source of renewal for the soul [6]. Furthermore, even though Malioboro Street can be an imaginer axis between Parangtritis beach in the South to Merapi volcano in the North, actually it is a real axis between Keraton to the Old Monument (Tugu/Pal Putih) in the North as shown in Figure 2 on previous page. Whereas, this street also functions as the path for the parade or procession when the Sultan has any celebration, in the past as well as nowadays.

While in any other parts of the world pedestrian ways or sidewalks are for pedestrian only [1], in developing countries including in Indonesia pedestrian ways are for many functions, such as for vehicles parking, street vendors, and the like. Even the government of some cities in Indonesia try to get rid street vendors which occupied pedestrian ways. But in Malioboro Street it is different and unique, the street vendors can occupy pedestrian ways to sell their goods. Pedestrian ways are a comfort system as well as a support element for retailing and for the vitality of urban spaces [1]. Here in Malioboro Street, the pedestrian ways are really a support element for the vitality of retailing in Malioboro Street, with street vendors sell their goods there. With the facts aforementioned, then the possibilities of empathic urban functions on Malioboro Street can be discussed in the following.

4.1. Street vendors
Street vendors on Malioboro Street said that they were allowed to occupy pedestrian ways to sell their goods [7]. They explained that they were protected by community participation. This meant that community participation had the role of allowing them to stay there on pedestrian ways. There is a
community named Jogoboro, means the guards of Malioboro Street. Jogo in Javanese means watching out, guarding, keeping; boro is the acronym of Malioboro [7]. Accordingly, the Jogoboro acts as the security of Malioboro Street, as well as a social organization for street vendors of Malioboro Street. The members of street vendors about 2,000 members. According to one of the representatives of Jogoboro, the street vendors should follow the regulations established by the community of vendors. This regulation then was taken over by the Jogoboro into formal regulations and the Jogoboro asked the Municipality of Yogyakarta to endorse [8]. It indicates that the government of Yogyakarta (the Municipality of Yogyakarta City) motivated to support the street vendors there. It is a sign that the government of Yogyakarta is able to understand and share the feelings of street vendors, this means empathy to the street vendors. In the following are photographs of Malioboro Street and the Jogoboro.

Figure 3. Malioboro Street with east pedestrian way.

Figure 4. Two Jogoboros.

Figure 5. Street vendors on east pedestrian way.

Figure 6. Street vendors on west pedestrian way.

4.2. The history of Yogyakarta

Why the government, in the case of the Municipality of Yogyakarta, motivates to support the street vendors and their communities? It is better to look at the history of the city of Yogyakarta to know the reason, as in the following. Around the year of 1945, in the struggle of Indonesia’s independence against the Dutch colonialism, the King of Javanese Sultanate Kingdom (Sri Sultan Hamengku Buwono IX) clearly explained and supported this struggle, and proclaimed that the Yogyakarta Sultanate Kingdom to be included within the Republic of Indonesia. This meant that the Sultanate Kingdom of Yogyakarta was under the governance of the Republic of Indonesia. Accordingly, the Indonesia Government after independence then conferred the Sultanate Kingdom of Yogyakarta to be a region which then named as Special Region of Yogyakarta (Daerah Istimewa Yogyakarta or D.I.Y.), with provincial status [4]. Because of its position as a special province, the Sultan of Yogyakarta (and his descendants) has the right to be the Governor of D.I.Y. And Prince Pakualam IX in Pakualam Regency conferred to be the Vice Governor of D.I.Y., and his descendants also has the right to be the
Vice Governor of D.I.Y., till nowadays. Now the Governor of D.I.Y. is Sri Sultan Hamengku Buwono X, and the Vice Governor is Pakualam X.

The Sultan of Yogyakarta reigns the Special Region of Yogyakarta Province (D.I.Y. Province) that consists of four Regencies and one Municipality. They are the Regencies of Sleman, Bantul, Kulon Progo, Gunung Kidul; and the Municipality of Yogyakarta City. The Sultan of Yogyakarta performs as the Governor of D.I.Y. and governs his people. The people of D.I.Y. always admire and follow what their King (Sultan) or their Governor says, even when it contradicts with what the President of the Republic of Indonesia says. It happened when Sultan Hamengku Buwono X fought what the former President of Indonesia Susilo Bambang Yudhoyono said that the Governor of D.I.Y. Province should be chosen, not elected. This ignoring the status of Yogyakarta Special Region (D.I.Y.). At that time (2010) all people in D.I.Y. protested that they did not want if the Governor of D.I.Y. other than the Sultan of Yogyakarta. Further, the flags of the Sultanate Kingdom and Pakualam Regency soared in the air, not the flags of the Republic of Indonesia, specifically in the Municipality of Yogyakarta. People said, when it is needed, they would proclaim themselves as the people of Sultanate Javanese Kingdom, detached from the Republic of Indonesia. They would take a referendum for that, according to reference [9]. This was one of the example that the people of D.I.Y. still admire and follow their Governor. Because of the respect of his people, the Sultan of Yogyakarta always supports what his people really need for their life. Therefore, the Sultan of Yogyakarta still allows Malioboro Street occupied by street vendors. Of course the Municipality of Yogyakarta without doubt follows what the Sultan says. This indicates the empathy of Sultan to his people, in this case to street vendors.

4.3. Procession and parade of the Sultanate Kingdom
As aforementioned, Malioboro Street also functions as the path for the parade or procession when the Sultan of Yogyakarta celebrates something. Procession means that a number of people or vehicles moving forward in an orderly fashion, especially as part of a ceremony or festival. The procession or parade takes place when the Sultan has any celebration, such as wedding events, anniversary of the Sultanate throne, and the like [5]. These happened in the past before the independence of the Republic of Indonesia, as well as nowadays. The procession includes a number of people, in this case, a number of troops from Yogyakarta Sultanate Kingdom walk or ride horses alongside Malioboro Street accompanying the Sultan’s celebrations. At that time all street vendors in Malioboro Street will happily cease to work. They will not sell their goods all day long, they participate and follow the celebration of their King. This happened without any instruction from the Governor of D.I.Y. This is the sign that street vendors have the empathy to what the Sultan celebrates on this day, and they happily participate.

4.4. No street vendors on Tuesday Wage
As aforementioned, Yogyakarta is the centre of Javanese culture. According to Javanese calendar – all Javanese people know about it - the name of the day can be counted on 5 d, named Pancawara. While in the Gregorian calendar the name of the day can be counted on 7 d and named “1 wk”. The Pancawara are: Kliwon, Legi, Pahing, Pon, Wage consecutively. These days then appllied to Gregorian calendar to be, for example: Sunday Legi, Monday Pahing, Tuesday Pon, Wednesday Wage, Thursday Kliwon, Friday Legi, Saturday Pahing. Therefore, the same day in Javanese calendar will be appeared in Gregorian calendar after 35 d. This is also mentioned that the Javanese calendar is also very important as the Javanese have their own system of astrology [6]. For Tuesday Wage 09 April 2019 will appear again on Tuesday Wage 14 May 2019. See the calendar below on Figure 7 mentioning the month of April 2019 with Pancawara and Gregorian systems.
Since 2016, there was a day that there were no street vendors in pedestrian ways of Malioboro Street. This day was Selasa Wage according to the Javanese calendar, or Tuesday Wage in the Gregorian calendar. This means all street vendors there will not sell anything but they clean pedestrian ways together on that day. Pedestrian ways will be empty, no street vendors at all. It is a rare situation that visitors will be experiencing Malioboro Street with no street vendors. Some people who visit Malioboro Street on this day will be disappointed because there are no street vendors. They visit Malioboro Street in order to explore and buy specific goods sold by street vendors. Also to buy food and drinks available there. Other people visit Malioboro Street will feel surprised, and feel more comfortable to hang around because they can freely walk and run on pedestrian ways, take pictures, selfish themselves. But Malioboro Street looks alike emptiness, no hubbub of transaction on pedestrian ways.

According to the government of Yogyakarta, the street vendors should take a break from their activities, and clean the pedestrian ways together. Beginning on Tuesday, 26 September 2017 the street vendors cleaned pedestrian ways. That Tuesday was Tuesday Wage, chosen by street vendors, because Tuesday Wage is the day when Sultan Hamengku Buwono X was born, according to reference [10]. This indicates that the government of Yogyakarta reflects empathy to street vendors to take a break, also the street vendors perform empathy that they prefer Tuesday Wage as the day when Sultan Hamengku Buwono X was born.
4.5. With or without street vendors?
Closed-ended questionnaires conducted on Facebook from 18 November 2018 to 24 November 2018 (7 d according to Facebook). Respondents, to repeat, were asked to choose one of the answer that best suited their opinion: (i) Malioboro Street with well maintained street vendors, or (ii) Malioboro Street without street vendors at all. There were 104 respondents involved in the survey. To repeat, the respondents were the people who stay in Yogyakarta or have stayed in Yogyakarta or have visited Yogyakarta.

From 104 respondents, the ones who agreed with the statements “Malioboro Street with well maintained street vendors” were 76 persons (73.08 %), while the ones who agreed with the statements “Malioboro Street without street vendors at all” were 28 persons (26.92 %). It was clear that most people who agreed of “Malioboro Street with well maintained street vendors” (almost three times of people who agreed of “Malioboro Street without street vendors at all”) mentioning that the street vendors should be in Malioboro Street. It is the character of Malioboro Street so far. Without street vendors, Malioboro Street will be the same with other shopping streets anywhere.

5. Conclusion
From the above advantages for street vendors, it can be inferred that the rulers of Yogyakarta City and Yogyakarta Special Region have empathically understood to the people who live and need their livelihood on Malioboro Street. This is the main reason why street vendors occur on Malioboro Street. Therefore, this study is not about the building or the street that can be categorized “empathic”, but about the street and street vendors which need empathically understanding from others to be executed. As empathy means projecting oneself into (and so fully understanding, and losing one’s identity) a work of art or other objects of contemplation, it is the attitude and behaviour of the rulers (the Governor or Sultan Hamengku Buwono X and his staffs, i.e. the Municipality of Yogyakarta) that have empathy to the culture and to the way of life of different people or different communities in Yogyakarta which surrender their livelihood on Malioboro Street. Therefore, empathic urban function here can be concluded as the transformation of the life of other people that can be accommodated and implemented on the street in the environment that never construct such pedestrian ways before without any coercion. Those can be stated as mutual empathic urban functions to this street and to street vendors.

From the respondents obtained on Facebook, it is quite clear that most people still have resistance to evacuate street vendors on Malioboro Street to another place. So this is the character of Malioboro Street, street vendors on its pedestrian ways. To repeat, without the street vendors Malioboro Street will be the same with other shopping streets anywhere.

The conclusion can be summarized in the Table 1 in the following.

Table 1. Empathic Urban Functions on Malioboro Street.

| Aspects              | Empathize from one to another | Applied as Empathic Urban Functions                                      |
|----------------------|--------------------------------|-------------------------------------------------------------------------|
| 1. Street vendors    | Municipality of Yogyakarta (the ruler) to street vendors               | Allowing street vendors occupy pedestrian ways of Malioboro Street      |
| 2. History of Yogyakarta | Sultan HB X (the ruler) to the people                      | Allowing street vendors occupy pedestrian ways of Malioboro Street      |
| 3. Procession and Parade | The people to Sultan HB X (the ruler)                              | Street vendors cease to work, happily follow the procession            |
| 4. Tuesday Wage      | Sultan HB X (the ruler) to the people                              | Street vendors take a break and clean pedestrian ways and no commercially work for 24 h |
|                      | The people to Sultan HB X (the ruler)                              | Street vendors choose Tuesday Wage for that as the day when Sultan HB X was born |
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