Distribution of the Sacred Space of Active Organizations of Belief in God Almighty in D. I. Yogyakarta

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Abstract. There are two types of organization of belief in God Almighty namely that are pure organization of belief in God Almighty or religion and cultural organization of belief in God Almighty. The organization of belief in God Almighty is able to maintain the activity and sanctity of the sacred space which is not easy. Many organizations of belief in God Almighty have a sacred space but its current condition is less active or even inactive, while other organizations are still active but don’t have a sacred space or just have a secretariat office. The way how to choose the sacred space location is one of important factors. This research is qualitative research with descriptive design and use politics and poetics of sacred theory (Lily Kong’s theory) as the main basic theory. The study has conclusion that the pure organizations of belief in God Almighty or religion still actively choose the location of its sacred space based on the politics of sacred with the characteristics of urban areas in the high population, while the cultural organizations of belief in God Almighty still actively choose the location of its sacred space based on poetic sacred with a location in the hill or near the water source. There are also public people who pray in the sacred space of cultural organization of belief in God Almighty, while the sacred space of pure organization of belief in God Almighty can be used for community activities as a form of adaptation.

1. Introduction
Indonesia is the largest Muslim country in the world, besides Islam there are also other influential religions in Indonesia namely, Catholic, Christian, Hindu, Buddha, and Konghuchu. Those six religions originating outside Indonesian culture which have a strong existence in establishing a religious system for their followers in Indonesia. In fact, the Indonesian people have a legacy of religious systems that currently still exist in the midst of other religion dominance.

Almost every region in Indonesia has a religious system which is ancestral heritage with different names and characteristics, therefore the Government of the Republic of Indonesia merged the whole religious system of the Indonesian Nation under the name of Organization of belief in God Almighty managed by Ministry of Education and Cultural [1].

Based on the data presented in the National Seminar of Organisasi Kepercayaan Terhadap Tuhan Yang Maha Esa in Yogyakarta, 13-17 October 2014 by the Director of Pengembangan Penghayat Organisasi Kepercayaan Terhadap Tuhan Yang Maha Esa which titled the Opportunity to Preserve the Organization of belief in God Almighty and its development, today the total number of Organization of belief in God Almighty are as many as 193 in central and active organizations as many as 155 organizations. In addition, the distribution data and organizational development of Organization of belief in God Almighty from Year 2000—2014 shows that the number of Organization of belief in God Almighty
Almighty continue to decline year by year [2]. The Organization of God Almighty has a Sacred Space or at least has a secretariat which is used as a temporary sacred space as the center of their activity. Sacred Space by Eliade [3] is as follows: "Sacred space constitutes itself the transcendence of transcendental realities. Whence the enormous importance of sacred space in the life of all peoples: because it is in the world of divine beings or ancestors. Today the Organization of belief in God Almighty is able to maintain the activity and sanctity of the Holy Room which is not easy. Many organization of belief in God Almighty has a sacred space but its current condition is less active or even inactive, while other are still active but have no sacred space or only have secretariat office which is as temporary sacred space only."

In addition, the sacred space not only becomes the center of activity of the organization of belief in God Almighty but also it is also as Axis Mundi. Axis mundi, which at once connects and supports heaven and earth and whose base is fixed in the world below (the infernal regions). Such a cosmic pillar can be only at the very center of the universe, for the whole of the habitable world extends around it. Here, then, we have a sequence of religious conceptions and cosmological images that are inseparably connected and form a system that may be called the "system of the world" prevalent in traditional societies: (a) a sacred place constitutes a break in the homogeneity of space; (b) this break is symbolized by an opening by which passage from one cosmic region to another is made possible (from heaven to earth and vice versa; from earth to the underworld); (c) communication with heaven is expressed by one or another of certain images, all of which refer to the axis mundi: pillar (cf. the universal is column) ladder (cf. Jacob's ladder), mountain tree, vine, etc.; (d) around this cosmic axis lies the world (our world), hence the axis is located "in the middle," at the "navel of the earth"; it is the Center of the World [4].

D.I Yogyakarta is one of the provinces that still apply the Islamic Javanese kingdom system which a blend of Islamic culture and kejawen/ Javanese culture. The area of D.I Yogyakarta has an axis mundi called the imaginary line of Sultan Palace which is from north to south, namely Mount Merapi, Tugu, Keraton, Krapyak, and South Sea [5]. In addition, Yogyakarta Palace besides as Axis mundi, it is also as the main area of D.I Yogyakarta Province which its economic growth and demography is much higher than other regions in D.I Province of Yogyakarta. The location of the Center of Axis Mundi and the same center of growth makes the Holy Room elected poetic and politically. She identifies the politics and poetics of religious landscapes and space, And a politics and poetics of religious identity and community [6].

The "poetics", the "substantial", the "essential character" of religious place, assumed to be sacred place, has long drawn research attention from scholars of religion [7]. First, the sacred irrupts in certain places as revelations (hierophanies) [3,7]; Secondly, sacred place is ordinary place, ritually made extraordinary. Thirdly, sacred place is intimately linked to states of consciousness; finally, sacred place is both local and universal and therefore exerts centripetal and centrifugal forces simultaneously.

Identified four kinds of politics in the construction of sacred space. He outlined a politics of position whereby every establishment of a sacred place is a conquest of space; a politics of property whereby a sacred place is “appropriated, possessed and owned”, its sacredness maintained through claims and counterclaims on its ownership; a politics of exclusion, whereby the sanctity of sacred place is preserved by maintaining boundaries, carving the inside from the outside; and a politics of exile, which takes the form of a modern loss of or nostalgia for the sacred [7].

There are three dimension of sacred space. That are sacred area, sacred point, and sacred path [8]. This research is focus to sacred point which look the site and situation of location.

2. Research methods

The form of research is the Research problem with the main issue is missing or inactive Organization of belief in God Almighty. This research is a qualitative research with descriptive research design. To analyze the spread of the sacred space of an active Organization of belief in God Almighty based on Axis Mundi and Theory of Politic and Poetic of Sacred.
3. Finding and discussion

3.1. The characteristics of organization of belief in God Almighty.
The organization of belief in God Almighty is divided into two categories:

3.1.1. Based on the shape of organization of belief in God Almighty
a. Pure organization of belief in God Almighty/religion is an organization of belief in God Almighty that has similarities with a religion. This organization has its own ritual of prayer, prayers, and scripture according to the belief teaching which makes every teaching as spiritual basis in everyday life.
b. Cultural organization of belief in God Almighty is an organization of belief in God Almighty that has prayers, ritual prayer, guidebook or scripture in accordance with the belief teaching that followed but it also use the teaching and guidelines in accordance with the religion followed by each believer in which between the teachings of belief and religion teachings are not mixed, But run each and go hand in hand.

3.1.2. Based on the status of the organization of belief in God Almighty
a. Active organization of belief in God Almighty is an organization of belief in God Almighty which routinely performs ritual activities that they run
b. Passive organization of belief in God Almighty is organization of belief in God Almighty which rarely or almost never again perform the ritual activities they run
c. Inactive organization of belief in God Almighty is an organization of belief in God Almighty that never again performs ritual activities that they run and have submitted letters to the Directorate of organization of belief in God Almighty and Tradition.

Table 1. The Shape and Status of Organization of belief in God Almighty

| N | Form of Organization | Status  | Total |
|---|----------------------|--------|-------|
| 1 | Cultural organization of belief in God Almighty | Active | 9     |
| 2 | Cultural organization of belief in God Almighty | Passive | 7     |
| 3 | Cultural organization of belief in God Almighty | Inactive | 7     |
| 4 | Pure organization of belief in God Almighty | Active | 4     |
| 5 | Pure organization of belief in God Almighty | Inactive | 4     |

Source: Data Processing Year 2014

The total number of Organization of belief in God Almighty which is still active and has a sacred space as many as 5 organizations while the other 8 organizations only have a house of Chairman of the organization which used as a secretariat center and temporary used as sacred space. The 5 Organization of belief in God Almighty which is still active and has a Sacred space consists of 2 organizations which are pure Organization of belief in God Almighty and 3 organizations which are cultural Organization of belief in God Almighty.

3.2. The basic election of the sacred space and adaptation process in maintaining the sacred space
The processes of choosing the sacred space in D.I Yogyakarta are divided into 4 types namely:

First, The Organization of belief in God Almighty which use the process of choosing the sacred space through poetic space. The selection of the central sacred space is based on the place which they get from...
the instructions/ dawuh/ revelation/ wangsiti/ inspiration received by their founder. In addition, the spiritual strength became the basis of organizational teachings, their founders also get something in the form of objects or space which is very valuable but unfortunately this object and space can not move.

The selection of the sacred space which is not based on the axis mundi in Yogyakarta, its election is based on two things:

a. Water sources. Water is the source of life, this is also declared by eliade [4]; The water symbolizes the universal sum of virtualities; They are fons et origo, "spring and origin," the reservoir of all the possibilities of existence; The source of water used as a sacred space is divided into 2 types namely the spring (sendang) and the river.

Figure 1. Trees which contain water springs, it was made sacred space poetically

b. Hill. For Javanese people, the hill is one of the holy places because it is in high areas. This phenomenon is influenced by Hindu religion which once dominated the view of Javanese society. In accordance with the opinion of Ensink [9] "the basis for the determination of sacred space in the prehistoric period is more directed to the mountain because of the highest area and place to stay Gods so that the pattern of dispersion of sacred space is more directed to the or highland area". [10].

Second, The Organization of belief in God Almighty which the process of election of its sacred space is done through politics exils where the location of this sacred space located in a remote area. In addition, the selection of this location is indeed the house of the head of the organization but its surrounding area which makes it as an "exils". It is like with the result of Chidester and Linenthal [11] At Pu'uhonua o Honaunau, as well as at other dispossessed sacred sites on the Islands, Hawaiian traditionalists gained access by night, after the tourists had gone, to reconsecrate the precincts and remember the contours of a lost sacred place.

Figure 2. The example of sacred space which is based on politic exil

Third, The Organization of belief in God Almighty which uses the election process of the sacred through property politics, based on a particular interest, such interests include finding a strategic location and / or home location. The sacred is tied up with, and draws the meaning from, the social and political relationships.[11]. They claim and show the people the location of their sacred space. It is done through the installation of the nameplate of organization which makes the building of the sacred space with the
symbols they purify. Sacred place is ritual place, a location for "formalized, repeatable symbolic performances" [11].

Figure 3. The example of sacred space which is based on politic property

Forth, The Organization of belief in God Almighty which uses the process of election of the sacred space through politics of exclusion and has the basis of election of this sacred space which similar to the political process of property, but the difference is in the way they maintain the sacred space. The way they do is to make this sacred space look like a house or a pendopo in general so it will look ordinary and not flashy.

Figure 4. The example of sacred space which is based on politic exclusion

This action is done by them which is adjacent to one of the other religious places of worship which is more dominant than them. As an example from an interview with a Organization of belief in God Almighty named is Mardhi Santhosaning Budhi. The reason for a place of secretariat is, “it does not use a name plate to honor the mosque in front of it". This is consistent with the theory of politic sacred which says that one of the influences is majority-minority relations, there is sometimes a confluence of the religious Majority with the state .... The majority position (a favored construction of the nation) is interpreted in religious terms, and sacred space is integral to the success of the majority’s ideologically constructed assertions [7].
Figure 5. The Spatial Space Distribution Map based on the Election Process of Sacred Space in Yogyakarta

Based on the process of choosing the sacred space, it can be seen that the basic selection of the central space of organization of belief in God Almighty is in the form: a). Based on poetic sacred (3 sacred rooms), b). Based on politic of property (8 sacred rooms), c). Based on politic of exil. (3 sacred rooms), and d). Based on politic of exclusion (17 sacred rooms).

Each Organization of belief in God Almighty has a difference in the process and the basis for choosing the location of the central sacred space. The first Organization of belief in God Almighty hose the process of choosing the sacred space is based on poetic space. This sacred space is adaptation in order to keep the sacred space most easily among others because the purification process of this sacred space must leave something in the form of an object or space.

Second, the Organization of belief in God Almighty which has the election process of its sacred space in the form of politics exils. The remote location can sustain the sacredness of their sacred space quite well. The sacred space which built in this exile makes this sacred space seem exclusive and only a believer can reach it.

Third, the Organization of belief in God Almighty which the process of election of its sacred space is in the form of politics property divided into 3 forms of adaptation. They are as follows:

a. This organization provides a place from this part of the sacred space for social activities, all Organization of belief in God Almightys that use the process through political property selection intentionally provide a part of the sacred space used for the social benefit.
b. The second is the location used as a sacred space is the home of the founder or chairman so that the interaction between organizational board and the community run smoothly and there is no obstacle.

c. Combining the beliefs which they use with the most dominant religious teaching in the surrounding environment.

Fourth, the organization where the process of election of its sacred space is in the form of politics of exclusion are many and the most difficult in adaptation. This can be seen from 17 Organization of belief in God Almighty conducting the sacred space selection process in the form of politics of exclusion as many as 11 organizations include in the category of inactive organizations and 2 of them are passive. Their closed nature may be one of the causes of the many Organization of belief in God Almighty that become inactive which automatically disappears.

3.3. The distribution and characteristics of sacred space of active organization of belief in God Almighty

a. Distribution of Sacred Space pure Organization of belief in God Almighty: 75% of Pure Faith Organization is in Yogyakarta City area while 25% is in Bantul District. All Organization of Pure Faith is close to the axis line of Mundi Yogyakarta but the election of the sacred space is based on a strategic location. The election process of Pure Organization of belief in God Almighty is the same with the six official religions which requires the ummah to remain active, so that they choose urban or near densely populated urban areas [12].

Figure 6. Distribution map of sacred space of pure organization of belief in God Almighty/religion

b. The characteristics of the Sacred Space of pure organization of belief in God Almighty are based on the figure 2. Pure Organization 6 of belief in God Almighty which are inactive use political exclusion in shaping and managing the sacred space (secretariat Office). The use of political exclusion makes the lack of recognition of the values of the teachings of Belief in God Almighty
to the wide community. This has resulted in an increase in the number of inhabitants even tends to decrease as many of the Organization of belief in God Almighty and trustees are old or dead.

The political principles of property used by Organization of belief in God Almighty in creating and managing the sacred space, are able to maintain the liveliness and holiness of the sacred space of pure Organization of belief in God Almighty. One reason is that the number of members of the followers can increase and keep the regeneration of the pure Organization of belief in God Almighty itself. The principle of property politics also gives a good impact that the community around the sacred space can recognize and understand the value of the teachings of Belief in God Almighty. It makes the pure Organization of belief in God Almighty are easier to interact with the surrounding community. The surrounding community not only respects the existence of the sacred space but also helps maintain the existence of the sacred space because the community also uses one part in the sacred space for social activities of the community, such as, the organization of the Great Family of Cross White Nusantara Kejawen Urip Sejati The sacred space is used as reception area for the surrounding community.

Some pure active Organization of belief in God Almighty have no sacred space or they only have secretarial office. An active and holy pure Organization of belief in God Almighty existed before 1950 while a pure, active Organization of belief in God Almighty has only a new secretarial office which existed after 1950.

c. The distribution of Sacred Space of cultural organization of belief in God Almighty is unlike pure Organization of belief in God Almighty, only 4.35% cultural Organization of belief in God Almighty is in Yogyakarta City. This is because the cultural belief organization is only locally oriented. Most cultural organizations have administrators and members of cultural Organization of belief in God Almighty only from the community around the site. Organization of cultural beliefs that are still active and have had sacred space use poetic method. Only 12% of cultural Organization of belief in God Almighty choose sacred poetic space. From 12%, 8% of them chose poetic space by approaching water source in the form of spring and river, while 4% are in hill area.

d. 

![Distribution of the sacred space of cultural trust organization](image)

**Figure 7.** The Map Distribution of sacred space of cultural organization of belief in God Almighty
e. The characteristics of Sacred Space of cultural Organization of belief in God Almighty are an active cultural Organization of belief in God Almighty and have sacred space, obtaining a sacred space based on poetic sacred. Poetic sacred election is only obtained from cultural Organization of belief in God Almighty which existed before the year 1950. Organization of belief in God Almighty that emerged after 1950 no one obtained a sacred space through poetic sacred so that cultural Organization of belief in God Almighty obtain a sacred space politically sacred even there is a cultural belief organization only has secretarial office. Besides the active cultural belief organization in term of choosing poetic sacred, other active cultural Organization of belief in God Almighty have only secretariat office and emerged after 1950.

The organization of active cultural beliefs and choose the sacred space through poetics space to maintain the sanctity of its place, and there are three ways:

- Maintain the condition of the natural environment, the condition of the sacred space is maintained especially the sacred space of the axis mundi in the form of natural objects / living creatures such as keeping the tree where there are sparse clover and the surrounding trees.
- Provide objects that are considered holy like a spear in their sacred space.
- Allowing the general public to pray in axis mundi as an example allows the general public to pray and perform drinking water rituals.

4. Conclusion
The spreading of the sacred space of the pure active organization of belief in God Almighty / religion resides in the city area with politic sacred especially politic property as the basis in determining and managing the sacred space itself. On the contrary, the spreading of the sacred space of the cultural active organization of belief in God Almighty is in the outer regions of the city with poetic sacred as the basis in determining and managing the sacred space. The sacred space of organization of belief in God Almighty focuses more on the sacred space with the sacred point dimension so that spatial studies focus on the site or situation of the location. Then, the sacred space of the organization of belief in God Almighty can be used by the general public for prayer or social activities of the community. The boundaries and extent of parts of the sacred space can be used for the general public and it can be illustrated by sacred area or sacred path in the future.

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