

THE TRANSFORMATION OF TADHAH ALAS AS PUBLIC AND SOCIAL INTERACTION SPACE IN KOTAGEDE

Amalia Putri Addienisahna¹, Arif Budi Sholihah², dan Sultan Arya Manarul Hidayat³

¹Architecture International Program, Universitas Islam Indonesia

¹Surel: 20512005@students.uui.ac.id

Abstract: *One of the historical locations in the Special Region of Yogyakarta is Kotagede, which is connected to a number of sites related to education, history, society, and culture, especially Javanese cultural heritage. Every element of the Kotagede community's house has a very unique story value that needs to be recognized and preserved so that it is not lost. The phrase "tadhah alas" is often uttered in the area beside the seats in front of the houses along the village street. This building intends to define the idea of tadhah alas as a place of social interaction for the Kotagede community in front of houses and residential areas. Over time, the function and use of tadhah alas has undergone some changes and transformation. The transformation can be felt by residents ranging from the radius of users, and shape, to the location of the tadhah alas itself. In this research, observation, field surveys, and in-depth interviews with a number of local residents are the approaches and methodologies used. This paper is limited to the condition of tadhah alas in the Kotagede community as we know that the term tadhah alas only exists in Kotagede. Tadhah Alas serves as a gathering place for the people of Kotagede. This has been done repeatedly and still continues to be done today as a result of the past.*

Keywords: *changes, community, function, Kotagede, social interaction, tadhah alas, transformation*

1. INTRODUCTION

Kotagede is a small neighborhood in the southern part of Yogyakarta that is distinguished by its old Dutch-Javanese architecture and narrow alleys. This neighborhood is significant historically because it was once a significant location and a hub of activity for the population during the Islamic Mataram Kingdom.

In overall, it can be said that Kotagede used to be the hub of socio-cultural, political, and economic activity. Kotagede shares a lot in common with other Javan cities that were developed using the Javanese-Islamic cosmological theory. The basic layout of the residential area is based on the traditional Javanese area arrangement in Kotagede, which uses four features (catur gatra), including the king's home, the market square, and the mosque.

In contrast to other places, Kota Gede does not allow us to just drive by Jalan Kerukunan. Additionally, it would be impolite to pass through the streets of Kota Gede without saying hello to the locals who are typically seen outside their homes. It is true that the neighborhood's narrow, one-car-wide alleyways serve as a common gathering place for a variety of activities and social contacts.



Picture 1. Several Tadhah Alas in Kotagede

Source: Mayangkara Book, 2016

Many culturally significant buildings in Kotagede's old city area need to be maintained. Despite all the city activities in this area, Kotagede is still a residential town. If we enter the neighborhood, there are several fixed benches known as tadhah alas in front of the homes of the people along the village road.

When we walk in residential areas in Kotagede, we will find a row of concrete lined up in front of the house as a place to sit, which is called tadhah alas. Tadhah alas is very useful especially for resting and chatting with each other. Although their fundamental shape is identical, their look or finish differs. This essay will concentrate on discussing the tadhah alas notions found in communities of Kotagede. the idea of the various tadhah alas functions according to the Kotagede community themselves occasionally.

The Kotagede community frequently refers to the physical formation of permanent chairs created from cement-plastered bricks as "tadhah," particularly in the community of Kotagede. Tadhah regrettably only refers to houses that are available in Kotagede. Alas, Tadhah is a cultural heritage that embodies higher life ideals and serves as a repository for the Kotagede people's motivations for action. It is perceived as a reaction to cultural and social elements, which include symbols and meanings accepted by particular community groups.

2. LITERATURE REVIEW

a. Public space

Public space is a space that serves to accommodate community activities, both individually and in groups, where the form of public space is highly dependent on the pattern and arrangement of building masses (Rustam Hakim, 1987).

According to Carr et al (1992), the typology of public space emphasizes the character of its activities, location, and forming process. The public space is found in the alley in front of the two houses of Kota Gede residents who face each other with an elongated row arrangement, the terrace of the house, while the public space is on the edge of the road.

According to Brodin (2006), Space is interpreted not according to physical manifestation or function, but how the role of space. Space acts to accommodate its contents, namely the relationship between people. Space is formed in a social context, namely from the process of communication between people.

It relates to parts of the natural and built environment, public and private, internal and external, urban and rural, to which the general public has free access (Carmona, 2008). Haryadi and B. Setiawan in research once said, "space is formed by looking at how people utilize space". Such is the case in Kotagede, where people are able to utilize the space around them.

b. Transformation

Based on Gharpedia, architecture transformation is defined as the principle that an architectural concept, or organization. The principle of transformation allows the architect or designer to select a prototype architectural model whose formal structure and sequence of elements may be appropriate and reasonable, and transform it through a series of discrete manipulations to respond to specific design conditions and contexts.

c. Tadhah Alas

According to Indartoro, an architect who has studied Kotagede. study of Kotagede, the reduction of open space has resulted in more social activities done on the neighborhood streets. In certain places, especially on the edge of the rukunan road, permanent seating or tadhah alas.

3. RESEARCH METHOD

The methodologies employed in this study were qualitative. Data was gathered via performing observations and interviews. Based on the results of the observations and interviews, the data were evaluated, and potential themes were found. Each case was subjected to data collecting up until duplication in some circumstances was discovered. Following the identification of recurrent themes, research of the connections between the topics was done in order to create theorization. The inhabitants of Kota Gede believe that the established theory can adequately capture the underlying concepts.

4. FINDINGS AND DISCUSSION

Theorization on tadhah alas, which was discovered in front of people's homes and settlements, was local; hence, it was solely applicable to the Jagalan Ward in Kotagede. The Kotagede community, frequently refers to the physical structure of permanent chairs created from cement-plastered bricks using the name "tadhah alas." The term "Tadhah Alas" only refers to houses that are available in Kotagede. Tadhah Alas is a cultural heritage that embodies higher life ideals and serves as a repository for the Kotagede people's motivations for action. It is recognized as a reaction to cultural and social cues that have connotations and symbols that have been given official status by the relevant social groups.



Picture 2. Several Tadhah Alas in Kotagede

Source: Amalia, 2022

Tadhah alas is an interaction space formed between one tadhah alas and another. Rows of tadhah alas can be formed because each resident's house jointly gives up the terrace of his house to be used as a place of social interaction and mingling with each other. It can be termed that Tadhah alas is a concrete example of "Public Space in Private Property".



Picture 3. Several Tadhah Alas in Kotagede
Source: Amalia, 2022

Javanese cultural traditions and spiritual beliefs (such as the proscription against bringing evil aura into the home) are examples of social capital that are still practiced today. Alas, Tadhah has a deep connection to space, where nature serves as the border. Tadhah, alas, is open in how people see its application in space. Tadhah alas blends with other outer space features like pendopo, the front yard, and other tadhah alas in Jalan rukunan.

Although it is narrow, it is interesting that they are still willing to confiscate their site to build permanent benches. benches. There is a reason why this is done. Chatting with neighbors is routine. Not only about the neighborhood, they also discuss political issues. However, this tradition that has existed for decades still has to struggle with modernization in the midst of its citizens. This Kerukunan is not as busy as it was fifty years ago.

"Sudah dari dulu, sejak saya masih kecil," said one of residents in Kotagede

The 89-year-old explained that, when not chatting, residents often choose to sit on the tadhah alas rather than inside the house. *Ngisis*, he said. Kota Gede's weather conditions, which are often hot, do not always make residents feel at home inside.

The formation of tadhah alas is due to the social capital owned by Kotagede residents. The social capital in question is the traditional values given by their parents since they were young about good relationships between individuals and individuals or between individuals and groups.

Tadhah alas can be found in almost every house in Kotagede so we can find it in every rukunan. The shape and size are also not much different, but usually, the difference lies in the position of its placement. For everything else, it is not too different from every rukunan. The dimension of tadhah alas is relatively the same in every location.

Social capital develops as a result of chatting. Some people are chatting together at the Tadhah Alas in front of the house. Tadhah Alas has function as a social space for Kotagede residents. Tadhah Alas has a rectangular shape and is located in front of the house. relationships between people in social life. Kinship relations and life principles that adhere to Javanese philosophy such as land area consisting of several houses of relatives, social beliefs, and Javanese philosophy which in essence as humans we must respect and

appreciate each other. This has become a habit that has been done repeatedly and continues to be fostered from the past to the present.

“Istilah *tadhah alas* memang hanya ada di Kota Gede, biasanya ada dibawah *gandhok – gandhok* di setiap rumah,” said Pak Joko. The people of Kotagede have quite interesting and distinctive traditions and socio-cultural life that have been passed down from generation to generation. The people of Kotagede grew along with the passage of time, which resulted in several changes in this area. These changes have made the people of Kotagede an identity that is in harmony with their physical and spiritual environment. and spiritual environment. Armed with the experience they have, residents build a social life, cultural and spiritual life continuously over time to find answers about a new life for themselves and their environment.

Tadhah alas has several types, including plain *tadhah alas* with concrete castings and *tadhah alas* covered with ceramics. The type of *tadhah alas* depends on the wishes of the homeowner based on the needs of the house itself. In ancient times most *tadhah alas* used *tadhah alas* without ceramic coating because ceramic production did not yet exist. But in the current era, many *tadhah alas* use a ceramic coating because it also considers the comfort of users who sit so that the clothes used are not dirty and dusty. This is also as a consideration.



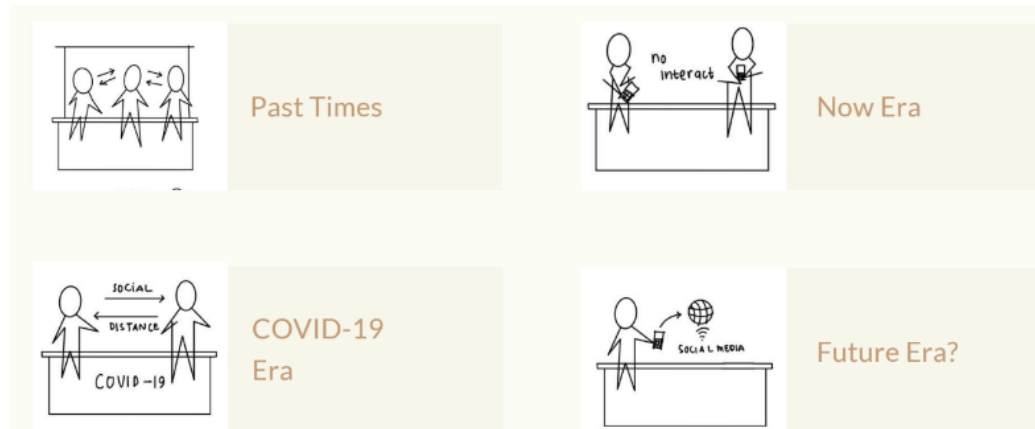
Picture 4. *Tadhah Alas* in Kotagede without ceramics
Source: Amalia, 2022



Picture 5. *Tadhah Alas* in Kotagede with ceramics
Source: Amalia, 2022

Tadhah alas is a cultural product that contains high life values which is a container for motives of citizen activities that are understood as a response to social behavior or culture, which contains meaning and symbols that have been agreed upon between certain community groups.

Tadhah alas has a close relationship with outer space, where nature is the boundary of space. Tadhah alas is open in which people spatially view its use. Tadhah alas is integrated with the elements of other outer space such as pendopo, front yard, etc.

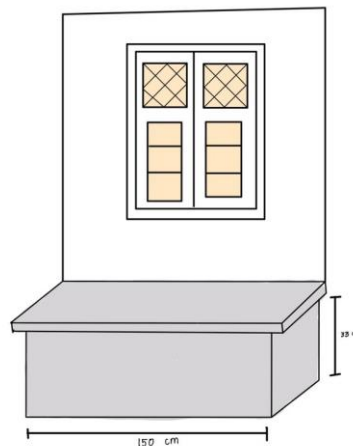


Picture 6. The Transformation of Function of Tadhah Alas
Source: Author Drawing, 2022

Tadhah Alas Development from Time to Time:

1. Past Times
Tadhah Alas is usually under the "gandhok". Its function is a kind of seat for Kotagede Citizens. And they are indeed to sit and chat between neighbors left and right.
2. Development
In the development of the times, the location of the placement of tadhah alas is not only in the gandok section, but also depends on the needs of the homeowner. The tadhah alas can be on the side, in the corner, there are also those whose position is not at home but in front of the langgar.
3. Now Times
Currently, its function is a kind of seating for the citizens of Kotagede. However, because the big city is a cultural city, so many tourists enter, so Tadhah Alas is also often used for tourists to sitting. In past times Tadhah Alas was usually a place to sit and chat. But now in the era of development, Tadhah Alas is more often used as a seat to play gadgets or social media.

It is usually located under the windows of gandok (a part of a traditional house). It's for people seating and having chit-chat. People normally have chit-chats, gathering with friends nearby or just seating - enjoying morning coffee or tea in the terrace. So, the height of the stairs in front of the house is not for stairs as well but based on human behavior for sitting activities so that it is higher than stairs in general. Generally, the height of this tadhah alas is from 30-35 cm according to the needs of the owner of the house. In Kotagede, it was found that many houses used tadhah alas as an interaction space.



Picture 7. The Dimension of Function of Tadhah Alas
Source: Author Drawing, 2022

The perspective of the people of Kotagede towards the existence of the Tadhah Alas is very positive, which has a function that even in this era of development it still functions well even though there are some differences in the behavior of the activity of the function of the Tadhah Alas itself. Starting from being just a place to chat with neighbors, and only for the local community, over time it can become a place to sit for visiting tourists and also as a means to spend time playing with gadgets and social media.

5. CONCLUSION

The tadhah alas is one component of the Joglo (traditional dwelling) that represents the idea of social neighborliness. typically situated beneath the gandok window (part of the traditional house). It serves as a place for people to sit and speak, much like social media. Typically, people converse, spend time with their closest friends, or just relax while sipping their morning tea or coffee.

In essence, the owner has the option to build it on the side, front, or corner of the house. The tadhah alas is larger than the size of the steps in general since it serves as a seat and is 30-35 cm high, per the homeowner's preferences.

Depending on the viewpoint of the Kotagede population, the purpose of tadhah alas has occasionally altered. Tadhah alas unfortunately was formerly the primary forum for social interaction. Because of Covid-19, everyone in Kotagede is on high alert today. Every tadhah alas is therefore empty at this time. Due to the craziness and advancement of information and social media, individuals are expected to spend less time engaging directly at tadhah alas in the future. The location of the tadhah alas outside the house makes it easy for neighbors to interact casually. Local residents and the general public can use it as a place to resting place. Tadhah alas has a close relationship with outer space, where nature is the boundary of space. The outdoor space has the nature of a public space, where all residents can enter the area.

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