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## THE ROLE OF LANGGAR IN KAMPUNG KAUMAN YOGYAKARTA IN TWO CENTURIES OF VILLAGE DEVELOPMENT

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**ABSTRACT**

This article analyzes the role of langgar in Kampung Kauman Yogyakarta during the period of village development from 1773 to 1930. The three periods are when Kampung Kauman Yogyakarta first appeared, the second is during the batik industry period, and the third is during the birth of community organizations in Kampung Kauman Yogyakarta, namely Muhammadiyah and Aisyiyah. Langgar is a space for religious and social activities in Muslim-populated villages in Java, Indonesia. This study aims to explain the role of the seven langgars that still exist today in the socio-cultural life of Kampung Kauman Yogyakarta, related to local values, public space, and social roles. This research uses a qualitative method with the Grounded Theory method. This research explains that langgar in Kampung Kauman Yogyakarta is not only present as a place of worship but also as a role of a node for the development of village settlements and community social spaces. The output of this article is expected to be the basis for a research framework that needs to be developed to study the role of the langgar and the sustainability of settlements in Kampung Kauman Yogyakarta.

**KEYWORDS:** kampung, Kauman, langgar, settlement, Yogyakarta

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*Artikel ini menganalisis peran langgar di Kampung Kauman Yogyakarta pada kurun waktu pembangunan kampung tahun 1773 sampai dengan tahun 1930. Ketiga kurun waktu tersebut adalah saat pertama kali Kampung Kauman Yogyakarta muncul, kedua pada masa industri batik, dan ketiga pada masa lahirnya organisasi masyarakat di Kampung Kauman Yogyakarta, yaitu Muhammadiyah dan Aisyiyah. Langgar merupakan ruang kegiatan keagamaan dan sosial di kampung-kampung berpenduduk muslim di Jawa, Indonesia. Penelitian ini bertujuan untuk menjelaskan peran ketujuh langgar yang masih eksis hingga saat ini dalam kehidupan sosial budaya Kampung Kauman Yogyakarta, terkait dengan nilai-nilai lokal, ruang publik, dan peran sosial. Penelitian ini menggunakan metode kualitatif dengan metode Grounded Theory. Penelitian ini menjelaskan bahwa langgar di Kampung Kauman Yogyakarta tidak hanya hadir sebagai tempat beribadah, tetapi juga berperan sebagai simpul bagi perkembangan permukiman kampung dan ruang sosial masyarakat. Luaran artikel ini diharapkan dapat menjadi dasar bagi suatu kerangka penelitian yang perlu dikembangkan untuk mengkaji peran langgar dan keberlanjutan permukiman di Kampung Kauman Yogyakarta.*

**KATA KUNCI:** kampung, Kauman, langgar, permukiman, Yogyakarta

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**INTRODUCTION**

Kampung Kauman Yogyakarta has a history closely related to the Yogyakarta Palace. The Great Mosque of the Kraton is part of the *Caturgatra Tunggal*

concept, which officially functions as a religious center that supports the spread of Islamic preaching in the Yogyakarta Palace area. Kampung Kauman Yogyakarta is attractive because of its spatial layout, architecture, and social life. Kauman Yogyakarta is

known not only as a center of Islamic education and preaching but also for its socio-cultural activities, such as the *Sekaten* tradition and the *Pasar Ramadhan*, which attract local and international visitors. Currently, Kampung Kauman Yogyakarta also plays a role in developing culture-based tourism. Various activities involve the community, such as historical tourism. Kampung Kauman Yogyakarta is an attractive tourist destination for visitors who want to understand more about the history and culture of Yogyakarta (Setiawati, 2018). The concept of a "living museum" applied in Kampung Kauman Yogyakarta aims to maintain and preserve existing cultural traditions so that the community can continue to be involved in preserving their cultural heritage (Setiawati, 2018).

The Genius Loci formed in Kampung Kauman Yogyakarta include its identity as a Kampung Muhammadiyah, several traditions from the Kraton that are still maintained for the sustainability of Yogyakarta culture, the character of small alleys as part of social values, architectural motifs in its buildings, the sustainability of education for the community, and the religious spirit in mosques and langgar (Saputra et al., 2024).

Since its inception, Kauman was intended to house the *abdi dalem*s of the Yogyakarta Palace and the family who managed the Great Mosque of Kauman. The palace provided housing and land for the *Penghulu*, *Ketib*, *Modin*, *Barjama'ah*, and *Merbot* (Darban, 2010). Throughout history, *Penghulu* lived in the Dalem Pengulon area, which is located on the north side of the Gede Kauman Mosque complex. *Ketib* is the representative of the *Kiai Penghulu*, who is tasked with delivering sermons at the Gedhe Mosque in Yogyakarta (Yuristiadhi, 2020). The *Ketib* lived in the Kampung Kauman area. *Ketib* Amin and *Ketib* Kulon lived in the western area of the Gede Mosque. *Ketib* Tengah and *Ketib* Anom were between the *Ketib* Kulon land and the mosque. *Ketib* Lor was northwest of the mosque, and *Ketib* Wetan was north of Pengulon. Meanwhile, *Ketib* Imam, *Ketib* Cendana, and *Ketib* Senemi were southwest of the mosque (Darban, 2010).

Kampung Kauman Yogyakarta's identity as a community residence is also attached to the task of the *Ketib* to spread Islamic religious education to the community. The *Ketib* built a langgar in their residence to teach the Al-Quran and preach. Langgar is a place of religious education before the existence of Islamic boarding schools on a broader scope. Langgar in Indonesia has a role in spreading Islamic values in the archipelago.

Researchers see the research potential of the presence of langgar as the initial development point of the Kampung Kauman settlement in Yogyakarta. Langgar is also the second center of religious activity

that is actively used, besides the Kauman Grand Mosque, which is the center of religion. In addition to religious education, in the early 20th century, langgar accommodated general education learning for children, which was the forerunner of public schools in Kampung Kauman Yogyakarta.

The langgar, as a center of worship with a small dimension, is not only a place of prayer in Kampung Kauman Yogyakarta but also becomes the epicenter of various activities that support the social sustainability of the community. The form and space in the langgars in Kampung Kauman Yogyakarta have a strategic role both functionally and in their influence on the surrounding environment. For example, the community uses the steps in front of the Adz-Zakirin langgar and the terrace in the 'Aisyiyah Mushola after praying to interact. Architecturally, the form of the langgar in Kampung Kauman also represents Javanese cultural identity. Although not as detailed as the Great Mosque of Kauman Yogyakarta, the langgars in Kampung Kauman Yogyakarta, especially the langgar belonging to the *khatib*, have a Javanese character. For example, the Dhuwur Langgar implements the tradition of Nusantara vernacular architecture with Islamic values (Sholihat et al., 2024).

From an urban and regional perspective, the existence of a mosque is often a marker of spatial orientation that strengthens the structure of urban space through accessibility and symbolism. The author sees a pattern almost similar to the existence of the langgar in Kampung Kauman Yogyakarta. The author's initial hypothesis is that the langgar also plays a symbolic role as a territorial area of the langgar owner, namely the *ketib*, his family, and relatives. Social interaction between the *ketib* and residents is also not limited by the yard, garden, or fence, so that the langgar can be very easily accessed by residents and visitors.

This study aims to explain the role of langgar owned by the *ketib* in the early development of the Village until the period of the presence of Muhammadiyah and 'Aisyiyah in Kampung Kauman Yogyakarta. Kampung Kauman Yogyakarta is inseparable from its development, challenges, and socio-cultural dynamics. This study also explains the process of adding the role of langgar amidst the socio-cultural dynamics in Kauman Yogyakarta in 1773-1930. The output of this study is part of the basis for research that will be developed further.

Langgar is a small building used as a traditional Indonesian Islamic educational institution. The function of the langgar is as a place of worship, except for Friday prayers. Langgar is also used as a place to study Islam. Langgar is known as *tajug* in West Java or *surau* in West Sumatra and can also be

found in Malaysia and Southern Thailand (Kosim, 2009).

Langgar not only functions as a place to study and preach but also as a center for activities, communication, and community meetings. Langgar generally has 4 (four) elements: the first is the langgar building, the second is the house of the langgar owner, the third is the Kiai Langgar, and the fourth is the congregation. Langgar is generally a place for boys and adolescents to learn independently, study worship, and deepen their religion with the Kiai. Thus, langgar usually has a room or place for male congregations (Mawardi, 2014). The prayer hall in Kampung Kauman, Yogyakarta, at the beginning of the 20th century, used the *sorogan* method in its learning process (Darban, 2010).

Langgar is closely related to Kauman Village in Indonesia. In Kauman Yogyakarta, langgar reflects cultural syncretism, and local traditions interact with Islamic values (Depari, 2017); (Ismail & Pranggono, 2022). Langgar Dhuwur, for example, has distinctive architectural characteristics and functions as a sacred space that combines local cultural elements with religious practices (Sholihah, 2024). In Madura, langgar is known as a sacred space in every house, reflecting the characteristics of the Madurese people, who are very religious. Research shows that the langgar in Madura functions as a place of worship that is very close to the daily lives of the community, where every family has a langgar in their home (Heng & Kusuma, 2013).

Mosques can be categorized as places of worship. The author tries to analyze the role of places of worship in settlements by reviewing mosques. Mosques have an important role in urban planning and the dynamics of cities with an Islamic religious basis. They function as religious and community centers. Mosques also influence development and encourage social cohesion (Aazam, 2005). Architecture and urbanism in Islamic cities, especially in Saudi Arabia, emphasize the role of mosques and educational buildings in shaping urban structures. This facilitates the involvement of social interactions by creating accessible public spaces for communal activities (Abdelalim, 2022).

In Medina, the Prophet Muhammad SAW built a mosque to encourage social, political, and economic activities as an example for the future Islamic community. The integration of mosques into urban planning led to the formation of neighborhoods (*mahalle*) and complexes (*kulliye*) so that mosques, markets, and public facilities were arranged side by side and improved the quality of life of the community both inclusively and exclusively (Budiman, 2019); (Abdelalim, 2022). When Medina developed, development was designed to be able to

facilitate immigrants or pilgrims, which, of course, had an impact on the economy (Munt, 2014).

In line with good practices in Medina, the presence of a place of worship is explained to contribute to and influence settlements. In addition to being the center of spatial orientation, as previously explained, the role of places of worship, such as mosques and langgars can have an impact on local economic growth and social values because they physically become landmarks and attractions (Wijayanti et al., 2024). In addition, places of worship can also function as negotiation and conflict resolution spaces. Places of worship can also act as places to determine and create collective norms and values implemented for the surrounding environment. Activities in places of worship, such as fundraising, services, or other community projects, often motivate individuals to engage in broader community activities. Places of worship also strengthen group identity, which is the basis for collective action (Pancer, 2015).

Interpretation of the function of the langgar as a place of worship and its influence on the environment has been discussed from the research results of other researchers. Specifically, several aspects of the architecture of the langgar located in Kauman Yogyakarta have been studied. Langgar Dhuwur presents a blend of Javanese Hindu-Buddhist traditions with Islamic values. The *Triloka* concept is found to consist of vertical spaces: *Svarloka* (upper realm), *Bhuvarloka* (middle realm), and *Bhurloka* (lower realm). This concept is realized in the design of Langgar Dhuwur, which places the worship space on the upper floor as a symbol of purity. In addition, the Limasan and Pelana roof shapes, commonly used in traditional Javanese residences, show a strong vernacular character (Sholihah et al., 2024). The seven langgars in Kauman currently show variations in architecture and function. Langgar Dhuwur utilizes the second floor as a place of worship, while the 'Aisiyiah prayer room is specifically designed for women. These variations reflect adaptation to community needs and changing times (Rabbaniyah & Ikaputra, 2024).

## METHODS

Referring to the research questions and objectives, this research is qualitative. Qualitative research emphasizes the interpretation process, so it is used to see complex issues that cannot be measured quantitatively. In addition, this approach focuses more on exploring the experiences, perceptions, and meanings given by the research subjects to a phenomenon (Creswell, 2014).

Kampung Kauman Yogyakarta is located in the center of Yogyakarta; the north side is bordered by

Jalan Ahmad Dahlan, which is dense with commercial and tourism areas. The village's west side is bordered by Jalan Nyai Ahmad Dahlan and Kampung Suronatan, densely populated by the Muallimat Islamic boarding school residence. The northern square of the Kraton borders the east side. The south side is bordered by Jalan Kauman, densely populated by commercial areas and the autonomous office area belonging to Muhammadiyah. The focus of this study is to examine the role of the langgar related to the development of the village with a socio-cultural basis.

This research question directs researchers to use the grounded theory method. This refers to the researcher's need to reconstruct the history and conditions in the past in Kampung Kauman Yogyakarta as a database that fills the current findings. The grounded theory method in this study allows researchers to develop local theories based on evidence. Grounded theory allows researchers to develop theories inductively that emerge directly from empirical data collected to understand the relationship between space, society, and socio-cultural context (Glaser & Strauss, 1967). The results of the theory can later explain the presence and role of the langgar in Kampung Kauman Yogyakarta, which is caused by the needs and challenges of Kampung Kauman Yogyakarta.

## RESULTS AND DISCUSSION

The Langgars in Kampung Kauman Yogyakarta came from the *Ketib* residence and then developed an Islamic study room for residents. The Langgars in Kampung Kauman Yogyakarta facilitate sholat *fardhu* (congregational obligatory prayers). Usually, after sholat, the *ketib* gives lectures about Islamic teachings. The development of the langgars finally encouraged the *ketib* to open langgars for students outside Kampung Kauman Yogyakarta. Several *ketib*'s langgars also provide space for these students to stay overnight. In the early 20th century, there were 6 (six) prayer rooms managed by the *ketib* of the Great Kauman Mosque, namely:

- 1) Langgar Kulon (Dhuwur) owned by Ketib Kulon (K.H. Muhsen),
- 2) Langgar Kidul owned by Ketib Amin,
- 3) Langgar Ketib Anom owned by Ketib Lor (K.H. Muhammad Noer),
- 4) Langgar Lor owned by Ketib Faqih,
- 5) Langgar Wetan owned by K.H. Abdurrahman,
- 6) Langgar Ketib Cendana.

(Darban, 2010) and informant interviews on November 13, 2024.



**Figure 1.** Distribution of Langgar in Kampung Yogyakarta  
(Source: Author's Document, 2024)

Currently, 7 (seven) Langgars still exist, are maintained and are used by the people of Kampung Kauman Yogyakarta:

- 1) Langgar Dhuwur



**Figure 2.** Langgar Dhuwur  
(Source: Author's Document, 2024)

Langgar Dhuwur is maintained and managed by the Ketib Muksin family's heirs. There are not many changes in the form and architectural details, only the ground floor of this building has been donated as a circulation and public road for residents to access Jalan Nyi Ahmad Dahlan from Kampung Kauman Yogyakarta directly. This Langgar is no longer used for religious activities but has been converted into a residence for the heirs' family, and the original form of the building is maintained to become a tourist destination.

- 2) Langgar Kidul



**Figure 3.** Langgar Kidul  
(Source: Author's Document, 2024)



Langgar Kidul is currently a cultural heritage building of Yogyakarta City. This langgar is often visited as a tourist destination in Kampung Kauman Yogyakarta, such as a tour to trace the history of Muhammadiyah-'Aisiyyah. Langgar Kidul is still managed by the heirs of Ketib Amin (KH. Ahmad Dahlan), who live around the Langgar Kidul area. Some parts of the building can still be used for sholat *fardhu* for Kauman residents but are not carried out routinely.

### 3) Langgar Faqih



**Figure 4.** Langgar Faqih

(Source: Author's Document, 2024)

Langgar Faqih, also called Langgar Soto, still exists and is managed by the heirs of the *Ketib* Faqih. According to the informant's explanation, now, Langgar Faqih is more often used for social activities, religious studies, and community gatherings.

### 4) Langgar Ar-Rosyad



**Figure 5.** Langgar Ar-Rosyad

(Source: Author's Document, 2024)

The family of Nyai Zainab Humam currently manages Langgar Ar-Rosyad as the next generation of K.H. M Noer. Langgar Ar-Rosyad stands independently, not opposing but not following the Muhammadiyah Movement in Kauman Yogyakarta. Physically, the Langgar Ar-Rosyad building looks modern but thick with Javanese architectural details. We can find the *Butulan* door in the Langgar Ar-Rosyad complex area. The Muhammadiyah-owned Madrasah Muallimat also uses this Langgar for Islamic boarding schools. Langgar Ar-Rosyad is still actively used by residents and visitors for religious studies.

### 5) Mushola 'Aisiyyah

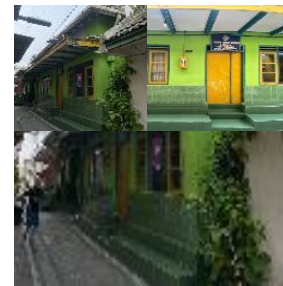


**Figure 6.** Mushola 'Aisiyyah

(Source: Author's Document, 2024)

Langgar Putri or Mushola 'Aisiyyah was established in 1922. Architecturally, the building is influenced by the *gedhong* house (The Juragan Batik houses). The simple and spacious room layout consists of a terrace and a main room, which have accommodated religious activities, sholat *fardhu* for women, social gatherings, and women's social activities in Kampung Kauman Yogyakarta until now. Mushola 'Aisiyyah is a tourist destination too in Kauman Yogyakarta.

### 6) Langgar Adz-zakirin



**Figure 7.** Langgar Adz-Zakirin

(Source: Author's Document, 2024)

Langgar Adz-zakirin is located on the north side of the Mushola 'Aisiyyah. K.H. Ahmad Dahlan also founded this Langgar. Currently, the langgar is regularly used for congregational prayers by the residents of Kauman Yogyakarta. This langgar is also the office of the Pimpinan Ranting Muhammadiyah (PRM) Kauman Yogyakarta. This langgar is used by the youth community of Kauman Yogyakarta for youth activities such as sports and arts.

### 7) Langgar Makmur

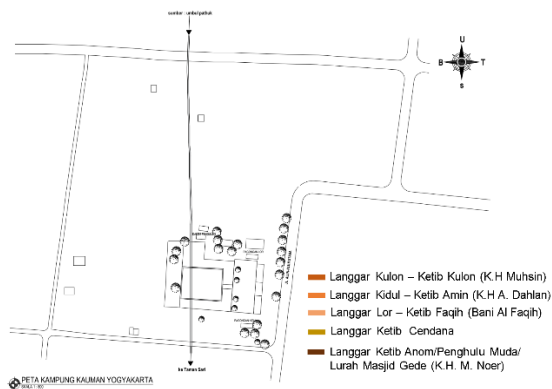


**Figure 8.** Langgar Makmur

(Source: Author's Document, 2024)

Langgar Makmur is a waqf from Haji Bilal, formerly to provide an opportunity for batik workers to pray. Until now, Langgar Makmur has been actively used for sholat *fardhu* and

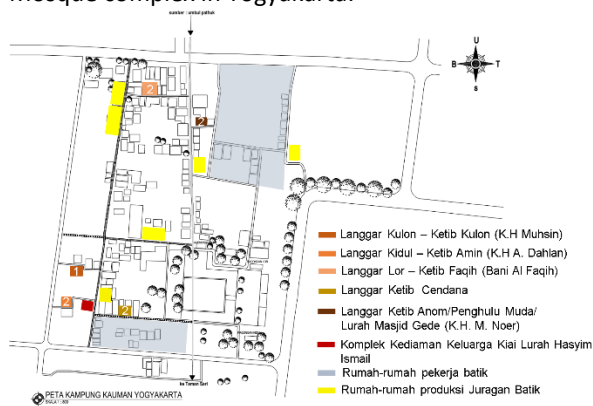
religious studies by the Kauman Yogyakarta RW 11 community. Langgar is also well managed by the local community.



**Figure 9.** Distribution of Housing and Mosques owned by Ketib

(Source: According to the Interview of Informants and Darban (2010), Author's Document, 2024)

Figure 9 shows the initial distribution of managed *ketib* and *langgar* residences. The informant explained that *Langgar Kulon* and *Pendhopo Tabligh*, owned by *Ketib Kulon-K.H. Muhsin*, were the first buildings in Kampung Kauman Yogyakarta. After that, other *ketib* residences were built according to the designation of each *gaduhan* land. There is no standard structure related to the boundaries of ownership of residences and *langgars* between *ketib* and road structures as connections to each other at the beginning of the formation of Kampung Kauman Yogyakarta. Figure 8 also shows the Larangan River, which is still active, stretching from the north to the south and passing through the Gede Kauman Mosque complex in Yogyakarta.



**Figure 10.** Distribution of Housing-Langgar owned by Ketib and Batik Industry

(Source: According to the Interview of Informants, Author's Document, 2024)

Figure 10 depicts the distribution of prayer rooms around 1800 when the batik industry was present in Kampung Kauman Yogyakarta. Initially, this industry emerged from the wives of the courtiers, but rapid development led to trade. The batik industry gave its

characteristics to Kampung Kauman Yogyakarta, which included the *Gedhong* house and the *Ngindungan* area. According to informants, during this period, there were no significant changes in the form, function, and location of the existing prayer rooms. However, the presence of *Ngindungan* around 1900 also gave Kampung Kauman Yogyakarta a different character from before.

*Ngindungan* is a residential area for batik workers who work in Kampung Kauman Yogyakarta. *Ngindungan* residents go to the Great Mosque of Kauman Yogyakarta when performing obligatory prayers or reciting the Al-Qur'an by crossing the Larangan River. This is a risk when residents leave and return for Maghrib, Isya, and Shubuh prayers. There is a need for a place of worship, such as a prayer room in the *Ngidungan* area. A batik entrepreneur, Haji Bilal, accommodated this need by establishing *Langgar Makmur* after the presence of prayer rooms from Muhammadiyah and 'Aisyiyah in Kampung Kauman Yogyakarta.



**Figure 11.** Distribution of Housing-Langgar owned by Ketib and Muhammadiyah-'Aisyiyah

(Source: According to the Interview of Informants, Author's Document, 2024)

Parallel to the rapid development of the batik industry, in 1912, *Ketib Amin* or *K.H. Ahmad Dahlan* founded Muhammadiyah as a movement that focused on education and improving social welfare. *K.H. Ahmad Dahlan* saw the importance of changes in religious practices and the need to improve access to education among the community, primarily through a modern and rational approach after he returned from studying in Mecca. At the beginning of Muhammadiyah's presence in 1913, *Langgar Kidul* became the center of activities for Islamic religious education and general education with the presence of the "Kiai School."

In Kampung Kauman Yogyakarta, Muhammadiyah has made a new impact, with the presence of new prayer rooms, which were the initiative of *K.H. Dahlan* (Figure 10), namely the female prayer room as a place to study religion for women, and the *Langgar Adz-Zakirin* for young men and women in Kampung Kauman Yogyakarta. The

female prayer room became Muhammadiyah's statement of its attention to women's education, so the 'Aisiyiah organization was also established. Until now, the female prayer room continues to exist and is known as the 'Aisiyiah Mushola. Thus, the Langgar Kidul and Pengulon prayer rooms became the initial axis of public education in Kampung Kauman Yogyakarta. In 1926, there was a change in the status of land in Kampung Kauman Yogyakarta, from gaduhan status to handarbe (ownership rights). This means that land can be inherited, as well as the ownership of the prayer room belonging to the *ketib*, which is inherited and used by the respective heirs.

In terminology, langgar functions as a place of worship and a means of education, society, and culture. Over time, some langgars have experienced changes in function or loss of role from the impact of socio-cultural phenomena in Kampung Kauman Yogyakarta. The transformation of the role of langgar provides value from langgar and is the forerunner to the development of the role of langgar in the future.

DEVELOPMENT OF THE LANGGAR IN KAMPUNG KAUMAN YOGYAKARTA			
	1773	1800-1858-1870	1912-1932
<b>Timeline</b>	THE MASJID GEDHE PRESENT IN KAUMAN YOGYAKARTA	THE BATIK HANDEL INDUSTRY	THE BIRTH OF MUHAMMADIYAH
	Javanese Culture and Traditional Islamic Practice	Javanese Culture, Traditional Islamic Practice to Islam - Tauhid	Islam Tauhid and Modern
<b>OWNERSHIP</b>	Langgar Kulon (Ketib Kulon), Langgar Kulon (Ketib Anom), Langgar Lor (Ketib Lor), Langgar Ketib Cordana (Ketib Cordana), Langgar Ketib Anom (Pethulu Moda), Langgar Ketib Wehnan	Langgar Kulon (Ketib Kulon), Langgar Kulon (Ketib Anom), Langgar Lor (Ketib Lor), Langgar Ketib Cordana (Ketib Cordana), Langgar Ketib Anom (Pethulu Moda), Langgar Ketib Wehnan	Langgar Dhamar, Langgar Kidul, Langgar Lor, Langgar Ketib Anom, Langgar Putri, Langgar Adz-Zakirin, Langgar Makmur
<b>FUNCTION</b>	Sholat Fardhu, Read and Study the Al-Quran	Sholat Fardhu, Read and Study the Al-Quran, Pesantren	Sholat Fardhu, Read and Study the Al-Quran, pesantren, Muhammadiyah and Islamic activities
<b>USER</b>	Ketib, penguulu anom, the society of Kampung Kauman Yogyakarta	Ketib, penguulu anom, santri, the society of Kampung Kauman Yogyakarta	Ketib, penguulu anom, santri, the society of Kampung Kauman Yogyakarta, the society of Ngindungan

**Figure 12.** Development of The Langgar in Kampung Kauman Yogyakarta

(Source: According to the Interview of Informants, Author's Document, 2024)

### The Role of Langgar during the *Abdi Dalem* Village Period

The prayer room in an area not only functions as a space for worship but also as a space for negotiation, conflict resolution, and social dialogues (Lefebvre, 1974). Tracing the role of the langgar in Kauman Village, Yogyakarta, the langgar initially functioned as a space for religious education, such as learning to recite the Al-Quran, *tadarusan*, *sholat berjamaah*, *sholawatan*, a meeting space between Kiai Langgar to deliberate (political space), a space for community interaction while waiting for prayer time. This role was identical to the good practices that had previously existed in Medina regarding the role of the Mosque as a political and social space (Abdelalim, 2022). The langgar also became a cultural identity as part of the Yogyakarta Palace.

Various examples explain that prayer rooms are placed in strategic positions, such as in the centre of settlements or at boundary points that mark certain areas, to explain the territory of certain community groups (Rapoport, 1977). The strategic location of the *ketib* and langgar residences located on the borders of Kampung Kauman Yogyakarta emphasizes the role of the owner and the function of the langgar

as a protector from a religious perspective. It opens up opportunities for easy access for residents from outside to learn Islam. Around the *Ketib* and Langgar residences, there are other Abdi Dalem residences. It resulted in a village settlement at the beginning of its presence.

### The Role of Langgar during the Period of the Presence of Community Organizations.

The entry of Muhammadiyah's view, namely the application of Islamic values that are Tauhid based on the Qur'an and As-sunnah, also gave another role to the langgar in Kampung Kauman Yogyakarta, in the two centuries of the development of the Village. Cultural activities that were previously carried out in the langgar, such as *selamatan*, *sholawatan*, and *tahlilan*, were slowly no longer implemented by the community.

As an effort to introduce and expand the Muhammadiyah movement, in 1922, the Langgar Putri and Langgar Adz-zakirin were built. Langgar Putri became a form of Muhammadiyah's support for educational equality for women and became a learning space for religion, playing a role in society, and art by young women. Langgar Putri was later known as Mushola 'Aisiyiah. If Langgar Putri was used for women's community activities, then Langgar Adz-zakirin was used by young men and women for religious and social activities.

The place plays an important role in forming relationships and identities through symbols and activities that take place in it (Dovey, 2008). The two langgars established by Muhammadiyah became sites and added value and role to the langgar in Kauman Yogyakarta. Langgar is not only a religious, educational institution managed by the Ketib of the Great Mosque of Kauman, but also the presence of langgars established and managed by the community to support and accommodate the expression and needs of the Kauman Yogyakarta community.

Worship Space in an area can also strengthen the identity of the community in the area (Pancer, 2015). The 'Aisiyiah Mushola and Adz-zakirin Langgar also play a role in strengthening the community. They represent the existence of the Muhammadiyah movement in political dynamics and the rejection of Muhammadiyah by other Langgar communities. The presence of these two langgars also becomes a diplomacy of relations between communities and builds trust in each other.

### The Role of Langgar during the Batik Industry Period

Worship space should be designed by considering the needs and psychosocial aspects of its occupants to achieve well-being (Rapoport, 1977). In the context of Ngindungan-Kampung Kauman

Yogyakarta, the langgar is an important element in supporting the welfare of batik workers to fulfil their spiritual needs. It has been explained in the narrative of the research results that the Makmur langgar is present as an answer to the needs of Ngindungan residents for congregational obligatory prayers and other religious activities. Socio-culturally and economically, Ngindungan residents have a different culture from the residents of Kampung Kauman Yogyakarta. Thus, activities in the Langgar Makmur moved with traditional Islamic practices. In the 1970s, there was an agreement to make Kampung Kauman Yogyakarta and Ngindungan into one administrative village unit. Langgar Makmur and its development also implemented Tauhid and Modern Islam, like Muhammadiyah.

The theory of space production highlights that worship spaces in industrial settlements reflect the dynamics of the relationship between employers and workers. Business owners who provide prayer rooms for workers show an effort to support welfare, which is increasing worker loyalty and productivity (Lefebvre, 1991). In the context of the presence of Langgar Makmur in Ngindungan-Kampung Kauman Yogyakarta, the langgar as a form of an endowment from the business owner, is part of the owner's awareness of the needs of batik workers to be met and the basis for the security of workers to access the prayer room at dawn, dusk, and night.

## CONCLUSION

The langgar in Kampung Kauman Yogyakarta was initially present as a place of worship and preaching to spread Islamic teachings. As a place identical to the order of the Kraton, the langgar also becomes the village's identity and strengthens solidarity because it is often a gathering place after residents perform obligatory prayers. The presence of Muhammadiyah gives a new role to the langgar, especially Langgar Kidul, as an education centre that also teaches general knowledge. The addition of langgars built by Muhammadiyah and endowments from batik tycoons in strategic positions makes the langgar have a role as a community driver that also strengthens community solidarity in presenting joint social activities or a place to resolve social conflicts in the village. The role and function of the langgar in Kampung Kauman Yogyakarta, which is holistic amidst the dynamics and challenges, has become a provision for sustainability in maintaining harmony both physically and in the community of Kampung Kauman Yogyakarta.

This study confirms that using a grounded theory approach for understanding the development of the role of the langgar in Kampung Kauman Yogyakarta in-depth, especially by considering the

dynamics of social, cultural, and environmental relations in existing communities. The results of this study provide a strong basis for encouraging villages to have sustainable values. The challenge faced in the research process is the local context, which requires more specific studies. Therefore, in the next stage, this study will expand the scope of exploring themes against the dynamics formed from field exploration in Kampung Kauman Yogyakarta. This research supports the village's sustainability, strengthening social cohesion, values of the places, and community welfare in facing increasingly complex future challenges.

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