

THE CHANGE OF FUNCTION AND MANAGEMENT OF SITI HINGGIL KASUNANAN PALACE SURAKARTA AS A TOURISM COMMODITY

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Abstract

North *Siti Hinggil* Kasunanan Palace Surakarta is part of Kasunanan Palace Surakarta building is used by citizen of Kraton for formal occasion of the kingdom, such as *punggawa* or high officials facing the king (nangkil) ceremony, *Sekaten* ceremony, *Mahesa Lawung* and the coronation ceremony of the king. The selection of *Siti Hinggil* as the object of this study considers the important role of *Siti Hinggil* for the Kraton; *Siti Hinggil* as "Central Symbolism" is also a symbol of the greatness of the king who has the duty as regulator and supervisor of the world in pre-NKRI period. This research would like to see the current function and change management of North *Siti Hinggil* Kasunanan Palace Surakarta.

This research will use some cultural and economic theories in the analysis and use qualitative methodology in collecting and analyzing data. *Siti Hinggil* originally used for legitimacy purposes in the coronation ceremony of the king and as a space to show the authority and power of the king. The influence of the opening of *Siti Hinggil* as a public space (factual & virtual space) was felt by the Kraton Society, Public Society, and Government both Regional and Central. Consequently, the Kraton which was originally considered very exclusive, can be known by the public society, the art community, the intellectual community, and tourists. In contrast, Kraton can introduce itself to all layers of society as a source of Javanese culture through cultural products that until now enjoyed, imitated and used by the people of Central Java in particular.

Keywords: *Siti Hinggil* Kasunanan Palace Surakarta, Function, Management, Tourism

Introduction

The Surakarta Hadiningrat palace has two buildings called Siti Hinggil, Siti Hinggil Lor (north) and Siti Hinggil Kidul (south). Siti Hinggil Lor (north) is the object of this research. Siti Hinggil Elor Karaton Kasunanan Surakarta Hadiningrat, the next researcher called Siti Hinggil is part of the Karaton Hadiningrat Karaton building used by the Karaton people for the formal interests of the kingdom, such as the interests of the ruler or the high official to the king (nangkil). This formal function is the activity of the Javanese empire in particular, from the pre-Majapahit period to the era of the birth of the Islamic Mataram dynasty that lowered the kings in Surakarta and Yogyakarta. Siti Hinggil's building complex is a building inside the building called the Sewayana Hall, the Worm Manguntur Ward, the Witana Ward and the Bale Manguneng. The surrounding buildings are Bale Bang, the left barn wards, the right barns, the wards of sarapeni, the wards of wards, the rented cores, and the unconscious cores. The Worm Manguntur Tangkil is the king sits on his throne with all his treatment and luxury and his glorious. This is in line with Darsiti Soeratman's research report that the formal ceremony held in the neighborhood is more of a politically influential political affair,

which is to strengthen the splendor, majesty, authority and greatness of the king in the eyes of foreign kings (1989: 150).

Siti Hinggil north and south is one part of the building at the Kasunanan Surakarta Palace which was deliberately built on the ground (made) higher than other land in the complex Karun Kasunanan Surakarta. Siti Hinggil North Karaton Surakarta Hadiningrat is one of the buildings that had been terminated by Solo people and surrounding areas. The buildings in the Karaton Palace, including Siti Hinggil, have always undergone functional transformation all the time. It is, of course, closely related to the function and position of the Karaton at all times in history. Siti Hinggil north is located south of the north square and Pagelaran. One of the main functions of Siti Hinggil is to hold a royal coronation ceremony. The new royal coronation ceremony at the Surakarta Hadiningrat Palace was announced at the Banguntung Tangkil Ward. Given this function, it is certain that Siti Hinggil Karun Kasunanan is a building that full of symbolic meaning, both appearing in the nuances of Javanese culture and the absorption of external culture. Prior to the standings of the Surakarta Karaton as the center of government, the central government of the Javanese kingdom was centered in Karas Kartasura under the reign of PB I. After PB I died, the position of the king in Kartasura was replaced by the crown prince who later became Susuhunan Prabu Amangkurat (1719).

Siti Hinggil building that can be seen now rebuilt or renovated by Susuhunan Pakubuwana X. During the reign of Susuhunan Pakubuwana XII Siti Hinggil experienced a shift in its formal function. During the reign of PB XII Siti Hinggil no longer has the function of state authority. Changes occur gradually and of course it is closely linked to the political situation at the beginning of the Independence of the Republic of Indonesia which is also believed by some that the policy that was then run in the Karaton Surakarta is a part of the national political game played by Ir. Sukarno is Indonesia's first president. At the end of 1945 all the kingdoms in the archipelago declared sovereign over the NKRI including the Karaton Kasunanan Surakarta.

Many Surakarta people do not know Siti Hinggil. The reason is that the building is one of the buildings that special treatment (held by) by Karaton Kasunanan Surakarta. The protective attitude of this palace is of course based on the sacred function of the building of Siti Hinggil. In fact, Siti Hinggil is often used as a ritual place by some of the specialists as well as the Surakarta and surrounding communities on certain nights. Siti Hinggil Karaton Kasunanan Surakarta occupies functional function that is vital in the traditional ceremonies that take place in the Karaton, so it is not strange if Siti Hinggil is used for ritual activities. It means that Siti Hinggil keeps certain mythological concepts that are still widely studied by scientists.

Currently Siti Hinggil is no longer functioned as in the past. Siti Hinggil is open to the public. The public can enter to Siti Hinggil site to do some specific tourism activities. It means that the way the society, especially the Karaton community in the sense of 'space' has changed. The shifting function of Siti Hinggil is certainly accompanied by a shift in cultural significance. The transformation of the meaning of the 'Sacred Space' as "Center Symbolism" into "Profane Space" certainly requires a basic explanation with appropriate analysis. The occurrence of momentum of the transformation if the researchers see with the theory and method of "deconstruction" developed by Derrida, of course it is an attempt to undermine logo sentrisme, namely the grand narrative that wraps the concept of Siti Hinggil. And interestingly, the effort succeeds so that a new grand narrative that wraps the concept of

Siti Hinggil. The reason of choosing the Siti Hinggil as the object of this research weigh the important role of Siti Hinggil for the Karaton; Siti Hinggil as "Central Symbolism" also as symbol of the greatness of the king who has the duty as regulator and supervisor of the world in pre-NKRI period. This research would like to see the contemporary function and management of North Siti Hinggil Karaton Surakarta Hadiningrat for the general public and society of Karaton from the perspective of social and cultural change. This research will use some cultural theories as an analysis tool and use qualitative methodology to collect and analyze data. This research is expected to be able to read the development of mind of Surakarta and its surrounding society in meaning change.

Research Theory

Behrend in his thesis entitled "Kraton and Cosmos in Traditional Java" presents the concepts on the meaning of Surakarta Kingdom building. According to Behrend, the entire Kraton building is a macrocosmic representation. Behrend reveals the results of his research that the building of Kraton as a whole was established with the concept of vastu mandala, which is a kind of cosmic form which is used as a reference of the blueprint for the establishment of Surakarta Karaton building. It is further said that the Kraton is a replica of Mount Mahameru which is believed to be the center of the world (1982: 160-162). This Mandala is known as "Vastu Sastra" which is believed in Hindu tradition. While the mandala concept is derived based on the texts of Purana (1982: 161). Darsiti Soeratman in his book entitled "Surakarta Kraton Surakarta 1830-1939" is still the only classic scientific report to be referred to. Darsiti reveals the ins and outs of Karaton Surakarta very carefully and thoroughly to give the impression that the work is very complete and deserve to be a master piece. The book published by Tamansiswa Yogyakarta in 1989 is actually the essence of Darsiti Soeratman's dissertation.

Other researchers and authors have not discussed Siti Hinggil in detail; in this case, including Darsiti Suratman did not give full attention. Darsiti's work fully addresses the physical structure of the Surakarta Karaton as well as the history of its existence (1989: 19-44): 1) From Kartasura to Surakarta; 2) Building Complex within Kedhaton Wall; 3) Building Complex at Baluwarti; 4) Paseban and Square In brief, Darsiti also mentioned the names of other buildings located in the Siti Hinggil complex such as Manguntur Tangkil Ward, Witana Ward, Sewayana Ward, and the names of cannons. The Darsiti review is limited to mentioning names without involving cultural and metaphysical conceptual thinking. Eko A. S in his thesis "The Concept of Surakarta Hadiningrat's Spatial Spatial Symbolism" explains the macro and micro layout of the Surakarta Karaton. Eko said that the concept of outer space symbolism of the Karaton Surakarta hadiningrat is based on the concept of philosophie, namely "Sangkan paraning dumadi" to "manunggaling kawula Gusti" (2000: 279).

While the cosmological order based on the system of literary vastu mandala, while the landscape using the concept of *Qiblah papat kalima pancer* (2000: 279). The Sacred Concept – Profan. According Mircea Eliade, that in the midst of community life there are two separate areas; the sacred territory and the profane region (2002: 15). Simply defined, "profane" is the realm of everyday life, that is, things that are done regularly, randomly and in fact are not very important. While the "sacred" is a supernatural area, something that is extraordianated, not easily forgotten and very important. If the profane is easily lost and forgotten, only the shadow, on the contrary the sacred is eternal, full of substance and reality. Building of the Karaton complex is a mountain imitation (Meru) which is then sacred

(Behrend 1982: 159). Eliade adds that every temple or palace, and expanded, every holy city or king's residence is the Holy Mountain, thus becoming the center (2002: 12). The thoughts that led to the concept of things or something considered sacred is a mental process derived into symbols, signs, and custom indexes. The sacred becomes a sacred to the people, so the sacred to the collective belief does not have to be the same as the individual's salvation. Thus, research on subjects and sacred objects must still be divided into two cultural groups, namely collective and individual culture. Function is not necessarily leave the values of the founder of the principle, but still maintain the nature of the value of its function. If read so, the way of thinking of society has been in the third stage of cosmic / metaphysical consciousness (Oesman, 2012: 22-31). The tone of intellectual consciousness and existence has been surpassed. From this level of cosmological thinking will increase to authoritarian theological thinking or transcendental awareness. Thus the cultural situation in this study should be defined as a set of intricate values embodied in ideas, activities, and human works that arise consciously or unconsciously in both individual and collective space (Hartarta, 2012: 5). Functional Structural Theory According to social scientists "Structural functionalism" is identical with sociology. Structural functionalism is one of the greatest theories of influence in social science in the twentieth century. However, after the second world war or until the decade of the 60s its influence began to recede and reap a lot of criticism.

Thus functionalism as an explanatory theory is considered dead, and attempts to use functionalism as a theoretical explanation must be abandoned and seek another, more hopeful, theoretical perspective. On the other hand Turner and Maryanski, (1974) and Demeret and Paterson (1967) have a more positive view that structural functionalism is not dead. But they add that this theory may be developed into another theory as it developed from earlier organism thinking. That is, the functional theory itself has developed with a strict logic in analyzing social systems (in Mudji & Hendar, 2005: 56). Robert Merton is a pupil of Parsons, but he has different ideas, in which Parsons advocates the creation of large and wide theories Merton favored a limited theory, middle-range theory. In this case Merton prefers Marxian theory, thus encouraging the development of functionalism - structurally more left politically (Hendar Putranto, 2005: 62-63). The basic assumption of the researcher is that this view is more rational, given the history of the Surakarta Karaton as the seat of official government, which is of course a requirement of political activity which later undergoes political sterility after joining the NKRI.

Merton explained that functional structural analysis focuses on groups, organizations, culture. Any object that can be subjected to functional structural analysis necessarily reflects a standard (ie patterned and repetitive) thing. In the mind of Robert Merton, the objectives of functional structural studies are: social roles, institutional patterns, social processes, cultural patterns, culturally patterned emotions, social norms, group organizations, social structures, equipment for social control, and so on. According to Merton, analysts tend to confuse subjective motives with structural or institutional functions. Attention to the analysis of functional structures should be more focused on social functions rather than on individual motives (Merton 1968: 73, 78). The definition of function according to Merton is "observable consequences that give rise to adaptation or adaptation of a particular system (Merton 1968: 105). But there is certainly an ideological bias when people focus on adaptation or adaptation, because adaptation and adaptation always have a positive effect. It should be noted that one social factor can have a negative effect on other social facts. To rectify serious omissions in early structural functionalism, Merton develops the idea of dysfunction, as structures or institutions can contribute to the maintenance of other parts of

the social system, structures or institutions can have a negative effect on the social system. Merton also developed the concept of non functions (consequences that are totally irrelevant to the system under consideration). In this case it includes social forms that "survived since ancient times, despite having positive or negative consequences, but the social form has no significant influence on contemporary society. For example the Christian women's simplicity movement. The above case at first glance seems irrational, considering the authority of Surakarta Karaton has been lost since the establishment of the Republic of Indonesia; but in the level of cultural Karaton Surakarta, the incident has been transformed into its own rationality according to the way the group of culprits.

As a result there is aberrant behavior in the form of illegal acts such as drug dealers or prostitutes, or selling historic assets to achieve a certain economic level. This is the way structural functionalism pursues in explaining deviant behavior and crime. This theory will be apply in this research to see the condition of social changes of the people of Karaton Solo and surrounding areas. Theory of Social Interaction Social interaction is agreed as the main requirement of social activities. It is a dynamic social relationship that concerns the relationship between individuals, between groups, and between individuals and groups. In this theoretical framework there are four factors that underlie an interaction, namely imitation factor, suggestion, identification, and sympathy. These four factors can stand alone or in a joining state. Each of these factors can be described as follows: (1) The factor of imitation is the factor that encourages a person to imitate or follow the prevailing values. (2) Factor of suggestion, that is, if someone gives a view or attitude that comes from him then accepted by others. (3) The identification factor is the tendencies or desires in a person to be the same as the other party. In this case the identification process takes place in a state in which a person identifies himself or herself to the other side so that the views, attitudes and rules applicable to the other can be institutionalized and even animated. (4) The sympathy factor is a process in which a person is interested in the other side. The main thrust of sympathy is the desire to understand the other side and cooperate with it (Soekanto, 2001: 70). It further states that a social interaction must meet two conditions, namely the existence of social contact (social contact) and the existence of communication. Social contact can take place in three forms, namely (1) between individuals; (2) between individuals with one group or vice versa; and (3) between one group and another. Such social contacts may be either positive or negative. Positive social contact leads to a collaboration, whereas a negative one leads to a conflict or does not even result in social interaction. A contact can also be primary or secondary. Primary contact occurs when a direct relationship meets face to face, otherwise secondary contact requires intermediaries both human and other means of communication (Soekanto, 2001: 72). Meanwhile, communication is said to have significance as a condition of social interaction. According to Soekanto (2001: 73) that with the communication, the attitudes and feelings of a group of people or individuals can be known by other groups or other people. Thus communication enables cooperation between individuals or groups of people, even allowing for a dispute as a result of misunderstanding of communication. Furthermore, according to Gillin & Gillin (in Soekanto, 2001: 77) that there are two kinds of social processes that arise as a result of social interaction, namely the associative and disasosiatif process.

The associative process can be described as follows. (1) Cooperation (cooperation) is intended as a joint effort between individuals or groups to achieve certain goals. The importance of cooperation, described by Charles H. Cooley as follows: Cooperation arises when people realize that they have common interests and at the same time have enough knowledge and self-control to fulfill those interests; awareness of the existence of the same

interests and the existence of the organization is an important fact in useful cooperation (Soekanto, 2001: 80). (2) Accommodation includes meaning as a state and a process. As a condition, accommodation refers to a state of equilibrium in relation to social norms and social values prevailing in society. On the contrary, as the accommodation process refers to human efforts to defuse a contradiction or attempts to achieve stability. Meanwhile, Gillin & Gillin (Soekanto, 2001: 83) defines accommodation as a process in social relations that is equivalent to the notion of adaptation. In that sense the accommodation is intended as a process in which each individual or group makes adjustments to overcome tensions. (3) Assimilation (assimilation) is a social process in the advanced stage. Assimilation is characterized by efforts to reduce differences between individuals or groups and also include efforts to enhance unity of actions, attitudes, and mental processes with regard to common interests and goals. If in the two groups there is assimilation, the boundaries between groups become lost and melt in one group (Soekanto, 2001: 88-90). (4) Acculturation, ie the process of meeting the elements of the various cultures of a particular society followed by the mixing of these elements. In acculturation the difference between the foreign element with the original element is still visible (Soekanto, 2001: 96).

Based on the four associative processes can be explained the factors that facilitate the process of interaction as follows. (b) Equal Opportunities in Economics, (c) Attitudes of respect for foreigners and their culture, (d) Open attitudes of power in society, (e) Equality of cultural elements, (f) Mixed marriage (amalgamation), (g) The presence of external enemies (Soekanto, 2001: 90). The social interaction theory proposed by some of the figures above will be used eclectically. In principle, the social interaction that is intended in this research is more emphasized on the associative process. Theory of Symbolic Interactionism Theory of symbolic interactionism is a cluster of theories in the paradigm of social definitions. One of the figures of this theory is Herbert Blumer. According to Blumer the term symbolic interactionism points to the peculiar nature of human interaction. The peculiarity is that humans translate and define each other's actions. Not just a mere reaction of one's actions against others. A person's response is not made directly to the actions of others, but is based on the "meaning" given to that other person's actions. In essence, the interaction between individuals between by the use of symbols or interpretations by trying to understand the purpose of each action (Ritzer, 2003: 52). Furthermore, Ritzer (2003: 53) asserted that the process of community life occurs because the individual or units of action consisting of a certain set of people, mutually adjusting or matching their actions to one another through the process of interpretation. In the case of actors in the form of groups then the group action is a collective action of individuals who are members of the group. For this theory, individuals, interactions, and interpretations are the three key terminology in understanding social life. The symbolic interaction theories constructed by West and Zimmerman consider less the power factor (in Ritzer, 2011: 446). The theory of symbolic interactionism in this study will be used to see the model and form of intergroup interaction, the old bourgeoisie with the general public. The researcher's initial assumption is that there has been a change of model and form of interaction from time to time. Models and forms of interaction is what the researcher wants to reveal more deeply in this research.

The change of nature thinks that the supporters of the existence of the Karaton Surakarta Hadiningrat have been influenced by modern ways of thinking, so that the society groups are divided into two groups, conservative and modern groups. The socio-cultural change of society towards the meaning and axiology of the elements of the Karaton as a state, although it has occurred since the entry of Dutch intervention against the government of Surakarta Karaton reached the climax after the birth of the Republic of Indonesia in 1945.

To be sure, Surakarta Karaton region moves from the realm of monarchic power to the republic world. The changes that occur to all elements of the Karaton, ranging from functional changes that occur in the strategic positions of the Karaton and the interpretation and management of buildings such as Siti Hinggil Karaton. Society also mendontruksi meaning of existence of Karaton according to discourse raised by government. Karaton was once the center of government, but after the birth of the Unitary Republic of Indonesia, the karaton (only) is expressed as a cultural axis, as a source of historical past which later used as tourism assets and should be protected as cultural heritage objects; not only the buildings, but including the community and its customs. The phenomenon that occurs today penelti say as the beginning of the destruction of the meaning of the existence of elements of the Karaton Surakarta Hadiningrat, except the meaning built by the power of capitalism, namely tourism.

Research Method

This study used a single case study strategy. Called a single case study or qualitative research that is causal because this form of research leads to one characteristic of research activity that is socio-cultural study activities in the complex Siti Hinggil Karaton Surakarta (Sutopo, 2002: 111). The location of this research is Surakarta Hadiningrat Karaton area, especially Siti Hinggil complex located in the administrative area of Surakarta city, Central Java, Indonesia. Sources of data in this study can be divided into primary and secondary data sources. The first primary data source in this research is informant or resource person. The selected informants were people who really had knowledge of the object under study, ie Siti Hinggil and the activity in it. The resource persons of this research consist of noble relatives of Karaton, administrators / abdi dalem, cultural, community, and stakeholders in related government departments. While the secondary data source in the form of manuscripts related to the object of research and other similar books that have been widely published as a comparison (Sutopo, 2002). Similarly the data in this study is divided into two groups, namely Primary Data and Secondary Data. Primary data in the form of physical building of Siti Hinggil, information of interview result with resource person. In accordance with the data characteristics, the primary data can be obtained directly from the research location. While the secondary data in the form of manuscripts, related books and circulation instructions around activities in complex Siti Hinggil. As the form of research and types of data sources used, the data collection techniques used are observation, literature study, and in-depth interviews.

Discussion

The Development of Siti Hinggil Karaton Surakarta Post 1945 (1945-1946)

Karaton Surakarta status as Special Region with swapraja government system. The heat of the political temperature in early independence made the government represented by President Soekarno freeze the swapraja government of Surakarta. The government set the Karaton area stretching from Gladag to Ivory, including the Alun-alun and Grand Mosque buildings belonging to the Karaton and headed by S.I.S.K.S Paku Buwono XII to be used for traditional ceremonies as well as for Tourism. Not only that, in March 1992 the government issued Law no. 5 which governs and defines BCB (Cultural Heritage). Currently the government of the Republic of Indonesia has issued another revision of the Culture Heritage Act no. 11 Year 2010. Another important event that has become a tradition in Siti Hinggil Karaton Surakarta is a new King Coronation ceremony. On 11 September 2004 noon around 10:25 pm, KGPH. Hangabehi who has been appointed to Prince Adipati Anom came to Siti

Hingil Lor and immediately sat occupying the chair that had been provided with Prof. KGPH. Haryo Mataram, S.H. while others (sentana and abdi dalem) sit in the area around Manguntur Tangkil ward with a sitting position crossed. The arrival of Prince Adipati Anom to Bangsal Manguntur Tangkil to be confirmed as PB XIII escorted by three leaders of the elders of Karaton, namely KGPH. Haryo Mataram, BKPH. Prabuwinoto, and GRAY Borodiningrat. Next KGPH. Hangabehi reads the fiber of his coronation into alms replacement. SISKS PB XII with title "Sahandap Sampeyandalem Ingkang Sinuhun Kanjeng Susuhunan Paku Buwono XIII Senapati Ing Alogo Abdurrahman Sayidin Panatagama Khalifatullah Tanah Jawi". After reading the fiber of the poison PB XIII sat on the throne (dhampar kaparabon). Raja sat in dhampar in the center of Banguntal Manguntur Tangkil. Behind the king sat Abdi Dalem Bedhaya holding the heirlooms of the king's rites. Abdi Dalem Bedhaya is sitting in Witana Ward. On the right side of the king sat the princes (brother of the king) wearing a blue-colored kuluk that resembles the color of a duck egg. The Abdi Dalem (who wears the blangkon) sits cross-legged to the king.

The phenomenon of Siti Hinggil as the Public Space

The public space is an area that appears in a special space in bourgeois society (Habermas 1989 in Barker 2004: 380). It is an intermediary space of civil society with the State, where the public coordinates itself and develops opinions. It is further disclosed by Habermas that in an individual space can develop himself and engage in a debate about the direction and purpose of society. Strictly speaking, the public space is a discussion space to form the opinion of the collections of individuals who come together. The idea of public space should be separated from the idea of a private space. The theory built by Habermas is based on the phenomena occurring in European countries, thus the description of the origin of the theory would not be appropriately used as a comparison of the phenomena occurring in Surakarta. Habermas classifies public space in the political, social, intellectual, literary, cultural, bourgeois, state, courts of respectable and respectable (noble) people (1989: 41). In its development around the world, the public sphere is not only formed in the factual space but begins to be created in virtual space, such as blogs, twitter, facebook, online newspaper, and other medias. The theory of public space built by Habermas above researchers used to see the phenomenon of public space in Siti Hinggil. Siti Hinggil Karaton Surakarta in the 1960s to 1984 in the reign of PB XII used as a campus ASKI (Akademi Seni Karawitan Indonesia) for dance and dance courses karawitan. According to KRRA. Budayamingrat (Kanjeng Yus) used to construct Gandhek Tengen as a puppet class, while Gandhek Tengen for kendhang, rebab and gender skill classes. Sewayana ward is used as a place of dance practice. The Angun-angun ward is used as an ASKI library. UGS (Universitas Gabungan Surakarta) who later became UNS held in Pagelaran (interview, 30/10/2014). Siti Hinggil no one dared to come closer to Bangsal Manguntur Tangkil and Bangsal Sewayana, even to put the bag and just rest some are brave. But the current conditions have been much different, the sanctity and authority of Siti Hinggil has decreased even tends to disappear. Formerly the Karaton tourist complex is only in the museum and rarely anyone knows that Karaton has a tourist complex. After the turn of the King, Siti Hinggil was opened for tourism purposes. Thus can be concluded the sequence of function changes Siti Hinggil from its function as a place of great ceremony state (kingdom) to High School, and eventually became one of the attractions of the Karaton. after 1985 when profane entertainment events began to enter Karaton, one of the shows which was the Takwa Cantata musical group concert. Siti Hinggil is used for traditional ceremonies such as jamasan, wilujengan Mahesa Lawung, and jumenengan raja. Setiadi argues that the Karaton tour that incorporates Siti Hinggil as one of its objects should be limited time for the sanctity of Siti Hinggil to be maintained, because

not all tourists behave well. The complexity of the function of the building is what complicates the problems of life in the world. Therefore, in living human life is recommended to have stock as a friend, the power symbolized by the existence of Bale Bang, the vigilance that illustrated with the existence of Bale Mangu. This life supply which of course is a separate knowledge can be formulated with the keyword "loroning atunggil" which means two things in unity symbolized by the building of Gandhek Tengen and Gandhek Kiwa. Provision of life can then be summarized into three things namely "wirya (good name), arta (capital, wealth), wasis (intelligence, knowledge). Of the three things have been published in the Wedatama Fiat in Pocung stanza 15. After man has enough stock, he is ready to come out (symbolized by Kori Wijil) to Pagelaran to face the hard reality of life. Siti Hinggil's position in the whole building of Karaton is the epitome of the peak of human life in the world, as a symbol of greatness, authority, and the symbol of power legitimacy. In the next session of KGPH's interview. Puger explained that the Manguneng ward is more important than the Manguntur Tangkil Ward which is the seat of the king. Manguneng ward can be analogous to the curtain of the True Nature of Truth. It is said by the Javanese that God is "adap without wangenan cerak without rubbing" which means that God is far away but also very close. Nyai Setomi is a secret weapon that represents God's instrument as the Almighty and Mighty of Security. In the mythology of the gods, Batara Shiva is considered the supreme ruler of the universe that is very difficult to access by both gods and human groups. Manguntur Tangkil is supported by four pillars and has 3 traps. The first interpretation is that this ward is built with the concept of punden terraces. The three trap / level concept is also used in Borobudur temple building which symbolizes the spiritual achievement that starts from kamadatu, rupadatu, arupadatu. In addition, the 3 (three) units also represent the three worlds or triloka namely Janaloka, Ariloka, Guruloka or the underworld, middle world, the upper world or palemahan, pawongan, parhyangan (Hartarta, 2011: 234-235). This ward is sustained by four pillars. Bolt Witana is supported by twelve poles, while Manguneng Ward is sustained by four pillars with three intercropping. Manguneng ward occupies the third level of Siti Hinggil land. Units 3 and 4 seem to have a distinct impression on the architect of this building-building, in addition to the functional and propriety of the building as another consideration. The conclusion can be drawn from the description above that Siti Hinggil is the core of the entire building of the Karaton. Besides it symbolize a peak world life, Siti Hinggil is a miniature of the universe that is connected directly with human nature (Jw: Jumbuhing Jagad Gede lan Jagad Cilik).

Changes in Functions and Management of Siti Hinggil as a Tourism Commodity.

Siti Hinggil as public spaces influence the three groups, namely the Karaton, Government of Indonesia, and Society. Aside from being a place to hold some traditional ceremonies, Siti Hinggil is also used as a tourist attraction of the Karaton complex. Outside of commercial tourism activities, Siti Hinggil is also used as a non-commercial spiritual tour. Visitors of this spiritual tour usually come near dusk or night through the southern door (Kori Mangu). Traditional ceremony held by Karaton segaligus serve as a forum for the promotion of cultural attractions wisata. Tempo.com (Ukky Primatantyo, Wednesday, 28/08/2013) has released an opinion that the conflict that occurred in the internal family of Karaton Surakarta instead used as a tourist attraction. Furthermore it is said that tourists are interested to see the conflicts that occur in it. That is, the real conflict is something that is considered shameful has turned into a tourism commodity. According to the theory of Habermas, this is included in the category of public space virtual territory that uses mass media tools or the press as a channel of opinion. The impact is positive with the opening of Siti Hinggil as a public space is Karaton can be known by the general public who want to know history or even just want just

having fun taking pictures in the Karaton complex. The general public can see and enter into the Karaton which has been viewed as very closed and exclusive. The Karaton effort in opening up has been done by KGPH. Puger with Sentana Dalem by opening the art and radio studio of Karti Budaya in Siti Hinggil. In fact, art that is not a product of Karaton is often staged in Siti Hinggil, for example staging music kerconcong and jaranan.KRRA art. Budayaningrat also assumed this policy was favorable to the Karaton. The reciprocity is that Karaton can introduce itself to the community as a source of Javanese culture whose products are still recognized and used by the Javanese people, for example, such as the customs of the bride, clothing, language, and architecture. Javanese people either consciously or unconsciously, together with the government has been maintaining and preserving cultural products from Karaton even already feel to have in a positive sense. Another advantage obtained by the Karaton is to get income or income from tourism activities so as to be able sustaining itself to keep its existence alive. The advantage gained by the government is to have a superior product that can be promoted internationally to attract foreign tourists. The arrival of foreign tourists will certainly increase the country's foreign exchange. Ethically, with the opening of the Karaton especially Siti Hinggil as a public space demands Karaton to improve itself from within to be better in the eyes of the people. It is urgent to do because most of the people of Java still make Karaton and all the activities in it as a role model community in behaving.Karaton as a cultural heritage object (BCB) that has been opened as a tourist object must weigh things that have been regulated in the Cultural Heritage Act Number 11 Year 2010. Awareness of the Cultural Heritage Act is very necessary to maintain the Karaton as a site of Cultural Heritage. Maintaining BCB is the responsibility of the Government and the community. With the basis of the Act even though the Karaton has been opened into a public space in two spaces (factual and virtual) the community must carry out the mandate of the Act as well as possible. Not only the general public is obliged to carry out the mandate of the Act, it is the citizens of the Karaton who must start giving an example to the general public. That is, the destruction of the elements of the Karaton Surakarta site must be dealt with firmly under applicable laws and legislation. The public space phenomenon released by Tempo should not happen again. The reason would be very ironic if the Karaton is upholding the teachings of Kejawen with noble human dignity then citizens with awareness of insulting the teachings themselves and perform acts contrary to the character Kejawen. Ironically again the dispute that occurred even become one of the tourist attraction that was accidentally participated presented in the tour package karaton. The social culture change that occurs when Siti Hinggil which originally settled as a symbol Heriofani (The holy man manifested in a place), as a symbol of power and splendor becomes one of the tourism assets, both for spiritual and profane tourism. This social change occurs because of political forces and hegemony of Karaton against society. Another cause behind it is the economic pressure suffered by the Karaton in order to still be able to support itself. One of the things that is still sold is the symbol itself. Researcher coincidentally became the official of Karaton tourism office from 2013 until now so it can easily see the data of tourism activities in Karaton. Not a few tourists from within the city, outside the city, outside the province, even foreign tourists took to come to Karaton to get bros Sri Radya Laksana. By owning or using the brooch these people have their own pride, especially with the motive to be regarded as citizens of the Karaton. Most interestingly, until now there are still many businessmen, local and central officials who come to Karaton to ask to be appointed as Abdi Dalem Karaton Surakarta Hadiningrat. Thus it becomes increasingly clear, although the Karaton has no political political power, its existence as a source of Kejawen is still taken into account by the community. Public space created later is a nostalgic discourse on the greatness and grandeur of the past Surakarta Karaton as the direct successor of the Mataram dynasty of Islam which reached the peak of

glory under the Sultan Agung Sultanate of Hanyakrakusuma which by the Dutch touted as the Javanese Alexander.

Conclusion and Further Research Suggestion

The research on Siti Hinggil Karaton Surakarta produced conclusion as follows: 1. Siti Hinggil position in the entire Surakarta Karaton Building before 1945 can be classified into two, namely: (1) Siti Hinggil position as a building in terms of philosophy and (2) Siti Hinggil as a formal function of the kingdom. First, as a text of philosophy of life teachings Kejawen Siti Hinggil symbolizes the level of maturity of the human soul and symbolizes the achievement of the peak of human life in dunia. Kedua, as a formal function of the royal complex of Siti Hinggil used to hold traditional ceremonies such as Garebeg Mulud ceremony (Sekaten), Jamasan Nyai Setomi, Wilujengan Nagari Mahesa Lawung and to hold special meetings with open Dutch government officials. Besides Siti Hinggil is also used for the sake of legitimacy in the coronation ceremony of the king as well as a space to show the authority and power of the king. 2. Siti Hinggil post 1945 is no longer used as in previous years. During the reign of PB XII namely in 1945 Surakarta Hadiningrat Negari joined the State of Indonesia. But in 1946 the Karaton of Surakarta lost all its territory so that the Karaton no longer had political authority. In such conditions, Karaton no longer carries out his government activities. In the auspices of the State of Indonesia Karaton domicile as a symbol and source of Javanese culture. Later Karaton entered into the Cultural Heritage and tourism hermitage. Income that entered through tourism activities can be used to run some more traditional ceremonies such as Sekaten, Kirab Satu Sura, Mahesa Lawung, and Jamasan ceremony. Nevertheless, the ceremony of the coronation of the new king was still done in Siti Hinggil in 2004. In the era after 1945 Nyai Setomi's position of weapon became a symbol containing the philosophy of life grew stronger rooted. 3. The phenomenon of Siti Hinggil as a public space can be seen from the social activities that exist in it such as performing leather puppets routinely every Wednesday Pahing, mentanting kerconcong music, establish Art Studio and Radio Karti Budaya, performing dance art, open public discussion space, spiritual and profane tours. 4. The influence of the opening of Siti Hinggil as a tourism commodity is felt by the Karaton, Society, and the Government both Regional and Central. The impact of the Karaton which was originally considered very exclusive, can be known by the general public, the art community, the intellectual community, and tourists. In addition, Karaton introduces itself to all levels of society as a source of Javanese culture through cultural products that until now enjoyed, imitated and used by the people of Central Java in particular. Saran researchers to other researchers is still a lot of things related to the ins and outs of Karaton Surakarta which has not been studied, such as manuscripts stored in the library Karaton (Sasana Pustaka) need to be translated, in order to be consumed as a reading material and reference of scientific studies by the readers of today's society. In this research the researcher can not find the source of written document which gives information about the seating arrangement in Siti Hinggil during the period of PB II until PB VI. This problem of course opens great opportunities for other researchers to conduct research.

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