

# Spatial Constructs of Spiritual Consciousness: The case of Keraton Kasepuhan in Cirebon, Indonesia.

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## Abstract

*Today, many deal with spatial planning issues using deterministic-rationalistic forms, which are inadequate to understand empirical objects at local scale and in pluralistic forms. This inadequacy to view empirical objects holistically happens because usually spatial systems are viewed only through text at macro scale. Scholars point out that, postmodern planning concepts which delve into local values in spatial planning such as 'local wisdom' are more appropriate here. These concepts take into account pluralism and locality and enrich the spatial planning process. The process itself is a form of a cognition of reality. Moreover, postmodern planning allows viewing empirical objects thoroughly at the local scale, which offers opportunities to understand pluralistic meanings of space.*

*The modern Master Plan of regional planning of Cirebon city in Indonesia is a product of deterministic-rationalistic spatial planning processes. Consequently, Keraton in Cirebon city only acts as a cultural area excluded from empirical object as a local pluralism phenomenon. Keraton Kasepuhan in Cirebon has existed since the 13<sup>th</sup> century and it has encountered many historical moments related to the spread of Islam in the West Java Island. These had contributed immensely to spatial formations of Cirebon city. However, today they are unrecognized because the deterministic-rationalistic model does not allow their understanding. This paper argues that the 'reality' in the local spaces inside Keraton can reveal various pluralism phenomena, which is valuable in the spatial planning policies of Cirebon city. This research divulges particular pluralism phenomena that existed in Keraton Kasepuhan area, which can make a contextual contribution in the improvement of spatial planning policies. The purpose of this study is to find the meaning of the phenomenon of space Keraton Kasepuhan. Rationalist deterministic approach cannot show the meaning of space. However, unravelling the meaning of space can solve substantive problems of spatial planning and the meaning of space can show pluralism in space. Phenomenology of Husserl can help to show the meaning of space. The research employs Husserl's phenomenology approach. The research is conducted by seeing and understanding the behavior and mindset of the people. Furthermore, giving meaning to the community activity and social situation.*

*The results of this study show that the meaning of space in Keraton Kasepuhan is the meaning of spiritual consciousness of space. These spatial phenomena arises from the interpretations of the following (1) The awareness of the Keraton's spatial role as a source of spirituality, (2) "Getok Tular" tradition or word of mouth as a means of transferring knowledge to younger performers, (3) the King's policy in maintaining the esoteric tradition.*

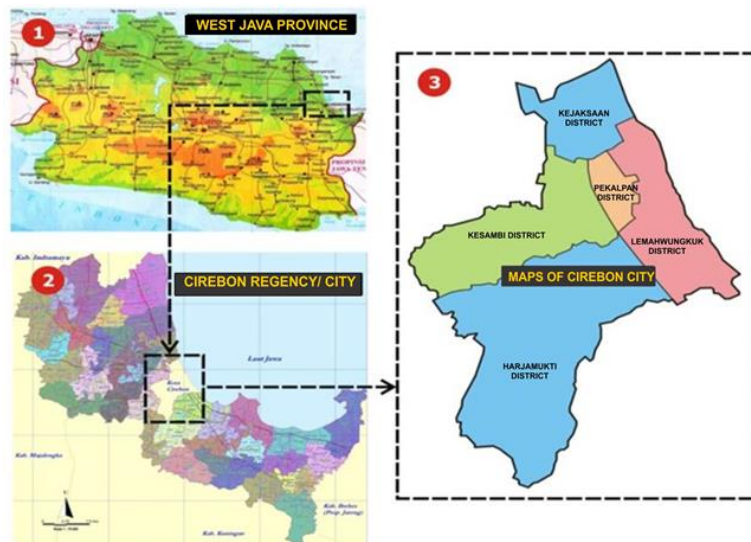
**Keywords:** Space, Consciousness, Spirituality, Keraton Kasepuhan.

## Introduction

Spatial planning in the third millennium is entering into an era of postmodern planning where pluralism and locality are inter-twined (Allmendinger, 2001). Locality in the form of indigenous spatial planning in Indonesia provides opportunities in the development of new knowledge in this regard (Agustina, 2013). As they argue, spatial locality is plentiful with a sense of reality and moral values that will contribute to the understanding of indigenous space. Therefore, it is necessary to have extensive examinations of local culture as manifested through indigenous space to construct such contemporary knowledge. This however requires ways and means of perceiving the reality of indigenous space.

The current spatial planning practice is predominantly deterministic-rationalistic in nature. Such planning has not yet touched upon the existing layers of reality, primarily at the level of community and local context. Sudaryono writes, "Planning has not been able to accommodate pluralism in the scale of the local community" (2006). Sudaryono's proposals (2006) in reinforcing local cultural pluralism in spatial planning are as follows: (1). radius of uniqueness, (2) the existence of local space, (3). the endurance of local space, (4). reinforcement of local community, (5). local solution. Contemporary planning might have taken its first step towards adhering to local governing layers of reality. The purpose of this study is to find the meaning of the phenomenon of space Keraton Kasepuhan. Rationalist deterministic approach cannot show the meaning of space. However, unravelling the meaning of space can solve substantive problems of spatial planning and the meaning of space can show pluralism in space.

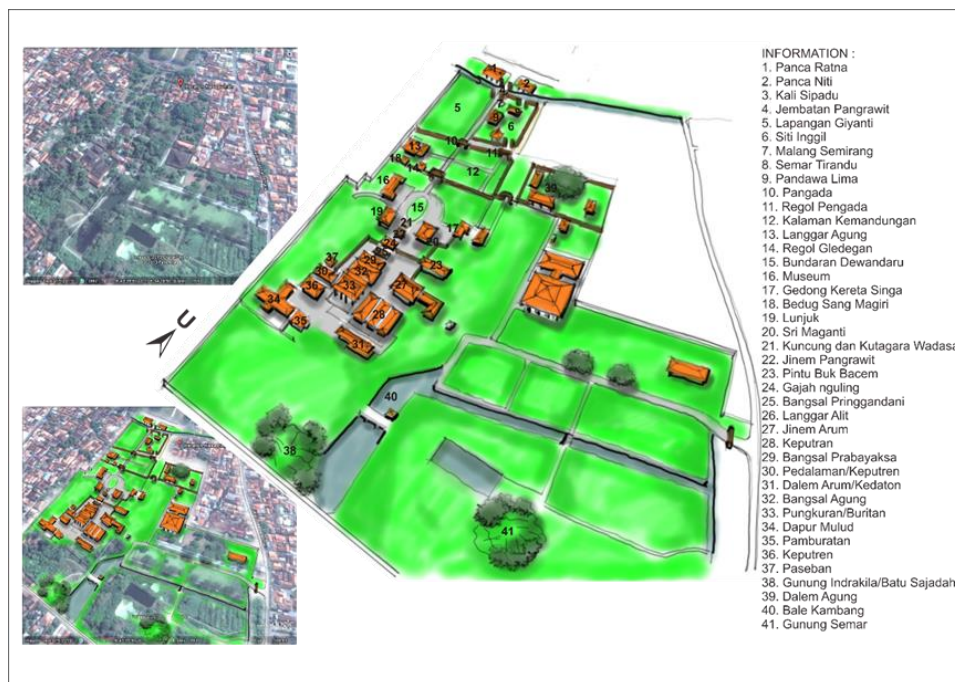
Keraton Kasepuhan is located in the city of Cirebon. There are two other keratons located in the city of Cirebon; those are Keraton Kanoman and Keraton Kacirebonan. Keraton Kasepuhan is located in the district of Lemahwungkuk Cirebon City. Whereas Astana Sunan Gunung Jati is located in the district of Cirebon. The distance between Keraton Kasepuhan and Astana Sunan Gunung Jati is 7 km. City of Cirebon and District Cirebon are part of West Java Province (See Figures 1, 2, & 3 showing the locations of the city of Cirebon and the location of Keraton Kasepuhan and Astana Sunan Gunung Jati ).



**Fig. 1:** The Location Cirebon City  
Source: Agustina, 2013



**Fig. 2:** Location Keraton Kasepuhan and Astana Sunan Gunung Jati  
Sources : Agustina, 2013



**Fig. 3:** The Keraton Kasepuhan  
Sources : Agustina, 2013

Today, Keraton Kasepuhan still exists in Cirebon, West Java. Keraton Kasepuhan has historical value as the center that spread Islam in the West part of Java. Spread of Islam in Cirebon was pioneered by Sunan Gunung Jati who is one of the members of Wali Sanga. Since then, Islam has become the majority religion of West Java and they believe Sunan Gunung Jati as a Saint. The traditional Moslems believe that the saints have eternal spirit and that even the

body disintegrates. Accordingly, many people especially in Cirebon and the west part of Java believe that although Sunan Gunung Jati has deceased, his spirit remains. The descendant of Sunan Gunung Jati, Keraton Kasepuhan Sultanate, Keraton Kanoman Sultanate, and Keraton Kacirebonan Sultanate are also considered saints.<sup>1</sup>

In Keraton Kasepuhan exists a unique spatial system that has been created by local wisdom and sustained by historical transformations of traditions. According to Agustina (2014), the vocabulary of spatial knowledge in the form of esoteric traditions still survive in Keraton Kasepuhan. The struggle for the existence of spatial locality is far from easy and faces unprecedented challenges in the third millennium notwithstanding its survival to this day. Thus, such indigenous knowledge has its own appeal to be rediscovered as a contemporary knowledge.

Keraton Kasepuhan preserves its esoteric tradition: a tradition that contains religious values through Islamic beliefs (Agustina, 2014). The Keraton's community still holds its beliefs in the strength of the traditions. Consequently, the spatial constructs of spiritual consciousness is the outcome of the community's own behaviour or the manifestation of their consciousness' and occupation of space. Spatial formations are rooted not only in the physical realm but also in its transcendental sense. This paper aims to reveal this local phenomenon occurring in Keraton Kasepuhan; a phenomenon that could contribute to the divine values of reality in the formation of a spatial construct of spiritual consciousness in Keraton Kasepuhan.

## Research Method

The research was carried out since 2011 in Keraton Kasepuhan Cirebon. It is conducted using a phenomenological method called the approach of symbolic interaction. Phenomenology recognizes four forms of empirical truths: sensual, logic, ethic and empirical transcendental (Muhadjir, 1992). It involves an analytical process based on a theoretical framework. Creswell (1998) states that in phenomenology, the results of the data analysis is executed through a method of phenomenological reduction, analysis of special reports and themes, and a search for all the possible meaning or significance by setting aside all the initial assumptions of the object of observation. Moustakas (1994, quoted in Agustina, 2013; 2014) recommend to maintain a balance between subjectivity and objectivity. The construct of reality is initiated by what the researcher perceives and the search for meanings based on individual experiences. The step is to conduct interviews and set "inter-subjective validity" of what is perceived by others to draw the shared experiences of the informants into descriptive manner in order to identify the essence. The essence is obtained through the process of epoch, phenomenological reduction, bracketing, and the development of structural synthesis to obtain a deeper meaning. Therefore, the researchers describe the whole experience of the early research. The description process is then carried out to obtain significant information unit as an element of a phenomenon that has been experienced from the grand tour. Thereafter, conducting the unitisation of various descriptions of the result of field information that have been written in the research logbook.

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<sup>1</sup> Kitab Puraka Caruban Nagari points out that the Cirebon Sultanate was established by Pangeran Cakrabuana who was a Padjadjaran Kingdom descendant. Pangeran Cakrabuana was succeeded by his nephew Sunan Gunung Jati. Sunan Gunung Jati is a descendant of Prophet Muhammad (SAW) from his father's bloodline and Padjadjaran ancestry from his mother. He is the member of Wali Sanga, the historical group in the spread of Islam in Indonesia. In the 16th century, Cirebon Sultanate led by Pangeran Girilaya handed over Cirebon to his three sons; Pangeran Martawijaya, Pangeran Kartawijaya, & Dan Pangeran Wangsakerta. One of his sons, Pangeran Wangsakerta, refused to accept his kingship and decided to learn about Islam. Therefore Pangeran Wangsakerta wasn't entitled to be a Sultan but became a Panembahan instead.

Henceforth, Cirebon Sultanate had two rulers; Pangeran Giri Laya, Martawijaya, titled as Sultan Sepuh I of Keraton Kasepuhan, and Pangeran Kartawijaya, titled as Sultan Anom I of Keraton Kanoman. Kasepuhan or Sepuh, in Sundanese means "Old" while Kanoman or Anom means "young". This signifies Pangeran Martawijaya as the older brother of Pangeran Kartawijaya. In 1808, Keraton Kanoman was divided into two Sultanates; Keraton Kanoman itself and Keraton Kacirebonan. Since then there are three Keratons in Cirebon. This research is focused upon Keraton kasepuhan because it is the oldest of the Cirebon's Keratons

Unitisation is equipped with a textual description of experience. It is needed to justify the method and also to discuss its limitations and drawbacks if any.

The area studied was divided into groups of observation spaces to ease the process of viewing the actual phenomenon in space. The division process was accomplished after a Grand Tour to all of the Keraton Area. Observation spaces were divided, with the help of Kawasan Keraton Kasepuhan Map, into: *alun-alun*, *permukiman magersari*, *inti keraton*, and *lawangsanga*. Besides Keraton Kasepuhan Area, Astana Sunan Gunung Jati was used as another observation space. Astana Sunan Gunung Jati was divided into observation spaces as follows: *ruang parkir*, *pelataran gapura*, *kapyak*, and *pasujudan*.

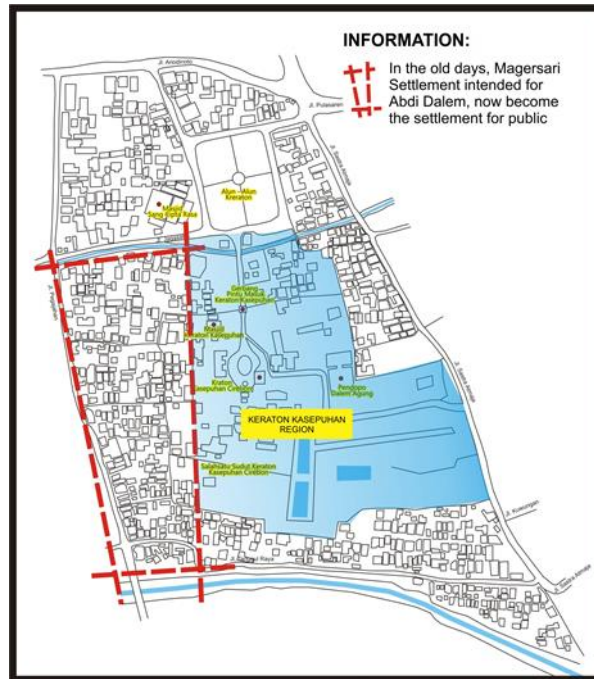
Within each observation space, observations of all activities encountered were conducted inside Keraton Kasepuhan Area. These included characteristics of the spatial system, leadership of Sultan Keraton Kasepuhan, characteristics of *Abdi Dalem* Keraton Kasepuhan, characteristics of traditions of Keraton, characteristics of people in Magersari, characteristics of the institutional system of Keraton and *Astana Sunan Gunung Jati* and characteristics of Keraton routine activities. Observations were carried out by using electronic recording devices to record both image and information from correspondence directly during the observed activities. Consequently, there is no target of the quantity of correspondence. Then written text was produced based on observations of findings to be sorted by dates with the data taken to become information units. These information units were grouped based on the similarities of themes of every unit of written text. Finally, a concept of spatial system in Keraton Kasepuhan area was composed by studying and interpreting every observation text to see contextual meaning of each theme.

### **The phenomenon Keraton Kasepuhna**

Keraton Kasepuhan is home to the king and his family. People call the king "Gusti Sepuh" or "Sultan Sepuh". Currently, Keraton Kasepuhan is lead by Gusti Sepuh XIV named Arief Natadiningrat. Gusti Sepuh XIV has 3 boys and 1 girl. The King has 3 younger siblings. But the palace is only inhabited by Gusti Sepuh XIV, his wife, his mother and a cousin, while the king's sons and daughters live outside the keraton kasepuhan. Similarly, with her sisters, they do not live in the keraton but chose to stay outside the keraton. Large families will be present at the keraton at the time of any traditional event. The King is assisted by abdi dalem, who works at the palace. Currently, 90 workers work in the Keraton Kasepuhan. Now they are not only being called abdi dalem but Wargi Kasepuhan. The word Wargi has the meaning within the scope of close family relatives.

Activities in the Astana Sunan Gunung Jati are assisted by the workers. Workers at the cemetery are lead by Jeneng, who has a subordinate or aide in charge of organizing the pilgrims and maintaining cleanliness of the tomb. Jeneng is helped by four bekel sepuh and 8 bekel anom. Task of Bekel is replaced every 2 weeks, Bekel Sepuh and Bekel Anom are assisted by 108 kraman whose job is to clean up the entire cemetery, and they are replaced every week.

On the left side of Keraton Kasepuhan there is Magersari space which is the space for abdi dalem to live ( See Fig. 4 showing the location of Magersari). In the past , Magersari space was used by abdi dalem. Nowadays, 45 people live in Magersari space as staff of government and 497 people are work in the informal sector. There are only 5 people left who work as Abdi Dalem. The population includes 989 men and 1007 women. The total of Magersari population is 1996 comprised of 429 households. Eventhough they are not Abdi Dalem, they can still stay in Magersari. It's because they've got permission to live there from the King through Lurah Keraton.



**Fig. 4:** Location of magersari

Source : Agustina, 2013

Magersari space is a crowded and slum settlement. Settlement has a grid pattern. Kavlings of settlement are not equal between each kavling. The big sized kavling groups are in the gate which are close to Keraton and entrance way, while the small sized kavlings are located on the inside of Magersari space. The form of houses have already used cement with modern style streets built in concrete. The street width is only 1,5-2 meters, and it can only take motorcycles and any other two wheel vehicles. Streets don't have any drainage. The drainage is below the streets, thus during the rainy season, it is prone to flood. For water needs, there is clean water service and shallow groundwater wells. Electricity has also existed in this settlement.

The King of Keraton Kasepuhan has an important role on deciding the status of residents in the Magersari settlement. Mainly, the status of staying in the house because land is owned by Keraton. Magersari people are always involved in traditional events of the kingdom. Eventhough there are only 5 people who work as Abdi Dalem, most of the Magersari people get involved on helping the Keraton. In the traditional event called panjang jimat, men usually secure the Keraton and keep the Keraton clean, while the women usually cook for the food, decorate flowers, and also decorate places to eat. On panjang jimat tradition, Magersari people usually vend on Keraton's yard, because nowadays the function of Keraton and alun alun is changed to be a market place. The Keraton Manager has placed the market place from Magersari to the core space of Keraton Kasepuhan.

The king as the head of state government always stays in Keraton which is usually used as the center of all political, economic, social and cultural activities. Similarly, high officials of the kingdom, royalty, and the royal family also live around Keraton. Because almost all of the activities are centered around the Keraton, the king's residence has developed into a city. The king indeed is the supreme authority and the central government. He has the role as a god-king, and his magical properties are considered sacred. According to the beliefs, Core space palace is the center of the universe. The King and his family occupy sacred spaces that can only be entered by the royal family. A Keraton in charge of several *nagari* (villages) becomes his territory, which pays *upeti* (taxes) to the king. The kingdom is in the hinterland which has fertile

of agricultural land and water sources. In the Islamic era, the concept evolved into concentric circles with spatial cosmic dividing the area into regions 'kutanagara', 'nagaragung', 'mancanagara', coastal and 'nagrisabrang' (Lombard, 1996). In the Islamic era the king still remains the highest authority. The role of the king is not representative of a god but is God's representative on earth (Lombard, 1996).

Keraton Kasepuhan which were built by Sunan Gunung Jati is featured by Islamic religion. This feature can still be seen with the existence of the mosque in Alun-alun Keraton. Beside that, the tradition carried are also characterized by traditions of Islam. For example, *Panjang Jimat* is the tradition that celebrates the birthday of Prophet Muhammad SAW, and *Ruwahan* is the tradition before Ramadhan month. These traditions support the statement that Keraton Kasepuhan is characterized by the Islamic religion. But only just like Kultus Pusaka and Kultus Sesajen are the ceremonies which can't be separated from the religious life of Keraton Kasepuhan people. This condition can't escape from the past, where the spread of Islam were carried by Sunan Gunung Jati who blended Sufism with Islamic mysticism. Sufism has adjusted to the desires of Islam with the nature of thoughts of Javanese people in the past. As it turned out, Sufism and Islamic mysticism in the past have been fused with esoteric traditions in the Keraton Kasepuhan today.

One of the Islamic mysticism forms that are still strong in Keraton Kasepuhan is *Tawassulan*. *Tawassulan* is the activity to pray for ancestors of Keraton Kasepuhan especially Sunan Gunung Jati. These prayer activities are underlined by the belief that the ancestors of keraton is the sacred people who could answer the prayers. On their comprehension, God would be closer to the sacred people including Sunan Gunung Jati instead of themselves. Thus they send the prayers first to the sacred people. This belief is the form of spirituality that exists only in Keraton Kasepuhan.

Spirituality is an endeavour to perceive the divine presence in everyday life. It is a sacred quest for the realm of transcendence, a dimension categorically beyond human senses. Spirituality deals with the elucidation of fundamental questions in life. Consciousness becomes an essential aspect of spirituality studies (Wilber, 2000). According to Wilber (2000) human consciousness has different levels. Those levels of consciousness in gradual manner consists of ego, biosocial, existential and transpersonal level. The level of human ego cannot discern an organism as a whole system since it reflects solely the mental manifestation of the organism, known as the self-image of the ego. Bio-social as the second level of consciousness perceives human individual as part of their social environment such as family relationships, cultural traditions, and beliefs that are mapped into biological organisms and strongly influence the perception and human behaviour. Existential level is a level of organism as complete, characterised by a sense of identity that involves body-soul as a governing system of a whole and integrated self (Wilber,2000). Ultimately, after the existential consciousness level has been completely mastered, consciousness will take the leap to transpersonal experiences involving an expansion of consciousness beyond the conventional boundaries of the organism and in accordance with a greater sense of identity. At the end of the spectrum of consciousness, transpersonal bands permeate into soul, according to Wilber's term. This is the level of cosmic consciousness where individuals become one with the universe. According to Nataatmadja (1982) there are three levels of consciousness, namely: (1) the behavioral level, (2) the supra-sensual level, & (3) the existential level. The three levels of consciousness indicate the higher level one could reach; the higher the level the more one can comprehend the essence of life.

Ornstein (1972) divided consciousness into two different dimensions; exoteric and esoteric. Exoteric consciousness tends to be more rational in nature while esoteric consciousness leans towards the emotional side. Exoteric tends to relate to religious beliefs while esoteric is inherently mystical.

### Spiritual consciousness Kasepuhan.

Spiritual consciousness manifests in reality as a spiritual experience by the community's esoteric tradition in Keraton Kasepuhan. This experience is revealed by many participants like Dana, Joni, Dadi, and Rumi (Agustina, 2013; 2014) and many more who experienced the sensation of the mystical tradition of esoteric activities taking place in Keraton Kasepuhan; a mystical sensation that enabled them to increase their spiritual consciousness, of their soul unification with God.

The mystic sensation was formed by esoteric ritual traditions. The esoteric traditions that attract most people are *Jumat Kliwon* and *Panjang Jimat* traditions. *Panjang Jimat* tradition is held once in a year on *Rabiul Awal* month according to Islamic calendar (Agustina, 2014). The stages of *Jumat Kliwon* ceremony are:

1. Spread *dupa/ukup* to the whole space of Keraton, start from the Keraton entrance gate, *Siti Inggil*, museum space, Singa Barong Museum, center spaces of Keraton, Pungkuran space, and finish by putting the *dupa* in *Dalem Ageung* space (used to be the meditation space for the Kings where women couldn't enter this space).
2. Spread *Takir*, offerings in the form of a box made from banana leaves contain a handful of rice, prick red chili and onions, and *rujak huni* (cooking derived from cow's entrails) as many as 100 pieces in each of the corners of the Keraton.
3. Decorate jasmine flowers on Singa Barong train that located in Singa Barong Museum.

Visitors will come from various areas such as Tangerang, Indramayu, Majalengka, Sumedang, Brebes, Kuningan, Bandung, Jakarta, and other areas. In the evening, more visitors come to do the esoteric ritual tradition in Sang Cipta Rasa Mosque, Paseban Keraton Kasepuhan, and Astana Sunan Gunung Jati.

The esoteric tradition of the night prior to any given Friday and especially *Jumat Kliwon* (Friday *Kliwon*) is performed by rituals such as *dzikir* and praying. This ritual is usually called *tawasulan*; an attempt to draw closer to Allah (SWT). The rituals take place on Thursday night at 19:00 until 01:00 clock Friday morning. *Dzikir* is practised by the ritual leader in 3 parts, at 19:00, 22:00 and 24.00 (Agustina, 2013; 2014). The rituals take place at the tomb of Sunan Gunung Jati located in Mount Sembung tomb complex, located 7 km to the north of Keraton Kasepuhan. Another place for such rituals is the Sang Cipta Rasa Mosque located inside Keraton and Paseban Room located inside the Keraton fortress. Rituals held the night prior to Fidays taking place at Paseban Room are special rituals only for the royal family of Keraton Kasepuhan led by the King of Keraton Kasepuhan XIV younger brother, Elang Gugum. *Tawasulan* ritual taking place in Paseban Room lasts from 19:00 until 23:00 (Agustina, 2014). The participants of *Tawasulan* ritual are mostly the Keraton's *abdi dalem* (courtiers & royal servants to the king). Esoteric traditional activities take place in Keraton Kasepuhan (see Figure 5).



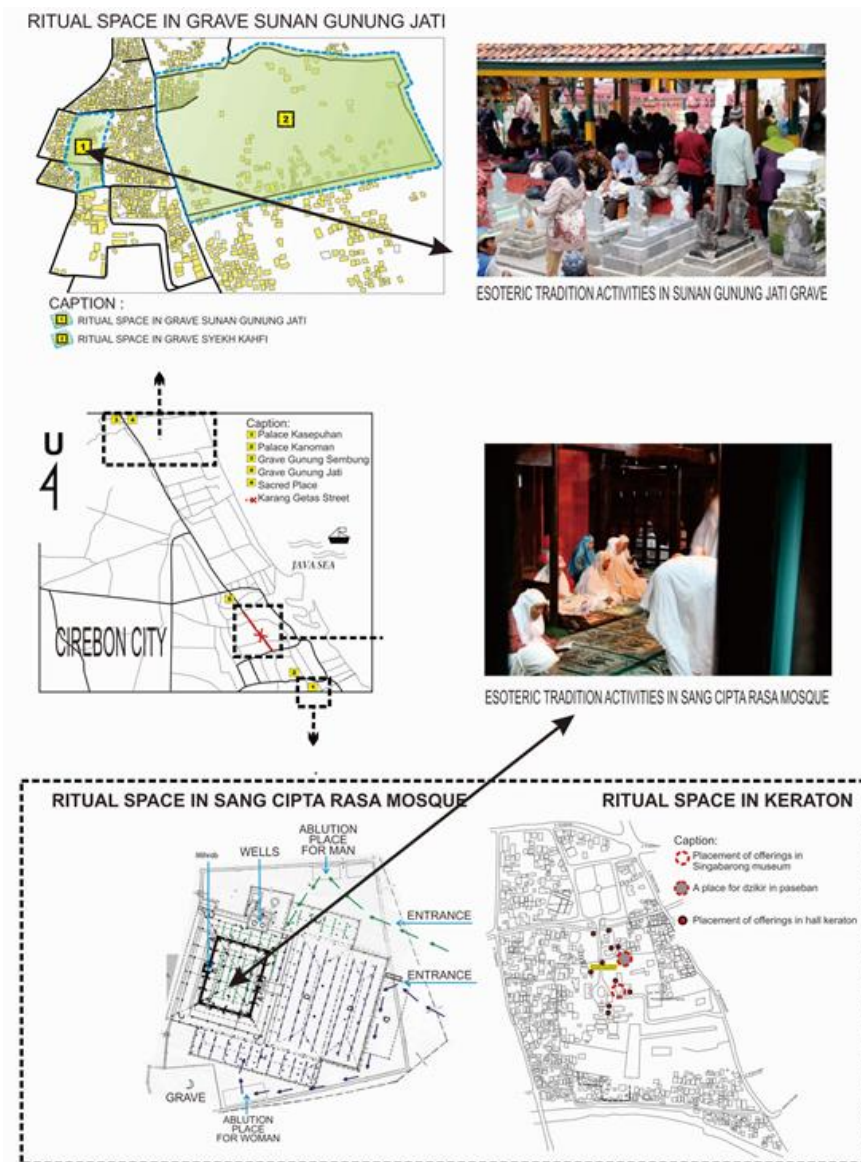


FIGURE 1  
LOCATION ESOTERIC TRADITION

*Panjang Jimat* tradition is held on 12<sup>th</sup> of Rabiul Awal according to the Islamic Calendar. The date coincides with the birthday of Prophet Muhammad SAW. The ceremony starts with the parade carrying seven types of Rice from Bangsal Jinem, which is the place for Sultan to enthrone, to the mosque or keraton mushala. The nasi jimat is paraded with the escort of 200 rows of *abdi dalem*, each one of them carrying goods that have specific symbols such as candles meaningful as a light, then *nadaran*, *manggar*, and *jantungan* is a symbol of how great the person who was born at that time, the Prophet Muhammad SAW. The next row of *abdi dalem* who carries rose water and *kembang goyang* symbolize the amniotic fluid and *ari-ari sang jabang*. Then in the next row, there are *abdi dalem* carrying *air serbat* stored in two urns that symbolize blood at birth. Then four trays, which are symbol of four elements in the human beings; namely wind, earth, fire and water.

This parade starts from *Bangsai Prabayaksa* to a place called *Langgar Agung* which soon would be welcomed by the flame torch carrier guards meaningful as Abu Thalib, the uncle of Prophet Muhammad SAW when he welcomed the birth of his nephew who soon grew as a

great person carried mandate from God to spread Islam. When it arrives in *langgar agung*, seven types of *nasi jimat* are opened together with other foods that include the food stored in 38 heritage plates. This heirloom dishes are known very historic and most sacred because it is a relic of Sunan Gunung Jati, and are more than six centuries old. In this *Langgar Agung*, people do Shalawatan and recital *Barjanzi* book until midnight. Recitation is led by the Imam of *Masjid Agung Sang Cipta Rasa* Keraton Kasepuhan. After that, the food is consumed together. People will try to touch the hands of Gusti Sepuh. In people's faith, if they are successfully to touch the Sultan candidate, then he will get the blessing in his life. No wonder when Sultan Arief got tight security of Keraton Kasepuhan.

Rites that are continuously performed at a certain time and place grant the performers a mystical experience perceived through an inner sensation felt by the performers of the tradition Mulder (2006). Mysticism emanates as a consequence of the dismissal of the wordliness for the unification with the creator (God).

The procession of esoteric tradition is a form of contemplation where *dzikir* is practiced with repeated verbal utterances. Repeating *dzikirs* in accordance to the teachings of Islamic religion grants a positive energy to the performer. *Dzikir*, repeated with the level of receptivity is an effort of contemplation or meditation to reach the spiritual realm inside the inner nature of Man. Repeated *dzikirs* emit positive energy as spoken through shrill voice. Energy waves are then emitted from places, people, plants and animals in the vicinity of the place. Radiated energy waves affect a person's body and consciousness (Ornstein, 1972). Hence, the esoteric tradition as practiced in Keraton Kasepuhan generates spiritual consciousness of the performers.

### **Keraton Kasepuhan as Spatial Construct of Spiritual Consciousness**

Inductive research to the Keraton Kasepuhan space and activities has given information and field visualization for information unit classification. The process of classification involved not only intentionality process but also iteration process to the repetitive information. Intentionality process was going for four years to achieve significant information for information unit classification. The research findings are sorted to 12 information units as follow: 1. *Ruang inti keraton*, 2. *Ruang Negaragung*, 3. *Ruang Mancanegara*, 4. *Ruang Pesisir*, 5. *Ruang Tanah Seberang*, 6. *Ruang Astana Sunan Gunung Jati*, 7. *Ruang Magersari*, 8. *Ruang Lawangsanga*, 9. *Tradisi Esoterik*, 10. Leadership of *Gusti Sepuh XIV* as Sultan of Keraton Kasepuhan, 11. The Pilgrimage activities, 12. Marriage of Sultan's son.

These 12 unit groups are then classified into the following spatial themes: 1. *Ruang Nyalon*, 2. *Ruang Keramat*, 3. *Ruang Dialog*, 4. *Ruang Pengembangan Usaha*, 5. *Ruang Ibadah berjamaah*, 6. *Ruang Tawasulan*, and 7. *Ruang Bermukim wargi*. These theme classifications were the result of study in the similarities between each unit group. Besides studying each unit group, triangulation and iteration process was conducted to get the acceptable theme.

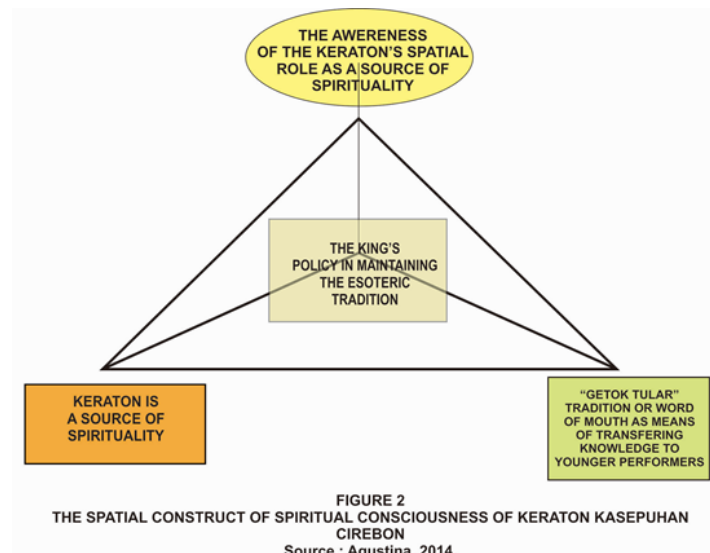
From the seven themes, the spiritual consciousness-spatial concept was constructed. Spiritual consciousness-spatial concept is constructed by people who felt inner peace after frequently getting involved in esoteric traditions of Keraton Kasepuhan. They believe that there is a mystical power guiding their daily activities as the effect of their involvement in Keraton Kasepuhan religious ritual. Keraton Kasepuhan space is considered as a sacred space because it was made by Sunan Gunung Jati who is the member of Wali Sanga. Wali Sanga are the persons who have great spirituality. Accordingly, many people believe that they can help our prayer to be listened by God. Their spirits still remain even though their body is deceased. People believe that the descendants of wali sanga can be considered as saints also. This belief is reflected from the tradition named *caos* where people request Sultan Sepuh XIV, the

descendants of Sunan gunung jati, blessings by giving him the harvest and money. This tradition still exists until today.

Keraton Kasepuhan, whether the tomb area or the main chamber is still believed to have a spiritual meaning. The performers believe that through rites held at the chambers of Keraton Kasepuhan, it grants them a transcendent meaning or unification with God; a meaning attained through spiritual consciousness. The local elements that help generate the spatial construct of spiritual consciousness of Keraton Kasepuhan are reflected by these characteristics:

1. The function of Keraton Kasepuhan, whether the tomb of Sunan Gunung Jati (Astana Gunung Sembung and Astana Gunung Jati) or Keraton chambers are still acknowledged as the source of spirituality.
2. The practice of *getok tular* or the transfer of knowledge to the next generation is carried out by involving the community's family members to participate in the traditional procession.
3. The king's continuing policy in preserving esoteric tradition.

Therefore Keraton Kasepuhan is a place that can be interpreted of having two dimensional reality both physical (exoteric) and spiritual (esoteric) reality. In exoteric dimension, Keraton Kasepuhan is an expression of a fabricated culture. But in the esoteric dimension, Keraton Kasepuhan is a space in the perspective of divine values and a sense of spiritual consciousness of its community (see Fig. 6 showing the spatial constructs of spiritual consciousness of Keraton Kasepuhan).



The esoteric tradition that still survives in Keraton Kasepuhan, is not only the way but constitutes the spaces to a place of execution. It is still retained as in the past. Diverse esoteric traditions following the different execution times present followers from various different regions. Esoteric tradition in Keraton Kasepuhan is a heritage tradition that must be preserved. It has become an important part in the planning of the city of Cirebon. Using a planning model that is deterministic rationalists is not enough because this tradition has a high spiritual significance for the community. Thus, for planning the spaces in the Cirebon City it should consider these aspects. As Sudaryono (2006) says that 'in order to strengthen pluralism in the

local space, it needs to strengthen local communities'. Similarly, Keraton Kasepuhan Community should be strengthened in the space planning process of Cirebon.

Fundamentally, the knowledge of spatial planning is a process based upon a sense of reality. This study shows the spatial reality in Keraton Kasepuhan. Thus, the conclusion drawn from the above explanation is that the locality phenomenon of Keraton Kasepuhan is a spatial reality that is both dimensionally exoteric and esoteric. Exoteric in terms of an artifact, a product of the expression of human culture, and esoteric in the perspective of values and the sense of spiritual consciousness. The result of this study indicates that Keraton Kasepuhan is a place that grants spiritual consciousness for the community because of the following: (1) Keraton's spatial awareness as the source of spirituality, (2) The practice of *getok tular* or the transfer of knowledge to junior participants enabling the continuity of regeneration process, (3) The king's policy in preserving esoteric tradition.

Accordingly, Keraton Kasepuhan as a place that fosters spiritual consciousness must be preserved. Such a measure is of vital importance since the development of spiritual consciousness must be maintained in the lives of individuals, considering the negative effects of globalization that are constantly undermining values; especially the belief in God. The diminishing spiritual consciousness could potentially destroy the life of humankind and their cosmic relations to the universe they inhabit. Therefore, Keraton Kasepuhan as a place that still holds its esoteric traditions by granting spiritual consciousness to the participants is a place in which its practicing culture must be maintained and preserved.

## Conclusion

The conclusion of this study shows that Keraton Kasepuhan has esoteric traditions that can give a spiritual meaning to the people who practice it. This esoteric tradition has been carried since the first time Keraton came into being and will continue as long as there are people who want to practice it. Spaces for the esoteric activities are still the same spaces from the past until today. People who do esoteric traditions today are certainly different from the people in the past because this tradition has been going on since a long time. However, its attraction remains the same; there is a spiritual attraction to them. Thus, they will always continue this tradition and even further pass it to their offspring. Keraton Kasepuhan that has meaning as spiritual space is a local value. Local Values will not be able to be seen in the planning of space that is based on deterministic rationality. Thus, space planning should be able to see the local values and derive development plans from them, because postmodern planning systems do not see local value of this as a form of pluralism in space.

## Acknowledgements

The author wishes to thank Prof. Ir. Achmad Djunaedi, MUP, PhD as promoter and also Prof. Ir. Sudaryono, M.Eng, Ph.D., and Prof. Dr. Djoko Suryo as Co-promoters who have guided and supported this research.

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# SPATIAL CONSTRUCTS OF SPIRITUAL CONSCIOUSNESS: The Case of Keraton Kasepuhan in Cirebon, Indonesia.

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## Abstract

Today, many deal with spatial planning issues using deterministic-rationalistic forms, which are inadequate to understand empirical objects at local scale and in pluralistic forms. This inadequacy to view empirical objects holistically happens because usually spatial systems are viewed only through text at macro scale. Scholars point out that, postmodern planning concepts which delve into local values in spatial planning such as 'local wisdom' are more appropriate here. These concepts take into account pluralism and locality and enrich the spatial planning process. The process itself is a form of a cognition of reality. Moreover, postmodern planning allows viewing empirical objects thoroughly at the local scale, which offers opportunities to understand pluralistic meanings of space.

The modern Master Plan of regional planning of Cirebon city in Indonesia is a product of deterministic-rationalistic spatial planning processes. Consequently, Keraton in Cirebon city only acts as a cultural area excluded from empirical object as a local pluralism phenomenon. Keraton Kasepuhan in Cirebon has existed since the 13<sup>th</sup> century and it has encountered many historical moments related to the spread of Islam in the West Java Island. These had contributed immensely to spatial formations of Cirebon city. However, today they are unrecognized because the deterministic-rationalistic model does not allow their understanding. This paper argues that the 'reality' in the local spaces inside Keraton can reveal various pluralism phenomena, which is valuable in the spatial planning policies of Cirebon city. This research divulges particular pluralism phenomena that existed in Keraton Kasepuhan area, which can make a contextual contribution in the improvement of spatial planning policies. The research employs Husserl's phenomenology approach. Pendekatan penelitian dilakukan dengan cara mengkonstruksi perilaku maupun pola pikir masyarakat. Selanjutnya memberikan makna terhadap kegiatan masyarakat dan situasi sosialnya. The results divulges that Keraton Kasepuhan spaces have multiple phenomena as spiritual consciousness of spaces. These spatial phenomena arise from the interpretations of the following (1) The awareness of the Keraton's spatial role as a source of spirituality, (2) "Getok Tular" tradition or word of mouth as means of transferring knowledge to younger performers, (3) the King's policy in maintaining the esoteric tradition.

**Keywords:** *Space, Consciousness, Spirituality, Keraton Kasepuhan.*

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## Introduction

Spatial planning in the third millennium is entering into an era of postmodern planning where pluralism and locality are inter-twined (Allmendinger, 2001). Locality in the form of indigenous spatial planning in Indonesia provides opportunities in the development of new knowledge in this regard (Agustina, 2013). As they argue, spatial locality is plentiful with a sense of reality and moral values that will contribute to the understanding of indigenous space. Therefore, it is necessary to have extensive examinations of local culture as manifested through indigenous space to construct such contemporary knowledge. This however requires ways and means of perceiving the reality of indigenous space.

The current spatial planning practice is predominantly deterministic-rationalistic in nature. Such planning has not yet touched upon the existing layers of reality, primarily at the level of community and local context. Sudaryono writes, "Planning has not been able to accommodate pluralism in the scale of the local community" (2006). Sudaryono's proposals (2006) in reinforcing local cultural pluralism in spatial planning are as follows: (1). Radius of uniqueness, (2) the existence of local space, (3). the endurance of local space, (4). reinforcement of local community, (5). local solution. Contemporary planning might have taken its first step towards adhering to local governing layers of reality.

~~Kitab Puraka Caruban Nagari points out that the Cirebon Sultanate was established by Pangeran Cakrabuana who was a Padjadjaran Kingdom descendant. Pangeran Cakrabuana was succeeded by his nephew Sunan Gunung Jati. Sunan Gunung Jati is a descendant of Prophet Muhammad (SAW) from his father's bloodline and Padjadjaran ancestry from his mother. He is the member of Wali Sanga, the historical group in the spread of Islam in Indonesia. In the 16th century, Cirebon Sultanate led by Pangeran Girilaya handed over Cirebon to his three sons; Pangeran Martawijaya, Pangeran Kartawijaya, & Dan Pangeran Wangsakerta. One of his sons, Pangeran Wangsakerta, refused to accept his kingship and decided to learn about Islam. Therefore Pangeran Wangsakerta wasn't entitled to be a Sultan but became a Panembahan instead.~~

Henceforth, Cirebon Sultanate had two rulers; Pangeran Giri Laya, Martawijaya, titled as Sultan Sepuh I of Keraton Kasepuhan, and Pangeran Kartawijaya, titled as Sultan Anom I of Keraton Kanoman. Kasepuhan or Sepuh, in Sundanese means "Old" while Kanoman or Anom means "young". This signifies Pangeran Martawijaya as the older brother of Pangeran Kartawijaya. In 1808, Keraton Kanoman was divided into two Sultanates; Keraton Kanoman itself and Keraton Kacirebonan. Since then there are three Keratons in Cirebon. This research is focused upon Keraton kasepuhan because it is the oldest of the Cirebon's Keratons.

Keraton Kasepuhan terletak di Kota Cirebon. Ada dua keraton lainnya yang terletak di Kota Cirebon yaitu Keraton Kanoman dan Keraton Kacirebonan. Kasepuhan or Sepuh, in Sundanese means "Old" while Kanoman or Anom means "young". Kawasan Keraton Kasepuhan meliputi lokasi Ruang Keraton yang terletak di Kecamatan Lemahwungkuk Kota Cirebon dan Makam Sunan Gunung Jati yang terletak di Kabupaten Cirebon. Kota Cirebon maupun Kabupaten Cirebon merupakan bagian wilayah Provinsi Jawa Barat dengan ibukotanya Bandung. Kota Cirebon dengan Kota Bandung dihubungkan dengan Jaringan jalan tol, jaringan jalan bukan tol dan jaringan Jalan Kereta Api ( Lihat gambar 1).

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Today, Keraton Kasepuhan still exists in Cirebon, West Java. Keraton Kasepuhan has historical value as the center that spread Islam in the West part of Java. Spread of Islam in Cirebon was pioneered by Sunan Gunung Jati who is one of the members of Wali Sanga. Since then, Islam has become the majority religion of West Java and they believe Sunan Gunung Jati as a Saint. The Traditional Moslems believe that the saints have eternal spirit and that even the body disintegrates. Accordingly, many people especially in Cirebon and the west part of Java believe that although Sunan Gunung Jati has deceased, his spirit still remains. The descendant of Sunan Gunung Jati, Keraton Kasepuhan Sultanate, Keraton Kanoman Sultanate, and Keraton Kacirebonan Sultanate are also considered **saints**.

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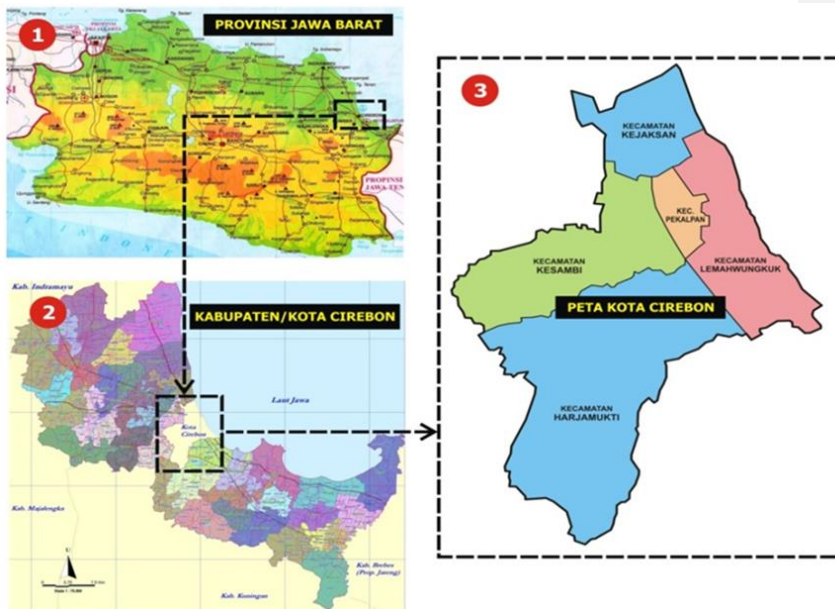
In Keraton Kasepuhan exists a unique spatial system that has been created by local wisdom and sustained by historical transformations of **traditions**. According to Agustina (2014), the vocabulary of spatial knowledge in the form of esoteric traditions still survive in Keraton Kasepuhan. The struggle for the existence of spatial locality is far from easy and faces unprecedented challenges in the third millenium notwithstanding its survival to this day. Thus, such indigenou knowledge has its own appeal to be rediscovered as a contemporary knowledge.

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### Research

Keraton Kasepuhan preserves its esoteric tradition: a tradition that contains religious values through Islamic beliefs (Agustina, 2014). The Keraton's community still holds its beliefs in the strength of the traditions. Consequently, the spatial constructs of spiritual consciousness is the outcome of the community's own behaviour or the manifestation of their consciousness' and occupation of space. Spatial formations are rooted not only in the physical realm but also in its transcendental sense. This paper aims to reveal this local phenomenon occurring in Keraton Kasepuhan; a phenomenon that could contribute to the divine values of reality in the formation of a spatial construct of spiritual consciousness in Keraton **Kasepuhan**.

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GAMBAR 1 MASIH HARUS DIBENERIN

### Research Method

The research was carried out since 2011 in Keraton Kasepuhan Cirebon. It is conducted using a phenomenological method called the approach of symbolic interaction. Phenomenology recognizes four forms of empirical truths: sensual, logic, ethic and transcendental ..... (Muhadjir, 1992). It involves an analytical process based on a theoretical framework. Creswell (1998) states that in phenomenology, the results of the data analysis is executed through a method of phenomenological reduction, analysis of special reports and themes, and a search for all the possible meaning or significance by setting aside all the initial assumptions of the object of observation. Moustakas (1994, quoted in Agustina, 2013; 2014) recommend to maintain a balance between subjectivity and objectivity. The construct of reality is initiated by what the researcher perceives and the search for meanings based on individual experiences. The step is to conduct interviews and set "inter-subjective validity" of what is perceived by others to draw the shared experiences of the informants into descriptive manner in order to identify the essence. The essence is obtained through the process of epoch, phenomenological reduction, bracketing, and the development of structural synthesis to obtain a deeper meaning. Therefore, the researchers describe the whole experience of the early research. The description process is then carried out to obtain significant information unit as an element of a phenomenon that has been experienced from the grand tour. Thereafter, conducting the unitisation of various descriptions that have been written in the logbook. Unitisation is equipped with a textual description of experience. You need to justify the method and also discuss its limitations and drawbacks if any.

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The area studied was divided into groups of observation spaces to ease the process of viewing the actual phenomenon in space. The division process was accomplished after a Grand Tour to all of the Keraton Area. Observation spaces were divided, with the help of Kawasan Keraton Kasepuhan Map, into: *alun-alun, permukiman magersari, inti keraton, and lawangsanga*. Besides Keraton Kasepuhan Area, Astana Sunan Gunung Jati was used as another observation space. Astana Sunan Gunung Jati was divided into observation spaces as follows: *ruang parkir, pelataran gapura, kapyak, and pasujudan*.

Within each observation space, observations of all activities encountered were conducted inside Keraton Kasepuhan Area. These included characteristics of the spatial system, leadership of Sultan Keraton Kasepuhan, characteristics of *Abdi Dalem* Keraton Kasepuhan, characteristics of traditions of Keraton, characteristics of people in Magersari, characteristics of ..... and characteristics of Keraton routine activities. Observations were carried out by using electronic recording devices to record both image and information from correspondence directly during the observed activities. Consequently, there is no target of the quantity of correspondence. Then written text was produced based on observations of findings to be sorted by dates with the data taken to become information units. These information units were grouped based on the similarities of themes of every unit of written text. Finally, a concept of spatial system in Keraton Kasepuhan area was composed by studying and interpreting every observation text to see contextual meaning of each theme.

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### Spiritual Consciousness of Keraton Kasepuhan

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Commented [RD10]: This title is misleading. You are not talking about spiritual consciousness of Keraton Kasepuhan. This is general. In fact we need a literature review here. Discussing the studies of this phenomenon, studies on this Keraton etc.

### Keraton Kasepuhan

Di Keraton Kasepuhan terdapat kepengurusan khusus keraton. Kepengurusan keraton dipimpin oleh seorang lurah dan dibawahnya terdapat abdi dalem. Sedangkan di Astana Sunan Gunung Jati dan Gunung Sembung terdapat pemimpin yang disebut *Jeneng*, *Jeneng* memiliki bawahan atau pembantu yang bertugas mengatur para peziarah dan mengatur kebersihan makam. *Jeneng* dibantu oleh 4 *bekel tua/sepuh* dan 8 *bekel anom*. Tugas *bekel* bergilir 2 minggu sekali. *Bekel tua/sepuh dan bekel anom* dibantu oleh 108 *kraman* yang tugasnya membersihkan seluruh kompleks makam dilakukan bergilir 1 minggu sekali.

komunitas yang bekerja seperti *abdi dalem*, *bekel*, *jeneng*, *penghulu masjid* maupun warga *magersari* yang tidak bekerja di keraton. Warga *magersari* merupakan penduduk yang tinggal di permukiman *magersari* Keraton Kasepuhan. Mereka tidak semuanya bekerja di dalam keraton. Walaupun permukiman *magersari* diperuntukkan untuk mereka yang bekerja di dalam keraton tetapi sebagian besar warga tidak bekerja di lingkungan keraton lagi.

#### Penghuni

Penghuni di ruang *magersari* saat ini bukan hanya mereka yang menjadi abdi dalem keraton, melainkan mereka yang berprofesi sebagai PNS (Pegawai Negeri Sipil) sebanyak 36 orang, TNI ( Tentara Nasional Indonesia) sebanyak 2 orang, polisi 1 orang, swasta sebanyak 388 orang, pedagang sebanyak 109 orang dan pensiunan sebanyak 11 orang. Jumlah penduduk laki-laki sebanyak 989 jiwa sedangkan perempuan sebanyak 1007 jiwa. Total jumlah penduduk *Magersari* adalah 1996 jiwa atau 429 KK ( Kepala Keluarga).

#### b. Pola Permukiman dan Infrastruktur

Pola permukiman *magersari* membentuk pola permukiman yang padat dengan sistem grid. Kavling-kavling permukiman tidak merata satu kavling dengan kavling lainnya. Kavling-kavling yang berukuran besar mengelompok di pintu masuk yang berdekatan dengan keraton maupun jalan masuk sedangkan kavling yang berukuran kecil terletak dibagian dalam ruang *magersari*.

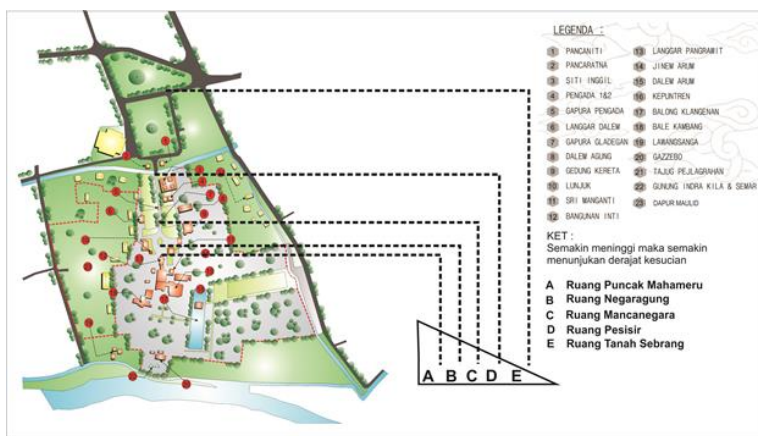
Jaringan jalan yang terbangun diperkeras dengan perkerasan beton. Lebar jalan hanya 1,5-2 meter. Jalan hanya dapat dilalui oleh kendaraan bermotor. Jalan yang tersedia tanpa dilengkapi oleh saluran drainase. Saluran drainase berada di bagian bawah jaringan jalan.

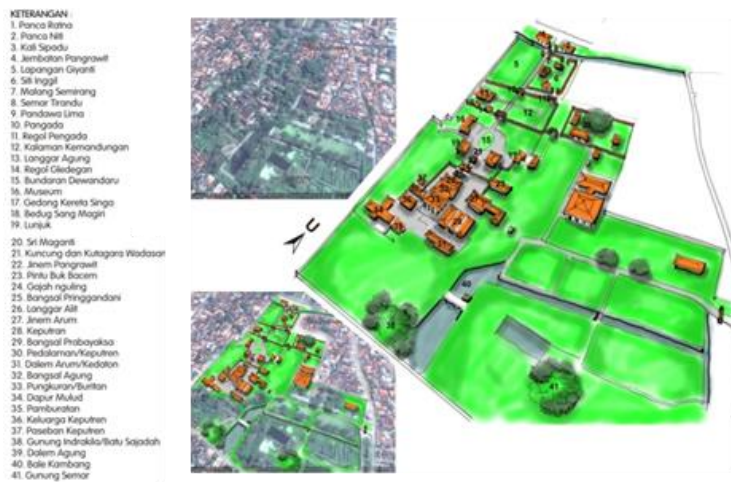
Untuk kebutuhan air penduduk terdapat pelayanan perpipaan air bersih maupun sumur-sumur tanah dangkal. Sedangkan jaringan listrik telah masuk ke kawasan ini.

#### c. Kelembagaan *Magersari*

Permukiman *magersari* merupakan bagian dari kelembagaan Rukun Warga 02 Mandalangan. Seperti umumnya struktur kelembagaan RW maka dikepalai oleh Kepala RW dan dibantu oleh sekretaris dan bendahara. RW Mandalangan terdiri dari 9 Rukun Tetangga ( RT). Masing masing RT memiliki ketua RT dan sekretaris RT. Selain kelembagaan formal seperti itu di *Magersari* terikat dengan Raja atau Sultan yang berada di Keraton

Kasepuhan. Raja memiliki peran penting dalam menentukan status pemukim di magersari. Terutama status untuk menempati rumah karena tanahnya adalah tanah milik keraton. Dengan demikian penghuni magersari selain menjadi Warga Mandalangan yang berada di bawah administrasi RW 02 Mandalangan juga berada di bawah Raja atau Sultan Kasepuhan.





Spirituality is an endeavour to perceive the divine presence in everyday life. It is a sacred quest for the realm of transcendence, a dimension categorically beyond human senses. Spirituality deals with the elucidation of fundamental questions in life. Consciousness becomes an essential aspect of spirituality studies (Wilber, 2000). According to Wilber (2000) human consciousness has different levels. Those levels of consciousness in gradual manner consists of ego, biosocial, existential and transpersonal. The level of human ego cannot discern an organism as a whole system since it reflects solely the mental manifestation of the organism, known as the self-image of the ego. Bio-social as the second level of consciousness perceives human individual as part of their social environment such as family relationships, cultural traditions, and beliefs that are mapped into biological organisms and strongly influence the perception and human behaviour. Existential level is a level of organism as complete, characterised by a sense of identity that involves body-soul as a governing system of a whole and integrated self who says this?. Ultimately, after the existential consciousness level has been completely mastered, consciousness will take the leap to transpersonal experiences involving an expansion of consciousness beyond the conventional boundaries of the organism and in accordance with a greater sense of identity. At the end of the spectrum of consciousness, transpersonal bands permeate into soul, according to Wilber's term. This is the level of cosmic consciousness where individuals become one with the universe. According to Nataatmadja (1982) there are three levels of consciousness, namely: (1) the behavioral level, (2) the of supra-sensual level, & (3) the existential level. The three levels of

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consciousness indicates the higher level one could reach, the more one can comprehend the essence of life. Ornstein (1972) divided consciousness into two different dimensions; exoteric and esoteric. Exoteric consciousness tends to be more rational in nature while esoteric consciousness leans towards the emotional side. Exoteric tends to relate to religious beliefs while esoteric is inherently mystical.

### Spiritual consciousness Kasepuhan.

Spiritual consciousness manifests in reality as a spiritual experience by the community's esoteric tradition in Keraton Kasepuhan. This experience is revealed by many participants like Mr. Dana, Mr. Joni, Mr. Dadi, Mrs. Rumi (Agustina, 2013; 2014) and many more who experienced the sensation of the mystical tradition of esoteric activities taking place in Keraton Kasepuhan. A mystical sensation that enabled them to increase their spiritual consciousness, of their unification with God.

Mystical sensation is experienced through rituals of esoteric traditions, and of those traditions, the ones that have the biggest appeal are the *Jumat Kliwon* and *Panjang Jimat* traditions. The *Panjang Jimat* tradition is held once a year in Rabiul Awal according to the Islamic calendar. The Thursday night tradition culminates every upcoming *Jumat Kliwon* (Friday Kliwon according to Javanese calendar) (Agustina, 2014). *Jumat Kliwon* tradition gets underway from Thursday afternoon or using *Asr* prayer schedule as a starting point of the *Jumat Kliwon* ritual activities. This tradition has been practiced since the early times of Keraton Kasepuhan. Followers of this tradition come from different regions and even those who do not hold Islamic beliefs.

The esoteric tradition of the night prior to any given Friday and especially *Jumat Kliwon* (Friday *Kliwon*) is performed by rituals such as *dzikir* and *praying*. This ritual is usually called *tawasulan*, an attempt to draw closer to Allah (SWT). The rituals take place on Thursday night at 19:00 until 01:00 clock Friday morning. *Dzikir* is practised by the ritual leader in 3 parts, at 19:00, 22:00 and 24.00 (Agustina, 2013; 2014). The rituals take place at the tomb of Sunan Gunung Jati located in Mount Sembung tomb complex, located 7 km to the north of Keraton Kasepuhan. Another place for such rituals is the Sang Cipta Rasa Mosque located inside Keraton and Paseban Room located inside the Keraton fortress. Rituals held the night prior to Fridays taking place at Paseban Room are special rituals only for the royal family of Keraton Kasepuhan led by the King of Keraton Kasepuhan XIV younger brother, Elang Gugum. *Tasawulan* ritual taking place in Paseban Room lasts from 19:00 until 23:00 (Agustina, 2014). The participants of *Tasawulan* ritual are mostly the Keraton's *abdi dalem* (courtiers & royal servants to the king). Esoteric traditional activities take place in Keraton Kasepuhan (see Figure 1).

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**Commented [RD16]:** a tradition cannot be held once a year. You are talking about a function

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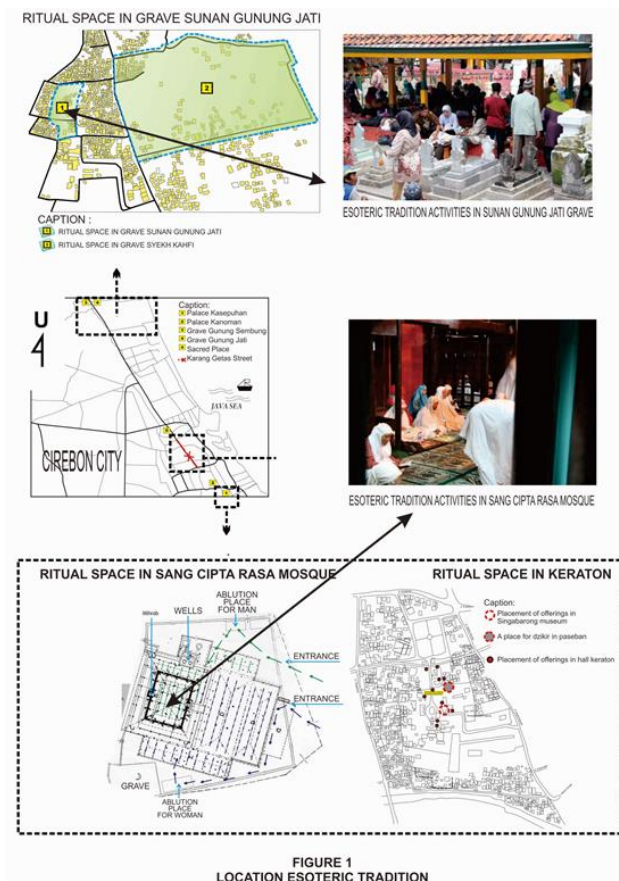


FIGURE 1  
LOCATION ESOTERIC TRADITION

Rites that are continuously performed at a certain time and place grant the performers a mystical experience perceived through an inner sensation felt by the performers of the tradition. Mulder (2006) mysticism emanates as a consequence of the dismissal of the worldliness for the unification with the creator (God).

The procession of esoteric tradition is a form of contemplation where *dzikir* is practiced with repeated verbal utterance. Repeating *dzikirs* in accordance to the teachings of Islamic religion grants a positive energy to the performer. *Dzikir*, repeated with the level of receptivity is an effort of contemplation or meditation to reach the spiritual realm inside the inner nature of Man. Repeated *dzikirs* emit positive energy as spoken through shrill voice. Energy waves are then emitted from places, people, plants and animals in the vicinity of the place. Radiated energy waves affect a person's body and consciousness (Ornstein, 1972). Hence, the esoteric tradition practiced in Keraton Kasepuhan generates spiritual consciousness of the performers.

#### Keraton Kasepuhan as Spatial Construct of Spiritual Consciousness

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Inductive research to the Keraton Kasepuhan space and activities has given information and field visualization for information unit classification. The process of classification involved not only intentionality process but also iteration process to the repetitive information. Intentionality process was going for 4 years to achieve significant information for information unit classification. The research findings are sorted to 12 information unit as follow: 1. *Ruang inti keraton*, 2. *Ruang Negaragung*, 3. *Ruang Mancanegara*, 4. *Ruang Pesisir*, 5. *Ruang Tanah Seberang*, 6. *Ruang Astana Sunan Gunung Jati*, 7. *Ruang Magersari*, 8. *Ruang Lawangsanga*, 9. *Tradisi Esoterik*, 10. Leadership of *Gusti Sepuh XIV* as Sultan of Keraton Kasepuhan, 11. The Pilgrimage activities, 12. Marriage of Sultan's son.

These 12 unit groups are then classified into following spatial themes: 1. *Ruang Nyalon*, 2. *Ruang Keramat*, 3. *Ruang Dialog*, 4. *Ruang Pengembangan Usaha*, 5. *Ruang Ibadah berjamaah*, 6. *Ruang Tawasulan*, and 7. *Ruang Bermukim wargi*. These theme classifications were the result of study in the similarities between each unit group. Besides studying each unit group, triangulation and iteration process was done to get the acceptable theme.

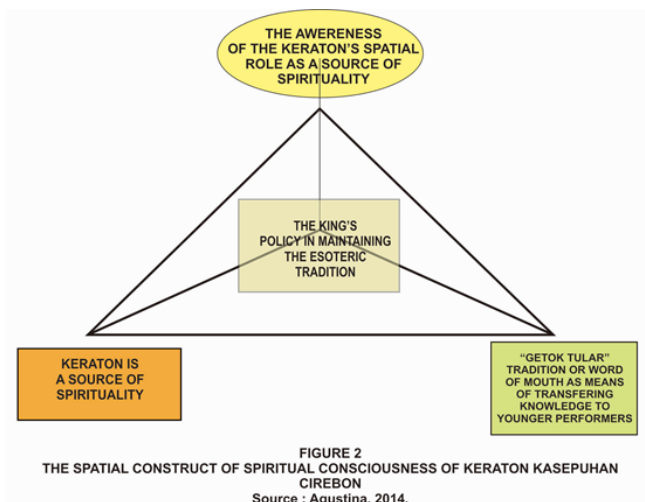
From the seven themes, the spiritual consciousness-spatial concept was constructed. Spiritual consciousness-spatial concept is constructed by people who felt inner peace after frequently getting involved in esoterical traditions of Keraton Kasepuhan. They believe there's a mystical power guiding their daily activities as the effect of their involvement in Keraton Kasepuhan religious ritual. Keraton Kasepuhan Space is considered as a sacred space because it was made by Sunan Gunung Jati who is the member of Wali Sanga. Wali Sanga are the persons who have great spirituality. Accordingly, many people believe they can help our prayer to be listened by God. Their spirits still remain even though their body is deceased. People believe that the descendants of wali sanga can be considered as saints also. This belief is reflected from the tradition named *caos* where people request Sultan Sepuh XIV, the descendants of Sunan gunung jati, blessings by giving him the harvest and money. This tradition still exists until today.

Keraton Kasepuhan, whether the tomb area or the main chamber is still believed to have a spiritual meaning. The performers believe that through rites held at the chambers of Keraton Kasepuhan, it grants them a transcendent meaning or unification with God; a meaning attained through spiritual consciousness. The local elements that help generate the spatial construct of spiritual consciousness of Keraton Kasepuhan are reflected by these characteristics:

1. The function of Keraton Kasepuhan, whether the tomb of Sunan Gunung Jati (Astana Gunung Sembung and Astana Gunung Jati) or Keraton chambers are still acknowledged as the source of spirituality.
2. The practice of *getok tular* or the transfer of knowledge to the next generation is carried out by involving the community's family members to participate in the traditional procession.
3. The king's continuing policy in preserving esoteric tradition.

Therefore Keraton Kasepuhan is a place that can be interpreted of having two dimensional reality both physical (exoteric) and spiritual (esoteric) reality. In exoteric dimension, Keraton Kasepuhan is an expression of a fabricated culture. But in the esoteric dimension, Keraton Kasepuhan is a space in the perspective of divine values and a sense of spiritual consciousness of its community (see Figure 2 showing the spatial constructs of spiritual consciousness of Keraton Kasepuhan).

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Tradisi *Kliwonan* yang masih bertahan di Keraton Kasepuhan, tidak hanya caranya tetapi juga tempat-tempat pelaksanaan masih tetap bertahan adalah suatu fenomena nyata bertahannya tradisi masa lalu. Komunitas pengikut tradisi ini malah makin banyak bahkan dari berbagai daerah di luar Kota Cirebon. Padahal tekanan modernisasi melalui jaringan globalisasi memungkinkan untuk menghilangkan tradisi ini tetapi nyatanya tradisi ini masih mampu bertahan. Ini menunjukkan tradisi lokal Keraton Kasepuhan mampu bertahan hingga saat ini.

Fundamentally, the knowledge of spatial planning is a process based upon a sense of reality. This study shows the spatial reality in Keraton Kasepuhan. Thus, the conclusion drawn from the above explanation is that the locality phenomenon of Keraton Kasepuhan is a spatial reality that is both dimensionally exoteric and esoteric. Exoteric in terms of an artifact, a product of the expression of human culture, and esoteric in the perspective of values and the sense of spiritual consciousness. The result of this study indicates that Keraton Kasepuhan is a place that grants spiritual consciousness for the community because of the following: (1) Keraton's spatial awareness as the source of spirituality, (2) The practice of *getok tular* or the transfer of knowledge to junior participants enabling the continuity of regeneration process, (3) The king's policy in preserving esoteric tradition.

Accordingly, Keraton Kasepuhan as a place that fosters spiritual consciousness must be preserved. Such a measure is of vital importance since the development of spiritual consciousness must be maintained in the lives of individuals, considering the negative effects of globalization that are constantly undermining values especially the belief in God. The diminishing spiritual consciousness could potentially destroy the life of mankind and their cosmic relation to the universe they inhabit. Thereby, Keraton Kasepuhan as a place that still

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holds its esoteric traditions by granting spiritual consciousness to the participants is a place in which its practicing culture must be maintained and preserved.

### Conclusion

Based on the conception that Keraton Kasepuhan as a palace where a king rules and its role in the past as a center of dissemination of Islamic belief in West Java, Keraton Kasepuhan at present has a sense of place that possesses a significant meaning as follows:

1. Keraton Kasepuhan poses itself not only as buildings in the presence of physical architecture, but also a place where social, economic, cultural and political activities are conducted.
2. Keraton Kasepuhan has an emotional bond between people and their environment, exceptionally with the Creator. In this perspective, it is associated with community's mental relationship between individuals involved. Meaning that Keraton Kasepuhan helps create a mental conception to its participating entities.
3. Keraton Kasepuhan which consists of numerous buildings, is not only a place where the king dwells, but there also exists a number of buildings that have significant historical values to Islam. Such examples can be found in *Sang Cipta Rasa* mosque as a symbol of the house of God that is still standing firm to this day and the tomb of Sunan Gunung Jati the Islamic evangelist. The strong relationship to Islam is also demonstrated by the role of the king as an important religious Islamic figure.

### Acknowledgement

Thanks To Prof. Ir. Achmad Djunaedi, MUP, PhD as promoter also to Prof. Ir. Sudaryono, M.Eng, Ph.D., and Prof. Dr Djoko Suryo as Co Promoters who have guided and supported this research.

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- Sudaryono, (2006). *Paradigma Lokal dalam Perencanaan Spasial*, Jurnal Perencanaan Wilayah dan Kota. Vol 17/ No 1, April 2006. PP 28-38.

**Commented [RD26]:** Where are the spatial realities? Conclusions are poor How can these be used in deterministic-rationalistic planning. That was your argument.

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- Agustina, Ina Helena et al. 2013, *The Perspective Of Sustainable in Relation Space at Region Of Kasultanan kasepuhan Cirebon*, Kualalumpur- Malaysia-IIUM, Proceeding ICABE, PP 250 – 258.
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- Agustina, Ina Helena et al. 2014, *Kajian Makna Ruang Tradisi Esoterik Kawasan Keraton Kasepuhan Cirebon*, Bandung, Proceeding SNAPP- LPPM – UNISBA, PP 108-119.

# About Expanding the time

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**ina helena**

Fri, Jun 10, 2016, 7:39 PM

Dear Dr. Ranjith Dayaratne, I am glad to know that our paper is being considered for ISVS e journal but unfortunately I've been occupied with a very tight sched



**Ranjith Dayaratne** <ranjith.dayaratne@gmail.com>

Sat, Jun 11, 2016, 12:24 AM



to me ▾

Dear Helena.

Please let me know how much more time you need.

Thanks,

Ranjith

**Archt. Dr. Ranjith Dayaratne,**

**Chairman,**

Dept of Architecture and Interior Design

PO Box 32038

University of Bahrain

Bahrain.

Mobile: +973 36224295 Bahrain

Home: 0061388028864 Australia.



**ina helena** <inahelena66@gmail.com>

Sat, Jun 11, 2016, 8:02 AM



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# Spatial Constructs of Spiritual Consciousness of Keraton Kasepuhan Cirebon: Java, Indonesia

Ina Helena Agustina <sup>1</sup>, Achmad Djunaedi <sup>2</sup>, Sudaryono <sup>3</sup>, Djoko Suryo <sup>4</sup>  
<sup>1,2,3,4</sup> Gajah Mada University

e-mail: inasuratno@gmail.com

## Abstract

Spatial planning follows the recent development that represents current issues. Entering into the third millenium, *postmodern planning* comes into existence (Allmendinger, 2001). Postmodern planning allows pluralism and locality to come into play and the process of planning itself is a form of a cognition of reality. Keraton Kasepuhan has stood since the 13th century. It has its own historical values associated with the initial point of the spread of Islam in the western part of Java island. This research is carried out by Husserl's phenomenology approach. This study signifies that the Keraton's spatial character is both exoteric and esoteric in nature. Esoteric space provides spiritual consciousness to its community and the construct of spiritual consciousness is composed of these following factors : (1) The awareness of the Keraton's spatial role as a source of spirituality, (2) "Getok Tular" tradition or word of mouth as means of transferring knowledge to younger performers, (3) the King's policy in maintaining the esoteric tradition.

*Keywords: Space, Consciousness, Spiritual, Keraton Kasepuhan.*

## PrefaceIntroduction:

Spatial planning in the third millenium is entering into an era of postmodern planning where pluralism and locality are entitled (Allmendinger, 2001). Locality in the form of indigenous spatial planning in Indonesia provides opportunities in the development of a new knowledge (Agustina, 2013). Spatial locality plentiful with sense of reality and moral values will contribute to the understanding of the existence of indigenous space. Further examination of local culture especially in the form of indigenous space is needed to construct the aforementioned contemporary knowledge, by perceiving the reality of indigenous space.

The current spatial planning characteristic is predominantly deterministic-rationalistic in nature. Such planning has not yet touched upon the existing layers of reality, primarily at the level of community and local context. As quoted by Sudaryono (2006) "Planning has not been able to accommodate pluralism in the scale of the local community". Sudaryono's proposals (2006) in **reinforcing local cultural pluralism** in spatial palnning are as follow: 1. Radius of uniqueness, 2. The existence of local space, 3. The endurance of local space, 4. Reinforcement of local community, 5. Local solution. Contemporary planning might have taken its first step towards adhering local governing layers of reality.

One such example is the Keraton Kasepuhan located in the city of Cirebon, West Java. It treasures its own indigenous knowledge and has been passing the baton since its founding in the 13th century to this day. The Keraton also has its own historic values as it posed itself an important role through Sunan Gunung Jati, one of the members of "Walisanga", disseminators of Islamic belief in Java island. The vocabulary of spatial knowledge in the form of esoteric traditions still survives in Keraton Kasepuhan (Agustina, 2014). The struggle for the existence of spatial locality is far from easy and faces unprecedented challenges in the third millenium notwithstanding its survival to this day. Thus, such indigenous knowledge has its own appeal to be rediscovered as a contemporary knowledge.

Keraton Kasepuhan preserves its esoteric tradition, a tradition that contains religious values through Islamic beliefs (Agustina, 2014). The Keraton's community still holds its belief in the strength of the tradition. Consequently, the spatial constructs of spiritual consciousness is the outcome of the community's own behaviour or the manifestation of their consciousness' occupation of space. Spatial formations takes not only in the physical realm but also in its transcendental sense. This paper aims to reveal this local phenomenon

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occurring in Keraton Kasepuhan. A phenomenon that could contribute to the divine values of reality in the formation of a spatial construct of spiritual consciousness in Keraton Kasepuhan.

### Research Method

The spatial construct of spiritual consciousness is a part of ~~dissertation~~ a research in Keraton Kasepuhan Cirebon that has been carried out since 2011. This research is ~~conducted using applied with~~ phenomenological y method, an approach ~~which by~~ studying symbolic interaction. Phenomenology recognizes four forms of empirical truths: sensual, logic, ethic and transcendental (Muhadjir, 1992). Analytical process and theoretical framework, Creswell (1998) states ~~sd~~ that in Phenomenology, the results of the data analysis is executed through a method of phenomenological reduction, analysis of special reports and themes, and look for all the possible meaning or significance by setting aside all the initial assumptions of the object of observation. Moustakas (1994, quoted in Agustina, 2013; 2014) recommended to maintain a balance between subjectivity and objectivity. The construct of reality is initiated by what the researcher perceives and the search for meanings ~~is~~ based on individual experiences. The ~~following~~ step is to conduct interviews and set "intersubjective validity" of what is perceived by others to draw the shared experiences of the informants into descriptive manner in order to identify the essence. The essence is obtained through the process of epoche, phenomenological reduction, bracketing, and the development of structural synthesis to obtain a deeper meaning. Therefore, the researchers describe the whole experience of the early research. The description process is then carried out to obtain significant information unit as an element of a phenomenon that has been experienced from the grand tour. Thereafter, conducting the unitisation of various descriptions that have been written in the logbook. Unitisation is equipped with a textual description of the experience. You need to justify the method and also discuss its limitations and drawbacks if any.

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Categorisation of information units is performed to classify them into themes. The process of detailing every statement and treat statements that have the equivalent value is a technique that is imperative in the process of categorisation. In the categorisation process, it is expected to have no repetition of informations that could cause redundancy. The process of determining the theme is performed by connecting information units. The outcome of the categorization process is then further validated by triangulation method to deliver resulting themes to the key informants. The next stage of the analysis emphasizes the experience, interpretation, and feelings. The process of building consciousness in the transcendental phenomenology applies eidetic and transcendental reduction. Results of further understanding is constructed by means of interpretation. The process can be performed by revealing patterns of relationships between forms of comprehension. The spatial reality of spiritual consciousness is attained by developing intuitions based on what the researcher perceived.

### Spiritual Consciousness of Keraton Kasepuhan

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Spirituality is an endeavour to perceive the divine presence in everyday life. It is a sacred quest for the realm of transcendence, a dimension categorically beyond human senses. Spirituality deals with the elucidation of fundamental questions in life. Consciousness becomes an essential aspect of spirituality studies (Ken Wilber, 2000). According to Ken Wilber (2000) human consciousness has different levels. Those levels of consciousness in gradual manner consists of ego, biosocial, existential and transpersonal. The level of human ego can not discern an organism as a whole system since it reflects solely the mental manifestation of the organism, known as the self-image of the ego. Bio-social as the second level of consciousness perceives human individual as part of their social environment such as family relationships, cultural traditions, and beliefs that are mapped into biological organisms and strongly influence the perception and human behaviour. Existential level is a level of organism as complete, characterised by a sense of identity that involves body-soul as a governing system of a whole and integrated self who says this?. Ultimately, after the existential consciousness level has been completely mastered, consciousness will take the leap to transpersonal experiences involving an expansion of consciousness beyond the conventional boundaries of the organism and in accordance with a greater sense of identity. At the end of the spectrum of consciousness, transpersonal bands permeate into soul, according to Wilber's term. This is the level of cosmic consciousness where individuals become one with the universe. According to Nataatmadja (1982) there are three levels of consciousness, namely: (1) the ~~level of~~ behavioral level of, (2) the ~~level of~~ supra-sensual level, (3) the ~~level of~~ existential level. The three levels of consciousness indicates the higher level one could reach, the more one can comprehend the essence of life. Ornstein (1972), divided consciousness into two different dimensions; exoteric and esoteric. Exoteric consciousness tends to be more rational in nature while esoteric consciousness leans towards the emotional side. Exoteric tends to relate to religious beliefs while esoteric is inherently mystical.

Spiritual consciousness manifests in reality as a spiritual experience by the community's esoteric tradition in Keraton Kasepuhan [is it only here that it manifest sthis way?](#). This experience is revealed by many participators like Mr. Dana, Mr. Joni, Mr. Dadi, Mrs. Rumi (Agustina, 2013; 2014) and many more who experienced the sensation of the mystical tradition of esoteric activities taking place in Keraton Kasepuhan. A mystical sensation that enabled them to increase their spiritual consciousness, of their unification with [G](#)od.

Mystical sensation [is](#) experienced through rituals of esoteric tradition, and of those traditions, the ones that have the biggest appeal are the *Jumat Kliwon* and *Panjang Jimat* traditions. The *Panjang Jimat* tradition is held once a year in Rabiul Awal according to [the](#) Islamic calendar. The [t](#)hursday night tradition culminates every upcoming *Jumat Kliwon* (Friday Kliwon according to Javanese calendar) (Agustina, 2014). *Jumat Kliwon* tradition gets underway from [t](#)hursday afternoon or using *Asr* prayer schedule as a starting point of the *Jumat Kliwon* ritual activities. This tradition has been practiced since the early times of Keraton Kasepuhan. Followers of this tradition come from different regions and even those who do not hold Islamic beliefs.

The esoteric tradition of the night prior to any given Friday and especially *Jumat Kliwon* (Friday *Kliwon*) is performed by rituals such as *dzikir* and praying. This ritual is usually called *tawasulan*, an attempt to draw closer to Allah SWT. The rituals take place on [t](#)hursday night at 19:00 until 01:00 clock Friday morning. *Dzikir* is practised by the ritual leader in 3 parts, at 19:00, 22:00 and 24.00 (Agustina, 2013; 2014). The rituals take place at the tomb of Sunan Gunung Jati located in Mount Sembung tomb complex, located 7 km to the north of Keraton Kasepuhan. Another place for such rituals is the Sang Cipta Rasa Mosque located inside Keraton and Paseban Room located inside the Keraton fortress. Rituals held the night prior to Fidays taking place at Paseban Room are special rituals only for the royal family of Keraton Kasepuhan led by the King of Keraton Kasepuhan XIV younger brother, Elang Gugum. *Tasawulan* ritual taking place in Paseban Room lasts from 19:00 until 23:00 (Agustina, 2014). The participants of *Tasawulan* ritual are mostly the Keraton's *abdi dalem* (courtiers & royal servants to the king). Esoteric tradition activities taking place in Keraton Kasepuhan (see figure 1).

Rites that are continuously performed at a certain time and place grant the performers a mystical experience perceived through an inner sensation felt by the performers of the tradition. Mulder (2006) mysticism emanates as a consequence of the dismissal of the wordliness for the unification with the creator (God).

The procession of esoteric tradition is a form of contemplation where *dzikir* is practised with repeated verbal utterance. Repeating *dzikirs* in accordance to the teachings of Islamic religion grants a positive energy to the performer. *Dzikir*, repeated with the level of receptivity is an effort of contemplation or meditation to reach the spiritual realm inside the inner nature of man. Repeated *dzikirs* emit positive energy as spoken through shrill voice. Energy waves then emitted from places, people, plants and animals in the vicinity of the place. Radiated energy waves affect a person's body and consciousness (Ornstein, 1972). Hence, the esoteric tradition practiced in Keraton Kasepuhan generates spiritual consciousness of the performers.

Esoteric Tradition in Keraton Kasepuhan is a procession that relates to the meaning of the divine holiness in conjunction with knowledge. A form of knowledge that is called intellectual tradition that connects the cosmos and the soul (Chittick, 2010). A tradition as means to return to the sanctity of human primordial character (Hossein Nasr, 1997). Al Ghazali (1994, quoted in Agustina, 2014) revealed that the mystical experience in justifying metaphysical teachings linking the human soul with God, and suggested that human soul belongs to God bestowed upon man, pure and formless. [This appears like a theoretical review although it is not agoof TR.](#)

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### Keraton Kasepuhan as Spatial Construct of Spiritual Consciousness

Based on the conception that Keraton Kasepuhan as a palace where a king rules and its role in the past as a center of dissemination of Islamic belief in West Java, Keraton Kasepuhan at the present has a sense of place that possesses a significant meaning as follows: [how do you say this? Where is the research data and findings? Where is any research by the way?](#)

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1. Keraton Kasepuhan poses itself not only as buildings in the presence of physical architecture, but also a place where social, economic, cultural and political activities are conducted. [How did you come to this conclusion.](#)



2. Keraton Kasepuhan has an emotional bond between ~~humans-people~~ and their environment, exceptionally with the Creator. In this perspective, it is associated with community's mental relationship between individuals involved. Meaning that Keraton Kasepuhan helps create a mental conception to its participating entities.
3. Keraton Kasepuhan which consists of numerous buildings, is not only a place where the king dwells, but there also exist a number of buildings that have significant historical values to Islam. Such examples can be found in *Sang Cipta Rasa* mosque as a symbol of the house of God that is still standing firm to this day and the tomb of Sunan Gunung Jati the Islamic evangelist. The strong relationship to Islam also demonstrated by the role of the king as an important religious Islamic figure.

The above explanations reveal that the whole area of Keraton Kasepuhan, whether the tomb area or the main chamber is still believed to have a spiritual meaning. The performers believe that through rites held at the chambers of Keraton Kasepuhan grants them a transcendent meaning or unification with god. A meaning attained through spiritual consciousness. The local elements that help generate the spatial construct of spiritual consciousness of Keraton Kasepuhan are reflected by these characteristics: how do you say this. Wgere ere the research findings.

1. The function of Keraton Kasepuhan, whether the tomb of Sunan Gunung Jati (Astana Gunung Sembung and Astana Gunung Jati) or Keraton chambers are still acknowledged as the source of spirituality.
2. The practice of *getok tular* or the transfer of knowledge to the next generation is carried out by involving the community's family members to participate in the traditional procession.
3. The king's continuing policy in preserving esoteric tradition.

Therefore, you cannot conclude like that. Where is ths Keraton Kasepuhan is thsds place ?-a place that can be interpreted of having two dimensional reality both physical (exoteric) and spiritual (esoteric). In exoteric dimension, Keraton Kasepuhan is an expression of a man-made culture. But in the esoteric dimension, Keraton Kasepuhan is a space in the perspective of divine values and a sense of spiritual consciousness of its community (see figure 2 showing the spatial construct of spiritual consciousness of Keraton Kasepuhan).

**Conclusion: The following are not conclusions !!!**

You cannot conclude like that.

Fundamentally, the knowledge of spatial planning is a process based upon a sense of reality. This study shows the spatial reality in Keraton Kasepuhan.

Thus, the conclusion drawn from the above explanation is that the locality phenomenon of Keraton Kasepuhan is a spatial reality that is both dimensionally exoteric and esoteric how did you come to thids [conslustiübbn]. Exoteric in terms of an artifact, a product of the expression of human culture, and esoteric in the perspective of values and the sense of spiritual consciousness. The result of this study indicates that Keraton Kasepuhan is a place that grants spiritual consciousness for the community because of the following:

(1) Keraton's spatial awareness as the source of spirituality, (2) The practice of *getok tular* or the transfer of knowledge to junior participants enabling the continuity of regeneration process, (3) The king's policy in preserving esoteric tradition.

Accordingly, Keraton Kasepuhan as a place that fosters spiritual consciousness must be preserved. Such measure is of vital importance since the development of spiritual consciousness must be maintained in the lives of individuals, considering the negative effects of globalisation that are constantly undermining values especially the belief in god. The diminishing spiritual consciousness could potentially destroy the life of mankind and their cosmic relation to the universe they inhabit. Thereby, Keraton Kasepuhan as a place that still holds its esoteric tradition by granting spiritual consciousness to the participants is a place in which its practising culture must be maintained and preserved. These are findings.

**Acknowledgement**

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Thanks To Prof. Ir. Achmad Djunaedi, MUP, PhD as promoter also to Prof.Ir. Sudaryono, M.Eng, Ph.D., and Prof. Dr Djoko Suryo as Co Promoters who have guided and supported this research.

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#### Journal Articles

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- Agustina, Ina Helena et all, 2013, *The Perspective Of Sustainable in Relation Space at Region Of Kasultanan kasepuhan Cirebon*, Kualalumpur- Malaysia-IIUM, Proceeding ICABE, p 250 - 258
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