

The Philosophy Meaning of nDalem Prince Joyokusomo's House (Gadri Resto) as a Cultural Tourism Attraction

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KEYWORDS	ABSTRACT
Cultural Tourism, Javanese House Concept, Tourist Attraction	This study seeks to describe whether Gadri Resto can be a cultural tourism attraction. This study uses a descriptive method to try to describe the uniqueness and originality of the Javanese house in nDalem Prince Joyokusumo's House (Gadri Resto). The method of the data collection consists of literature study, observation, and interview. Interviews are used to find out information in-depth from the informants. The results show that the tourists who come to Gadri Resto are very impressed with the uniqueness of the Gadri Resto building, where the uniqueness lies in the Gadri Resto building which has a Javanese house concept, consisting of Pendopo, Peringgitan, Sentong Tengah, Sentong Tengen, Sentong Kiwo, Gadri and Pawon which has a function and philosophy to make a cultural tourist attraction for tourists who visit the place.

INTRODUCTION

nDalem Joyokusuman is part of the Ngayogyakarta Hadiningrat Sultanate. This house is the residence of Gusti Bendara Pangeran Haryo Haji Joyokusumo and his family, the younger brother of Sri Sultan Hamengkubuwono X who is currently on the throne. At this time, the house is known as nDalem Prince Joyokusumo's House (Gadri Resto) because this building is also functioned as a restaurant. This restaurant has some advantages that other restaurants do not have, so that apart from enjoying the culinary delights, tourists can also explore all the rooms in the house. The thick Javanese architecture with many historical and heirlooms in it makes this restaurant look even more unique. Bendara Raden Ayu Hj. Nuraida as the wife of Gusti Joyokusumo who manages and handles all the contents in it, said that apart from a restaurant, this house is also called as a mini museum where almost every corner of the room has its own history. nDalem Prince Joyo Kusumo's House (Gadri Resto) is basically a Javanese house building which consists of seven concepts, namely Pendopo, Peringgitan, Sentong Tengah, Sentong Tengen, Sentong Kiwo, Gadri and Pawon. nDalaem Prince Joyokusumo's House (Gadri Resto) is a restaurant that has all the concepts of a Javanese house.

From the description above, the researchers want to describe the seven concepts of Javanese houses and their functions as one of the cultural tourism destinations in Yogyakarta, so that tourists can bring a new experience after visiting nDalem Prince Joyokusumo's House (Gadri Resto). According to Marpaung (2002) tourism objects and attractions are a formation and/or related activities and facilities, which can attract tourists or visitors to come to a certain area or place. The types of tourist objects and attractions are divided into two categories, namely:

1. Natural tourism objects and attractions
2. Socio-cultural tourism objects and attractions.

Tourist Attraction

According to Cooper (in Febrina, 2015), a tourist attraction must have four components, such as: attraction (attractions), accessibilities (accessibility), amenities (amenities or facilities), and ancillary services (tourism support services). 1) Tourist attraction / attraction is something that becomes an attraction and can impress tourists in the form of satisfaction, comfort, and pleasure to tourists who see it or do it. In this case, it can be in the form of natural, cultural, and man-made attractions. 2) Accessibility (convenience) Facilities that provide convenience in reaching tourist destinations. The place is easy to reach, the facilities needed by tourists are easy to find, for example transportation to the destination, the road to be passed is safe or comfortable. It should be considered in depth because it really helps ease of travel. 3) Amenity Availability of facilities such as lodging, restaurants, entertainment venues, local transportation, means of transportation, banking facilities, health facilities and others. 4) Ancillary Activities are supporting services in tourist destinations. This support service can be in the form of a local guide, massage, equipment rental and so on.

Cultural Tour

According to the Australian ICOMOC (in Wuisang, 2016), the definition of place and cultural meaning is an area, land, land, landscape, building or other object including its components, contents, space and scenery. Meanwhile, according to Nafila (2013) in Prasajo mentions that cultural tourism is one of the tourisms that focuses on culture as the main attraction, where tourists will be invited to recognize and understand the culture and local wisdom of the place. So it can be concluded that cultural tourism is an experience to explore an area with all its contents where culture is the main goal.

Javanese House Concept

According to Magni Susesno (in Kartono, 2006) states that the house (ndalem) can be interpreted as a Javanese ego, it is derived from the word "Dalem" (Smooth Javanese) which means "saya" (in Indonesian). Pendopo is a place or area used for interaction/communication with others (Priyotomo, 1984). Entering the inner area, you will get a peringgitan room, which is a connecting room between the pendapa and the ndalem section, the name peringgitan is taken because it is in accordance with its function, which is used to hold shadow puppet performances (Susantio, 2017). In the configuration of space in Javanese traditional houses, there is dualism in it (binair opposition). There are right and left rooms, outside and inside, space for resting and space for activities (Kartono, 2005). Furthermore, there are sentong tengen and sentong kiwo (right room and left room), while the sacred one is sentong tengah, where this room has a pasren, a place for worshipping Dewi Sri, the Goddess of Fertility in Javanese belief. There are other rooms in the Javanese traditional house such as Gadri dining room, pawon for the kitchen, patehan room for making tea and pekiwan for the bathroom or cage (Susantio, 2008). In line with the previous reason, the problem of this study can be stated as 'what is the philosophy meaning of nDalem Prince Joyokusuma's House as a cultural attraction?'

METHOD

This research was conducted at nDalem Prince Joyokusumo's (Gadri Resto) which is located at the west entrance of the Yogyakarta palace. The types and sources of the data in this study were descriptive qualitative, and the researchers is the main instrument. Therefore, the quality of qualitative research is highly dependent on the quality of the researchers (Rahardjo, 2010). The method in this study was using

triangulation techniques consisting of interviews, observations and literature studies. The key informants in this study were the owners of nDalem Prince Joyokusumo (Gadri Resto), while the additional informants were historians/architectures of Javanese houses. The population and sample in this study were nDalem Prince Joyokusumo (Gadri Resto) which has a Javanese house concept. Meanwhile, the analysis of the data was applying the theory of Milles and Hubberman (2014) consisting of data reduction, presentation, conclusion and verification.

RESULTS AND DISCUSSION

The nDalem Prince Joyokusumo's House (Gadri Resto)

nDalem Prince Joyokusumo's House (Gadri Resto) is located at Jalan Rotowijayan No. 5 Kadipaten, Keraton District, Yogyakarta City, Special Region of Yogyakarta 55132. It is on the west side of the Yogyakarta Hadiningrat Palace. nDalem Prince Joyokusumo's House (Gadri Resto) was established in 1916, along with the will of Sri Sultan Hamengku Buwono VIII to organize the front area of the Ngayogyakarta Hadiningrat Palace. In 1984, nDalem Joyokusumo was officially opened it to the public, and changed its name to Prince Joyokusumo's House (Gadri Resto) which is used as a restaurant by providing Keraton-style foods and favorite foods of the Kings who at that time were on the throne. Besides that, the unique about this restaurant is that visitors who come can enter the residence area of nDalem Joyokusuman. This residence is architecturally arranged as a Javanese house where there are seven main rooms and is bordered on the inside by a circle of walls called cepuri. Cepuri describes the extent of the power of men as heads of households and women as housewives who must form a sakinah family, mawaddah warahmah so that the next generation becomes a better generation. Here is the floor plan of nDalem Prince Joyokusuman House (Gadri Resto):



This Figure 1. Site Plan of nDalem Prince Joyokusuman House (Gadri Resto)

Source: Nugroho, 2013

Prince Joyokusumo's nDalem Attraction (Gadri Resto)

According to the narrative of BRAY Hj Nuraida Joyokusumo, nDalem Pangeran Joyokusumo (Gadri Resto) consist of seven rooms. They are:

1. Pendopo

The function of Pendoso is as a gathering place for many people and receiving guests. This space is open. The atmosphere reflected in this area is familiar, and it is suited to its function as reception. The location of this

space is close to the regol, so it can be seen from outside Pratama (2016). According to some sources, the function of the nDalem Prince Joyokusuman House (Gadri Resto) pavilion is to receive private guests as well as state guests. Currently, joglo Prince Joyokusumo's House (Gadri Resto) has changed its function as a place for restaurant guests' banquet for both regular guests and VIP guests. In addition, the owner of the gadri restaurant also functions the joglo as a place for holding a Royal Dinner and Royal Lunch. Besides that, while having their meals, guests will be presented with dance performances from the Ramayana story or other traditional dances such as Golek Ayun-ayun and Menak Umarmoyo Umarmadi, as well as they also can do other activities such as batik. In addition, according to the informant, there are two rooms in the hall, namely Gandhok. Gandhok is on the left and right side of the pavilion. These rooms are used for the owner's children who have grown up. The girls are on the left gandhok while the boys are on the right gandhok. In addition, this room also functions as a bed for the guests staying overnight. However, at this time the two gandhoks have switched to restaurant activities, where gandhok tengen functions as the office of restaurant employees and gandhok kiwo as the owner's office.

2. Pringgitan

According to Pratama (2016) pringgitan has a shape like a porch consisting of three squares facing a pendhopo. This space functions mainly as a place to play puppets. The atmosphere created is a bit dim and mystical. Pringgitan has a conceptual meaning, namely a place to show oneself as a symbol of the owner of the house that he is only a shadow or puppet of Dewi Sri (the goddess of rice) who is the source of all life, fertility, and happiness. BRAY. Hj. Nuraida Joyokusumo explained that the functions of pringgitan is a barrier between the pendopo and the dalem. The semi-open place is also usually used for puppet shows or welcoming official guests. Currently, Pringgitan is used as a museum to display all kinds of equipment left by the previous kings and gifts from foreign kings, where there are also chairs, tables, spears, batik collections and several other items left by Sri Sultan Hamengkubuwono IX.

3. Middle Sentong

Senthong Tengah is a place to praise Dewi Sri, the goddess of rice as a symbol of rice which is believed to be a source of prosperity and well-being (Subiyantoro, 2011). According to the informant, Senthong was filled with various symbolic objects (equipment) that had a sacred unity of meaning, symbolizing fertility, household happiness along with pasren equipment such as genuk, kendhi, juplak, robyong lights, paidon, loro blonyo, and the garuda bird model. The informant also said that the senthong was functioning as a showroom for valuable objects from the GBPH collection. Joyokusumo, both the furniture given by HB VIII and IX as well as heirlooms, accessories, decorations, and so on, the initial function of this place is as a place of contemplation (contemplation) together with the unity of the universe with the all-inclusive personal self, currently changing its function into a circulation space. This explains that space as a means of respecting Dewi Sri has undergone a shift. All of this has undergone a change from a sacred space to a propane space (restaurant), the mystical and mysterious atmosphere of the space has changed to become very functional for business activities. The existence of the dalem as a sacred center has changed because of the modern human mindset that leads to functional economic thinking. Sentong Tengah currently functions as a circulation space to the restaurant/gadri at the back.

4. Sentong Tengen

BRAY Hj Nuraida Joyokusumo explains that Sentong Tengen is a closed room to the right of the middle sentong behind Peringgitan. This room is GBPH H. Joyokusumo and his wife's main bedroom. The only room which is not open to the public is GBPH H. Joyokusumo's bed room because it is a private room.

5. Sentong Kiwo

The informant said that senthong kiwo was the bed room of Sri Sultan Hamengkubuwono IX and GBRAy's wife, Widyaningrum. This room is also used for GBR Ay. Widyaningrum gave birth to his sons and daughters, including Sri Sultan Hamengkubuwono X. According to BRAY Hj. Nuraida Joyokusumo this room is now functioned as a museum to store historical objects belonging to Sri Sultan Hamengkubuwono IX and GBRAy Widyaningrum's wife in the form of jewelry that is often worn by them.

6. Gadri

According to Pratama (2016) Gadri is a dining room located behind sentong dalem agung. To get to Gadri, you can go through sentong kiwo or sentong tengen doors, you can also go through the courtyards between the pendhopo and gandok. Gadri is a semi-open and shaped like an overhang. The atmosphere is relaxed and intimate and a comfortable feeling because the walls are open and the breeze can be felt. According to the sources, Gadri currently functions for the family dining room as well as for the restaurant when guests are at a royal lunch or royal dinner. In this room, there are also knick-knacks and photos of Keraton family. Souvenirs from various parts of the world are also neatly arranged in this room.

7. Pawon

As a place of service located at the rear, Pawon is usually used for cooking (Pratama, 2016). Pawon is a kitchen, which is used to process food for the family, and is used to process food for orders in restaurants. The kitchen in nDalem Prince Joyokusumos House is quite large with all the tools and equipment to support operations in the restaurant. According to sources, this room is an important part of a Javanese house, because halal and healthy food and drink is served from this place.

CONCLUSION

From the description of the data above, ndalem Prince Joyokusumo (Gadri Resto) is architecturally arranged as a Javanese house with seven main rooms and is bordered on the inside by a circle of walls called *cepuri*. *Cepuri* describes the extent of the power of men as heads of households and women as housewives who must form a sakinah family, mawaddah warahmah so that the next generation becomes a better generation. The layout of the Joyokusumo palace has undergone many changes, one of which is the pavilion which was initially used to receive guests. Recently, it has changed its function to a restaurant, batik gallery, and souvenirs. In addition, Senthong is in the middle of Joyokusumo which was initially a closed and sacred place. Still, now it has changed its function as a circulation space to the restaurant/gadri at the back, which is a cultural tourist attraction.

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