

Spatial Settlement Pattern in Laweyan as Supportive Batik Production Activities

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Abstract Laweyan, a traditional village, has existed before 1500 AD. As the trade center yarn (clothing material) of Pajang Kingdom, its presence meant after Kyai Ageng Anis (descendant of Brawijaya V) and grandson Raden Ngabehi Lor Ing Pasar who later became the first king of Mataram settled in Laweyan in 1546. Laweyan entrepreneurship in the communities ushered in the heyday of batik economic in century. Successfulness in the field of economy turned an impact on development in various fields, helped shape the pattern of space and environment. Spatial pattern and traditional settlements are usually much characterized by the mass of buildings that have appeared in the form of walls covered choke and surrounded by alley or narrow street, as seen in Laweyan with the existence of high 'beteng' which raises many narrow alleys and a Laweyan hallmark not only as a security but also one of the merchants attempt to maintain the privacy and obtain local authority in the community.

Keywords: Space pattern, Batik production, Settlements

Abstrak Laweyan merupakan kampung tradisional yang keberadaannya sudah ada sejak sebelum tahun 1500 M. Sebagai pusat perdagangan lawe (bahan sandang) kerajaan Pajang, kehadirannya baru berarti setelah Kyai Ageng Anis (keturunan Brawijaya V) dan cucunya yaitu Raden Ngabehi Lor Ing Pasar yang kelak menjadi raja pertama Mataram bermukim di Laweyan tahun 1546 M. Jiwa entrepreneurship yang dimiliki masyarakat Laweyan telah mengantar pada masa kejayaan ekonomi batik dalam abad tersebut. Kesuksesan dalam bidang ekonomi ternyata memberikan dampak terhadap perkembangan di berbagai bidang, hal ini ikut membentuk pola ruang dan lingkungannya. Pola ruang dan permukiman tradisional biasanya banyak dicirikan dengan munculnya massa bangunan yang mempunyai tampak berupa dinding-dinding tertutup menghimpit dan dikelilingi oleh gang atau jalan sempit, hal ini terlihat di Laweyan dengan keberadaan "beteng" tinggi yang banyak memunculkan gang-gang sempit dan merupakan ciri khas Laweyan selain untuk keamanan juga merupakan salah satu usaha para saudagar untuk menjaga privacy dan memperoleh daerah kekuasaan di lingkungan komunitasnya.

Kata kunci: Pola ruang, Produksi batik, Permukiman

1. Introduction

Kampung Laweyan grew in the midst of royal society bureaucrats and civilians. Sociologically, it can be said that Laweyan was enclave society [Soedarmono, 1987]. The existence of these communities were very different from the larger community around them, it made their existence and social interaction thus closed [Geertz, 1973]. The uniqueness of Kampung Laweyan in Surakarta (now known as Solo) with remnants of grand buildings, boutiques and batik industry which still exist, tells us a lot of things of history in the past [Priyatmono, 2004].

Although Laweyan society is not a descendant of nobility, they had a close relationship with the palace through batik trade and supported the existing wealth, settlement pattern especially belonging to the batik merchants was influenced by the Javanese royal settlement patterns. Merchant house building usually

consists of Pendopo (hall), ndalem, sentong, gandok, pavilion, factory, beteng, regol, front yard which was quite extensive with the orientation of the building facing the North-South. Most of the building's roof used limasan (a pyramid roof) instead joglo because they are not highborn [Widayati, 2002].

This is reinforced by the presence of batik production activities were embedded in Laweyan community settlements that have unique spatial patterns and supported these activities. The glorious era of batik trade began with the establishment of Serikat Dagang Islam (Islamic Trade Union), [Kartodirdjo, Sartono, 1993].

Discourse economic behavior of trade and batik industry in Solo was considered less worthy involved in the feudalistic kingdoms association. Most nobility royal lifestyle reflected on feudal economic system, rather less pleased coexist with wong (society) Laweyan who reflected their lifestyle as a entrepreneur considered selfish, stingy, and were considered likely to show off wealth.

However, the development of Laweyan as a center of batik industry due to: First, the royal palace, because batik has special value as a symbolic fixture on their rank and power. Second, a number of requests from the

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local consumers because batik has become consumer goods for the people, [Soedarmono, 2006].

Surakarta batik production in 1910 to 1930, almost 85 percent were produced by Laweyan batik merchants [Soedarmono, 2006]. When Laweyan became the center of batik cap (printed batik), it made Laweyan as a center of batik industry which resulted against the rising wealth of the batik sharply. This wealth made batik merchants increasingly independent and not rely on the other party, along with the development of the region it was increasingly seen that Laweyan community groups had space pattern and the architectural of their own style which was created in purpose [Priyatmono, Alpha Febela, 2004]. The development of batik in Kampung Laweyan and surrounding areas helped shape the specific spatial pattern as a result of batik activity itself (figure 1).

Building mass in the traditional settlement coincided one another, building fronts coincided with roads, buildings seem to resemble the walls. [Carmona et al., 2003]. According to Rowe and Kotter in Carmona, et al. [2003], "The mass of buildings in traditional or ancient city are usually related to each other to form the building blocks or urban block."

Urban block separated from one another by grid-patterned streets and public spaces to form granules which are relatively small urban blocks.

Generally, in Laweyan there are 3 (three) clusters based on the large plot of each house in accordance with Persil home, namely: (a) parcels skipper batik with an average large size area of 1000 m² to 3000 m², (b) Persil home of skipper batik has medium size, an average area of 300 m² to 1000 m², (c) Persil home of batik workers with an average area of 50 m² to 300 m²

[Widayati, Naniek, 2002]. The distribution of plots in Laweyan Cluster is showed in figure 2.

According to Widayati [2002] the house is part of a settlement, the home of mutual settlements with groups to form a certain pattern. Grouping settlement can be constituted on the three basis things:

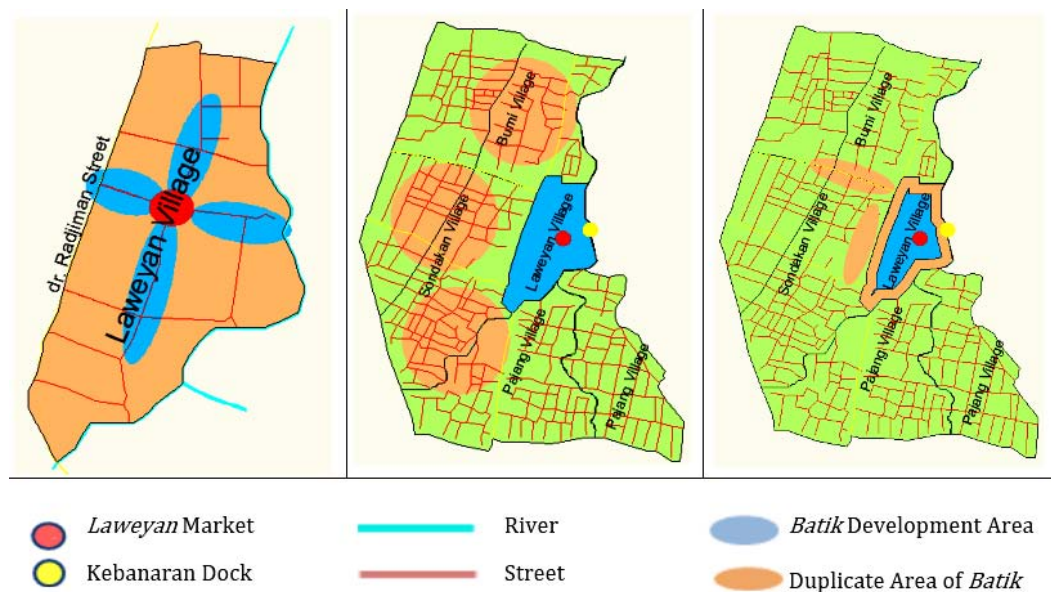
a) Similarity groups in society, such as occurs in a particular social group include palace complexes, employee housing complex.

b) The similarity of certain professions, such as village craftsmen, faculty housing, the housing bank.

c) Similarity on the basis of certain ethnic groups, such as the village of Balinese, Makassar village.

Settlements cannot be separated from home to the residence as a major element in a settlement. The house is a living process for residents [Budiharjo, 1984], the house as the process develops in line with the psychological development of the occupants, social, and economic. House is also developed in accordance with the fulfillment of the needs and growth. Stayed home is a fundamental needs for human being, home is a means of protection, providing tranquility of life and as a center for the development of the human personality, [Rapoport, A. 1969].

Kampung Laweyan as a traditional settlement, elements of the region formed by grain mass adjacent to each other to form a relatively narrow neighborhood street. Mass of buildings of the batik merchants is mostly composed of large and medium building mass. The buildings are usually equipped with a high fence that resembles 'beteng'. The mass of a small building fewer in number and mostly belong batik workers. Figure 3 shows see the phase phasing agglomeration population in Laweyan.



Source : Compiled from various sources, in 2014

Figure 1. The development phase Batik in Laweyan.

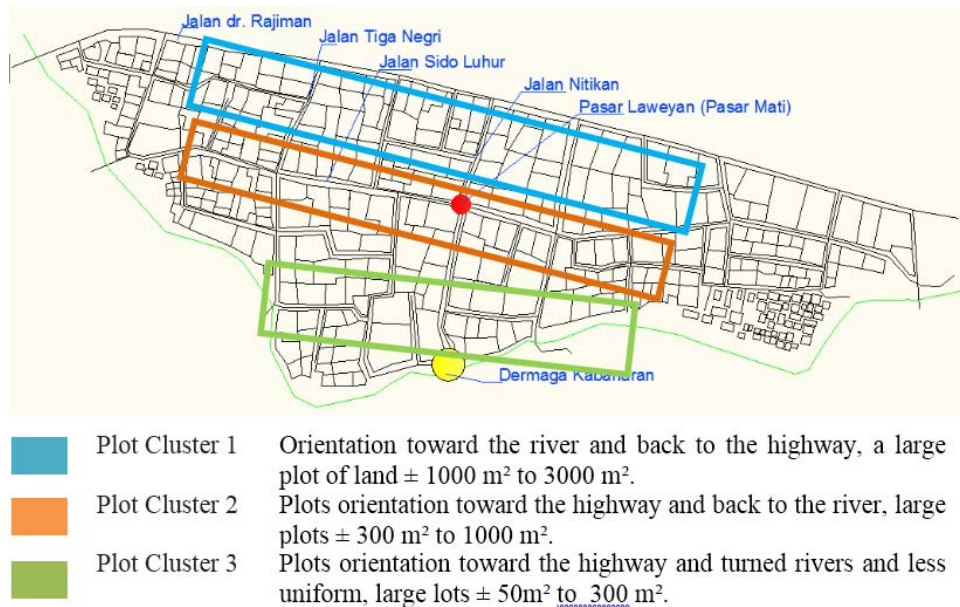


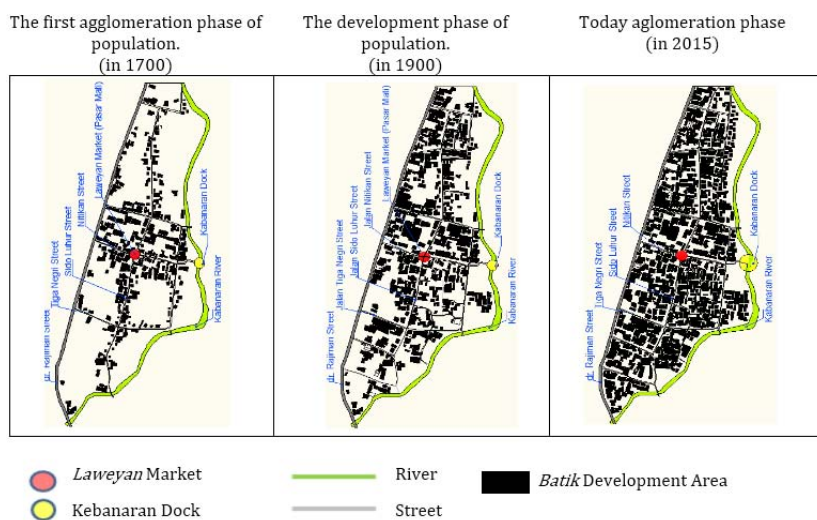
Figure 2. Distribution of plots in Laweyan Cluster.
Source: Survey, 2014

2. The Methods

This study uses qualitative method with descriptive exploratory analysis. Data collection methods used in this study through observation and interviews (interview) as well as surveying institutional form of secondary data collection related to the study area. Sampling in this study is non-random sampling technique which aims sampling technique (purposive sampling). This technique is used due to the sample members specifically selected based on the purpose of research. For a sample of residential buildings is done by determining in advance the criteria batik production

houses region will be selected. These data collection techniques include the following stages:

- 1) Observation and experience directly involved to see the phenomenon of space and activity. Active involvement allows various observations were made as well as experience as experienced by the public. This depend on the activities of the research unit determines above which all activities in the field of activity and phenomena observed in detail.
- 2) Conducting depth interviews with informants who are thought to provide important information. Interviews were used to gather information from



Source: Compiled from various sources, in 2014

Figure 3. Phase phasing agglomeration population in Laweyan.

informants that are not revealed through observation. The results of interviews with key informants have also introduced researcher with other informants and thus creating a “snowball effect”.

3) Conducting interviews “on site” if necessary, at the time of the interview process, the object in question can be seen and felt directly, such as activities in the production room and space to inhabit.

Community sample consisted of key informant/key person (owner of the building, the village government, traditional leaders, community leaders), as well as resource persons related that a recommendation from the source key/key person who has been determined in advance.

3. Result and Discussion

A history of Laweyan area had begun since 1546, which existed through many royal periods simultaneously and influenced by many kingdoms around Laweyan itself. The existence of Kampung Laweyan was started in 1546, continued exist in 3 royal areas: Kerajaan Pajang (1549 – 1587), Kerajaan Kartasura (1680 – 1742), and Kerajaan Surakarta (1755 – present) (Figure 4 and 5). In this era, Kampung Laweyan still continued exist especially in economics and batik craft. [Purwadi, 2007].

Besides the influence of the kingdoms that grew around Laweyan, the other important element is batik production which is the main livelihood of Laweyan inhabitants as well as their economic boost in this area. Generally, the directions and orientation of the structure is facing the North – South like traditional Javanese settlements. For Cluster 1 area, the building is facing south while Cluster 2 and Cluster 3 area is facing north and the river.

A) For Cluster 1 area, The Building is facing south while cluster 2 and cluster 3 area is facing north and the river. It can be seen from the nodes which is serve generally as the center of orientation of the region, these

are the nodes that used:

Laweyan market located between Kampung Lor Pasarmati and Kidung Pasarmati (Figure 6). It also located in the east of Kampung Setono which is geographically in the middle of the area. This market is the center of yarn and batik, which makes orientation of the construction and the activities centered around. The market is growing rapidly because it is adjacent to cotton producing areas, namely: Pedan, Juwiring and Gawok which still controlled by Kerajaan Pajang at that time [Mlayodipuro, 1984].

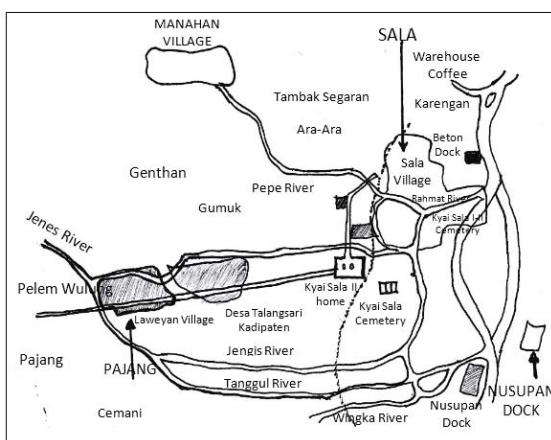
Bandar Kabanaran: The general function of Kabanaran River is the main transportation line. In that river section, There is Bandar Kabanaran which is the main water transportation nodes in Laweyan that connects main Bandar called Bandar Nusupan which located in the outskirts of Bengawan Solo (Solo River).

This lane is also the main way of the batik economy and makes Bandar Kabanaran as a node which is very crowded and also the center orientation of the area. In addition, Bandar Kabanaran settled in the main line of transportation and trade from Kerajaan Pajang that connects with surrounding regions (Figure 7). There is a connection among Laweyan settlement, Laweyan market and Bandar Laweyan (Figure 8).

Based on the observation, the state and existence of Laweyan market with Bandar Kabanaran as the center of area as well as Kabanaran river as the main water transportation, can be proved with several field observation, include:

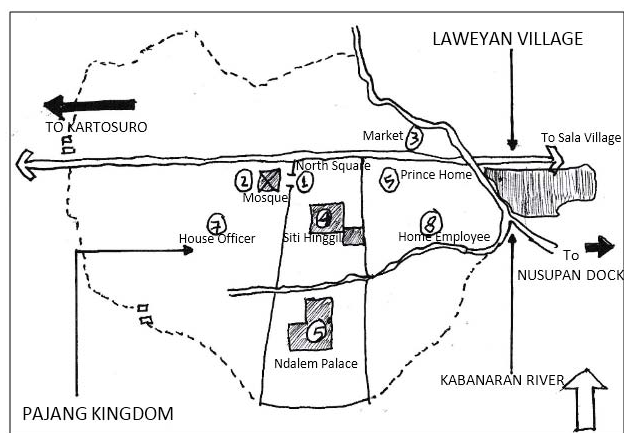
a. Toponym region: The existence of name such as Kampung Lor Pasarmati and Kidul Pasarmati which indicates that once there is a market near that locations. In this case, Laweyan market is the center of the clothing trade.

b. Since ancient times, the road to the former market and Bandar in the riverbank was bigger than the surrounding road. It shown that the access to the market and Bandar are the main access to the area and



Source: Sajid, 1984

Figure 4. Kampung Laweyan position in Kerajaan Pajang era in 1500.



Source : Museum Library Radya Farkhan and Junianto Surakarta, 2003

Figure 5. Map of Kampung Laweyan against the Kerajaan Pajang.



Source: Analysis, 2014

Figure 6. Former location of Laweyan market.



Figure 7. Location of the former Bandar Kabanaran.

it means they have important roles as the center of area.

c. The former Bandar area has widely open area with topographic slope which is difference than any other riverbanks. The widely open area and topographic slope helps people activities in Bandar easier especially for unloading the trade goods. Besides of that, close to the meeting of the road and the river, there is old Banyan tree which is the symbol of the region and placev for rest.

d. Kabanaran River at certain places still have many river channels which is wider and deeper and it prove that in the ancient times, Kabanaran river was suitable as the water transportations line.

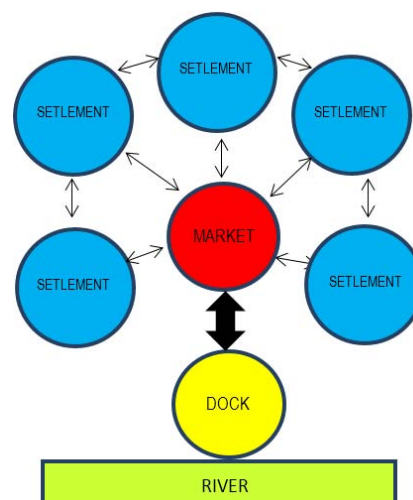


Figure 8. The pattern area centered in Laweyan.
Source: Analysis, 2014

B) Grid patterns were also found in this area, namely as regional circulation patterns (roads network). In the process of making batik required a large quantity of water so that makes the river as the source of the water. The riverbank is also functions as the place for drying batik cloth after washing process in the river. The washing process of batik cloth should be done in the river because of each owner of big house productions of batik could not provide water in sufficient capacity for cover their batik productions activities. In this case, one area divided into many subpart of works which created into a system of production processes [Interview with Priyatmono, 2014]. It makes the accesses are starting to open by accident which connects all production building (home industry) with river and others building. Indirectly, the circulation cause grid circulation pattern in Laweyan area (Figure 9). In the process of roads network establishment in this area, not only the main road formed but also the small alley among the buildings. In addition, the settlement areas of batik merchants is characterized by the shape of the mass of the building which is specific as well as the dimensions of mass relatively larger and the settlement areas of labor is characterized by the shape of the mass which is simple and the dimensions of mass relatively small, thus forming cluster which is divided among skipper houses and the labors. As a result of the rapid growth that occurs an overall regional development. The development is influenced by several events seen in certain years that the pattern can be seen in Table 1.

4. Conclusion

Based on the facts on the field, the changing patterns in Laweyan area divided into several periods

which connected with the activities and the progress of development going on as well as the effect of trading conditions and batik in Laweyan, here is the overall of several periods development

1. Kerajaan Pajang periods in 1546, where Laweyan became the center of yarn trading as well as the center of weaving and Laweyan market location as the center of area with the settlement of area as the enclosure. While Bandar Kabanaran as the center (nodes) of stevedoring and Kabanaran river as the main line transportation for trading. That was the reason why the orientation became centered in this era.

2. Periods 1905, when The Serikat Dagang Islam became the innovator of batik industrial activity. At that time, batik dominated all the events and activities in Laweyan. Laweyan market transformation yarn market to batik market as well as the center shift of market which focus on Klewer maket is spreading to several others market. While Kabanaran River no longer serve as a transportation of trade, which had been replaced by highways and railways. While its function as an area for washing and drying batik is still done in the Kabanaran River area. In this period, the area pattern slowly changing because of shifting directions of circulation which leads to grid pattern.

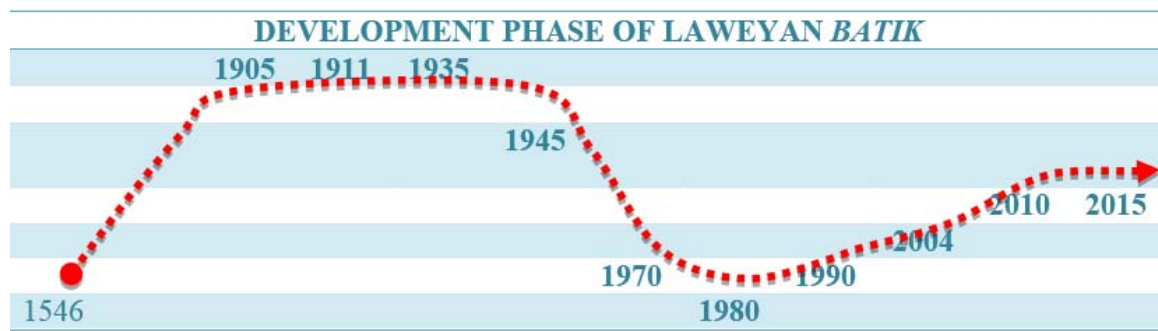
3. Periods 1980, when the batik bussiness was over which motivated the inhabitants of Laweyan to look another opurtinity besides batik bussiness. It pushed them forward to make their own independent bussiness for each inhabitants which made population increase especially for labour. Because of that the riverbanks filled with many house of the labour with small pot of land about 100 – 300 m2, slowly change the area pattern in Laweyan to be cluster pattern.



Source: Analysis, 2014

Figure 9. Grid circulations network in Laweyan.

Table 1. Growth Development Graphic of Laweyan



Year	Descriptions
1546	The Beginning of Kampung Laweyan as the center of yarn trading and center of weaving.
1905	The heyday of trader batik marked by the establishment of Serikat Dagang Islam (Islamic Trade Union) which was founded by KH. Samanhudi, it is also the first organization in Indonesia.
1911	Koperasi Pedagang Batik Jawa was founded with the aim of promoting trade in Indonesia under the banner of Islam.
1935	Persatoean Peroesahaan Batik Boemipoetra Soerakarta was founded as establishment of koperasi movement.
1945	Indonesia independence year made the motion of the trader constrained because they had to obey Republic of Indonesia as the center of the country.
1970	The setback periods due to lack of support by government towards batik industry.
1980	The ends production of Laweyan batik for batik printing. Almost 90% of business men went bankrupt.
1990	The new era of batik in Laweyan.
2004	The revival of Kampung Batik Laweyan.
2010	The establishment of Kampung Laweyan as heritage area.
2015	The conditions of Kampung Laweyan is increasing because supported by technological advances.

Source: Analysis taken from various sources

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