
Exploring Genius Loci Changes in Panembahan Yogyakarta: From Residential to Cafe Function

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Abstract. A genius loci theory in architecture refers to a place's character or unique spirit. It draws on the importance of context and uniqueness in the process of designing an area. This research paper aims to investigate the concept of "genius loci" in Yogyakarta, specifically in the Panembahan area of Baluwarti. Unlike previous studies which mostly centred on philosophical or spatial-functional aspects of heritage buildings but fall short in addressing the dynamic influence of economic factors on the preservation of these cultural identities, this study will focus on how the unique character of this settlement is shaped by its physical environment, historical heritage, and the collective consciousness of its residents. Also, through an examination of tangible and intangible elements such as traditional Javanese houses (Joglo) and large white fort, which embodies the historical and cultural identity of the region. This research also examines the changes in genius loci values due to the modern economic demands that have led residents to convert their homes into commercial establishments. The research employees direct observation, interviews, and literature review to assess changes in image, space and character. The findings indicate that while some buildings retain traditional essence, others have undergone significant changes, leading to potential erosion of the local cultural identity. The study also aims to provide encouragement and recommendations for authorities to preserve the genius loci in the face of modernization, ensuring sustainable cultural heritage.

Keywords: Genius Loci, House, Commercial, Changes

1. Introduction

A genius loci theory in architecture refers to a place's character or unique spirit. It impacts the location's environmental, cultural, historical, and sensory qualities and draws on the importance of context and uniqueness in the process of designing an area. Genius loci and design principles are often contradictory, such as the architect's desire to build a more modern area and neglect the old identity.

Indonesia has a rich culture, ranging from nature, language, and ethnicity to tradition. One is the city of Yogyakarta which is strong with Javanese culture. Javanese culture in the area led by the Palace or Mataram Kingdom still has traces of its heritage that are still maintained to this day. As an example of the heritage, a settlement was formed with a certain layout pattern, namely Baluwarti. Supporting the local community's life with a rich Javanese culture, Baluwarti creates settlements that exude tranquillity and security (Herliana et al., 2019). Baluwarti is physically and culturally unique with a large white fort surrounding the settlement, settlement divisions, and traditional Javanese houses. The term 'Baluwarti' comes from the Portuguese 'Baluarte' which means fort. Hence, this fort was an example of a unique physical presence from Baluwarti since the form and white visual appealed to restrict the settlement area.

Baluwarti zoned its residential areas for princes and courtiers based on a stratum. The largest area surrounded by courtiers is the Panembahan neighbourhood, which has about 12 courtier hamlets. The name of the kampung or hamlet also follows the occupation of each servant.

Nowadays, Panembahan is still very much visited by tourists and has several traditional events organised around it.

The prevalent housing style in the Baluwarti area typically features the distinctive Javanese Central Java traditional houses known as Joglo. In the present era, as times change, many residents have transformed the purpose of their private homes into commercial establishments. The philosophy behind these changes is driven by the economic needs of the community and capitalising on the area's image as a tourist destination.

This will affect and change the value of genius loci from the perspective of Images, Space, and Character. The problem with these changes is that the loss of existing genius loci values will reduce the value of Javanese culture which should continue to be preserved for regional identity and knowledge. With these changes, this research aims to investigate and understand the genius loci values' changes of the housing from resident function to café function in Panembahan. The objective of this research paper is to provide guidance and reference on how to maintain the value of traditional genius loci and provide design development constraints on the Panembahan.

The essence of a place can be seen from several manifestations and elements that build the form and character of a place. This is related to the Genius Loci theory presented by Norberg-Schulz (1979) who is an architect from Norway, to designate the authenticity of an area by paying attention to the meaning and identity of the place. He also conveyed aspects that affect the value of Genius Loci from image, space, and character. Other than that, A place is believed to have the concept of environmental psychology according to Lewicka (2008). People around who have experience or habits in an area will provide a reflection of how they carry out the process ranging from procedures, and use, to maintaining the place that has been available is a description of a place's identity.

Table 1. Genius Loci Theories (Author, 2023)

Genius Loci Theories			
Theory Inventor	Aspects		
Norberg-Schulz (1979)	Image; A tangible and physical aspect as the primary marker shaping people's perception	Space; Frequent space use fosters a sense of ownership	Character; the nuanced narrative derived from neighborhood activities and phenomena.
Lewicka (2008)	Place identity refers to "things" in a place that distinguishes one and another.	Experience in an area reflects how people navigate procedures, use, and maintain the space, shaping its identity.	Place or regional identity comes from the subject aspect; the community or its users.

Joglo is a traditional Javanese wooden house, once known as the residence of the courtiers of Baluwarti as a historic cultural settlement. A study by Soehindra et al., (2022), discussing Joglo roofs as a form of genius locus, found that traditional forms can be a regional identity. However, their placement in a commercial building reduces their identity. For example, the combination of the roof form with glass and concrete material at Godean Market in Yogyakarta which helps to free up space for columns and respond to the climate, still results in a degradation of the locality.

Joglo has its own philosophy. For instance, the presence of four structural columns and a horizontal beam arrangement called tumpang sari symbolises a harmonious relationship with God, (Michelle & Purbadi, 2021) or a spatial layout that adapts the philosophy of Javanese

culture, where each room is placed in a separate building according to its function. (Widayati et al., 2019) The rooms are kuncung/terrace which functions as a public place to watch performances for the surrounding community as well as a transition area from outside to inside of the house, pendhapa that also functions as a public space to receive guests, pringgitan for wayang performances or sometimes to receive guests who are already known by the owner of the house, and ndalem that acts as a private family gathering room. (Sarmini et al., 2018)

Urban and cultural transformation in Jeron Benteng has been analysed through a study conducted by Arvisista & Dwisusanto (2020), observing the increased population density and tourism leading to significant architectural modifications and economic development. The former fort land has been transformed into residential or commercial spaces such as shops or eateries. In addition, A study on the transformation of the functional use of a traditional Joglo house in the Baluwarti area by Arvisista & Dwisusanto (2020) identified modernization as an important factor of demand changes in the function of space. Therefore, the zoning arrangement of the space is broken down into commercial needs and needs as a place to live. The conclusion reached by the researcher has not been assessed from the genius loci perspective. This is a potential research development in this paper to further identify the changes in image and space in the value of a traditional Joglo house.

Susanti et al., (2020) identified key elements contributing to the Genius Loci in Kampoeng Heritage Kajoetangan Malang, this study emphasising traditional architecture, historical narratives and cultural practices play a significant role in promoting and preserving the genius loci. Similarly, Bakti et al., (2023) examined Malioboro street, highlighting iconic landmarks, vibrant street vendors and traditional performance as central to its Genius Loci. While noting the influence of spatial configuration, economic activity and architectural elements.

Table 2. Prior Research (Source: Author, 2023)

Prior Research		
Authors	Publication Year	Findings
Soehindra et al.	2022	Joglo roofs as a form of genius locus, showed that traditional forms can be a regional identity. However, their placement on a commercial building reduces their identity.
Michelle & Purbadi	2021	Joglo philosophy: four structural columns and a horizontal beam arrangement called tumpang sari symbolises a harmonious relationship with God
Widayati et al.	2019	Spatial layout adapts the philosophy of Javanese culture. Each room is placed in a separate building according to its function
Sarmini et al.	2018	Each room in Joglo custom house has its own function: kuncung, pendhapa, pringgitan, and ndalem
Arvisista & Dwisusanto	2020	Urban and cultural transformation in Jeron Benteng: increased population density and tourism leading to significant architectural modifications and economic development.
		Identified modernization as an important factor of demand changes in the function of space.
Susanti et al.	2020	Kampoeng Heritage Kajoetangan Malang: emphasising traditional architecture, historical narratives and cultural practices play a significant role in promoting and preserving the genius loci.

Bakti et al.	2023	Malioboro street: identified iconic landmarks, vibrant street vendors and traditional performance as central to its Genius Loci.
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In reviewing prior research, commonalities emerge around the significance of Joglo architecture and its symbolic elements in preserving cultural identity and the concept of genius loci. Studies like those by Michelle & Purbadi (2021) and Sarmini et al. (2018) emphasise the philosophical and functional aspects of Joglo houses, highlighting their alignment with Javanese cultural values and religious symbolism. Similarly, Soehindra et al. (2022) and Susanti et al. (2020) focus on the role of traditional architecture in regional identity, though Soehindra notes the potential reduction in identity when these forms are used commercially. However, the focus on modernization's impact on cultural spaces, explored by Arvisista & Dwisusanto (2020), identifies how urban development affects the genius loci, yet lacks specific examination of the tension between modern demands and traditional architecture. The studies are mostly centred on either the philosophical or spatial-functional aspects of heritage buildings but fall short in comprehensively addressing the dynamic influence of economic factors on the preservation of these cultural identities.

This research addresses these gaps by focusing on the Panembahan area of Baluwarti in Yogyakarta, examining not only the physical structures but also the broader socio-economic forces that impact the genius loci. Unlike previous studies, it combines an analysis of both tangible elements (e.g., traditional Joglo houses) and intangible cultural aspects influenced by residents' consciousness. Furthermore, it highlights how economic demands have led to transformations of traditional homes into commercial establishments, threatening the preservation of cultural identity. We hope that this research will open up architectural knowledge opportunities around genius loci by guiding further research. On the other hand, this research hopes to develop readers' awareness to maintain and preserve the value of genius loci for sustainable cultural preservation.

2. Methods

This research uses qualitative methods that elaborate with form of discussion and results by survey data and interview process. In addition, this data is accomplished by the process in a certain time. The first process was to have direct observation: The direct observation is intended by the researchers to identify the physical characteristics of the Panembahan settlement. Physical aspects such as house structure, interior, exterior and decoration were observed. The technical procedures would include collecting photos and general mapping genius loci features surrounding the area. Data will be completed with the interview process: The interview is intended to inquire information regarding the local perspective of the Baluwarti settlement activities, feature, and development as an additional consideration for the preparation of the research.

The target interviewees are people who live, work, and are otherwise connected by place and location. The number of target interviewees is 3 permanent people, in order to get more accurate data. Both data procedures will be collected with 2 visits within one month. Last, the data will discuss related theoretical literature study: The literature study is intended to enrich the perspective from previous researchers that had discussed similar and related topics. The data would propose elements of Genius Loci such as physical features and local people activities changes in the current situation. The main focus of the object is the main gate of the settlement, 3 hamlet gates, 1 joglo house in each hamlet with a total of 3 places.

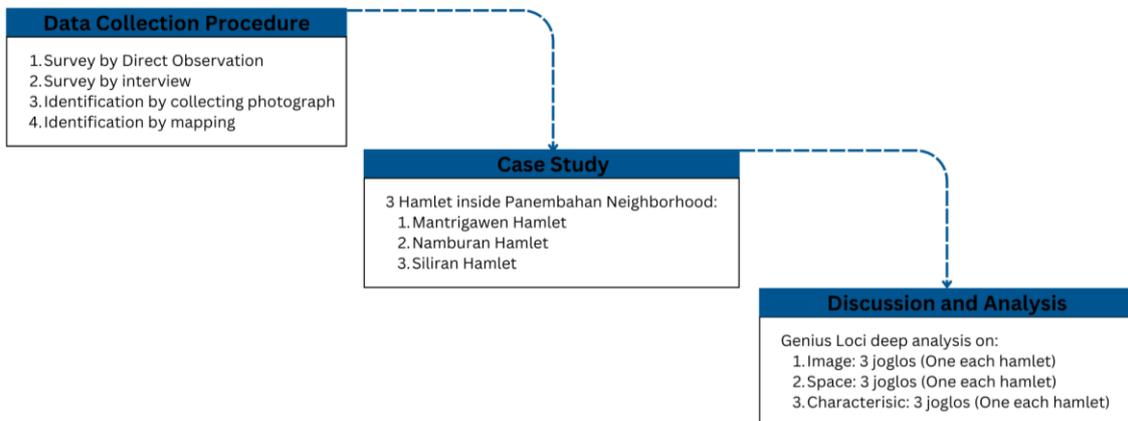


Figure 1.0. Method Flow Chart
(Author, 2023)

3. Result and Discussion

1. Panembahan

1.1. History of Panembahan Area and The Three Selected Hamlets inside Baluwarti

Yogyakarta is a city that is rooted from the Islamic Kingdom of Central Java with stories and history. One of the stories of the past is the struggle for land ownership between King Hamengkubuwono II during his reign at the Yogyakarta Palace and the Dutch colonial party which became the background for the establishment of Baluwarti Fort and its area. The extensive fortress, in its form, became the prominent feature of life within Baluwarti. In the scope of the Baluwarti area, there are currently two growing neighbourhoods, Patehan and Panembahan. On the other hand, these two neighbourhoods have their own history of establishment or inauguration. After a long period of changes in regulations related to land use and ownership rights, the palace government finally declared the division of the area into a kemantren.



Figure 1.1. (a)Panembahan sub-district area map & (b)The three selected hamlets in Panembahan area (Author, 2023)

Each kemantren formed by the Yogyakarta Palace has several hamlets in it. In the Panembahan area itself, there are 12 hamlets that are named based on the profession of the courtiers, such as janitors, lamp managers, food managers, hairdressers, eyebrow stylists, singers and other professions. These hamlets are also unique in the arrangement of the houses which consist of Lor (north) and Kidul (south). This research will focus on Mantrigawen hamlet (employee), Namburan hamlet (musical courtiers) and Siliran (light courtiers). The three hamlets have changed in some physical buildings, the use of places, and the atmosphere that moves from traditional to modern. This is driven by the desire and need of the local community to keep pace with the times.

2. Images

Based on the theory by Norberg-Schulz (1979) about images of an area, it can be defined by something concrete and tangible, so that it can be assessed by the eye and leave an impression on human thinking. Not only that, Lewicka's theory of place identity (2008) is also described through things that distinguish one and another, which in this case can be found in the Baluwarti settlement. The value of image in our research found several manifestations of objects or architectural elements that have meaning for a purpose or history in the past. Image in a commercial context is also influential as a marking of a location for selling or marketing media.

2. 1. Baluwarti Settlement in Locals Perspective



Figure 1.2. Baluwarti Gates in Mantrigawen Hamlet (a) Namburan Hamlet (b) Siliran Hamlet (c)
(Author, 2023)

The main identity of the Baluwarti settlement is the large fort that surrounds the houses. The fort gets people's attention by its curved, wide and tall shape that can be seen from a long distance. In the Panembahan residential area, precisely the left side of Siliran hamlet, which is the southeastern boundary of Baluwarti Yogyakarta became the point of existence of a Fort Corner. This fort corner is called Wetan fort corner which indicates the east border of the Ngayogyakarta palace. With its large shape and dominated by white colour, it has one small guard room. This corner of the fort still has the same construction as in the past due to the preservation that is routinely carried out by the government of the Sultanate of Yogyakarta.

2. 2. Icon of The Panembahan Settlements



Figure 1.3. Baluwarti Gates in Mantrigawen Hamlet(a) Namburan Hamlet(b) Siliran Hamlet(c)
(Author, 2023)

Each hamlet in the Panembahan settlement has a description and territorial markers that follow the job classification of the courtiers. For example, the south part of Mantrigawen Hamlet has a gate with white colour as a representation of a man who is reasonable and wise enough to choose good and bad in working in the palace. Meanwhile, in Namburan hamlet, the gate marker has a towering decoration as a reflection of the wealth of art owned in this area. The iconic marker in Siliran Hamlet is the symbol of a lantern on the gate that represents the work of the servants in this area in the past.

These markers and gates are part of the pictorial aspect of genius loci in terms of their physicality and function for the local community. Markers and gates are the first objects in genius loci to change in terms of colour and shape. The main factors are modernisation of

design, state events, and other intentions of local residents. This action will reap controversy in the genius loci theory, as the change in physical image (colour and ornamentation) will distinguish the meaning of the depiction of the gate from the history and cultural values of the residents in the village. Therefore, proper observation and action is needed from the government as well as the residents.

2. 3. Local Residences

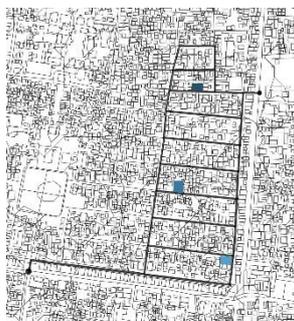


Figure 1.4. Three selected Joglo building that transformed genius loci value by commercial development (Author, 2023)

(a) Mantrigawen Hamlet

The majority of residents still preserve the strong Javanese cultural values by illustrating it from the form of their residence, characterised by traditional house, Joglo. As the character of a joglo house, it is characterised by the shape of the roof and the use of wooden materials. Some houses today develop a combination of typical joglo facades with modern techniques and designs. This change will affect the physical value or face of a building in genius loci related to image.



Figure 1.5. Hidden authentic joglo roof by additional iron roof (a), Additional glass material at front door (b), Modern concept interior (c), Repainted authentic door ornament (d) (Author, 2023)

A case in point is the joglo house that adapted the new function of a café, Sam's Coffee. According to interviewees, the changes to a more modern interior and exterior design become one of the marketing goals. Observations found contrasting changes between traditional and modern designs. The examples of the changes are reconstructing the walls into brick, changing into doors and windows materiality, adding kitchen interior, as well as installing a ceiling to cover the tumpang sari roof structure. This action changed the visual value of the building. For example, the tumpang sari roof which has a philosophical meaning of harmonious relationship with God (Michelle & Purbadi, 2021) is no longer visible. This opinion is also in accordance with research by Soehindra et al., (2022) which states that the mixing of modern elements such as concrete and glass can reduce the locality of Joglo. Therefore, with its correlation to the genius loci theory, the image aspect will undergo a change in meaning.

(b) Namburan Hamlet



Figure 1.6. Front visualisation of the Joglo still rich with wood material(a)(b), Additional kitchen utility at langgar part (c), Live ambience by the light at night (d) (Author, 2023)

In other cases, such as Cerita Kopi Cafe took the initiative to adaptive reuse in heritage conservation. This intention involves repurposing a langgar (part of joglo house) function in various times, which had previously served as a batik making factory and recently as a cafe. The function changed to a cafe, leading the owner to organise the space with a more interesting and creative concept. This is illustrated by a variety of colourful wooden decorations and light fixtures. This more cheerful appearance of the building has a contradiction with the perception of the elegant and calm appearance of the joglo house. The interview also describes a café that has a twist on the traditional. The scale of change is only in the form of interiors that still maintain the use of wood materials. So that the traditional artistic value of the joglo house building remains balanced with its nuances.

(c) Siliran Hamlet

In the area of courtiers' settlement who are in charge of regulating the lights, Siliran hamlet has a joglo transformed into a restaurant that serves bakmi called Joglo Resto Njeron Benteng. From the outside, the house looks magnificent with the materiality of dark brown wood. As well as a building layout that still clearly has the structure and concept of a traditional Joglo house such as regol, rana, well, langgar, and kuncung. This house was owned by one of the local officials named Mr. Soeryogoeritman who later passed it down to his son. The change of use is driven by economic and business factors. The changes for the restaurant are developed in the window material and additional interior.



Figure 1.7. The presence of wood material in this Joglo give a major impact of locality (Author, 2023)

The condition of the traditional architectural elements such as the saka guru is still very well preserved with its ornaments. But unfortunately, on the walls of this joglo house, the addition of materials such as glass becomes a slightly contrasting visual value. The contents of the building will be easily visible from the outside of the building. This will change the value of the genius loci image with the form of ownership of space that becomes public property.

3. Space

Norberg-Schulz (1979) elaborates on the space that can be seen from the area used for certain activities from a particular location, which then creates an atmosphere, and boundaries between space for activities, and gives certain senses to the users, depending on the space used. Based on what Lewicka (2008) also wrote about how people who live in a settlement maintain the identity of the place through the process they carry out, ranging from procedures

to use. In this discussion, the space area is used for unique and commercial activities in the neighbourhood buildings.

3. 1. Baluwarti Spatial Use

Baluwarti is an area known for its cultural events and celebrations. On specific days, the people of Baluwarti actively participate in these cultural events. Various spaces are commonly used for this purpose. During the Kirab tradition held on certain religious, wedding, and Satu Suro night celebrations including Sekaten and Grebeg Maulud, the entire Baluwarti area is used as a procession route. Particularly in the Panembahan area, the most visible use of space is in the hamlet street area. In the perception of the local community, this alley or small street becomes a public space for their activities. This is supported by a case study conducted by Adianti & Prastiwi (2019), that on Kadipaten Lor street the community uses the road and provides a physical setting such as fences, plants and private vehicles.

3. 2. Local Residence Space

(a) Mantrigawen Hamlet

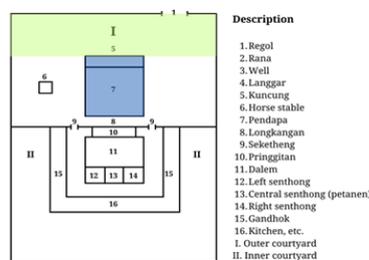


Figure 1.8. The change of function in the outer courtyard (green) as a car wash and pendhapa (blue) as a cafe (Author, 2023)

The Sam's Coffee Joglo building function changes are implemented at the pendhapa and pringgitan. The spacious front yard of the building is used as a car wash, while the pendhapa and pringgitan area are used as a cafe. There is also a kitchen and an area used by visitors to place their orders. There is a blend of commercial and residential activities for the employees who work there. Although the change of function of the existing space is one of the efforts to keep sustaining the economy and environment, this results in negligence of the authentic values and the originality of the Joglo (Yusran et al., 2019).

Based on the interviews, the use of space as a place for commercial activities is supported by the government's development plan that will make the Baluwarti area one of the tourist centres of Yogyakarta city. The case of functional change of place at Sam's coffee has the same pattern as the case study conducted by (Poerwoningsih, 2018), where the function and user activity will leave a different meaning and impression on the area. In the genius loci value of the space aspect, this will result in habitual user uncertainty that affects the value of the building to be ambiguous.

(b) Namburan Hamlet

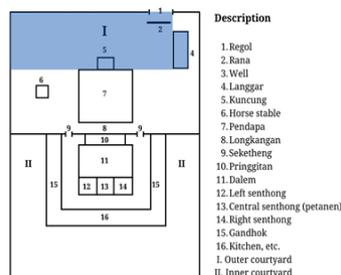


Figure 1.9. The front courtyard (blue) is transformed into a café area while the langgar becomes a kitchen installation (Author, 2023)

A different case can be found in the use of space in the Cerita Kopi Cafe. The addition of a commercial function to this building does not interfere with the existing space inside the building, so it does not change the order used for living in it. The areas used are the front yard and the langgar, where the tables are set for visitors and the small kitchen for the waiters to prepare the servings. This contrasting function creates an invisible boundary between the private space of the homeowner and the public space for visitors. With the development of this concept, the yard will have a diversity of functionality intended for general users such as customers and for the owner. This will change the state of space value at the genius loci, where a space has many nuances and changes.

(c) Siliran Hamlet

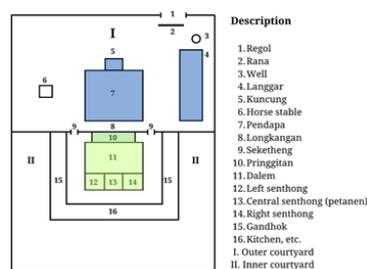


Figure 1.10. The pendhapa (blue) part of the building transforms into a restaurant dining area and the pringgitan (green) as a homestay. (Source: Author, year: 2023)

Unlike the previous two cases, a very strong and original Joglo building can be found in Siliran hamlet, the Joglo Resto Njeron fort. The inner space of this building used to be fully utilised for the owner's residence. But over time, the owner rented out the pendhapa and pringgitan for a restaurant. The use of this space is one of the implementations of its philosophy as a public space. (Sarmini et al., 2018) Pendhopo used to be used as a performance venue. While in this building it becomes a restaurant or commercial function.

The philosophical meaning as a public space remains, although the activities and types of user behaviour have changed. The owner still has the intention to make changes to the function of several spaces, including the designation as a traditional homestay. With an interior concept that still aims to maintain the quality of local character architecture, the case of Joglo Resto Njeron Benteng contains the problem of how the essence of local culture must survive to create a nuance and support different activities. The quantity of tables and chairs that are more when compared to the space utilisation in ordinary residential houses, affects the way of circulation of space use that will adjust and change the nuances.

4. Character

The character of a place is created by a phenomenon that occurs in a place such as rules or orders and the participation of the community around it. This follows the theory in Norberg-Schulz's research that defines character as a habit that will change. As well as Lewicka's theory, that place identity comes from the subject aspect, namely the community or its users.

4. 1. Character of Baluwarti

The character of Baluwarti Yogyakarta is formed from the strong cultural identity attached to it. Taking the example of a case study conducted by Poerwoningsih (2018) on the phenomenon of Semi-Vertical Buildings involving the Palace's regulation of the Baluwarti settlement and the willingness of residents for preservation, it is seen that the orientation of the community's life is still focused on the kingdom so that there are still regulatory interventions made by the kingdom. This shows a distinctive character that creates a sense of ownership for the local residents. Although there are many newcomers living in Baluwarti, this cultural character is not lost because the local people still respect the customs and cultural values that become intangible heritage passed down by the community in the past.

4. 2. Character Local Residents

(a) Mantrigawen Hamlet

The character of local residences in Mantrigawen hamlet is created by the building form and the activities conducted there. According to one of the Joglo buildings named Sam's Coffee, the unique character of Baluwarti is no longer felt in the ambience and spatial experience. Even though the changes weren't done to the saka guru columns or other structural elements, the changing of other architectural elements such as walls, ceilings, doors, and windows with modern materials eliminates the unique character of Baluwarti. Not only that, additional interiors give a new and unfamiliar impression to the room. Because it is taken back from the old character value from Baluwarti as javaneese housing residence, these changes would be damaging the genius loci for furthermore and require government attention.

Such a concept is deliberately intended to attract a modern spectrum of consumers, adjusting to the demand of tourists and visitors from young people. The change in the character of the building is also an impact of the function transformation. This character is also visible in the alleys where modern shops or kiosks have sprung up more than the traditional Joglo buildings.

(b) Namburan Hamlet

The Joglo building in Namburan Hamlet still feels warm and rich in the ambience of Baluwarti's unique character. This is because this area is an area where there are still many residential buildings. This character is also seen in Cerita Kopi. Because the space used for commercial activities does not reach the ndalem area, the unique character of Joglo remains there. Relating to the interviewees' answer, the atmosphere created in the space is warmer, because the number of visitors who come makes the ambience more crowded, cheerful, and lively. This kind of character gives an impressive impression to visitors, because the public space is inseparable from the sense of locality created by the Joglo building.

However, this case contradicts the meaning of the Joglo space, which is identical to the private and calm nuances of the past. Because Joglo has a philosophy that emphasises the comfort of its inhabitants and the observance of local customs. (Widayati et al., 2019) With many visitors in front of The Joglo house, the unique traditional nuances will be covered by the crowded situation and turned into a public space. With this change, the issue of genius loci value requires special attention from the government and the owner.

(c) Siliran Hamlet

The character of the Joglo building in Siliran Hamlet illustrates Baluwarti's unique character more than the previous two hamlets. The reason is due to the lack of changes both physically and the existing spatial arrangement of the building. For example, the Joglo Resto Njeron Benteng. Some objects such as statues, decorations, and ornaments that still belong to the original owner give the impression that this building is still owned by descendants of local residents, so the character that arises in this public space is still very much tied to the locality of the Joglo itself. In addition, because the food served at this restaurant is also traditional Javanese cuisine, it leaves an impression on visitors that this public place has a strong local sense.

Reflecting on the discussion above, it can be concluded that some of the unique characters of Baluwarti have changed. This is reflected in three aspects that describe the genius loci found in a location. This evidence is in line with Arvisista & Dwisusanto's (2020) statement in his research on urban and cultural transformation in Jeron Benteng that arose due to economic development and architectural modifications. When it comes to planning and designing heritage tourism, place identity must be taken into consideration. This is in line with the global movement to protect places that have cultural heritage, which could become heritage tourism destinations (Ginting & Wahid, 2017). These changes can be illustrated by the following diagram:

Table 3. The Result of Comparing the Preservations and Changes in Genius Loci Value (Author, 2023)

	No	Mantrigawen Hamlet		Namburan Hamlet		Siliran Hamlet	
		In General	The Joglo Dwellings	In General	The Joglo Dwellings	In General	The Joglo Dwellings
PRESE- RVED	1	Form of the gate	Building's structural column	Form and ornament of the hamlet gate	Joglo physical elements, except langgar part	Form and ornament of the gate	Joglo physical elements
	2	Few Joglo buildings	Building's ornaments	Some Joglo buildings	Building function except langgar	Some Joglo buildings	Philosophical meaning
CHAN- GES	1	Gate's ornament	Obstruction to some Joglo features by modernism	Colour of the gate	Front yard function	Colour of the gate	Renting space for commercial activities
	2	Full commercialisation of building functions	Degrading the distinctive joglo character and ambience	Few buildings shifted to commercial	Crowded ambience	Few buildings shifted to commercial	Additional interior

4. Conclusion

Investigating genius loci in Yogyakarta, specifically in the Panembahan area of Baluwarti led to the discovery of its preservation in the traditional settlements there. Panembahan has a unique identity with its settlements that used to be Joglo houses. This unique identity is also known as genius loci, a form of assessment of the essence of a space or place. It is an important ingredient in identifying and resolving architectural problems such as the fading of traditional values in historic settlements. Genius loci also affect the pattern of social and cultural life, such as the way people perceive and preserve traditional elements into the residence.

The economic development factor as a result of the vision of Baluwarti as a tourism area arose as a problem. The unique identity undergoes a gradual fading such as changes in the form of ornaments, changes in colour, the addition of architectural elements, as well as additions to the function of the space. Therefore, the essence of the space and shape of the building has a different meaning when the users and community try to understand it. Although some preservation of genius loci forms still exist today, such as the shape of the gate in the hamlet, the structure of traditional houses, unique architectural ornaments, and community meanings of space utilisation, it should be noted that the continuity of these problems can have a major impact on the development and planning of Yogyakarta from a cultural perspective.

Therefore, this paper offers encouragement to local governments to support the development of commercialisation of existing spaces or buildings other than functioning as residences. In addition, development must go hand in hand with the preservation of ideas and forms of cultural values by regulation. Because without regulation, the vision of tourism development can cause the emergence of gentrification or the fading of genius loci values.

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