

Islamic Values of The Northern Town Square of the Yogyakarta Sultanate

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Abstract: Since the end of the 13th century during the era of the Majapahit Kingdom, the Public Square or town square has always become part of the kingdom. The square is a manifestation of public space, an integral part of the spatial layout of the royal capital. This concept was later adopted by cities in Indonesia, which provides an open space right in front of the palace or government office. Public squares as public spaces can play various roles in enhancing the quality of urban life, especially to express the social economic and environmental values. This paper aims to solely focus on the northern town square located inside the palace complex, especially by addressing the Islamic values of the northern town square of the Yogyakarta Sultanate using qualitative approaches in terms of its social economic and environmental aspects. Primary data were directly obtained from the research location by taking some photographs, field observation, and notes, while secondary data were derived from the literature and the Internet. The research suggests that the northern town square serves as the symbol and manifestation of not only the media to relate mankind to God but also the media to relate mankind to nature. In terms of mankind-to-God relation, the northern town square serves as a place for Eid prayers every year, including the Eid Fitr and the Eid Adha. Also, some annual events like the Sekaten are held every year to commemorate the birth of the Prophet Muhammad. The Sekaten Fun Fair to celebrate the birth of the Prophet highlights the Islamic values related to social economic and tourism activities. In the context of northern town square landscape, the element of 64-banyan trees around the northern town square symbolizes the age of the Prophet Muhammad. This tree concept has been successfully protected the environment around the northern town square and serves as a public open space in the city of Yogyakarta.

Keywords: Islamic value, town square, Eid pray, Sekaten, Yogyakarta

INTRODUCTION

Original The northern town square is an important part of the heritage sites of Yogyakarta Palace. In the last three years (2016-2018), there has been a significantly increased level of tourist visits to Yogyakarta. From the data from the Yogyakarta City Tourism Office, the number of tourists visiting Yogyakarta in 2016 was 3,547,352. In 2017 the number of tourist visits rose to 3,894,771, and in 2018 it soared to 4,103,240 people (Dinas Pariwisata Kota Yogyakarta, 2018). A research report published by the Pew Research Centre, in the middle of March 2017 states that Islam is a religion with the fastest-growing number of adherents in the world. The Muslim population in Indonesia as a country with the largest Muslim population in the world amounted to 203 million or 88% of the total worldwide Muslim population. Likewise, a large number of the Muslim population lives in the city of Yogyakarta (Pew Research Center, 2017). Out of the 422, 732 number of population of Yogyakarta in 2017, 83% or 350868 people of which are Muslim (Badan Pusat Statistik Kota Yogyakarta, 2018). Based on the trend of tourist visits

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in Yogyakarta and the worldwide number of Muslims as well as the Muslims in the city of Yogyakarta, the Islamic value of the northern town square as a tourist attraction becomes a crucial aspect to support the value of tourism assets of the city of Yogyakarta as a whole northern town square. In the 7th century AD following the collapse of the Roman Empire, Islam became a newly emerging power. Its appearance was marked by the amazing development of a new Islamic civilization as indicated by the thriving Islamic culture, science, and technology as well as other social lives including the economy (Akmal & Abidin, 2015). Islam is the primordial religion of man - the ricket al-fitrah. Islam, derived from an Arabic word, means submission, surrender, and obedience (Crescent Peace Society, n.d.). As a religion, Islam represents total obedience and submission to Allah. The uncovered word of God, the Qur'an, is the epitome of Truth and sets the reason for an Islamic lifestyle. The Qur'an gives fundamental rules and standards to human exchanges and a hypothetical system for the parameters of Muslim development. The Sunnah or the way of life of the Prophet Muhammad SAW is viewed as the representation of Islam in real life. The Sunnah comprises of what the Prophet had stated, what he did, and what he endorsed of or permitted. Together, the Qur'an and the Sunnah are the Absolute Reference Frame (ARF) of the Muslim human advancement (Sardar, 1988). In this regard, the values of the Islamic religion are the concept of high appreciation by the community towards several principal issues in life-based on the Quran and hadiths or sunnah of the prophet. Some important activities annually use the northern town square of Yogyakarta are the Eid pray and the Sekaten traditional ceremony.

Therefore, the question relevant to the northern town square of Yogyakarta is that how does the square support the Islamic values based on the space use and environmental aspects. This study aims to analyse the Islamic values of the Northern town square of the Yogyakarta Sultanate. The analysis is to focus on 1) the role of the square for the annual Eid pray; 2) the contribution of the square for the traditional Sekaten ceremony, and 3) the function of the square as a part of urban open space and landscape.

Previous Studies relating the Northern town square of Yogyakarta

Run by Widarnaryani et. al. in 2003, a morphological study and change in functions of the north square of the Yogyakarta palace addresses the decline of space quality, environment, and sense of place includes the decrease of the cultural value and commercial tendency as parts of the northern town square problems (Widarnaryani & Ikaputra, 2003). In this study, the cultural value was discussed excluding the Islamic value. By a different highlight, a study in 2008 of the imaginary axis as a basic morphology in the city of Yogyakarta, Indonesia is valuable due to the role of religions as a cosmological orientation to connect various cosmic forces (Karsono & Wahid, 2008). A research in 2012 discusses the northern town square as a memorable square which focuses on identities, meanings and the production of urban space in Yogyakarta (Widiyastuti, 2012). However, there is no highlight for the Islamic value of this study due to more discussion on the absence of institution and management together with the lack of planning regulation have reduced the importance of the square.

The study in 2016, Yeru examines the direct impacts on its inhabitants and this approach works in the Southern Town Square, Yogyakarta with introducing the traditional game called masangin that is practiced every day in The Southern Square. This research suggested that a traditional game provided in the southern town square had a positive impact on economic and tourism activities in Yogyakarta. In 2017 the study of city heritage of the Mataram Islamic Kingdom in Indonesia with a case study of Yogyakarta palace (Wardani, Soedarsono, Haryono, & Suryo, 2013) focuses historical and aesthetic values concerning on the four main components called catur gatra tunggal. The northern town square was included in the concept of the catur gatra tunggal together with the palace, the

mosque, and the market. This study resulted in some valuable components of architectural quality and a social life that are well developed and sustained. However, the Islamic value of the square was not discussed. Another research in 2018 has examined the dynamic the square based on the change of form, function, and meaning aspects (Ashadi, 2017). This research inspires the crucial aspect of meaning as a cultural symbol of the physical structure that is relevant to this current study of the Islamic value of the northern town square.

Most previous studies above are concerning to the northern town square did not discuss the Islamic values. Therefore, this current study focusing on the Islamic values of the northern town square in Yogyakarta is valuable and crucial due to the exploration of the role of the square based on the social-economic and landscape environment.

Islamic Value and Public Open Space

Islamic values are the level of personal integrity that reaches the level of conscience (human beings). Islamic values are the absolute truth that is universal and holy. The truth and goodness of religion overcome ratios, feelings, desires, human desires and can transcend the subjectivity of groups, races, nations, and social stratification (R. B. Putra, 2012). That concept is supported by Al-Quran containing general principles in Islam for various problems of Islamic law, especially those related to things that are muamalah (social) (Nasution, 1986). The Social angle in man is associated with Islam, Allah's Religion which He, the Most Gracious, decided for His slaves and by which He completes His Divine Messages through Quran (Nabulsi, 2012). Humans who believe in the attributes of Allah will believe that their existence as Allah's servants is so small that humans need to be humble and encourage their obedience to worship and do good deeds (Yahya, 2018).

Travlou and Thompson say that open space is an essential part of the urban heritage, a strong element in a city's architectural and aesthetic form, plays an important educational role, is ecologically important, is important to social interaction and to foster community development, and supports economic goals and activities. It helps in specific to decrease the tension and conflict in deprived parts of Europe's metropolitan regions; it plays a significant part in meeting a community's recreational and recreational requirements and has an economic value in improving the environment (Travlou & Thompson, 2007). It is inverted that urban space is crucial to be seen for social-economic activities and environmental aspects.

Due to the Eid pray and the Sekaten cultural ceremony, Salzbrunn has studied how migrants who have grown up in secular nations use American public space by organizing unique activities to show their political and religious identity. Although migrants, particularly political and religious activists, take into account the cultural and political differences between their various locations of residence, they pursue ongoing approaches across their trans-local areas (SALZBRUNN, 2004). In this respect, social-economic activities concerning the use of the northern town square of Yogyakarta are the Eid pray and the Sekaten traditional ceremony. The environment aspect of the square that will be explored is the role of the square as a part of an urban landscape. The landscape is a composition of elements including buildings, paving, landform, water, and planting (gardenvisit.com, 2019b).

The Eid Pray and the square use

It is urgent to explore some aspects concerning Islamic worship and deeds such as cultural ceremonies that are provided on the northern town square, as an urban open space in Yogyakarta. As Islamic worship and deeds, the Eid pray annually is vital to be held on the field or square. It is addressed by Mahbib in 2019 that the best place for conducting Eid prayer according to the sunnah is the field unless there are obstacles such as rain or other obstacles (Mahbib, 2019; Baits, 2018). What Mahbib mentioned was based on the hadith of

Abu Sa'id al-Khudri: The Prophet Muhammad came out to the field when Eid al-Fitr and Eid al-Adha. The first prayer that he did for the first time was the Eid prayer. (Narrated by Bukhari and Muslim): Ibnul Haj al-Makki said: the sunnah that has been in effect for long before Eid prayers are carried out in the field. This is because the prophet Muhammad said: "Prayers in my mosque (the Nabawi mosque) are more important than a thousand times of prayer in addition to my mosque, except the haram." Despite having a very big virtue, the Prophet SAW remained out towards the field and leave the mosque. (al-Madkhal, 2: 438).

The procedure when heading to the field is including: 1) Depart and return to take a different path, that the Prophet SAW when the feast took a different path (Narrated by Bukhari), 2) It is recommended that the public come to the field early. As for the Imam, it is recommended to arrive rather late until the prayer time begins, 3) bertakbir (recite soundly Allah Hu Akbar) since from home until arriving at the field, 4) Cannot carry weapons, unless forced Al-Hasan al-Basri said: they are prohibited from carrying weapons on holidays, unless they are afraid of an enemy (Narrated by Bukhari).

Walking to depart and return to take a different path is good for the soul and save humanity. The reason is that walking can play in making people and cities healthier (Pucher & Buehler, 2010). The Eid prayers (jamaah) declare soundly the name of Allah in the field before and after the Eid prayers. The is based on the Quran that we pronounce takbir, tahmid, and tasbih as a form of gratitude for the guidance of Allah as he said: "... And you should suffice the numbers and you should glorify God for His instructions given to you, so that you give thanks," (Qs Al -Baqarah: 185).

The Sekaten of the Square use

As a public space, the northern town square is very valuable to Muslim in Yogyakarta and surrounding. Because the square is not only for socio-economic and environmental interests but also cultural interests. The Sekaten ceremony becomes a tradition that is still preserved by the people of Yogyakarta because it has strong historical roots. That approach is relevant to the existence of the north town square of Yogyakarta that is annually used to provide the Sekaten cultural ceremony due to social, cultural, and economic activities inside the event. The ritual series of Sekaten ceremonies started from Miyos Gangsa, Tumplak Wajik, Kondur Gangsa, Garebeg, and Bedhol Songsong (Karaton Ngayogyakarta Hadiningrat., 2018). Sekaten is a tradition to commemorate the birthday of the Prophet Muhammad (Heryanto, 2010). Equally important is the strengthening of the social function of urban space as a meeting place that contributes to social sustainability goals (Gehl, 2011a).

The Sekaten ceremony is annually delivered in the northern town square and this event draws domestic and overseas visitors. In this respect, a great open space can significantly affect the economical existence of big or small urban centers. As towns progressively contend with each other to pull in investment, the nearness of respectable parks, squares, gardens, and other open spaces turn into a fundamental business and promote instrument: corporations or businesses are pulled into areas that offer well-planned, well-overseen open spots and these draw in visitors, employees, and services (Carr, Francis, Rivlin, & Stone, 1992). Moreover, urban Open Space brings together opportunities and benefits from various types of open spaces for people and individuals. Urban open spaces can provide social, economic, health, and environmental benefits and opportunities for the community that they might use for an everyday basis. Some best practices of urban open space utilization can be categorized in new developments and community initiatives (Woolley, 2003).

The Environmental Aspect and Urban Landscape

As a universal religion, Islam regulates all aspects of human life, including how ethical it is towards nature and the environment. Nature and the environment are an integral part of human life because all human needs originate and are fulfilled by the surrounding environment from both plants and animals. Therefore, Islam advised through the Quran that humans must preserve the surrounding environment to avoid their survival from the actions of a group of people who do not want to preserve nature. On this basis, the teachings of Islam provide signs for humans to be ethical towards the environment (Harahap, 2015).

In the perspective of Islam, humans and the environment have a very close relationship because Allah created this universe including humans and the environment in balance and harmony to be maintained so as not to suffer damage (R. A. M. Putra, 2016). Because of the human domination over nature, especially the existence of environmental damage, Allah has reminded us by the Surah Al - A`raf verse 56: "And do not do damage on the earth, after God has repaired it and prayed to Him with fear (not will be accepted) and hope (will be granted). Surely the mercy of Allah is very close to those who do good deeds." In this respect, open spaces and squares are the crucial elements in urban area and cities. Landscape integrates some elements of buildings or structure, paving, landform, water, and planting [18]. Therefore, in terms of the environment, the variable of the landscape will be delivered to the data and discussion. As a part of an urban landscape, public squares also constitute as social facilities, as on the article 1 letter d Minister of Home Affairs Regulation No. 1 of 1987 states that "Social Facilities are facilities needed by communities in residential or urban areas which includes, among others: 1. Education; 2. Health; 3. Shopping and commerce; 4. Government and public services; 5. worship; 6. Recreation and culture; 7. Sports and open fields. 8. Public Cemetery" (Loulanski & Loulanski, 2011).

METHOD

This research location focused on the northern town square of Yogyakarta and its related surrounding area of the square including the Gedhe Mosque, the Palace/Keraton, the Paku Alaman, and the Kepatihan. The research conducted mainly qualitative approaches in terms of its social economic and environmental aspects with supports of graphical and quantitative data. Primary data were directly taken from the location by making some photographs, field observation, and notes. The crucial secondary data were obtained from the printed literature and the Internet. The main components to be analyzed in this study were the Eid prayer as religious events and the Sekaten as a cultural due to their usages of the northern town square as public urban space in Yogyakarta. The qualitative measurements (Fletcher, 2015) based on the normative Islamic concept (Quran and Hadith) and precedents based on the cultural Islamic history in Java (Yahya, 2018) (Azra, 2004), Indonesia were conducted. Another component to be analyzed was the environment of the square and the analyses addressed mainly qualitative with support of quantitative and graphical figures. The environmental indicator used in this method concerned with landscape variables including landform, vegetation, paving, and building (gardenvisit.com, 2019a; Meijering, Tobi, van den Brink, Morris, & Bruns, 2015).

This segment creates matrixes relating components of analysis and elements of Islamic values. The first analysis matrix of the Eid pray event includes: 1) the elements analysis of sequence process from to the field of pray, and 2) the component of analysis focusing Islamic concept, spatial usage, and Islamic value. The second analysis matrix of the Sekaten ceremony contains 1) the element of analysis for the ritual sequence of the Sekaten, and the component of analysis based on the order of the spatial usage, the elements Islamic concept or precedent, and the Islamic value. The third analysis matrix of

the environmental landscape covers 1) the element of the landscape which are a landform, planting, paving, and building structures, and 2) the component analysis such as the form of landscape, function or activities, and the Islamic value based on the beneficial aspects. After the matrix analysis had been conducted, the in-dept analysis was to be addressed by using qualitative and triangulation analysis to develop and highlight the discussion and findings.

The Northern Town Square and Public Open Space in Yogyakarta

Javanese society is one of the largest ethnic groups in Southeast Asia, and about eighty-five percent of its people embrace Islam (Mulder, 2007). The arrival of Islam in Java as well as in Sumatra is believed to take place in the first century of Hijri (Islamic Calendar) or around the 7th century AD. The spread of Islam in Java was warmly welcomed by the Javanese because Muslims tended to spread their teachings without eliminating Javanese customs and culture at that time (Suyono, 2012). Yogyakarta besides being popular as an education city is also known as a city of culture and tourism, which is quite famous not only in Indonesia but also in the international world. The rapid development of Yogyakarta was managed by the Xth Sri Sultan Hamengku Buwono, who was also the head of regional government. He maintained the integrity of the ancestral culture, which was preserved for generations. One culture that is still preserved from the beginning of the establishment of the government in Yogyakarta until now is the continuing implementation of a traditional ritual called Sekaten.

Sekaten is a tradition to commemorate the birthday of the Prophet Muhammad. Historically, this tradition was one of the Islamic traditions that had been carried out at the beginning of the reign of the Demak Islamic kingdom. This tradition is developed from the previous tradition carried out by Javanese people who believe in Hinduism and Buddhism. Previously, during the kingdom of Majapahit (1293-1500 M), the people carried out a celestial tradition, accompanied by mantras, which were intended as offerings to the gods, as well as to honor the spirits of the ancestors. However, when the Majapahit Kingdom collapsed, and Raden Patah (the first king of Demak Kingdom) established the Demak Islamic kingdom (1500-1550 AD), accompanied by the support of the trustees, the Sekaten celebration was subsequently transformed into Islamic-based activities to seek blessings and guidance from Allah SWT and the recitation of the spells were changed to reciting verses from the Quran and Hadith (Heryanto, 2010). The northern town square stretches for 300 x 300 square meters. In the middle of it, stood two brackets of Banyan Trees, planted on the west and the east of the square axis. According to Salokapatra document, the seed of the west Banyan Tree was from the Majapahit Kingdom and the seed of the east Banyan Tree was obtained from the Pajajaran Kingdom. Between the two trees, there is a line of philosophical axis of Yogyakarta. The entire surface of the northern town square is covered with soft sand. 62 Banyan trees are surrounding the northern town square. Along with two Banyan Trees in the middle of the square, and there are 64 Banyan Trees (Kratonjogja.id, 2018).

The Northern Town Square and the Islamic Value Analysis

The Islamic Value of the Square due to the Eid Pray

When the Eid Al-Fitr or the Eid al-Adha arrives, all non-aging Muslims are encouraged to leave their houses, including the women who are on period. Everyone at that time is encouraged to show happiness and joy. Eid Al Fitr prayer is sunnah muakkadah (highly recommended). Since it was recited in the second year of the Hijrah, the Prophet never left the prayer until he died, which was continued by his companions (Mahbib, 2019).

The northern town square Square of Yogyakarta in every year could play a role as an open area or outdoor mosque for Eid praying (see Table 1). This confirms with the Eid Pray that was done by the Prophet Muhammad on the field as a place to pray as a sunnah (Mahbib, 2019)(Baits, 2018). In this respect, the square can be a meeting public space to unique activities such as Eid pray to show the religious identity (SALZBRUNN, 2004) in Yogyakarta. The Eid prayers are recommended to walk in going to the field for praying and this concept crucial because walking is good for 1) soul and save humanity (Elledge, 2018), and 2) making social interaction (Gehl, 2011a).

Table 2. The Eid Prayer in the Yogyakarta Northern Town Square

No	Eid Prayer's Act	Islamic Concept	Spatial Usage	Islamic Value
1	Eid Prayer out from home	The Prophet (Muhammad) came out to the field when Eid al-Fitri and Eid al-Adha (Narrated by Bukhari and Muslim)	On the west part of the northern town square	The Prophet said," The whole earth is a mosque except graves and bathrooms / lavatories." (Abu Sa'id Al Khudri). As public space, the square is a meeting place (Gehl, 2011a) for praying.
2	Walking to the square/ field while walking with calm and submission.	The Prophet went out to the field on foot and he went home too by walking. (HR. Ibn Majah and disavowed al-Albani)	Pedestrian path from the jamaah houses to the Square	Urban walking is good for the soul and save humanity (Elledge, 2018). By walking, the prayer in the square is supporting soul and humanity.
3	Going to the field/square and returning from the mosque, the jamaah walk by taking a different path.	From Jabir bin Abdilllah radhiyallahu 'anhuma, that the Prophet on the feast of Eid took a different path (between when he departed and when he returned) (HR Bukhari).	Pedestrian path to the northern town square	Public space, pedestrianism and the role of city space serve as a meeting place for urban dwellers (Gehl, 2011b). On pedestrians, people have opportunity to greet each other and make social interaction (Gehl, 2011a).
4	It is recommended for the Eid prayer to arrive in the field early.	The priest is recommended to arrive late until the prayer time begins. Because the priest is waiting instead of waiting.	On the west part of the northern town square	Discipline in using time means respecting time well, because one of the keys to succeed is the ability to use time well (Rahma, 2019).
5	People utter takbir from home until they arrive in the field or the square.	The authentic history of Ibn Umar, that he hardened the takbir reading (for men) during Eid al-Fitr and Eid al-Adha when heading to the field/square, until the priest arrived	Along the way to the field and on the field	Along the way and on the square as public space, Muslims glorify God's name (Khazanahalquran.com, 2017).
6	All worshipers may not carry weapons	Al-Hasan al-Basri said: They are prohibited from carrying weapons on holidays, unless they are afraid of an enemy. (Narrated by Bukhari)	Along the way to the field and on the field	Prohibition of carrying sharp weapons in the city area to avoid criminal acts or improve security (Redaksi, 2019).

The procedure when heading to the field is including: 1) Depart and return to take a different path, that the Prophet SAW when the feast took a different path (Narrated by Bukhari), 2) It is recommended that the public come to the field early. As for the Imam, it is recommended to arrive rather late until the prayer time begins, 3) bertakbir (pronounce

Allah hu Akbar) since from home until arriving at the field, 4) Cannot carry weapons, unless forced Al-Hasan al-Basri said: they are prohibited from carrying weapons on holidays, unless they are afraid of an enemy (Narrated by Bukhari) [20]. Walking to depart and return to take a different path is good for the soul and save humanity. The reason is that walking can play in making people and cities healthier (Pucher & Buehler, 2010). By walking on more pedestrians, more people have several opportunities to make social interaction or human contact (Gehl, 2011a) (Gehl, 2011b). During the way to the field and in the field, the Eid prayers (jamaah) declare soundly the name of Allah in the field before and after the Eid prayers. This is based on the Quran that we pronounce takbir, tahmid, and tasbih as a form of gratitude for the guidance of Allah as he said: "... And you should suffice the numbers and you should glorify God for His instructions given to you, so that you give thanks," (Qs Al -Baqarah: 185).

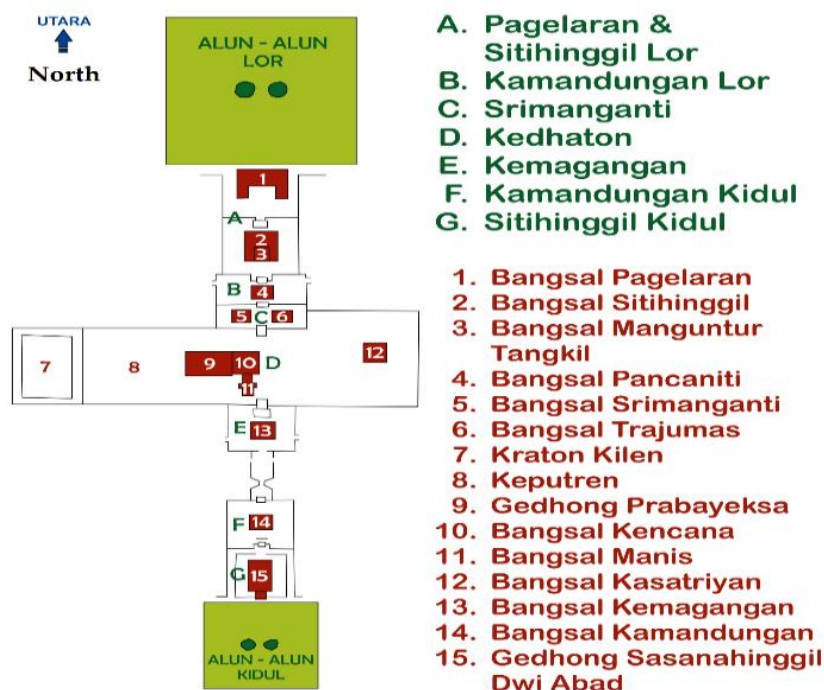
As social activities, the worship of the Eid prayer is conducted at the northern town square in the front of the Great Mosque by the government of Yogyakarta. This value is also supported by the concept of the *catur gatra tunggal* in which the Square together with the great mosque brings the symbol of the relationship between the people and God (Kratonjogja.id, 2018; Wardani et al., 2013; Wibowo, 2012). This also informs that in the urban area, pedestrian and open spaces such as the northern town square is an integrated infrastructure for people (Office of Economic Resilience Development Office of Community Planning and Development United States Department of Housing and Development, n.d.; Qian, Zhu, Zhou, & Chen, 2018; Tanuwidjaja & Chang, 2017). The jamaah are encouraged to come early to the northern town square since they have to use their time well [40] as a part of better management and respect to other people (Askari, Soltani, & Ahmad, 2015; McNaughton, Morrison, & Schill, 2016). It is recommended that along the way towards the field as on public spaces, Muslims shall glorify God's name (Islamic Relief Worldwide, 2015; Joseph Rowntree Foundation, n.d.; Khazanahalquran.com, 2017) and to motivate the religious spirit in celebrating the Eid ceremony (Bykov, 2012; Muralidharan & La Ferle, 2018). All worshipers must prioritize people's safety in public areas such as open spaces, and thus they may not carry any weapons (Redaksi, 2019).

The Islamic Value of the Square due to the Sekaten Ceremony

Sekaten is held for a week starting from the 5th to 11th Rabiul Awal. The 12th Rabiul Awal is the peak of the Sekaten celebration or known as Grebeg Maulud. The Sekaten Fun Fair is held for a month, starting a month before the Grebeg event begins (Sudirman, 2014). The series of Sekaten ceremonies started from Miyos Gangsa, Tmplak Wajik, Kondur Gangsa, Garebeg, and Bedhol Songsong (Karaton Ngayogyakarta Hadiningrat., 2018; Karaton Ngayogyakarta Hadiningrat, 2019) (See Table 3). Traditional ceremonies in social institutions are full of symbols that function as communication devices between fellow citizens [54]. The birthday is usually celebrated with a festive party or just a simple celebration. The anniversary moment is considered as a beginning to move towards the future with better hopes (Arifan, 2012). A birthday is a sign of expression of joy, hope, and respect, including by following the example of the person in charge, such as the celebration of the Birthday of the Prophet Muhammad. The celebration of the Maulud was conducted traditionally since the kingdom of Demak. Raden Patah, the King of Demak named it Sekaten, to commemorate the birthday and to broadcast Islam for the people through the spirit of harmony and peace.

The Sekaten or Sekati ritual was based on the transformation of the Hindu culture (during the Majapahit Kingdom) to the Islamic culture (during the Mataram Kingdom). This transformation process is included in the *bid'ah*. *Bid'ah* or heresy is a method or model of activity in a religion created or innovated to resemble sharia-based worship. It aims to take or do something as a form of worship based on sharia teaching. Therefore, in

Islam, heresy refers to innovation in religious matters. Based on the precedent, the bid' ah took place after the collapse of the Majapahit Kingdom and the establishment of the Demak Islamic Kingdom by Raden Patah (the first King of the Demak Kingdom) accompanied by the support of the trustees. Raden Patah transformed the Hindu celebration into a celebration with an Islamic value to seek blessings and virtues from Allah SWT. He also changed the recitations of the mantra to reciting verses from the Quran (Heryanto, 2010). The transformation process began during the Islamic Mataram Kingdom in Demak by Sunan Kalijaga as he used local culture to process Islamization in Java (Yahya, 2018; Azra, 2004).



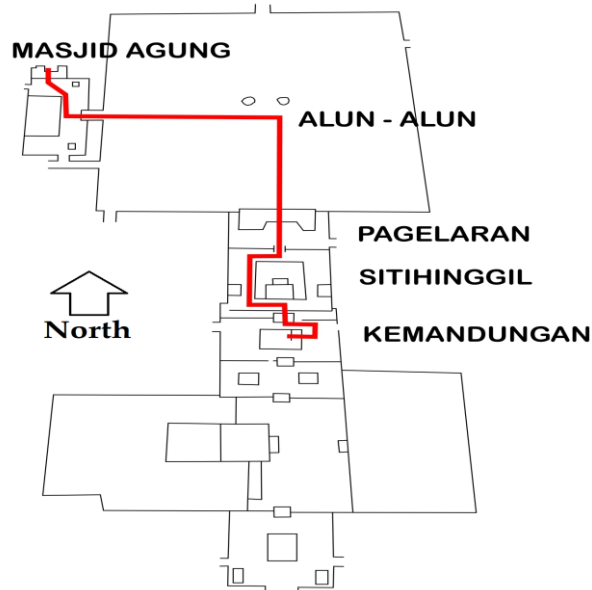
Source: Redraw from (Kratonjogja.id, 2017)

Figure 1 Keraton Yogyakarta Plan

The ritual ceremony of the Miyos Gangsa, Tumplak Wajik, Kondur Gangsa, Garebeg, except the Bedhol Songsong must use the space of the northern town square. This means that the Sekaten tradition is supporting Islamic preaching (Karaton Ngayogyakarta Hadiningrat., 2018). According to the Yogyakarta (Islamic Mataram Empire), sekati means shahadatain [8]. Syahadatain means two sentences of creed, which are two sentences of testimony indicating that a person is a Muslim.

The Sekaten ceremony is realized by using symbols of the human soul to continue to draw closer to God. In the material form, the symbol is shared with the community as a courtesy and charity (Mirawati, 2016). The Sekaten is also an identity [9] of the northern town square of Yogyakarta as the Sekaten Fun Fair is conducted annually due to the commemorate of birth of the Prophet Muhammad by accommodating several activities, including art performance, funfair, attraction rides, various entertainment and games, and culinary tourism. "In addition to being a method of promotion, trade, and tourism by involving the community and entrepreneurs, the Sekaten can be interpreted to have the essential value," said Deputy Governor of the Special Region of Jogjakarta in the northern town square of Yogyakarta on Friday (2/11/2018) afternoon. This concept confirms to

Widiastuti and Diyah concerning the meaning of a birthday according to Islam (Diyah, 2013; Widiyastuti, 2012) that also results in the enhancement of visitors, employees, and services (Woolley & Rose, 2003) in Yogyakarta. Various events were held in the Sekaten Fun Fair. Starting from activities about culture and religion, and the Fun Fair event which is always held in the northern town square of the Yogyakarta Palace. Thousands of merchants spilled out in the courtyard of the palace of the Sultan Hamengku Buwono. In this Sekaten Fun Fair event, various food vendors, clothing, accessories, to entertainment can be found easily. This highlights that the northern town square can serve as a recreational area because both passive and active recreation can take place on the square (Harahap, 2015) to support local social economy interaction and community development.



Source: Redraw from (Behrend, 1982)

Figure 2. Path of the Royal Procession in the Garebeg Maulud Ceremony.

Table 3. Sekaten and the Spatial Usage

	Sekaten Ritual	Spatial Usage (See Figure 1, and Figure 2)	Islamic Concept or Precedent	Islamic Value of the northern town square
1	“Miyos Gongso” (the release of the gamelan to the Gedhe Mosque)	Front of the mosque to invite people. Road: Keraton – Square - the Mosque (Karaton Ngayogyakarta Hadiningrat., 2018)	Sunan Kalijaga knew that the Javanese people enjoyed the celebration accompanied by the presence of gamelan, to invite the public to welcome the birthday celebration of the Prophet Muhammad.	The northern town square serves as a meeting place to of Muslim in Yogyakarta to the Prophet Muhammad SAW.
2	Tumplak Wajik: a. Start making the Gunungan b. Rehearsal of the Sultan Soldier	Panti Parden in the Palace The northern town square (Karaton Ngayogyakarta Hadiningrat., 2018)		Jalaluddin As-Suyuthi (749-911 H) says that commemorating the birthday of the Prophet Muhammad is permissible because it is a

	Sekaten Ritual	Spatial Usage (See Figure 1, and Figure 2)	Islamic Concept or Precedent	Islamic Value of the northern town square
3	Kondur Gongso Reading of the Prophet's History The procession of the gamelan is back to the Sultan Palace	The Great Mosque The Great Mosque – the northern town square – the Palace (Karaton Ngayogyakarta Hadiningrat., 2018)	Gamelan music attracted the attention of the public to come to the square and approach the mosque to follow the preaching Islam. There is no command or suggestion in Islamic provision to commemorate the birthday of Prophet Muhammad SAW and it is categorized as bid'ah (heresy).	manifestation of the love and honour of Muslims to His Messenger.
4	Gerebeg Maulud The Gunungans are distributed to three different places	The Palace – The northern town square – the Gedhe Mosque, Paku Alaman, Kapatihan (Karaton Ngayogyakarta Hadiningrat., 2018)		
5	Bedol Songsong: The Sekati gamelan is returned to the palace	Pagelaran Sitihinggil in the Kraton area		
6	Sekaten Fun Fair Celebration for 30-40 days or one month by: a. art performance b. night market c. Attraction rides d. Various entertainment and games e. culinary tourism	The northern town square (Karaton Ngayogyakarta Hadiningrat., 2018)	Al-Haff Ibn Katsir Rahimahullah explained that with these verses, Allah SWT educated His faithful servants related to mu'amalah (social order and behavior) towards Rasulullah, which must glorify and respect.	The Square as a meeting place for recreational, social, cultural, economic activities. the Sekaten Night Market is a means of cultural preservation, community entertainment and as a means of supporting the economy by holding a Sekaten celebration for one month

The Islamic Values of the Northern Town Square due to the Environment.

Overall, the area of the Northern town square of Yogyakarta covers about 300 x 300 m² (90,000m²). The landscape element of the Northern town square includes land, paving, planting, and building or structure with no water element. The element of land is about 70% of the total area (63,000 m²). This land is for water infiltration and social and economic activities, especially the Sekaten Ceremony. With a maximum run-off coefficient of 0.10, the Northern town square can absorb 90% of the main waterfall on the square. This

is good for the Northern town square to conserve the rainwater. The Sekaten celebration is held each year in the Northern town square and that event uses all open space (land) of the northern town square. The other crucial activity on the Northern town square is the Eid Prayer that is also held annually. There is no permanent building on the northern town square used to accommodate the Sekaten and the Eid prayer. Those events (of the Sekaten and the Eid prayer) take place due to a cultural and religious concept.

This value of the Eid prayer and the Sekaten demand the existence of the northern town square as an open space without permanent structure. This suggests that the Eid prayer and the Sekaten can preserve the northern town square as an urban open space that is a part of the urban environment in Yogyakarta (Harahap, 2015). This also confirms the hadith that the Quran and the Prophet Muhammad have reminded people to conserve the environment to avoid disaster. The Islamic value is that the Eid Prayer supports and preserves the existence of urban open spaces such as the northern town square of Yogyakarta. Based on the Quran and Hadith: the religion that the Prophet Muhammad brought, namely Islam, became a blessing for the universe. This also means that everything or all actions that can benefit nature, including humans, animals, and plants, are of the Islamic value (Yahya, 2018).

As social facilities, the northern town square can facilitate people concerning on field education, trading during the Sekaten, public services, worship, recreation and culture, and outdoor sports. These various activities confirm to the article 1 letter d Minister of Home Affairs Regulation No. 1 of 1987 (R. A. M. Putra, 2016), The permanent and non-permanent buildings surrounding the Northern town square are used for institutional and tourism (social and economic) activities. The institutional buildings include offices, auditorium, gallery, and museum. Non-permanent buildings or structures mostly are for tourism activities such as street vendors, cafés, and restaurants. Paving on the northern town square includes paving blocks and asphalt surfaces. Most paving is used for pedestrian and vehicles. Therefore, this access element of landscape in the northern town square can support tourism and transportation as social facilities (R. A. M. Putra, 2016) on the square and its surrounding area. Vegetation or planting in the northern town square of Yogyakarta is mainly dominated by banyan trees with a total number of 64 trees. The number of 64 is the symbol of the age of the Prophet Muhammad based on the Islamic or Javanese calendars (Kratonjogja.id, 2018). The advantages of the banyan trees are 1) as oxygen producers, 2) as shade trees, 2) the ability to absorb water in the soil, 3) as absorbers of CO₂ pollution, 4) the ability to adapt to various environmental conditions, and 5) hundreds of years of age (DPUPKP Kabupaten Bantul, 2018).

Table 4. Environment: Landscape Elements of the Northern Town Square 300 x 300 m²

No	Landscape Elements of the Northern Town Square	Landscape form	Function or Activities	Islamic Value
1	Land 70%	Flat open space	Water infiltration Sekaten Eid Prayer	Environment Social Economy Social Religious
2	Paving 15%	Asphalt (street), open space, and paving (pedestrian)	Surrounding the square	Access and transportation (social and economy)
3	Planting	Existence of the 64 Banyan Trees	A symbol of the age of the Prophet Muhammad	Respect to the Prophet by protecting the environment
4	Building/Structure 15%	Non-permanent buildings out-side the main square	Culinary and Recreation	Economic

Building or structure elements on the northern town square is about 10% or 9,600 m² that is predominantly used for restaurant, street vendor, food stalls, auditorium, and some offices (including a museum and art gallery). Those activities (informal and formal) on the area of the northern town square support and represent the square for tourism including recreational and culinary activities. This confirms that humans must preserve the urban environment by maintaining the existence of the northern town square in Yogyakarta urban area (Harahap, 2015). This also represents a typology for the northern town square as urban open space that serves as a regional park, square, recreation, playground, and sports field that can encourage social and economic activities in urban areas (Wallbank & James, 2010). The northern town square typology could arrange an ecological system that would decrease the scene of discontinuity, and increment the multifaceted shape of nature of green space fixes and available scene. Subsequently, the nature of the urban ecological condition would be improved (Li, Chen, & He, 2015). Unlike the Bandung town square that more than 50% of the area is covered by paving and building structure because there is no a specific value such as the Eid pray that covers almost 50% of the Yogyakarta northern town square and also the Sekaten Fun Fair that covers almost 100% of the land of the Yogyakarta northern town square. Therefore, these two rituals can keep the large size of the square due to respect to the Islamic worship (of the Eid prey) and the birthday celebration of the Prophet Muhammad (as the Sekaten ceremony). The Islamic value that lies here is that people and the earth have a clear relationship since Allah made this universe including the people and nature in equalization and concordance that must be kept up so as not to cause any harm (Harahap, 2015).

CONCLUSION

The Islamic values of the northern town square of Yogyakarta can protect the existence of the square by accommodating the Eid pray (including Eid Fitr and Eid Adha) and the gerebeg Maulud due to the Sekaten ceremony. Accommodating the Eid prayers on the northern town square of Yogyakarta is to follow the sunnah. The element of walking is crucial in the context of Eid ritual and healthy city concept. Therefore, the government needs to encourage more people to walk with regards to promote safe and convenient pedestrian infrastructure such as sidewalks, crosswalks, and intersection crossings to support people-friendly urban design. Walking can also improve traffic pollution and reduce using motorized vehicles. Moreover, the Sekaten ceremony is a religious and cultural symbol of the Yogyakarta Sultanate that has been the success to manage that annual event as living urban identity to encourage economic and tourism industry in Yogyakarta. The deep Islamic value of the existence of the 64-banyan tree aims to motivate people to protect and preserve trees around the town square by psychologically holding the Prophet's message. This banyan tree concept has been strongly conserved the environment around the northern town square and serves as a public open space in the city of Yogyakarta. However, the size of some town squares in Indonesia have been penetrated by paving and building structures. Therefore, to protect town squares in many regions, any government or community can implement the Islamic values by addressing the Eid pray and annual agenda of cultural tourism, and also planting 64-banyan trees around the town squares. Finally, this study will contribute that the religious and cultural messages are strongly potential to conserve and protect urban open spaces that is valuable for urban design process and development.

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