

Seeking The Cultural Landscape of Magelang

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ABSTRACT

Magelang is inspired by nature. Physically, the city has a powerful cultural identity with its nature. For a long time, natural scenery of Magelang influence the mind and the belief of the people. Each authority designed the city with each consideration about nature. Nature and culture with the people action has a power to set up the city. A wonderful scenery that combines the topography of the land, the mountains, the foots of the mountains with its villages and its life, the farm with its life and the valley with its life was used by people for developing Magelang city. Magelang in the long period reflect the interactions between people with their culture and their nature over space and time.

Nature and culture of Magelang city with the people action influence the development of Magelang city over time and over space. The Mountains, Tidar Hill which is believed as a nail of Java by the people and the rivers have been influenced the morphology of Magelang City. All of them have been creating a set of belief over time and over space. As a *watak* or *wanua* (country) in pre colonial period, the nature of Magelang was sacred by the people and decided to choose it as a special place. When as a *kademangan*, the nature of magelang was looked as a wonderful place with natural resource as rice storage. In pre colonial period, the people decided to choose the region of Magelang because of the sacred of the place, wonderful place and natural resource as rice storage. In colonial period, when England and Dutch ruled in Magelang, nature of Magelang was looked as an advantages for the authority. Magelang grew as a plantation city with its scenery as a wonderful place. Inside of the strategic aspect, Dutch decided to choose Magelang as an important city because of its scenery and natural resource as a plantation and farming area. Nature in colonial period was used as a consideration to make Magelang as a rest area and a strategic city, located between Yogyakarta – Semarang - Solo. With its scenery and strategic, a lot of people came and developed Magelang as rest area, a military city and strategic city, in spite of Magelang was chosen too as the head of the regency and residency. After independence period, Magelang have been growing up an economic city with its changing on the culture and belief of the people. Since 1980, there are new concepts to consider the nature as a part of city.

This paper will focuses on the concepts of cultural landscape in Magelang. It will be supported by exploration in the interaction between nature, people and culture. The result of this research to build a local theory of cultural landscape in Magelang.

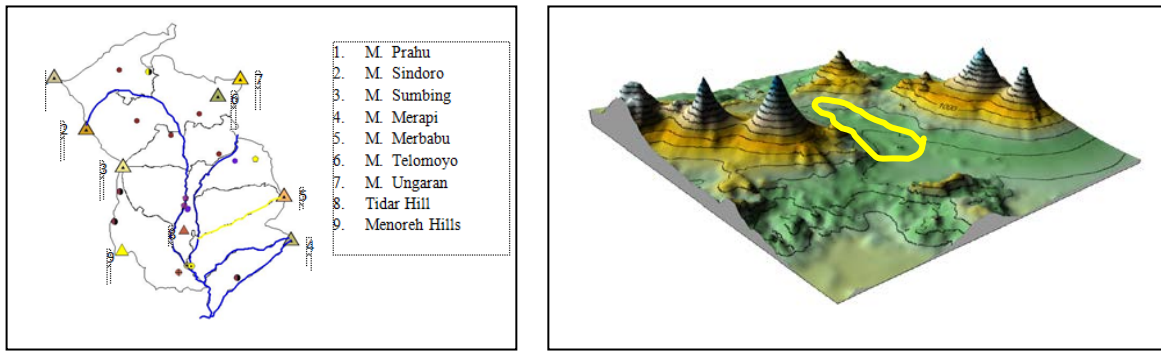
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Keywords: nature, cultural landscape, Magelang

1. The Unique Nature of Magelang City

Magelang City as a valley is located in central Java, about 42 kilometers north of Yogyakarta City. It has an unique nature with seven mountains. Among of them, there are two twin mountain, Merapi – Merbabu Mountain (in the east) and Sumbing – Sindoro Mountain (in the west). The other mountains are Telomoyo and Ungaran (northeast of the city) and Prah (west east of the city). The shape of Magelang valley is the product of the mountains. Each mountain with its value has an important roles for Magelang city as a valley. Included as an unity, there are a hills, Menoreh hills, and a famous hill, Tidar hill. According of the position, on the deepest place, one can see a spectacular scenery of mountains, hills, hill and shaped because of them. On the other hand, there are two rivers as the barrier between of Magelang city and Magelang regency¹. Progo river flow among the west of the city, in other hand, Elo river flow among the east of it.

¹ Magelang city, located in the center of the regency, is surrounding by Magelang regency (see figure 1).



Source: (Redrawn from administrative map of Magelang city and regency, 2010 and reconstruct form the map, 2012)
 Figure 1: Map of Magelang city and regency (left) and its 3-dimension condition (right)

Supported an unique nature, Magelang as a valley has a specific long period space and time. Since sixth century, Magelang was grew as an sacred valley and developed as an city after England and Dutch came to control (Utami, 2010). Beginning as the sacred valley, Magelang valley became an important place because of the unique nature. In each period, Magelang has been choosing as significant function. To describe the period and the function of Magelang, it can be classificated on three period, the first period is about Magelang valley as a part of the Kingdom (... - 1810), the second period is about Magelang city with controlled by England, Dutch and Japan (1810 –1945) and the third period is about Magelang city after independence of Indonesia (1945 –2010).

Since Magelang was established in 1810 by England, Magelang was explained as a strategic city between important cities and as the head of Magelang Regency and was chosen as the head of Kedu regency in 1817. Magelang was chosen as an important city not only because of its strategic location, but also the strategic function as the fertilized area, rice storage and strategic location as defense place for local people. Magelang grew as a beautiful place, because of the beautiful scenery. Some of articles said about Magelang as a park city or central park in the central Java. After Magelang became a main place for plantation, there were some plantation fabric and plantation area, Magelang grew fast a an important city. Schools, hospitals, hotels, finance office, club were built in Magelang to complete the facilities of the city. Some military complex were built to support as defense place. There were some colonial settlement for Dutch. In other hand, there were some foreign settlement, like Chinese, Arabic and japan. Magelang grew in colonial period with its strategic location and strategic function as plantation and defense place.

Influence by	Function of the city/valley	Period
Sacred	Perikan, sima,	1,2,3
	Sacred valley for settlement	1,2
Fertilized	Rice storage	1,2,4,5,6,7,8,9,10,11,12
	Fabric of plantation product	8,9
Scenery	Kebondalem	5
	Rest place	5,6,7,8,9
Strategic	Main transportation	2,4,5,6,7,8,9,10,11,12,13,14
	Main activity place	1,2,5,6,7,8,9,10,11,12,13,14
	Military city	7,8,9,10,11,12,13,14

1 : Pre Old Mataram ; 2 : Old Mataram; 3 : Break Period; 4 : Demak ; 5 : New Mataram; 6 : England ; 7 : Dutch 1813-1819; 8 : Dutch 1819 – 1905; 9 : Dutch 1906 – 1942; 10 : Japan
 11 : physical defence; 12 : physical construct; 13 : Transit; 14 : Economic city

Source: (analysis, 2012)
 Figure 2: Magelang Periodization as a valley and a city with the function

The nature have been giving an inspiration to the people. But because of the economic and globalization aspect, since 1980, there were some changing consideration about the unique nature of Magelang city. Some area, that have a specific area to the nature in the past time, had changed to support Magelang as an economic city. In other hand, some of places still consider the unique nature as the potential aspect, like Taman Kyai Langgeng (Kyai Langgeng Park) which use the contour and potential scenery from that location.

Since 1980, Magelang have been grew as economic city with its changing in the concepts. People and the government changed from beautiful city to economic city. Government and people make a new decision and it haven't been considered the scenery and strategies city as a valley with strategic view. The strategic location become a main consideration to create the city as an economic place. The scenery and the fertilized as the result of the nature were been left. As a modern city, Magelang grew as an economic city with its modern style. A lot of shop, supermarket and support facilities was made by government and some people. In Bayeman, Jendralan region, there are a lot of changing style and changing concept.

2. Exploring Cultural Landscape Concepts in Magelang

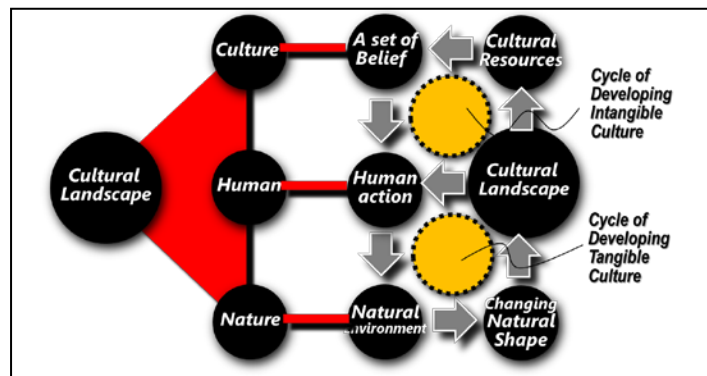
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2.1 Cultural Landscape Literature

Sauer, 1925, explained that cultural landscape is fashioned out of a natural landscape by culture group. Culture is the agent, the natural is the medium, the cultural landscape is the result. Recent, its definition was completed by JB Jackson (1984) and Platcher and Rossler (1995) explanation. They argue that cultural landscape reflect the interaction between people and their natural environment over space and time. In this study, researcher of cultural landscape always give the concern about the relation between three aspect, such as human, nature and culture. Culture can change human and nature. Hough, 1990 defined that natural scenery has a powerful influence on perception of places (Hough, 1990). Scenery as a nature is a combination of the topography, water, forest etc. and it is exciting because of its obvious variety and drama as rugged terrain. Process of it can be a part of the cultural landscape. To support this idea, The World Heritage Committee, December 1992 defined cultural landscape as a illustrative of the evolution of human society and settlement over time, under the influence (WHC, 1992) and developed by UNESCO, 2005 that defined cultural landscape are cultural landscape properties and represent the combined works of nature and of man (UNESCO, 2005).

In Indonesia, cultural landscape is expressed by word of “*saujana*” which means “*sejauh mata memandang*” (as far as eyes can see) and defined in Indonesian charter for Heritage Conservation (BPPI, 2003). *Saujana* (cultural landscape) heritage is the unity between nature and manmade heritage in space and time.

According to the explanation about cultural landscape theories, the main concept of cultural landscape with heritage collaboration can be shown at the figure. People take an action because of its belief to the condition, nature and culture condition. There will be a changing of the action because there are difference and developing consideration and belief. It is a process of culture and action with changing nature (figure 3).



Source: (Utami & Ikaputra, 2009,)

Figure 3: Seeing heritage from cultural landscape

2.2 Research Methodology

This research focuses on the concepts of cultural landscape in Magelang. This research concerns on the urban heritage space. As a heritage city with beautiful and significant places, Magelang is required to explore to get the concept of cultural landscape.

To achieved its objective, this research have been done with two step. First step is exploring data from document, photos and document to get the past condition, second step was exploring empiric data from recent condition. First step and second step are collaborating by diachronic and synchronic analysis method and analysis to get the abstract of them.

3. Change and continuity of Cultural Landscape of Magelang

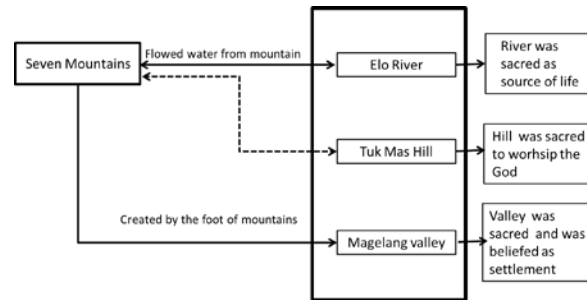
With the unique nature (mountains, hill, foot of the mountains and rivers), for along time Magelang has been growing fast with specific function and role in each period. From the exploration of Magelang in each period, there are four concepts related seeking Cultural Landscape of Magelang : (1) sacred; (2) fertile; (3) scenery and (4) strategic. Magelang city has been growed because of them. Change and continuity related with space, culture and time. Time series show the process of it.

3.1 Sacred

The essence of sacred can be found related with seven mountain. Mountain as a sacred place in pre old Mataram and old Mataram Kingdom, was believed to create a sacred valley. Valley with seven mountains, surrounding the valley, is an uniqueness. People believed that the valley to be sacred too, because of surrounding seven sacred mountain. Seven sacred mountains had been creating a sacredness related with foot mountain, some rivers and Magelang valley, included hills on the

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Magelang valley. Purity of river, written in Tuk Mas² inscription, was called as Gangga river (Sarkar, 1969, Casparis, 1975). The sacred of seven mountains and valley was believed by people until Old Mataram Kingdom and was abandoned because of Merapi eruption in 1006³ and because of the Islamic influence (Lombard, 2008). In Demak and New Mataram Kingdom Period, people substituted the sacred of mountains to be the sacred of Tidar Hill (Lombard, 2008). There are many legend about Tidar hill to be a sacred place. The sacred Tidar hill by people because of Tidar Hill was believed as a nail of Java Island. People with many explanation believe if Tidar Hill is broken, so Java island will be broken too (Kussendracer, 1841; AJ van der Aa, 1851; Sjouke, 1935, Lissa, 1935; AN van der Veen, 1965, Adiwiratmoko, 1988; Atmodjo, 1988, Utami, 2001, Lombard, 2008 etc). In the recent, people still believe that legend. The sacredness have been creating Magelang valley as an important place in each period, especially as a settlement. Magelang valley had been choosing as a *perdikan* and *sima* area.⁴



Source: (analysis, 2012)

Figure 3: Seven sacred mountain created sacred place

2.2 Fertile

The essence of fertilize can be found related the continuity of the valley function as a rice stored and a plantation. Because of eruption, mountain created a place as a fertile land. Magelang valley can be found as a fertile area in the kingdom period on the Tuk Mas, Canggal, Poh and Mantyasih inscription (Sarkar, 1969, Haryono, 1994, Darmosoetopo, 1998, Casparis, 1940, Casparis 1975). Some of them define about paddy field, paddy, farmer and its equipment. In Demak and New Mataram Kingdom period, Magelang was chosen as a rice storage. In addition, in New Mataram Kingdom, Magelang was known as *kebondalem*⁵. In other hand, in colonial period, Magelang was chosen as a rice storage and a plantation city. There were a lot of plantation area in Magelang city. Besides that, Magelang was chosen as factory of plantation. Some factory were built to support the plantation (map of Kedu Plan, 1870). Magelang was chosen as a main activity place and a lot of facilities was build. In each period, Magelang valley (since colonial period called Magelang city) became an important function related with plantation and paddy field product. Because of the fertile, England in 1810 and Dutch in 1813 controlled Magelang and made it as a head of the regency (Lissa, 1935, Magelang Government, 1936, AN van der veen, 1965). As a strategies place of Plantation product and facilities, Magelang city grew faster than the other area surrounding it.



Source: (Collection of the KITLV, Leiden, The Netherlands)

Figure 4: Paddy field and Plantation

² Tuk Mas inscription, located in the east of the Elo river and believed to build at six century, explain about the sacred valley and the purity rivers as Gangga river.

³ Until now, it becomes controversy about the Merapi eruption in that year. According to Bemmelen (1949), there was a Merapi eruption in AD 1006 and destroyed a lot of area surrounding Merapi Mountain.

⁴ *Perdikan* is a tax-free area of the kingdom; *sima* is a tax-free area of the kingdom for worship.

⁵ *Kebondalem* is a garden of the *Sunan* (King), especially from Surakarta Kingdom. Some article which support recent time, explain that in *kebondalem*, there were a lot of fruits and vegetables

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Figure 4 describe about the paddy field which located in Magelang in colonial period (left photo) and plantation which located in the foot of the mountain (right photo). Magelang and surrounding of it was explained as plantation and paddy field in colonial period (Kussendracher, 1841, Aa van der Aa, 1851, Buddingh, 1859, Lissa, 1935, Danoesogondo, 1936, AJ van der Veen, 1965). In Buddingh book is described about plantation along the street between Semarang – Yogyakarta (buddingh, 1859). Related with fertile, people chosen Magelang as settlement and a production land. the mountain support the fertile of the land. Today's, some paddy fields area are move to built area. Strategic aspect (economic aspect) is dominant than the nature. It means that today's, the fertile of Magelang land is not used for paddy field and plantation.

3.3 Scenery

The essence of scenery can be found related with the beautiful scenery from Magelang as the deepest place. Magelang as a deepest place was shaped by the mountains. From the Magelang, people can see an unity of the nature as the combine between mountain, foot the mountain, hills, hill, the fields, terraced field and the plantation. Some documents and articles about Magelang valley and Magelang city in the past, always mention about the mountain and the scenery of it. Because of it, since in New Mataram Kingdom, Magelang was chosen as a rest place. In other hand, combine between fertilized and scenery, Magelang was chosen as the head of the city, since Magelang was ruled by England in 1810. A lot of guest house, lodge and hotel were built in Magelang to support it. Inside that, especially in colonial period, there were a lot of supporting facilities, like bank, school, hospital etc. Magelang became a centre of activity to support the hinterland city as a rest city and plantation city.

Many article describe about the reclame of Magelang facilities. The reclame mention about Magelang with beautiful scenery. Mountains created a beautiful scenery with its foot of it. Paddy fields, plantation, terasering and its contour make a spectacular scenery. Magelang grew as a rest city with its condition. In colonial period, one of the reason from government to built the resident office and *pendopo*⁶ was related with the scenery especially in the west of the city.

Hotel Loze drawn three mountain in its reclame, Hotel Montagne⁷ drawn a mountain to its symbol. In colonial period, Magelang was known as park city and a central park of Java Island⁸. One of the consideration related with seven mountains with Magelang valley. A lot of article mention about Magelang as a central park of Java Island (Lissa, 1935, Magelang Government, 1936, AN van der Veen, 1965, Soekimin, 1984). Even now it can be shown at the song of Magelang about beautiful scenery of Magelang with mountains and hill⁹.



Source: (Utami, 2012)

Figure 5: Scenery to the mountain from alun-alun (east of the city)

The contour of the city creates Magelang as the deepest city and the valley city. From the deepest and valley, people can see surrounding the city. With the beautiful scenery, People come and visited in Magelang since the kingdom period until now. Some rest place are built in Magelang. Some guest house and hotel are built to support it. Magelang is grew as a rest place with beautiful scenery. Today's, there are some places in Magelang where can enjoy the beautiful scenery like Kwarasan settlement and Karesidenan Complex. People still can enjoy the beautiful scenery from Karesidenan Complex, which built in colonial period and built in there because of its scenery. From there, people can see the beautiful scenery that created by the contour of the land, paddy field, Progo river, Menoreh hills and the mountains. It's the suitable place to enjoy Magelang as park city and enjoy the nature with Magelang regency condition. Magelang city and regency is an unity to explain the scenery (as far as eyes can see).

⁶ *Pendopo* is a part of building and used to public meeting

⁷ *Montagne* come from French word. The meaning of *montagne* is mountain.

⁸ Some article and book mention Magelang with "*Magelang de bergstad van Midden Java Middelpunt van den Tuin van Java, Mooi Magelang Middelpunt van den Tuin van Java, etc*". All of them describe about the beautiful scenery of Magelang city in colonial period

⁹ The song of Magelang was created by Soekimin Adiwiratmoko. "*Magelang kota yang indah, penuh dengan pemandangan, di kanan gunung di kiri gunung di tengah pun gunung.....*"

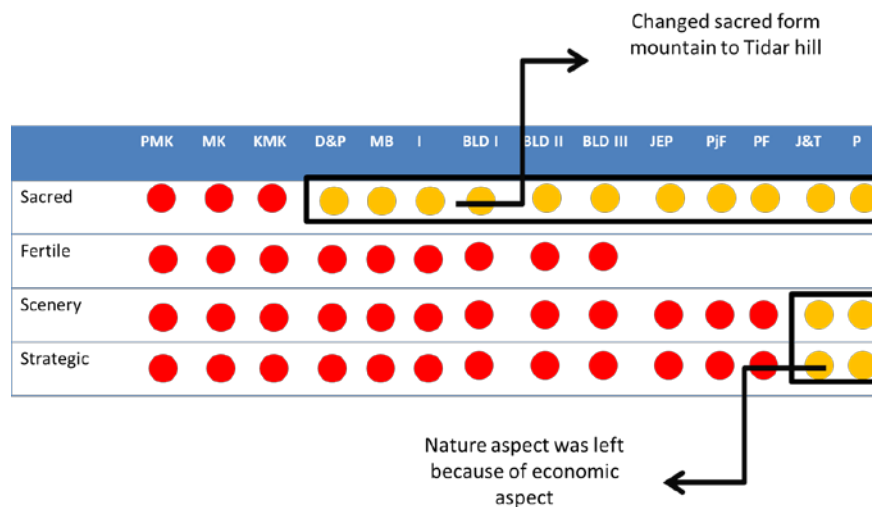
3.4 Strategic

The essence of strategic can be found related with geographic location. With two rivers and seven mountains, Magelang shapes as a North – South line city and connects some important city (Yogyakarta – Surakarta – Semarang). Since in the past, Magelang always become an important city because of its strategic location. In Mantyasih inscription¹⁰, people can find about the main transportation line and the centrum of Mantyasih area (Darmosoetopo, 1998. Casparis, 1940, Casparis, 1975). Mantyasih was chosen as a centrum activity in that period especially in Balitung¹¹ period. Mantyasih as a *wanua*¹² was surrounding by the other *wanua* (Casparis, 1940). Some of the remains of Mantyasih as the centrum of the area can be shown today with the names of the area, like Meteseh Jayengan (Jayengan means as the glory), Meteseh Krajan (Krajan means as the Kingdom) etc. Beside that, Mantyasih was a main transportation with river (Darmosoetopo, 1998) and connected Dieng - Panaraga.

In colonial period, because of its strategic location, Magelang was chosen as a head of the regency and residency. In other hand, magelang was chosen as a military city because of its strategic to control the place surrounding Magelang. Some function of Magelang in colonial period because of its strategis are (1) the head of the regency in 1810 and 1813; (2) the head of the residency in 1817; (3) the military city in 1828 and (4) the municipality city in 1906. Because of that, Magelang grew as important city which supported by a lot of facilities.

Its strategic location support Magelang as a economic city in the recent. As the main transportation, Magelang grow up with the function of the city as military complex. Some military complex are built in Magelang. Its location grow up with the function of the city as an economic city. A lot of shop, house shop and modern market are built in Magelang. Unfortunately, some of them left the nature in the design. Its strategies change Magelang city from the park city to economic city.

According to the four concept, it can be shown at figure 6 related the change and the continuity of the concepts. Sacred concept can be described with the changing belief of mountain to Tidar Hill. It can happened because of the changing of belief of the people. Fertile concept was changed by economic aspect. A lot of new buildings are built in paddy field. Although there is no plantation and paddy field in Magelang city, but the process of the fertile show about the continuity of the consideration of the concept. As well as fertile, scenery concept has a difference consideration. Scenery come from the dominant aspect to design to the second dominant to it. The strategic concept is continuing until now, with the movement of the culture and consideration. Strategic concept as one of the cultural landscape of Magelang is the more dominant than the other. The main transportation and geographic location create Magelang as a strategic location with economic aspect.



Source: (Analizis, 2012)

Figure 6 : Change and Continuity of Cultural Landscape of Magelang

¹⁰ Mantyasih inscription, AD 907, located in Magelang, explains about the main transportation connecting Dieng – Wonosobo – Parakan – Magelang – Yogyakarta – Prambanan – Wonogiri – Panaraga (Darmosoetopo, 1998)

¹¹ Balitung is a kingdom in old Mataram Kingdom. He was known as a powerfull kingdom who has a great influence.

¹² Wanua is a area was known today as *desa* or village under district.

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