JAVANESE HOUSE IN THE DYNAMIC SPACE FORMATION AND GENDER RELATION
CASE: COMMUNITY OF KAMPUNG BATIK AT LAWEYAN, SURAKARTA

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ABSTRACT

A house in Javanese culture is represented in the concept of “omah-omah” (household) wherein men and women involved. It affects the concept of gender-relationship and eventually defines the spatial order. The issue of gender-relationship is the focus of this research, using Javanese house as the cultural setting.

The roles of men-women in this kampong are considered equal, in which women’s role is not limited to the domestic domain, but also in public domain. Considering this phenomenon, the problems formulated in this research are: first, how is the dwellers’ understanding of the concept of their houses if viewed from the present-day context of spatial dynamics and changes on gender relationship? Second, how to explain the present-day spatial dynamics in Javanese house in Laweyan and the changes on gender relationship? Third, how to explain the concept of Javanese house in Laweyan as related to present-day spatial dynamics and gender relationship?

The aims of this research are first, is to obtain the knowledge on the understanding of the concept of Javanese house from the dwellers’ present-day point of view. Second, is to gain explanation on spatial dynamics of Javanese house in Laweyan and the changes on gender relationship at present. Third, is to obtain the knowledge on the concept of Javanese house in Laweyan, related to spatial dynamics and the gender-related changes at present-day context.

Using naturalistic method with qualitative approach, this study is generated through in-depth interview and field-research upon twelve (12) houses in the kam-pung of batik craftsmen in Laweyan. The houses were selected through purposive random sampling based on considerations gained from previous reviews.

The result shows that there are 3 (three) variants of gender relationship: dominant roles of woman, dominant roles of man and equal roles of woman and man. There are also spatial changes subject developments of batik business in domestic setting; the pendhapa is no longer being a masculine domain. Other spaces in the house shift to public, including senthong. Some new elements are found in the houses as a means to fulfill new needs of the new business. This research concludes that
there are changes in social order and spatial order in Javanese houses in Laweyan, related to gender relation issues.

*Keywords*: gender relationship, cultural setting, values, spatial order, spatial elements