Philosophical Consequences of *Manunggaling Kawula Gusti*  
In Jawa Architecture

**Abstract**

Indonesian contemporary architectural development is merely built from the experimental mass composition which gives more priority to form exploration. This method has given an impact to architectural education’s direction which mostly refers to the way of thinking of western/foreign architecture. Indonesian knowledge and especially in Jawa architecture has been strongly influenced by colonization since the early of 19th century. As result, colonial architecture has been deeply involved with Jawa architecture which places the Javanese perception about their own architecture. Therefore, this circumstance has inspired the researcher doing a research study which uses the Javanese philosophical point of view, in order to understand the essence of Jawa architecture. The research problem is to find how the Javanese people see or think about their architecture from the philosophical perspective.

Javanese philosophical study is often done from theological-culture standpoint, which needs to be reconstructed into architectural philosophy. Critical study is used to find the Javanese’s definition which commonly used as geo-political perceptive, in which state that Javanese culture is only centered in Surakarta and Yogyakarta. The research is also introduced critical standpoint that ‘Jawa’ is no longer narrowly as Jawa centrist, but personality quality or the spirit of ‘Jawa’ is also important to be seen. ‘Jawa’ architecture has to be seen and understood as total architecture, which contains not only physical element but also metaphysical elements which have spirituality character.

This research use philosophical investigation or clarification by Wittengestein, which is capable of doing investigate the using of ‘word’ in the language and the using ‘word’ in daily life. Meanwhile, in the architectural philosophy, this research refines the Heidegger thought which is placed in ontology level. This philosophical thinking is original from Heidegger’s thought, not from the interpretation.

The reconstruction of Javanese philosophy shows that *Manunggaling Kawula Gusti* philosophy is being understood by Zoetmulder as a place or situation. This standpoint is difference *Pamoring Kawula Gusti* philosophy, which is understood as a process. This understanding is used as basic thought of this dissertation. Based on this understanding, Jawa philosophy is divided into three steps: 1) dialogue dualistic-contrast; 2) dualistic-mediation dialogue; and the last is ‘monolog monistic-spiritual’. From the consequence of that dialectics, the ‘Jawa’ architecture has two dialectic axes, which are horizontal axis and the vertical axis.

By using the two-way dialogue method, it is found that Heidegger’s ‘Being’ is the forerunner of spiritual thought. Heidegger’s architectural philosophy is built from ‘gathering’ in order as maintenance, while the Jawa’s architectural philosophy talks about ‘marrying’ ‘male and female element’ in order to get sustainability for continuing in life process goal. This understanding was based on difference philosophical approach which Heidegger’s understanding is from the sensory-intuition and in the other hand, Javanese uses spiritual-intuition.

This consequence is influence the ‘Jawa’ architectural philosophy which is the ‘Jawa’ architecture is not only seen as physical object but also as things which has a spiritual aspect. These understanding consequences build in how we understand the architecture. Architecture is not only stopped being understood by intuition-sensory; which is only ‘gathering’ in order to get maintaining or conservation’s goal. But also spiritual-intuition has to be involved to get sustainable of life process.

**Keywords:** Architectural Philosophy, Philosophical Investigation method, and Spirituality