

ANALYSIS OF THE SURAKARTA PALACE AS A HISTORICAL TOURIST SPOT AND ITS ROLE IN THE PRESENT (HISTORICAL AND DESCRIPTIVE STUDIES)

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Abstract

Keraton Surakarta is a historical tourist attraction as well as cultural preservation which until now still exists and has not been lost by civilization. Keraton Surakarta adheres to the acculturation of culture from the time of their ancestors. Until now, the Surakarta Palace has been led by 12 kings, starting from Paku Buwono II to the king who is currently on the throne of the Surakarta Palace, Paku Buwono XIII. This study will explain the history, culture, and influence of the Surakarta palace in the present. The method used is a qualitative method with a historical and descriptive approach with four stages, namely: Heuristics, Source Criticism, Interpretation, and Word Historiography as well as data triangulation and data reduction. The Surakarta Palace is one of the historical heritages in Indonesia. In addition, the efforts made by the palace to introduce the life and heritage of the palace to the public, in this case tourists, are a public historical activity. Public history activities basically reflect the fighting spirit to keep trying to be able to return historical ownership to the general public.

Keywords: Surakarta palace; tourism; heritage.

INTRODUCTION

Indonesia has a variety of cultures and regions. In its diversity, Indonesia can take advantage of its culture to become a tourist attraction. The potential of a place to be used as a cultural tourist attraction can be seen in its history. However, if the potential is not developed and promoted properly, it will be faded. Keraton Surakarta is a historical tourist attraction as well as cultural preservation which until now is still preserved and maintained authenticity, as we can know from religious ceremonies that are still carried out in the palace until now. Keraton Surakarta (Surakarta palace) has a long history and used to be related to the Islamic Mataram Kingdom. The Surakarta Palace was originally named Keraton Kartasura, but because of the Chinatown Geger incident, the Palace suffered a lot of damage. Therefore, the transfer of the palace centered on the village of Solo and then called the Surakarta Palace. The name solo comes from the word Sala which is taken from the name of Ki Gede Sala. Sala village was chosen to be the claimant of the kartasura kingdom because of its fairly close distance (Mellyani & Kusumaningrum, [2020](#)).

The name of the Surakarta palace still sounds unfamiliar among tourists, because the place can be called less visible. Location is something that can affect the interest of visitors. One of them is a location that makes it easier, of course, one of the things that attract tourists, as well as a decent and visible parking lot (Haryoko et al., [2020](#)). As well as the Yogyakarta palace which is in the middle of the city center. The area around the Yogyakarta palace is more crowded and has a fairly decent parking place compared to the Surakarta palace. It is marked by the existence of several tourist areas in the area, such as Benteng Veldreburg and the Malioboro market. The place also has less public transportation when compared to the Yogyakarta palace. In fact, if you look at the historical tourism contained in the Surakarta palace, it also has a cultural interest that

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is no less interesting than the Yogyakarta palace. In addition, the lack of promotion carried out by the Surakarta palace makes the Surakarta palace not very well known as a historical tourist attraction compared to the Yogyakarta palace (Permana et al., [2015](#)). The Surakarta Palace is also only seen as a symbol of the culture of the Solo region after independence. Due to the problems of authority experienced, Keraton Surakarta has an unstable economy (Kristiyanto et al., [2019](#)).

This study will explain several discoveries that can make the Surakarta palace a historical tourist attraction through their cultural elements, as well as responses from visitors to the Surakarta palace.

RESEARCH METHOD

The research method used in this study is historical and descriptive. The historical method is a method that is applied to dig up information about the historical object discussed and use observations and interviews in the search for data. There are several stages in carrying out the historical method, the first step is heuristic which is the beginning of the data collection that we later obtain. The data consists of two, a primer source and a secondary source. The primary sources obtained come from observations and field interviews at the place of the historical object of the Surakarta Palace.

We have obtained source criticism from the data by testing the authenticity of the source. The next rarity is the interpretation which is a theoretical subject from the author's point of view of the Surakarta Palace in its history, culture, and influence in the present. The final step in the method of historical research is historiography. Historiography is defined as the rewriting of a historical work based on the concept of the title, problem formulation, and also method steps that produce relevant historical research.

Furthermore, the method used in this study is a descriptive qualitative method known as the expression of sentence sentences, both orally and in writing from various sources of information (Hamida, [2020](#)). A case study approach is a series of scientific activities carried out in a sustainable, directed, and in-depth manner related to a plan, event, or activity at the level of an individual, group, or certain institution with the achievement of in-depth knowledge related to the activity (Irmada & Yatri, [2021](#)). In this study, there are also two data sources collected, namely, primary data sources and secondary data sources. Primary data sources or main data sources are obtained by principals, vice principals, academic and non-academic coordinators, teachers, pilgrims/committees, and Islamic elementary school students. While the second data source is obtained from secondary data sources in the form of journals, books, and other media. The implementation of this research process continues for 3 months (January – March 2022).

The data collection procedure in this study was to use triangulation techniques. Triangulation is known as the association of data by bringing together the components of various data collection techniques such as observation, interviews, and documentation) as well as existing data sources to be inferred (Abdurahman, [2018](#)). The observation technique is carried out by observing learning in the classroom and observing that school program preparation exercises will be carried out immediately, then continued with interviews with the informants concerned and simultaneously

researchers also documenting activities or planning that are carried out and will be carried out in Islamic schools. Data analysis uses data analysis of Miles & Huberman models, where according to Miles & Huberman there are three stages in analyzing qualitative data, namely data reduction, data mode, and drawing / verifying conclusions (Ezmir, [2016](#)) (Sulistyaningsih & Rakhmawati, [2017](#)).

RESULT AND DISCUSSION

History of Surakarta Hadiningrat Palace

The establishment of the Surakarta Palace is inseparable from its previous kingdom, namely the Islamic Mataram Kingdom which at that time was founded by Panembahan Senapati Ing Ngalogo as well as being the first Sultan in 1575 AD. In its heyday, the Islamic Mataram Kingdom was once a unification of most of the kingdoms on the island of Java, except for 2 other major sultanates such as the Banten Sultanate and the Cirebon Sultanate. In its course, the political life of the kingdom did not always run smoothly, so the roots of the problem arose which subsequently resulted in the divisions that occurred within the Islamic Mataram Kingdom which occurred in 1755. As a result of the conflict, the kingdom was divided into two parts, namely the Sultanate of Surakarta and the Sultanate of Yogyakarta, as stated in the Giyanti agreement (Welianto, [2020](#)).

Furthermore, the Surakarta Palace itself was under the leadership of Paku Buwana II with its title, namely Susuhunan Paku Buwana Senapati Ing Alaga Abdul Rahman Sayidin Panatagama, which at that time the Palace was still called the Kartasura Palace. During his reign there was one event that was very influential in the life of the Kartasura Palace, this event was the Geger Pecinan (Geger Chinatown) event caused by the emergence of a rebellion in 1740 AD regarding the existence of a VOC policy that wanted to reduce the Chinese people in Batavia. This certainly made the Chinese people then flee to the Central Java region and subsequently formed resistance forces in an effort to defend themselves from their refugee camps. Gradually, the army became stronger plus the amount of support received from the Regents in the coastal areas. In addition, his success was to appoint Mas Garendi as the new ruler who occupied the throne of the Kingdom of Kartasura with his title Sunan Kuning.

In such conditions, Paku Buwono II and his relatives were increasingly pressed and finally chose to flee and evacuate to the Ponorogo area, East Java. In this case, the rebels managed to control and occupy the territory of the Kartasura Palace, even though they destroyed the buildings around the Palace at that time. Seeing this, there was no other choice for Paku Buwono II but to ask the VOC for help to be able to extinguish and attack the Chinese troops. Thanks to the help of the VOC, Paku Buwono II finally managed to defeat the Chinese troops and expel Mas Grendi and his followers from the Kartasura Palace area (Sarmino & Haikal, [2001](#)). Thus Paku Buwono II managed to take over his position in the Kartasura Palace.

After successfully regaining control of the Kartasura Palace area, Paku Buwono II felt that the condition of the Palace was no longer suitable for use as a royal center or palace. So the idea came to find a new location that would be used as a place to build a new Palace by sending several Patih people and also necromancers or people who could

foresee something by looking at the stars. Finally, three locations were found, namely Kadipala Village, Sana Sewu Village, and Sala or Solo Village. By carrying out various considerations, the Kartasura Palace was then moved to Solo Village as a location to replace the old Palace with a construction time from 1743 AD to 1745 AD (Hartanto, [2016](#)).

The location of the Palace, which is located in the city of Solo, then made Paku Buwana II change the name of the Kartasura Palace to the Surakarta Palace. And officially began to be established and used by the king on February 17, 1745 AD. The name Surakarta itself consists of two words, namely Sura which means brave, and Karta which means prosperous, then if combined it will have a deep meaning, namely "Dare Because of Truth and Glory". In addition, there is an opinion that says the change of the name of the Kartasura Palace to the Surakarta palace according to a philologist from the Netherlands, namely J. Brandes in his article about "Yogyakarta" in 1894 (Mulyanto, [2010](#)) mentioned that the name Surakarta was another variant of Jakarta which at that time was known as Jayakarta.

The Surakarta Palace, which was successfully re-established, then Paku Buwono as the leader of the Palace certainly needs people who will later take care of and run the wheels of government in the Palace which is usually referred to as Abdi Dalem. Abdi Dalem itself is a term used to refer to people who devote themselves to the King and also the Palace by following all the rules in the Keraton (Kristiyanto et al., [2019](#)). Because as it should be, a kingdom must have a state apparatus that will take care of the government system in the Palace. Until now, the Surakarta Palace has been led by as many as 12 Kings ranging from Paku Buwono II to the king who is now enthroned over the Surakarta Palace is the king of Paku Buwono XIII who at that time ascended the throne on November 10, 2004 until now.

Functions of Buildings in the Surakarta Hadiningrat Palace

In this case, traditional Javanese people describe the Keraton as a *nagara* or *nagari*. The term *nagara* itself has been used in Indonesia as a form of influence from the development of Hinduism in Indonesia. On the other hand, *nagara* is also defined as a form of political power in which there is a King who leads a settlement consisting of several villages (Hartanto & Yuwono, [2020](#)). The area of the Surakarta Palace is surrounded by various buildings with an overall area of 147 hectares calculated from the entire area around the Palace including Lor Square, Kidul Square, Gladag Gate, Siti Hinggil, Kedaton Complex, Sri Mangati Complex, Kamandhungan Complex, and the Area of the Great Mosque Complex. On the miniature map of the Keraton building, it is stated that the main building of the palace is about 5,312 m, while the Keraton museum has an area of more than 200 m.

As for the construction of the Keraton building itself, it uses more teak wood obtained from Alas Kethu or precisely near the city of Wonogiri. Prince Mangkubumi is the architect of the Surakarta Palace building who is a relative of Susuhunan (King of Solo) who later rebelled and succeeded in establishing a sultanate in Yogyakarta and was given the title Sultan Hamengku Buwana I, so it is not surprising that the Surakarta Palace and the Yogyakarta Palace have many similarities (Gunawan, [2019](#)). In addition,

the building pattern at the Surakarta Palace follows the pattern of the previous palace, for example in the location of the palace which extends from north to south. And right in the middle of the palace there is a palace which is the residence of the King and there is a mosque as a place to carry out Solat worship and also hold religious activities such as Grebeg and Skaten celebrations at the Surakarta Palace (Sarafuddin, [2016](#)).

Functions of the Palace

As already explained above, apart from being the residence of the King and Queen and their children. The palace has other functions as a center of political activity, a religious center, and a center of cultural activities in Java (Hartanto, [2016](#)). In the field of politics, we can see the position of the King who holds power and becomes the central figure in every political activity in the Palace. In the religious aspect, the Palace is the center of religious activities which include various ceremonies such as the *Sekaten* Celebration Ceremony accompanied by *gamelan* music, this celebration is carried out in conjunction with the celebration of the birth of the prophet Muhammad (Yuniati, [2017](#)). In addition, there is also *Grebeg Mauludan* who is the culmination of the *Sekaten* ceremony celebration in the form of parading a mountain in which there are various types of food, fruits, and vegetables.

During a visit to the Surakarta Palace, it was also explained by the Tour Guide that:

"There are three traditions that are closely related to this *Sekaten* event, namely beating the gamelan *Kiai Guntur Madu* and *Kiai Guntur Sari*. It was intended to mark the start of the *Sekaten* ceremony. Then, there is also the tradition of chewing betel leaves or known as *Nginang*. And lastly is to eat salted eggs. *Sekaten* celebrations are usually enlivened by night markets for several weeks."

In addition, there is also the Tradition of *Malam Selikuran* carried out by the Surakarta Palace, as this tradition is a form of activity to welcome *Lailatul Qadr* or the last 10 nights in the month of Ramadan. Although it experienced ups and downs which were later resuscitated by Pakubuwono IX and continued to this day. This Night *selikuran* tradition has received a lot of enthusiasm in the community, such as during the leadership of Pakubuwono X by holding activities to recite prayers of salvation to Allah by making a thousand tumpeng which were brought by parade or parade while walking to the Sri Wedari field and will then be distributed to courtiers and the community around the Surakarta Palace (Bakri & Muhadiyatiningasih, [2019](#)).

Based on the information obtained by the researcher when visiting the Surakarta Palace on March 15, 2022. The Palace management revealed that during this pandemic, which has been going on for the past two years, religious and cultural activities have been temporarily delayed, so they cannot be carried out as usual. And hopefully, this pandemic condition can end soon so that it can carry out activities in the Surakarta Palace.

Surakarta Palace Museum

Next is the existence of the Surakarta Palace Museum which contains many relics that have been used by the King and the palace in the past. The Keraton Surakarta

Museum was originally the place of the office of the Palace Courtiers which consisted of 12 rooms. Then in 1963 it was opened to become a museum of relics of the Surakarta Palace until now. Before entering the Museum area, during the trip we will see some of the buildings left by the Surakarta Palace as shown below:



Figure 1. Surakarta palace (by clockwise: front yard; entering gate to palace; entering gate to museum; Paku Buwono X statue)

To be able to enter this museum we only need to spend 10.000,00 IDR per person. Because it is still in a pandemic condition, visitors are only allowed to enter the Keraton Surakarta Museum, while the Keraton itself still cannot be accessed by visitors. After purchasing tickets, the visitors will be divided into several groups, each group consists of 15 people and will be guided directly by the Tour Guide who uses Javanese traditional clothes and accessories.

Furthermore, visitors will be invited to tour the Museum, here is the explanation:

In this first room, there are various kinds of cooking utensils that were once used by the Surakarta Palace. Based on the explanation given by the Tour Guide, these objects include:

- 1) *Dandang* atau place to cook rice which is very traditional in shape. The *Dandang* in Sundanese is also referred to as *Se'eng*. The rice cooking place used in the palace can accommodate a capacity of 45 kg once used. This is because in the past the courtiers in the palace were very large in number and could consisted of hundreds of soldiers who inhabited the palace. *Dandang* itself consists of a cone-shaped *aseupan* and a *hihid* or hand fan which was then used in the 18th century and to this day is still neatly stored in the Surakarta palace museum.
- 2) *Lumpang* atau rice collider that is usually used by two women, while a rice collider that can be used by many people is referred to as a mortar. If the mortar is used to pound rice, then the mortar is used as a rice stacking tool.
- 3) *Joglo* or palace building structure
- 4) *Dakon* game or what we often refer to as *congklak* is a game that has existed in the past. There are two meanings in the first *dakon* game as a medium of play

and the second is to aim to flex or flex a woman's fingers by not bending the fingers but having to straighten their fingers.

- 5) The Cricket Fighting game is put into a glass box with the rule that the dead crickets are the losers and vice versa.
- 6) *Gredeug* Wooden boxes are made of teak wood as a place to store household furniture such as rice and kitchen spices.
- 7) *Rojo Moro* boat which means *Rojo* is the king and *Moro* means to eliminate all harm and danger. Usually, at the end of the boat, a head is carved to resemble a dragon and there are also other accessories placed on the escort boat. This boat was used by the king of Surakarta in 1788 AD to take the empress from Madura, namely Raden Ajeng Sukapina by sailing the Bengawan Solo River. Every Tuesday *Kliwon* in the head area of the statue is given offerings or offerings as a form of repulsion and aims to eliminate negative auras.

In this second room, it begins with a picture or diorama about prince Diponegoro. There is also a miniature horse made of wood and made the same size as the actual horse size or the scale used is 1:1 and uses original accessories that adorn the horse's limbs. In addition, there are weapons used in Dutch aggression used by the palace soldiers. In addition, there are also some objects left by the Palace such as:

- 1) The application chest or *Sanggan* is used to carry the offerings brought by the male party when they want to propose to the female side.
- 2) The head of *Kebo Kyai Slamet* is also neatly kept in a museum that is more than 40 years ago, usually used for the *Kirab Pusaka* procession which aims to commemorate the *Saka* new year and uses a white buffalo. *Kebo Kyai Slamet* is only owned by the Surakarta Palace and should not be arbitrarily cut by others. It is very unfortunate that during the pandemic, there was no heritage *kirab* ceremony at the Palace.
- 3) Raden Mas Sayiddin Malikul Kusno or Pakubuwono X paintings that reigned for 46 years from 1893 to 1939. He was the richest and most powerful king figure while leading the palace area or reaching the peak of the glory of the Surakarta palace and leaving behind 63 sons and daughters.
- 4) The palace chariot was used by the second king who used cows to pull the carriage.

In the third room, there are several relics of transportation equipment that were once used by the King and the royal family that are still well stored, such as:

- 1) The tool for carrying *sajen* knick-knacks is called *Judan* which is used for transportation in carrying *sajen* from the kitchen to the palace.
- 2) The transportation of the king's daughter or *Joling* was used to transport the king's daughter when she was about to travel because the king's daughter was not allowed to walk. *Joling* itself is usually carried by as many as 16 people weighing 250 kg and aims to parade the king's daughter around the palace area.

Before visiting the last room, in the middle of the palace museum courtyard, there is a well called the *Songo* Well. According to the presentation explained by the Tour Guide:

"The Songo well is not because the number of wells is nine, which means that it is the hermitage of the 9th King. So the 9th King once hermit or seized in the well, so it was called the songo well, so it was not the number of Songo but the King of Songo had hermit here. Then there are several wills including who wants to stay young, succeed in all careers and congratulations, please drink and wash your face with that water. But the last thing we need to do is whoever wants to last and live a long life, you should never go into the well because you can't swim."



Figure 2. The Songo Well

The last room has a collection of relics of the king of the Surakarta Palace consisting of items, documents, and even photos of the king who once ruled in the Surakarta Palace. Among them are the Qur'an with Javanese translation and Letters, the miniature of Demak Mosque, musical instruments, various kinds of *wayang* (Javanese puppets), and photographs of the King or the king's family tree.

Tourist perceptions of the Surakarta palace

After explaining the brief history of the Surakarta Palace and the function of several buildings in the palace. So next is how tourists perceive in seeing the environmental conditions in the Surakarta palace as one of the historical relics in Indonesia. In addition, the efforts made by the palace to introduce the life and heritage of the palace to the community in this case tourists are one of the public historical activities. Public history activities basically reflect the fighting spirit to constantly strive to be able to return ownership of history to the general public. By carrying out activities in the form of public discussions, visiting historical museums, historical tours, museum exhibitions and so on (Amboro, [2020](#)).

In addition, public historical activities such as visiting historical places at the Surakarta palace are expected to increase historical awareness in the general public who are outside the field of academia. Historical awareness is defined as a form of understanding that comes from within himself to events that occurred in the past which are then reflected back into the values contained in these historical events (Amiruddin, [2016](#)). As revealed by Dimas Fadillah Putra who had visited the Surakarta palace several times, it was revealed that:

"The attraction of the Surakarta palace is its history which acts as the palace of the oldest Kasunanan after Mataram with a larger area compared to other palaces in Java. Overall, the Surakarta palace has many potentials that can be explored, for example by collaborating with the central and local governments in providing assistance to hold more activities so that they can invite tourists, and can provide wider access to tourists."

Based on the explanation of the resource person above, it is necessary to carry out activities that can attract tourists to be interested in visiting and knowing the history and relics of the Surakarta palace. Because often people only know the existence of the Yogyakarta palace, the friendship between the two comes from the division of the Islamic Mataram kingdom in the past. In addition, Dimas Fadillah Putra added that:

"There are several differences, including the existence of cultural performances that are more widely displayed by the Yogyakarta palace than by the Surakarta palace. In addition, access to visiting the museum is easier and wider than the Surakarta palace."

So it is necessary to carry out update activities at the Solo palace, one of which is to follow the development of information technology as it has been used in other historical places. As said by Abi Fadillah one of the visitors to the Surakarta Palace Museum:

"At least related to the background of the place such as the color of the building, don't seem boring. There must be additional digital literacy facilities related to collectibles at the Surakarta palace."

In line with this, Lisda Triana as a visitor at the Surakarta Museum revealed that:

"To make the public interested, it would be nice for the museum to provide an update in the museum, such as more modern, namely provided photo booths and provided with sound accompaniment."

If these things are some of the perceptions of tourists when visiting the Surakarta palace they can provide input to be able to make the Surakarta palace better known by the wider community. Because historical attractions like this need to continue to be preserved and introduced as relics of the Indonesian kingdom in the past. As part of efforts to cultivate historical awareness in the community. Because historical awareness in it includes the interconnection between interpretations of the past, understanding the present, and making prospects for the future (Zumhof, [2020](#)).

CONCLUSION

The separation that occurred in the Islamic Mataram Kingdom resulted in the formation of two kasunanan, namely Kasunanan Surakarta and Kasunanan Yogyakarta. The historical tour found in Keraton Surakarta has various cultures and religious ceremonies that are still preserved today, which are certainly no less interesting than Keraton Yogyakarta. So it is necessary to make various efforts to attract tourists in order to introduce the life and relics in the Surakarta Palace to the public, as one of the public historical activities to foster historical awareness in the community.

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