

Philology on the City: Understanding the Urban Planning Process of Banten Old City through the Babad Banten Manuscript

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Received	Reviewed	Revised	Published
05.09.2023	19.09.2023	28.09.2023	30.09.2023

<https://doi.org/10.61275/ISVSej-2023-10-09-21>

Abstract

Banten is one of the oldest maritime and trade cities in the Indonesian archipelago, located in the coastal area. This city has brought novelty and possess a unique phenomenon compared with other cities built at this time.

This paper examines the urban history of the port city of Banten. It reveals the urban planning process that has occurred at the beginning of its development in the 16th century.

It employs an interpretation method examining manuscripts involving the Babad Banten as the primary historical source. The philological research of the Babad Banten manuscript uses the KBG 183 and LoR 7420 collections that have been transliterated into Latin. Other documents such as maps, drawings, and other historical evidence, including the remaining artifacts, are also used to strengthen the interpretation.

Based on reading and interpretations of the Babad Banten manuscript, it is found that the city development at that time has had an orderly and systematic process based on a strategic thinking concept. The urban development process shows a dualism between continuing the urban culture that had previously developed with the necessity of planning to follow the development of new needs and functions.

Keywords: Banten, Babad Banten, Urban Planning Process, Philology.

Introduction

After the world spice trade began in the 16th century, The City of Banten became one of the main destinations for all the traders who sailed to the archipelago. As a center of the Sunda Strait and its surroundings, including some parts of Sumatra and the western part of Java, Banten was a geographically strategic location and had become the trajectory of world the trading lanes. This area has been also well known as the producer of the best pepper in the world. Since it first appeared in European records in the early half of the 16th century, Banten had developed into a famous metropolis in just a few decades.

As a port city built on the northern coast of the island of Java, Banten shows several innovations in the urbanization process. At that time, cities, usually also the kingdom's capital, has been commonly built in the hinterland and has functioned as the political center where the king enthroned. On the other hand, Banten became one of the early precedents for cities built in the coastal areas. Banten is also one of the cities that combines the political center and the port in adjacent locations.

This paper examines the urban planning process in the early development of the city of Banten through interpretations of the old manuscripts related to the city of Banten. It asks the following questions.

1. How has the local history recorded the process of city formation that occurred at the beginning, and
2. To what extent have the planning, regulation, and phases of urban developments been carried out?

From the process that has been followed, it will be seen whether there is an ongoing cultural continuity, as well as whether there are developments or changes in urban culture in Banten.

The aim of the research is to recognize the classic urban planning process in Indonesia, to enrich the body of knowledge about cities, and to build a better understanding, especially of the city of Banten. Its objectives are:

1. To strengthen and clarify the theory of urban planning process and its elements in Banten, and
2. To construct a historical background which can be used as a reference to conserve the old city of Banten

Theoretical Basis of the Urban Planning Process

The formation of a city can occur organically or planned, and both take place through processes that can be identified through the stages of preparing its constituent elements. In classical kingdoms, the capitals were built through a planning process that became part of the culture that developed in their midst. Santoso (2008) in his research on cities of Java built between the 16th and 17th centuries, has found similarities in the spatial structures of cities, especially those in the center. According to him, a city development process in Indonesia always starts by forming the North-South axis first, which will become the dividing axis between the sacred and profane parts of the city. This axis is also an orientation-forming line that regulates the placement positions of other city elements based on their hierarchy of sacred values. He then revealed that at least three elements would be at the center: the palace, the square, and the mosque.

As the center of culture and power, the palace will be on the South side, marking the most sacred position in the city. On the West side, in pre-Islamic times, Buddhist temples usually stood, later replaced by the mosques in cities under the rule of the Islamic kingdoms. In the center, an open field exists often called Alun-alun, uniting the palace and the mosque. Alun-Alun is a symbol of the system of power and the harmonization of the macrocosm and microcosm. Functionally, it is the place for all ritual activities in the city to take place.

Another point of view on the process of city formation can be seen through the results of Kostof's (1992) research on cities worldwide, especially in Europe, America, and a small part of Asia. As an expert on city history, he pays attention to the evolution and concludes with several basic things related to forming a city. According to him, the first thing that can be observed is related to the boundary as the main element. Every city is built first by establishing its physical and imaginary boundaries. He built his view based on an etymological approach; he shows the interrelationship of the meaning of the city in various cultures, which are synonymous words or derivatives of the words fort, fence, wall, or something enclosed (enclosure). According to him, the meaning that the city must have

boundaries is not only related to the defense system but is more related to the recognition of the power system that is accepted and obeyed by those within the scope of the city.

The second thing that can be marked as part of the process of forming a city is the division of urban spaces that can be clearly identified. This division of urban spaces can be structured based on social structures among the city residents that have been deliberately formed from the start or have developed following social changes. It can also be a division based on territory, which Kostof groups into four parts, namely the administrative district where the ruler lives, the religious district, the business and trade district, and the fourth is the residential district where the townspeople live. Apart from boundaries and spatial divisions, one more interesting thing from what Kostof concluded is that every city must have a space where rituals and interactions occur, known as the public space. Various communal activities take place in that space, such as festivals, celebrations, and even riots. In fact, even executions can be carried out in that space. Often, the initial purpose of establishing this space is to protect the community and mediate social conflicts. However, in some instances, this space also becomes a symbol of the legitimacy of power.

Review of Literature: The Banten Old City

As a historic city that was once one of the metropolitan cities and ports in Southeast Asia and even became the largest, there have been several previous studies. Michrob (1987) reconstructs the city of Banten based on the remaining artifacts. The position of the city of Banten, the capital of the Islamic kingdom, makes Michrob use references from Islamic cities such as Mecca, Medina, Syria, Baghdad, and others as a comparison. He also uses cities in Southeast Asia that have developed during the same period, such as Ayuthayya, Malacca, Aceh, and Makassar, to see whether there was a synthesis of urban culture that have occurred under the influence of Hindu culture which developed earlier, with Islamic culture which entered later. Historically, Michrob made Hoesein Djayadiningrat's dissertation, *Critical Review of the History of Banten*, one of his primary references, especially for the suitability of the chronology of time and events.

In his research on cities in Java before the arrival of the influence of colonial urban culture, Santoso (2008), who looks at urban architecture through the perspectives of cosmos, culture, and power, includes Banten City as one of the cities that has the basic structure of the Javanese city architecture. Santoso analyzed several old maps of Banten made by the European sailors to read the patterns and elements of Banten City. According to him, Banten was built based on the concept of a single axis, as seen from a straight main axis from North to South connecting the palace, the square and the beach. In the basic structure of Javanese city architecture, the axis is one of the main elements of the city, which has sacred values and is also an instrument for marking territorial control.

A different view is offered by Kuswartojo (2019) when researching the institutions and development of human habitats in Indonesia. He included the city of Banten as one of the objects of observation from Islamic cities in Java. According to him, Banten is a city that grew spontaneously and sporadically without clear institutions. The layout of the city elements does not show the implementation of the mandala discipline, which is the general discipline of classical cities in Java. It also does not indicate the existence of a cosmological axis or sacred axis, which is the basis for building placement.

From the previous research above, they ground their data to the remaining elements of the existing city, European sources, and through comparison with other cities in the same era. However, none specifically use the contents of Babad Banten as the primary sources, especially regarding the urban planning process.

Research Methodology

This paper employs urban history research to reveal the urban planning process of the city of Banten by using the interpretation method combined with the philology approach to the manuscript of Babad Banten. The manuscripts examined in this study are:

1. Babad Banten version with the code KBG 183, a collection of the National Library of the Republic of Indonesia, transliterated into Latin letters in the Pegon language and translated to Bahasa by Titik Pudjiastuti (2010)
2. Babad Banten version with the code LOr 7420, a collection from the Library of Universities Bibliothek Leiden, Netherlands, transliterated into Latin letters in the Pegon language and translated to Bahasa by Eva Syarifah Wardah (2010) as a complement, and
3. Hoesein Djayadiningrat's thesis, *A Critical Review of the History of Banten*, which is the first philology on the Babad Banten as a supporting data.

Between two texts of KBG 183 and Lor 7420 have editorial similarities because both have come from the same source, with several differences in the organization of Pupuh and redactional on their stanza lines

From these manuscripts, couplets were selected, explicitly discussing the city of Banten, to be sorted chronologically and the process. The interpretation of selected stanzas was then justified using other supporting data in the form of artifacts still present at the location, old maps, paintings, and notes or journals written by foreign sailors who stopped in Banten during the period stated in the Babad Banten. In addition to analyzing the city development process, this paper also analyzes the toponyms in the Babad Banten manuscript as part of the spatial and geographical interpretation of Banten City.

Findings

Babad Banten and Historical Narrative

The Babad Banten, also known as Sajarah Banten, is an old manuscript that contains the history of the Banten Sultanate from its inception until its collapse. This manuscript is estimated to have begun to be compiled between 1662 - 1663 during the reign of Sultan 'Abdul-Fattah al-Mafaqih, known as Sultan Ageng Tirtayasa, who ruled between 1651 and 1683 AD (Djajadiningrat, 1983). During his reign, the Sultanate of Banten reached the pinnacle of economic glory in the city's development. However, only a few know that Banten has also progressed in historical literacy. The existence of this manuscript is still the primary reference for researchers on Banten, especially those interested in history.

Djajadiningrat while writing his thesis in 1913, as the first researcher on the history of Banten in critical history, based it on ten texts later grouped as Sajarah Banten Besar and Sajarah Banten Kecil. Sajarah Banten Besar contains history in Java during the golden age of the Majapahit and Pajajaran Kingdoms, the period of the spread of Islam in Java before the founding of the Banten Sultanate to the history of the Banten Sultanate itself. Meanwhile, Sajarah Banten Kecil, also known as Wawacan Sajarah Haji Mangsur or Sajarah Banten Rante Rante, contains a brief history of Banten from its inception until it was destroyed by Governor General Daendels in 1808. Djajadiningrat discusses both groups of texts, namely the Sajarah Banten Besar and Sajarah Banten Kecil, for the sake of conformity of events and time in the historical timeline of the Sultanate of Banten.

Pudjiastuti (2010) states that the Sajarah Banten Kecil manuscript is an old one that is yet to be studied compared to Sajarah Banten Besar. So far, 18 copies of the Sajarah Banten Kecil manuscript have been found, written in various languages, from Javanese and Malay to Sundanese. However, only 13 manuscripts are still complete, and 7 are copies of the manuscript version of KBG 183, the National Library of Indonesia collection. Sajarah Banten Kecil's version of KBG 183 is estimated to be a copy from the early 19th century with 87 pages of paper, using *pegon* in Arabic script (Fig. 1). The text is composed as a *macapat* song, divided into seven verses, with a total of 235 stanzas. The stanzas containing narratives about the development of the city of Banten are found in the first two chapters, namely *Pupuh*

Asmarandana, especially verses 27 to 30, and *Pupuh Sinom*, verses 5 to 11. These verses tell the process of city development since before the founding of the Islamic Sultanate of Banten, up to the reign of the second sultan. This research will specifically discuss the verses of the two *pupuh*s selected based on the substance related to urban development.



Fig. 1: The Opening Page of Babad Banten KBG 183

Source: Collection of Republic of Indonesia National Library

Banten: Urban Planning Process

Banten is a province in Indonesia located on the western side of the Java Island. The name of this province follows the name of The Islamic Sultanate of Banten, founded in the mid-15th century and reigned until the early 19th century. The capital is on the coast of Banten Bay, built as a fort city and well known as a cosmopolitan city in Southeast Asia (Reid, 2011). The area where Banten City once stood is now known as Old Banten City (Fig. 2). Traces of the city's existence are almost invisible, leaving only the sultanate's mosque and the ruins of the other elements in the city center.

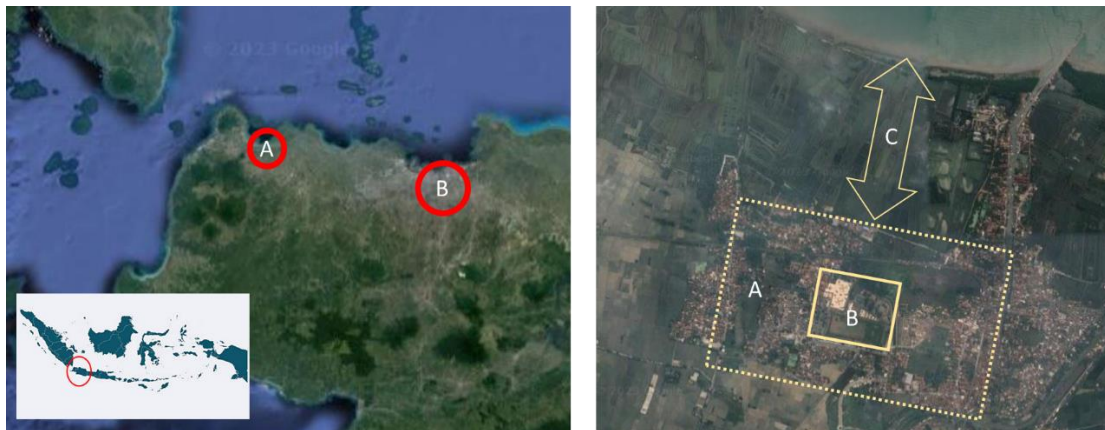


Fig. 2: The Location of Old Banten City (Left: A. Banten B. Jakarta, Right A. The original perimeter of Banten City, B. The city center, C. The sedimentation on Banten Bay)

Source: Google Maps, 2023 modify by Author

At the end of the 16th century, Banten City began to be known in Europe as a prosperous trading city with many sailors coming from all over the world. The prosperity of Banten City at that time was related to its position, which was geographically at the cross point of the trading routes of the world spice trade (Shaffer, 2013). Apart from its strategic position

as a producer of the best quality pepper in the world, Banten is the leading destination for traders who hope to get high profits from this spice commodity. Pepper, known as the king of spices, became the most expensive spice in Europe, prompting many countries to control the pepper trade. Initially, pepper was also the reason for the formation of the City of Banten and the Islamic Sultanate of Banten, in the form of a port city located on the coast as a trading city and a government center.

The development of the port city of Banten traces the contents of the Babad Banten through a gradual process that took place over several decades and generations of kinship. City planning began when the combined forces of the Kingdoms of Demak and Cirebon, under the leadership of Sunan Gunungjati succeeded in controlling the area on the western side of the island of Java (De Graaf HJ & Pigeaud TH G TH, 1985). At first, the joint forces still occupied the original town at Banten Girang (Guillot, C, 2008). Based on Suma Oriental written by Tome Pires, Banten Girang is a town in the upper reaches of the Cibanten River, approximately 10 kilometers from the estuary where the port of Banten is located (The Hakluyt Society, 1944)

It is estimated that the plan for the construction of the new city was carried out in 1540 AD (Djayadiningrat, 1983). The initial order for the development of the city of Banten on the coast was given by Sunan Gunung Jati to his son, Maulana Hasanuddin. As written in Pupuh Asmarandana stanza 27 (Table 01), Before starting the city's construction, the first thing to do was to determine where the new city would be built. Sunan Gunung Jati ordered his son to walk towards the sea to find the future state. Following orders from his father, Maulana Hasanuddin, accompanied by two students, then walked towards the ocean in the opposite direction of Banten Girang. He then explored the coast where at that time it was still a forest area known as the Surosuwan forest.

Table 01: Babad Banten Pupuh Asmarandana Stanza 27 and 28

Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Asmarandana Stanza 27	<i>Susuhunan Gunungjati Darebe putra satunggal Lanang tur bagus rupane Kang rama nulya ngandika Ing arsane kang putra Nenggih maring tengah lahutan Kang aneng watu gilang</i>	Susuhunan Gunungjati He has one son Male and good looking His father said In the face of the son Go to the middle of the ocean Where there lay <i>watu gilang</i>
Pupuh Asmarandana Stanza 28	<i>Lah gawa iku santri roro badhe pandekawan dados titiga kathahe metu lawan pinggir lahutan angleresi Banten Girang daweg ing pasisiripun wonten alas Surosuwan</i>	Bring the students two will be friends so there are three out to the opposite side of the ocean aline with Banten Girang standing on the shore there is Surosuwan forest

The story about the city's construction continues in the Asmarandana stanzas 29 and 30 (Table 02). It is written that Maulana Hasanuddin looked out into the sea and saw a large rock that could be used as a seat. After seeing the stone, Maulana Hasanuddin prayed. According to this stanza, after the prayer, the sea seemed to recede and become land; the big rock was increasingly visible and sparkling. After spending some time observing the sea, Maulana Hasanuddin then turned South, back to Banten Girang.

Table 02: Babad Banten Pupuh Asmarandana Stanza 27 and 28

Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Asmarandana Stanza 29	<i>Wontening pinggir kakisik Ningali tengah lahutan Nulya katingalan parane</i>	At the shore looking out to sea Seen something
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	<i>Aglis nulya pinaranan dening Kangjeng Molana tumulya ningali watu Molana nulya sembahyang</i>	which can be used as a place to sit then approached by Kangjeng Molana then (he) saw a rock Molana then prayed
Pupuh Asmarandana Stanza 30	<i>Nulya Molana Hasanudin tumingal maring samudra sagara asat tan sipi pan sampun dadi daratan selo wus gilang-gilangan Molana laju mangidul Anulya ning Banten Girang</i>	Then Molana Hasanudin looking out to the ocean suddenly the sea (became) dry (and) has become land the stone already (looks) sparkling Molana Hasanudin turned south to Banten Girang

From this stanza, we interpret that the first thing to do in the process of building a city is to determine where the city is to be built. Location determination is based not only on orders but also on location suitability based on observations of natural conditions on the coast of the Banten Bay. The stanza states that the sea appears to recede and become land, which can be translated as observing the tidal currents and the coastline for a long time to select an area not affected by the tides as the area for the future city. The next consideration is that the prospective new city must also pay attention to geographical connectivity with the position of the old city in Banten Girang. Banten Girang, located on the banks of the Cibanten River, was an existing city at that time. The planned new city was ordered to be parallel to the river with the old city. The importance of connectivity between the new and old cities is also related to the fact that the old city is still used, even more than a century later.

The second interpretation is the importance of determining the city center point represented by the presence of *watu gilang*. In the culture of classical Javanese cities, *watu gilang* is a large stone usually placed in the middle of the town square as a symbol of royal power and the center of the axis mundi. Axis mundi is a term from Latin which means the center of the world or the center of the cosmos, as a holy place where heaven and earth, mountains and seas, kings and their people meet. In Banten, this axis as an imaginary axis that places mountains, seas, cities, palaces, and *watu gilang* in one axis mundi can still be seen today (Fig. 3). This imaginary line unites the Mount Karang on the South side, Banten Bay, the main entrance to the palace, on the North side, and *Watu Gilang* in the middle of the main square.



Fig. 3: Alun Alun Banten, The Ruin of The Palace, and Mount Karang

Source: Author, 2022

After determining the axis mundi, which later became the main axis, the city of Banten was not immediately built but had to wait sometime. The first reason was that Prabu Pucuk Umun, the ruler of Banten Girang, had yet to wholly submit to the Islamic forces under the leadership of Maulana Hasanudin. The two figures complained about their supernatural powers. Finally, Prabu Pucuk Umun was defeated, and most priests chose to submit to Maulana Hasanudin. These priests were then deployed as workers to clear the forest, which would become the location for the city's development. The story of the battle between Maulana

Hasanudin and Prabu Pucuk Umun is told in Babad Banten in the Asmarandana Pupuh 34 to 50 stanzas, which are the last stanzas of Pupuh Asmarandana.

The second reason for the delay in building the city was the departure of Maulana Hasanudin and Sunan Gunung Jati to the holy land of Mecca after the submission of King Pucuk Umun. Travel to the Middle East at that time was a protracted journey by sailing a ship. It takes at least one year for a round trip because they must wait for the monsoons to cross the Indian Ocean. The long journey left Banten with high risks, anticipated by forming a government structure in Banten. Maulana Hasanudin appointed Ki Jong Jo, his loyal retainer, as *patih*, and Banten Girang remained in the central city of Banten. Upon returning from the pilgrimage, the kingdom's structure was supplemented by appointing the still loyal followers as nobility, who were then given a special place in the new city.

The city's development only started after the social order was arranged under the leadership of Maulana Hasanudin. In Pupuh Sinom stanza 5 (Table 04 and 05), it is written how the boundaries of the city are determined and the spatial division of the city were created. In the first part (Table 04), it is written that from the Kawangsan gate to the *Pancaniti*, it is the *punggawa's* part. While the second part is written (Table 05), along the river to the South following the direction until you arrive at *Kadikaran*, then walk against the direction at *Kabadaran* until you arrive at *Pulowarti*; this part is called *jero kutha* or the inner city.

Table 04: Babad Banten Pupuh Sinom Stanza 5 Part 1

Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Sinom Stanza 5 Part 1	<i>lan malih lawang Kawangsan Rawuh maring pancaniti Iku kang duwe bagian Ponggawa</i>	And from the Kawangsan Gate Back again to pancaniti That part are for courtiers
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Table 05: Babad Banten Pupuh Sinom Stanza 5 Part 2

Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Sinom Stanza 5 Part 2	<i>ingkang kakalih Laju ming pinggir kali Mangidul nurut lulurung Lantas ing Kadikaran Lawan laju ing Kabadaran Anuli ing Pulowarti Iya iku den arani jero kutha</i>	The second one, along by the river to the south, along the hall continue to Kabararan then get to Pulowarti that's what it's called the (inner) city
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From this stanza, we can see that the construction of a city begins by first determining its boundaries. Furthermore, the city's space is divided into two parts: the first is a place for nobles, and the second is *jero kutha*, the king's residence. This division is to build a clear hierarchical social stratum between the King and his subordinate, a habit that continued in subsequent eras in cities in Java (Marlina al.et. 2022). In *Nagarakretagama*, the word *kutha* is described as a tall red brick wall built around the king's residence (Slametmulyana, 1979). For city boundaries in this stanza, many toponyms are mentioned that are no longer recognized today, such as *Lawang Kawangsan*, *Kadikaran*, and *Kabadaran*. The toponymy that becomes the area's boundary marks a city.

The process of building the city had begun with clearing the forest, carried out by Banten Girang priests who had declared themselves submissive to Maulana Hasanudin. They have begun to build *pancaniti* in locations near where *watu gilang* was placed. For the city, *Watu gilang* has become the center and orientation point in the city's development. The first building built, according to Babad Banten is the *pancaniti*. In this building, the king examines

cases specially handled by the king, and where courtiers wait before appearing before the king (jogjacagar.jogjaprovo.go.id accessed 2023). Pancaniti was built to the South of Watu Gilang.

In the next stanza, Babad Banten narrates that after the city land that was previously forested was cleared, the priests started building settlements and fields. The city grows into a bustling city with happy residents living there. When the city grew, it was only then that Maulana Hasanudin was crowned the first king and continued building the city with the help of his followers. As the first king of the Islamic Sultanate of Banten, Maulana Hasanudin ruled from 1552 to 1570 AD.

The position of Banten, which developed into a trading city can be seen in Pupuh Sinom stanza 9 (Table 06). For this stanza, LOr 7420 has a line different that clarifies the contents of the KBG 183. It is said that Banten has become a bustling city with many people coming to trade. The migrants have started building barracks, and a mosque has been built in Karangantu (and in the beginning it had functioned as a state mosque). As in cities under the Islamic sultanate, mosques were one of the first buildings to be built and became a symbol of religion and power (Sunarmi, 2022). The existence of barracks and a mosque can be proven by looking at a map made by de Bry in 1599 (Fig.4). On the map, the East side of the Cibanten River is depicted as a large area filled with buildings, with a building resembling a mosque on the opposite side of the city wall. The construction of barracks for foreign nationals in Banten is also part of urban planning, in which the king specifically regulates and grants permission in any location where the barracks are allowed to be built. Determination of the location of the barracks is arranged based on the close relationship and the political strategy of the Sultan. These facts can be seen from the correspondence letters between The Sultan of Banten to the Kings in Europe (Pudjiastuti, 2007). The continuation of stanza 9 then states that the country's territory is (the trading area), which is across the river, along Kawangsan.

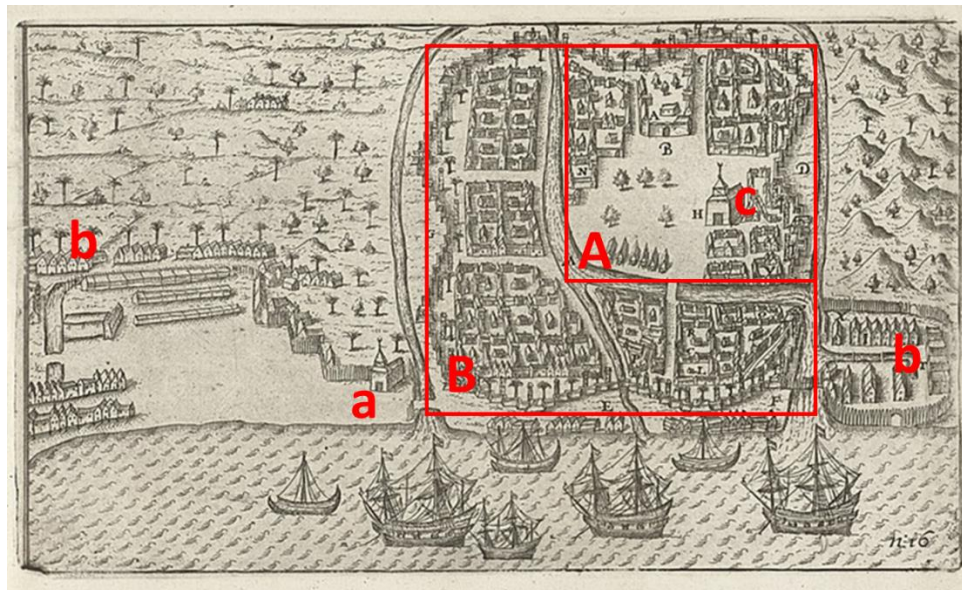


Fig. 4: Maps made by de Bry, showing urban division, mosques, and coastal elements.

A. Jero Kutha,

B. Nagara, a. the mosque at Karangantu, b. the barracks, c. the state mosque and tower

Source: Rijksmuseum Collection <http://hdl.handle.net/10934/RM0001.COLLECT.449945>

Table 06: Babad Banten Pupuh Sinom Stanza 9Source: Version 1 *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Version 2 Naskah Wawacan Sajarah Haji Mangsur: Kajian Filologis LOr 7420 (Wardah, 2010)

Pupuh Sinom Stanza 9 Version 1	<i>Banten wus dadi nagara Rame ingkang padha aprapta Akeh ingkang padha dagang Padha suka-suka puniki Wong gunung lawan wong sabin Wangun masjid Karangantu Iku kang dados nagara Annuli nyebrang kali Lantas maring lulurung Kawangsan</i>	Banten has become a country lots of people coming and many trade (trade) mountain people and farmers and already made the barracks build Karangantu mosque that is the (symbol) of the state then across the river continue west along Kawangsan
Version 2	<i>Banten wus dadi nagara Rame ing/kang/pada parapti Akeh ingkang pada dagang Wong gunung lawan wong sabin Lawan wus gawe tangsi Wangun masjid Karangantu Iku kand dadi nagara Anulya anyebrang kali Lantas ngulon maring lalurung Kawangsan</i>	

As a trading and port city, according to Kostof (1992), there will be different urban elements compared to cities in general. What is more, if the port is related to long-distance sea shipping, then the coastal area will have docks, barracks, warehouses, and other supporting buildings. Automatically, a maritime city will develop into a cosmopolitan one. However, it is challenging to unite it with the cultural significance that has previously developed because there is no connection with each other. In Banten, this condition has happened when the city transformation process formed following the pre-existing culture. At the same time, there has been the development of spatial functions along with the development of trade and shipping to and from this city. The condition makes the city of Banten look separated, with each parts having a different pattern.

Another thing usually found in a port city is the presence of architectural elements that are a city feature. These elements are usually in the form of landmarks that stand out in the sky so that they amaze the sailors of the ships that come to dock. In Banten, the landmark is represented by the Banten Great Mosque's tower built by Maulana Yusuf, the son who succeeded Maulana Hasanudin after he died. The narration about the tower can be seen in Babad Banten at pupuh Sinom stanza 10 (Table 07). The tower became a story brought to Europe by sailors who stopped in Banten and then appeared on de Bry's map. De Bry describes the tower as the tallest and most prominent building in Banten, but in his depiction, the tower has merged into one with the mosque (Fig 4).

Table 07: Babad Banten Pupuh Sinom Stanza 10Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Sinom stanza 10	<i>yatah kangjeng Molana derebe putra satunggal lanang mangka nuli den wastani Molana Yusup singgih Punika jenenging sunu Sampun agung ingkang putra Pan sampun derebe rayi Nalikane lagi wangun munara</i>	That's Kangjeng Molana have a child, a boy hence the name Molana Yusuf that's his son's name his son is an adult and already have a wife while building the tower
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Apart from building the tower, during Maulana Yusuf's reign, he has also built a palace named Pakuwan, or in the pages of Babad Banten (KBG 183) written as Keraton Makuan Banten. He has also built the Kaparnatan Mosque, which is said to have been built in one day. So many people have taken part in building the mosque that during its construction, it says that people could hear a roar (Table 08). Constructing important buildings with cooperation and completing it in one day, until now is still a habit among the Baduy community. Building activities always begin with a ritual and are guided by traditional leaders during the construction.

Table 08: Babad Banten Pupuh Sinom Stanza 11

Source: *Sajarah Banten: Suntingan dan Terjemahan Teks KBG 183* (Pudjiastuti, 2010)

Pupuh Sinom stanza 11	<i>Wangun gedhong kadhaleman Pakuwan kang den wastani Wangun masjid Kaparnatan Sadanten pan sampun dadi Rame ingkang makardi Titiyang umyung gumuruh Molana Yusup puputra Sulthan Abulmaali Muhamad Syeh Zainulalimin putra</i>	And build a palace which is called Pakuwan (and) build the Kaparnatan mosque (which in) a day is done (because) a lot of work people are talking about it Molana Yusuf has a son He is Sultan Abdulmaali Muhammad Sheikh Zainulalimin
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Babad Banten manuscript only states what buildings were built by Maulana Yusuf without explaining the position of each of them. Based on maps made by de Bry and artifact evidence that still exists today, each building occupies a specific cardinal direction. Watu Gilang, as the center point and forming the axis, is in the middle of the square. The mosque and minaret have been built on the West side, on the East-West axis, with Watugilang as the center. The palace has been built on the South side, and the entrance is on a straight North-South line whose point also meets Watu Gilang. This imaginary axis seems to unite the palace and the mosque at the central point of Watu Gilang, which in the Javanese conception of the city called *catur gatra tunggal* (Junianto 2019, Setiadi 2022). The city formation has the similarity with other Javanese cities built in the same era, such as Demak (Rukayah, at.el 2022) and Mataram Islam (Junianto, 2019). In Banten, traces of the imaginary axis and *catur gatra tunggal* pattern can still be seen today, even though Banten has undergone many transformations, especially in its palace buildings.

Conclusions

The reading and interpretation of the contents of the Babad Banten related to the city development process can strengthen and clarify the theories that have developed so far. In fact, from what has happened in Banten, one can see a precise chronology of the phases of development that have taken place. The process shows that although many cities have grown sporadically, the habit of building cities through planning has developed in the archipelago, which has ultimately developed into an urban culture. Banten shows continuity and cultural similarities in city development, like other cities in Java, built in the same period or near. In Banten, this process can be explained because old manuscript of Babad Banten had recorded this, which can help in understanding the process of city formation in other places too.

The urban planning process based on the interpretation of the Babad Banten shows that special considerations are also needed in building a city. Starting from choosing a suitable location to build, a connection between areas, or it is termed as a network in modern urban planning principles. A clear division of urban spaces can also be seen in Banten, where urban spaces are arranged based on functions and hierarchy, with development following the needs and growth of the city. The division of each city area has also had a political strategy carried out by the Sultan, primarily to protect his city.

Viewing the building process of a city through reading ancient texts requires a careful understanding of the meaning. This time, reading is related to architecture; it is necessary to rephrase the words to get a logical meaning. Several words related to toponymy and typology/architectural elements need to be studied first to see their relationship and context. We see there is still the possibility of reinterpreting the text of the Babad Banten itself, especially to words that are no longer commonly recognized today.

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