

Spatial Constructs of Spiritual Consciousness: The case of Keraton Kasepuhan in Cirebon, Indonesia.

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Abstract

Today, many deal with spatial planning issues using deterministic-rationalistic forms, which are inadequate to understand empirical objects at local scale and in pluralistic forms. This inadequacy to view empirical objects holistically happens because usually spatial systems are viewed only through text at macro scale. Scholars point out that, postmodern planning concepts which delve into local values in spatial planning such as 'local wisdom' are more appropriate here. These concepts take into account pluralism and locality and enrich the spatial planning process. The process itself is a form of a cognition of reality. Moreover, postmodern planning allows viewing empirical objects thoroughly at the local scale, which offers opportunities to understand pluralistic meanings of space.

The modern Master Plan of regional planning of Cirebon city in Indonesia is a product of deterministic-rationalistic spatial planning processes. Consequently, Keraton in Cirebon city only acts as a cultural area excluded from empirical object as a local pluralism phenomenon. Keraton Kasepuhan in Cirebon has existed since the 13th century and it has encountered many historical moments related to the spread of Islam in the West Java Island. These had contributed immensely to spatial formations of Cirebon city. However, today they are unrecognized because the deterministic-rationalistic model does not allow their understanding. This paper argues that the 'reality' in the local spaces inside Keraton can reveal various pluralism phenomena, which is valuable in the spatial planning policies of Cirebon city. This research divulges particular pluralism phenomena that existed in Keraton Kasepuhan area, which can make a contextual contribution in the improvement of spatial planning policies. The purpose of this study is to find the meaning of the phenomenon of space Keraton Kasepuhan. Rationalist deterministic approach cannot show the meaning of space. However, unravelling the meaning of space can solve substantive problems of spatial planning and the meaning of space can show pluralism in space. Phenomenology of Husserl can help to show the meaning of space. The research employs Husserl's phenomenology approach. The research is conducted by seeing and understanding the behavior and mindset of the people. Furthermore, giving meaning to the community activity and social situation.

The results of this study show that the meaning of space in Keraton Kasepuhan is the meaning of spiritual consciousness of space. These spatial phenomena arises from the interpretations of the following (1) The awareness of the Keraton's spatial role as a source of spirituality, (2) "Getok Tular" tradition or word of mouth as a means of transferring knowledge to younger performers, (3) the King's policy in maintaining the esoteric tradition.

Keywords: Space, Consciousness, Spirituality, Keraton Kasepuhan.

Introduction

Spatial planning in the third millennium is entering into an era of postmodern planning where pluralism and locality are inter-twined (Allmendinger, 2001). Locality in the form of indigenous spatial planning in Indonesia provides opportunities in the development of new knowledge in this regard (Agustina, 2013). As they argue, spatial locality is plentiful with a sense of reality and moral values that will contribute to the understanding of indigenous space. Therefore, it is necessary to have extensive examinations of local culture as manifested through indigenous space to construct such contemporary knowledge. This however requires ways and means of perceiving the reality of indigenous space.

The current spatial planning practice is predominantly deterministic-rationalistic in nature. Such planning has not yet touched upon the existing layers of reality, primarily at the level of community and local context. Sudaryono writes, "Planning has not been able to accommodate pluralism in the scale of the local community" (2006). Sudaryono's proposals (2006) in reinforcing local cultural pluralism in spatial planning are as follows: (1). radius of uniqueness, (2) the existence of local space, (3). the endurance of local space, (4). reinforcement of local community, (5). local solution. Contemporary planning might have taken its first step towards adhering to local governing layers of reality. The purpose of this study is to find the meaning of the phenomenon of space Keraton Kasepuhan. Rationalist deterministic approach cannot show the meaning of space. However, unravelling the meaning of space can solve substantive problems of spatial planning and the meaning of space can show pluralism in space.

Keraton Kasepuhan is located in the city of Cirebon. There are two other keratons located in the city of Cirebon; those are Keraton Kanoman and Keraton Kacirebonan. Keraton Kasepuhan is located in the district of Lemahwungkuk Cirebon City. Whereas Astana Sunan Gunung Jati is located in the district of Cirebon. The distance between Keraton Kasepuhan and Astana Sunan Gunung Jati is 7 km. City of Cirebon and District Cirebon are part of West Java Province (See Figures 1, 2, & 3 showing the locations of the city of Cirebon and the location of Keraton Kasepuhan and Astana Sunan Gunung Jati).

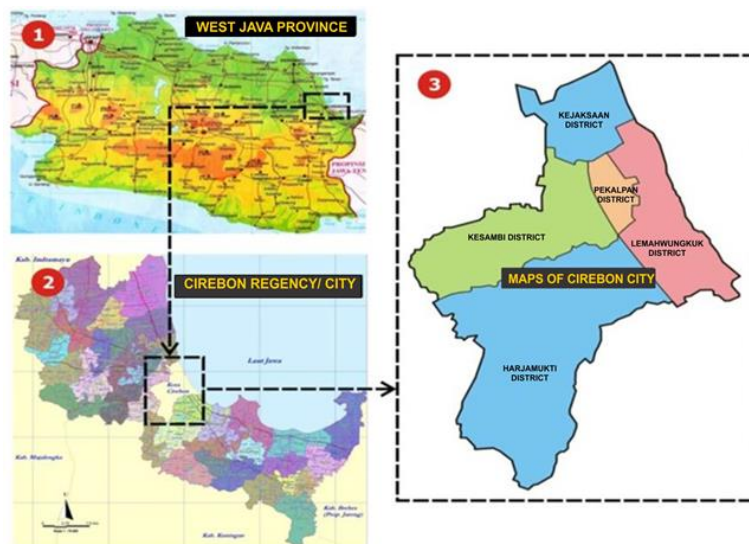


Fig. 1: The Location Cirebon City
Source: Agustina, 2013



Fig. 2: Location Keraton Kasepuhan and Astana Sunan Gunung Jati
Sources : Agustina, 2013

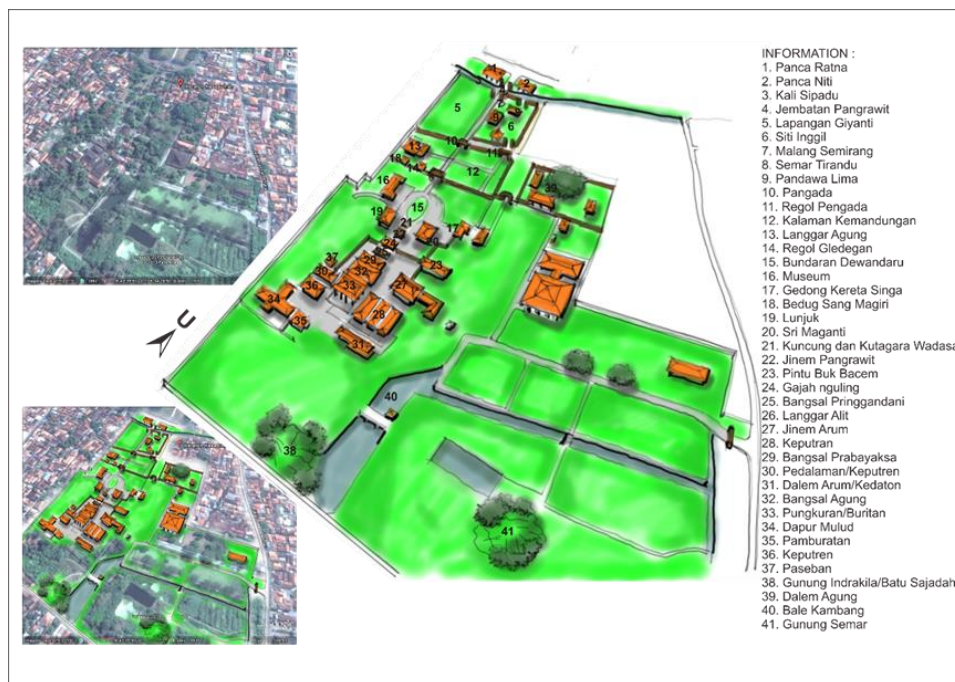


Fig. 3: The Keraton Kasepuhan
Sources : Agustina, 2013

Today, Keraton Kasepuhan still exists in Cirebon, West Java. Keraton Kasepuhan has historical value as the center that spread Islam in the West part of Java. Spread of Islam in Cirebon was pioneered by Sunan Gunung Jati who is one of the members of Wali Sanga. Since then, Islam has become the majority religion of West Java and they believe Sunan Gunung Jati as a Saint. The traditional Moslems believe that the saints have eternal spirit and that even the

body disintegrates. Accordingly, many people especially in Cirebon and the west part of Java believe that although Sunan Gunung Jati has deceased, his spirit remains. The descendant of Sunan Gunung Jati, Keraton Kasepuhan Sultanate, Keraton Kanoman Sultanate, and Keraton Kacirebonan Sultanate are also considered saints.¹

In Keraton Kasepuhan exists a unique spatial system that has been created by local wisdom and sustained by historical transformations of traditions. According to Agustina (2014), the vocabulary of spatial knowledge in the form of esoteric traditions still survive in Keraton Kasepuhan. The struggle for the existence of spatial locality is far from easy and faces unprecedented challenges in the third millennium notwithstanding its survival to this day. Thus, such indigenous knowledge has its own appeal to be rediscovered as a contemporary knowledge.

Keraton Kasepuhan preserves its esoteric tradition: a tradition that contains religious values through Islamic beliefs (Agustina, 2014). The Keraton's community still holds its beliefs in the strength of the traditions. Consequently, the spatial constructs of spiritual consciousness is the outcome of the community's own behaviour or the manifestation of their consciousness' and occupation of space. Spatial formations are rooted not only in the physical realm but also in its transcendental sense. This paper aims to reveal this local phenomenon occurring in Keraton Kasepuhan; a phenomenon that could contribute to the divine values of reality in the formation of a spatial construct of spiritual consciousness in Keraton Kasepuhan.

Research Method

The research was carried out since 2011 in Keraton Kasepuhan Cirebon. It is conducted using a phenomenological method called the approach of symbolic interaction. Phenomenology recognizes four forms of empirical truths: sensual, logic, ethic and empirical transcendental (Muhadjir, 1992). It involves an analytical process based on a theoretical framework. Creswell (1998) states that in phenomenology, the results of the data analysis is executed through a method of phenomenological reduction, analysis of special reports and themes, and a search for all the possible meaning or significance by setting aside all the initial assumptions of the object of observation. Moustakas (1994, quoted in Agustina, 2013; 2014) recommend to maintain a balance between subjectivity and objectivity. The construct of reality is initiated by what the researcher perceives and the search for meanings based on individual experiences. The step is to conduct interviews and set "inter-subjective validity" of what is perceived by others to draw the shared experiences of the informants into descriptive manner in order to identify the essence. The essence is obtained through the process of epoch, phenomenological reduction, bracketing, and the development of structural synthesis to obtain a deeper meaning. Therefore, the researchers describe the whole experience of the early research. The description process is then carried out to obtain significant information unit as an element of a phenomenon that has been experienced from the grand tour. Thereafter, conducting the unitisation of various descriptions of the result of field information that have been written in the research logbook.

¹ Kitab Puraka Caruban Nagari points out that the Cirebon Sultanate was established by Pangeran Cakrabuana who was a Padjadjaran Kingdom descendant. Pangeran Cakrabuana was succeeded by his nephew Sunan Gunung Jati. Sunan Gunung Jati is a descendant of Prophet Muhammad (SAW) from his father's bloodline and Padjadjaran ancestry from his mother. He is the member of Wali Sanga, the historical group in the spread of Islam in Indonesia. In the 16th century, Cirebon Sultanate led by Pangeran Girilaya handed over Cirebon to his three sons; Pangeran Martawijaya, Pangeran Kartawijaya, & Dan Pangeran Wangsakerta. One of his sons, Pangeran Wangsakerta, refused to accept his kingship and decided to learn about Islam. Therefore Pangeran Wangsakerta wasn't entitled to be a Sultan but became a Panembahan instead.

Henceforth, Cirebon Sultanate had two rulers; Pangeran Giri Laya, Martawijaya, titled as Sultan Sepuh I of Keraton Kasepuhan, and Pangeran Kartawijaya, titled as Sultan Anom I of Keraton Kanoman. Kasepuhan or Sepuh, in Sundanese means "Old" while Kanoman or Anom means "young". This signifies Pangeran Martawijaya as the older brother of Pangeran Kartawijaya. In 1808, Keraton Kanoman was divided into two Sultanates; Keraton Kanoman itself and Keraton Kacirebonan. Since then there are three Keratons in Cirebon. This research is focused upon Keraton kasepuhan because it is the oldest of the Cirebon's Keratons

Unitisation is equipped with a textual description of experience. It is needed to justify the method and also to discuss its limitations and drawbacks if any.

The area studied was divided into groups of observation spaces to ease the process of viewing the actual phenomenon in space. The division process was accomplished after a Grand Tour to all of the Keraton Area. Observation spaces were divided, with the help of Kawasan Keraton Kasepuhan Map, into: *alun-alun*, *permukiman magersari*, *inti keraton*, and *lawangsanga*. Besides Keraton Kasepuhan Area, Astana Sunan Gunung Jati was used as another observation space. Astana Sunan Gunung Jati was divided into observation spaces as follows: *ruang parkir*, *pelataran gapura*, *kapyak*, and *pasujudan*.

Within each observation space, observations of all activities encountered were conducted inside Keraton Kasepuhan Area. These included characteristics of the spatial system, leadership of Sultan Keraton Kasepuhan, characteristics of *Abdi Dalem* Keraton Kasepuhan, characteristics of traditions of Keraton, characteristics of people in Magersari, characteristics of the institutional system of Keraton and *Astana Sunan Gunung Jati* and characteristics of Keraton routine activities. Observations were carried out by using electronic recording devices to record both image and information from correspondence directly during the observed activities. Consequently, there is no target of the quantity of correspondence. Then written text was produced based on observations of findings to be sorted by dates with the data taken to become information units. These information units were grouped based on the similarities of themes of every unit of written text. Finally, a concept of spatial system in Keraton Kasepuhan area was composed by studying and interpreting every observation text to see contextual meaning of each theme.

The phenomenon Keraton Kasepuhna

Keraton Kasepuhan is home to the king and his family. People call the king "Gusti Sepuh" or "Sultan Sepuh". Currently, Keraton Kasepuhan is lead by Gusti Sepuh XIV named Arief Natadiningrat. Gusti Sepuh XIV has 3 boys and 1 girl. The King has 3 younger siblings. But the palace is only inhabited by Gusti Sepuh XIV, his wife, his mother and a cousin, while the king's sons and daughters live outside the keraton kasepuhan. Similarly, with her sisters, they do not live in the keraton but chose to stay outside the keraton. Large families will be present at the keraton at the time of any traditional event. The King is assisted by abdi dalem, who works at the palace. Currently, 90 workers work in the Keraton Kasepuhan. Now they are not only being called abdi dalem but Wargi Kasepuhan. The word Wargi has the meaning within the scope of close family relatives.

Activities in the Astana Sunan Gunung Jati are assisted by the workers. Workers at the cemetery are lead by Jeneng, who has a subordinate or aide in charge of organizing the pilgrims and maintaining cleanliness of the tomb. Jeneng is helped by four bekel sepuh and 8 bekel anom. Task of Bekel is replaced every 2 weeks, Bekel Sepuh and Bekel Anom are assisted by 108 kraman whose job is to clean up the entire cemetery, and they are replaced every week.

On the left side of Keraton Kasepuhan there is Magersari space which is the space for abdi dalem to live (See Fig. 4 showing the location of Magersari). In the past , Magersari space was used by abdi dalem. Nowadays, 45 people live in Magersari space as staff of government and 497 people are work in the informal sector. There are only 5 people left who work as Abdi Dalem. The population includes 989 men and 1007 women. The total of Magersari population is 1996 comprised of 429 households. Eventhough they are not Abdi Dalem, they can still stay in Magersari. It's because they've got permission to live there from the King through Lurah Keraton.

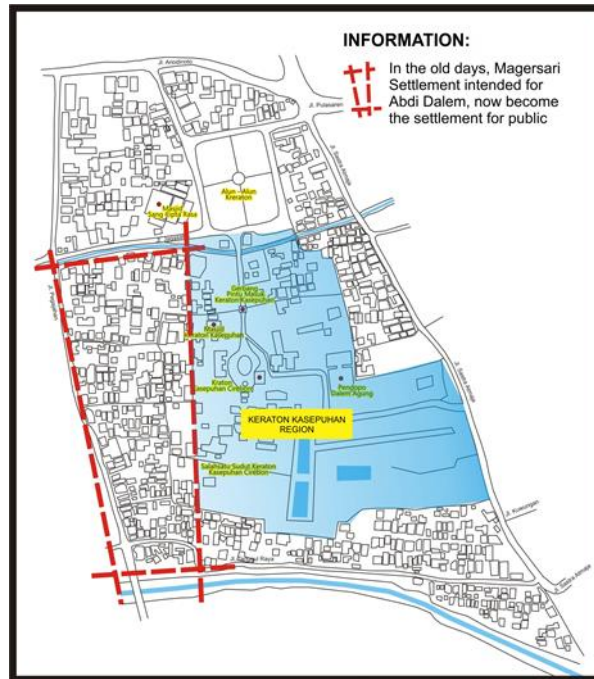


Fig. 4: Location of magersari

Source : Agustina, 2013

Magersari space is a crowded and slum settlement. Settlement has a grid pattern. Kavlings of settlement are not equal between each kavling. The big sized kavling groups are in the gate which are close to Keraton and entrance way, while the small sized kavlings are located on the inside of Magersari space. The form of houses have already used cement with modern style streets built in concrete. The street width is only 1,5-2 meters, and it can only take motorcycles and any other two wheel vehicles. Streets don't have any drainage. The drainage is below the streets, thus during the rainy season, it is prone to flood. For water needs, there is clean water service and shallow groundwater wells. Electricity has also existed in this settlement.

The King of Keraton Kasepuhan has an important role on deciding the status of residents in the Magersari settlement. Mainly, the status of staying in the house because land is owned by Keraton. Magersari people are always involved in traditional events of the kingdom. Eventhough there are only 5 people who work as Abdi Dalem, most of the Magersari people get involved on helping the Keraton. In the traditional event called panjang jimat, men usually secure the Keraton and keep the Keraton clean, while the women usually cook for the food, decorate flowers, and also decorate places to eat. On panjang jimat tradition, Magersari people usually vend on Keraton's yard, because nowadays the function of Keraton and alun alun is changed to be a market place. The Keraton Manager has placed the market place from Magersari to the core space of Keraton Kasepuhan.

The king as the head of state government always stays in Keraton which is usually used as the center of all political, economic, social and cultural activities. Similarly, high officials of the kingdom, royalty, and the royal family also live around Keraton. Because almost all of the activities are centered around the Keraton, the king's residence has developed into a city. The king indeed is the supreme authority and the central government. He has the role as a god-king, and his magical properties are considered sacred. According to the beliefs, Core space palace is the center of the universe. The King and his family occupy sacred spaces that can only be entered by the royal family. A Keraton in charge of several *nagari* (villages) becomes his territory, which pays *upeti* (taxes) to the king. The kingdom is in the hinterland which has fertile

of agricultural land and water sources. In the Islamic era, the concept evolved into concentric circles with spatial cosmic dividing the area into regions 'kutanagara', 'nagaragung', 'mancanagara', coastal and 'nagrisabrang' (Lombard, 1996). In the Islamic era the king still remains the highest authority. The role of the king is not representative of a god but is God's representative on earth (Lombard, 1996).

Keraton Kasepuhan which were built by Sunan Gunung Jati is featured by Islamic religion. This feature can still be seen with the existence of the mosque in Alun-alun Keraton. Beside that, the tradition carried are also characterized by traditions of Islam. For example, *Panjang Jimat* is the tradition that celebrates the birthday of Prophet Muhammad SAW, and *Ruwahan* is the tradition before Ramadhan month. These traditions support the statement that Keraton Kasepuhan is characterized by the Islamic religion. But only just like Kultus Pusaka and Kultus Sesajen are the ceremonies which can't be separated from the religious life of Keraton Kasepuhan people. This condition can't escape from the past, where the spread of Islam were carried by Sunan Gunung Jati who blended Sufism with Islamic mysticism. Sufism has adjusted to the desires of Islam with the nature of thoughts of Javanese people in the past. As it turned out, Sufism and Islamic mysticism in the past have been fused with esoteric traditions in the Keraton Kasepuhan today.

One of the Islamic mysticism forms that are still strong in Keraton Kasepuhan is *Tawassulan*. *Tawassulan* is the activity to pray for ancestors of Keraton Kasepuhan especially Sunan Gunung Jati. These prayer activities are underlined by the belief that the ancestors of keraton is the sacred people who could answer the prayers. On their comprehension, God would be closer to the sacred people including Sunan Gunung Jati instead of themselves. Thus they send the prayers first to the sacred people. This belief is the form of spirituality that exists only in Keraton Kasepuhan.

Spirituality is an endeavour to perceive the divine presence in everyday life. It is a sacred quest for the realm of transcendence, a dimension categorically beyond human senses. Spirituality deals with the elucidation of fundamental questions in life. Consciousness becomes an essential aspect of spirituality studies (Wilber, 2000). According to Wilber (2000) human consciousness has different levels. Those levels of consciousness in gradual manner consists of ego, biosocial, existential and transpersonal level. The level of human ego cannot discern an organism as a whole system since it reflects solely the mental manifestation of the organism, known as the self-image of the ego. Bio-social as the second level of consciousness perceives human individual as part of their social environment such as family relationships, cultural traditions, and beliefs that are mapped into biological organisms and strongly influence the perception and human behaviour. Existential level is a level of organism as complete, characterised by a sense of identity that involves body-soul as a governing system of a whole and integrated self (Wilber,2000). Ultimately, after the existential consciousness level has been completely mastered, consciousness will take the leap to transpersonal experiences involving an expansion of consciousness beyond the conventional boundaries of the organism and in accordance with a greater sense of identity. At the end of the spectrum of consciousness, transpersonal bands permeate into soul, according to Wilber's term. This is the level of cosmic consciousness where individuals become one with the universe. According to Nataatmadja (1982) there are three levels of consciousness, namely: (1) the behavioral level, (2) the supra-sensual level, & (3) the existential level. The three levels of consciousness indicate the higher level one could reach; the higher the level the more one can comprehend the essence of life.

Ornstein (1972) divided consciousness into two different dimensions; exoteric and esoteric. Exoteric consciousness tends to be more rational in nature while esoteric consciousness leans towards the emotional side. Exoteric tends to relate to religious beliefs while esoteric is inherently mystical.

Spiritual consciousness Kasepuhan.

Spiritual consciousness manifests in reality as a spiritual experience by the community's esoteric tradition in Keraton Kasepuhan. This experience is revealed by many participants like Dana, Joni, Dadi, and Rumi (Agustina, 2013; 2014) and many more who experienced the sensation of the mystical tradition of esoteric activities taking place in Keraton Kasepuhan; a mystical sensation that enabled them to increase their spiritual consciousness, of their soul unification with God.

The mystic sensation was formed by esoteric ritual traditions. The esoteric traditions that attract most people are *Jumat Kliwon* and *Panjang Jimat* traditions. *Panjang Jimat* tradition is held once in a year on *Rabiul Awal* month according to Islamic calendar (Agustina, 2014). The stages of *Jumat Kliwon* ceremony are:

1. Spread *dupa/ukup* to the whole space of Keraton, start from the Keraton entrance gate, *Siti Inggil*, museum space, Singa Barong Museum, center spaces of Keraton, Pungkuran space, and finish by putting the *dupa* in Dalem Ageung space (used to be the meditation space for the Kings where women couldn't enter this space).
2. Spread *Takir*, offerings in the form of a box made from banana leaves contain a handful of rice, prick red chili and onions, and *rujak huni* (cooking derived from cow's entrails) as many as 100 pieces in each of the corners of the Keraton.
3. Decorate jasmine flowers on Singa Barong train that located in Singa Barong Museum.

Visitors will come from various areas such as Tangerang, Indramayu, Majalengka, Sumedang, Brebes, Kuningan, Bandung, Jakarta, and other areas. In the evening, more visitors come to do the esoteric ritual tradition in Sang Cipta Rasa Mosque, Paseban Keraton Kasepuhan, and Astana Sunan Gunung Jati.

The esoteric tradition of the night prior to any given Friday and especially *Jumat Kliwon* (Friday *Kliwon*) is performed by rituals such as *dzikir* and praying. This ritual is usually called *tawasulan*; an attempt to draw closer to Allah (SWT). The rituals take place on Thursday night at 19:00 until 01:00 clock Friday morning. *Dzikir* is practised by the ritual leader in 3 parts, at 19:00, 22:00 and 24.00 (Agustina, 2013; 2014). The rituals take place at the tomb of Sunan Gunung Jati located in Mount Sembung tomb complex, located 7 km to the north of Keraton Kasepuhan. Another place for such rituals is the Sang Cipta Rasa Mosque located inside Keraton and Paseban Room located inside the Keraton fortress. Rituals held the night prior to Fidays taking place at Paseban Room are special rituals only for the royal family of Keraton Kasepuhan led by the King of Keraton Kasepuhan XIV younger brother, Elang Gugum. *Tawasulan* ritual taking place in Paseban Room lasts from 19:00 until 23:00 (Agustina, 2014). The participants of *Tawasulan* ritual are mostly the Keraton's *abdi dalem* (courtiers & royal servants to the king). Esoteric traditional activities take place in Keraton Kasepuhan (see Figure 5).

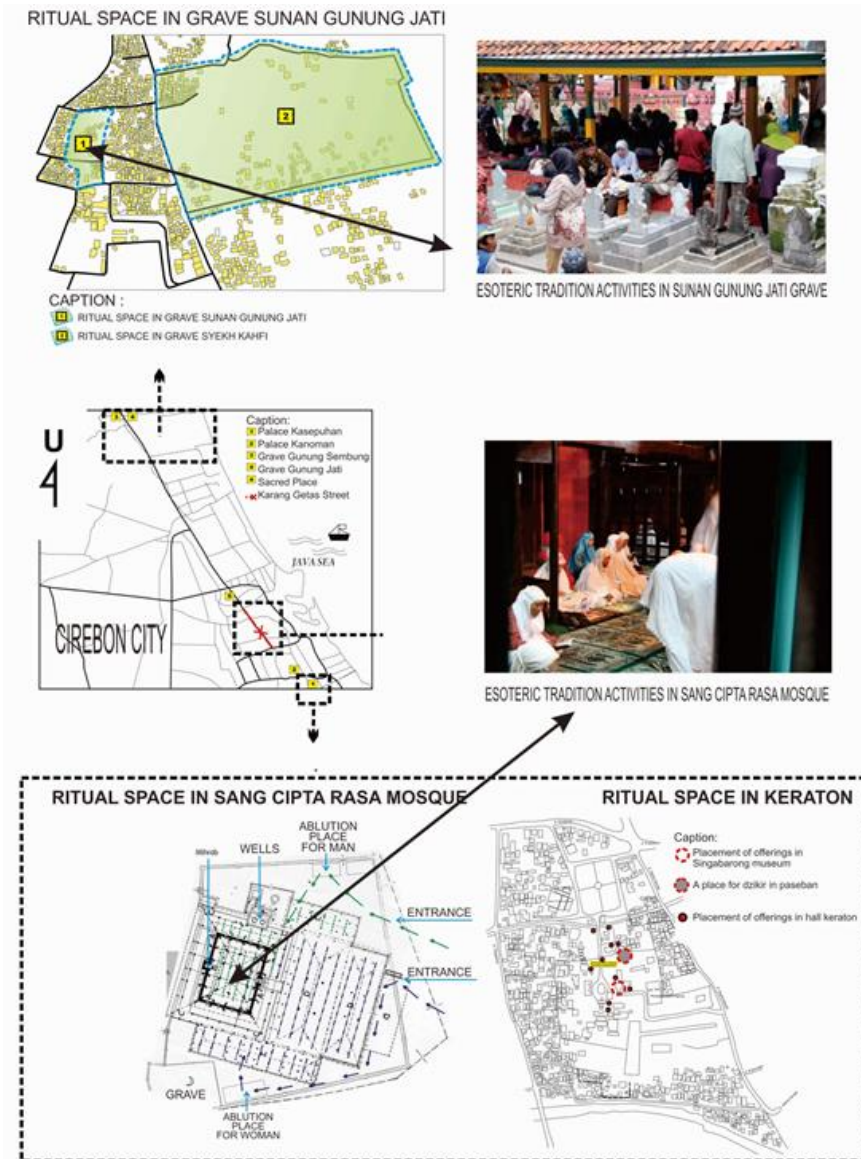


FIGURE 1
LOCATION ESOTERIC TRADITION

Panjang Jimat tradition is held on 12th of Rabiul Awal according to the Islamic Calendar. The date coincides with the birthday of Prophet Muhammad SAW. The ceremony starts with the parade carrying seven types of Rice from Bangsal Jinem, which is the place for Sultan to enthrone, to the mosque or keraton mushala. The nasi jimat is paraded with the escort of 200 rows of *abdi dalem*, each one of them carrying goods that have specific symbols such as candles meaningful as a light, then *nadaran*, *manggar*, and *jantungan* is a symbol of how great the person who was born at that time, the Prophet Muhammad SAW. The next row of *abdi dalem* who carries rose water and *kembang goyang* symbolize the amniotic fluid and *ari-ari sang jabang*. Then in the next row, there are *abdi dalem* carrying *air serbat* stored in two urns that symbolize blood at birth. Then four trays, which are symbol of four elements in the human beings; namely wind, earth, fire and water.

This parade starts from *Bangsai Prabayaksa* to a place called *Langgar Agung* which soon would be welcomed by the flame torch carrier guards meaningful as Abu Thalib, the uncle of Prophet Muhammad SAW when he welcomed the birth of his nephew who soon grew as a

great person carried mandate from God to spread Islam. When it arrives in *langgar agung*, seven types of *nasi jimat* are opened together with other foods that include the food stored in 38 heritage plates. This heirloom dishes are known very historic and most sacred because it is a relic of Sunan Gunung Jati, and are more than six centuries old. In this *Langgar Agung*, people do Shalawatan and recital *Barjanzi* book until midnight. Recitation is led by the Imam of *Masjid Agung Sang Cipta Rasa* Keraton Kasepuhan. After that, the food is consumed together. People will try to touch the hands of Gusti Sepuh. In people's faith, if they are successfully to touch the Sultan candidate, then he will get the blessing in his life. No wonder when Sultan Arief got tight security of Keraton Kasepuhan.

Rites that are continuously performed at a certain time and place grant the performers a mystical experience perceived through an inner sensation felt by the performers of the tradition Mulder (2006). Mysticism emanates as a consequence of the dismissal of the wordliness for the unification with the creator (God).

The procession of esoteric tradition is a form of contemplation where *dzikir* is practiced with repeated verbal utterances. Repeating *dzikirs* in accordance to the teachings of Islamic religion grants a positive energy to the performer. *Dzikir*, repeated with the level of receptivity is an effort of contemplation or meditation to reach the spiritual realm inside the inner nature of Man. Repeated *dzikirs* emit positive energy as spoken through shrill voice. Energy waves are then emitted from places, people, plants and animals in the vicinity of the place. Radiated energy waves affect a person's body and consciousness (Ornstein, 1972). Hence, the esoteric tradition as practiced in Keraton Kasepuhan generates spiritual consciousness of the performers.

Keraton Kasepuhan as Spatial Construct of Spiritual Consciousness

Inductive research to the Keraton Kasepuhan space and activities has given information and field visualization for information unit classification. The process of classification involved not only intentionality process but also iteration process to the repetitive information. Intentionality process was going for four years to achieve significant information for information unit classification. The research findings are sorted to 12 information units as follow: 1. *Ruang inti keraton*, 2. *Ruang Negaragung*, 3. *Ruang Mancanegara*, 4. *Ruang Pesisir*, 5. *Ruang Tanah Seberang*, 6. *Ruang Astana Sunan Gunung Jati*, 7. *Ruang Magersari*, 8. *Ruang Lawangsanga*, 9. *Tradisi Esoterik*, 10. Leadership of *Gusti Sepuh XIV* as Sultan of Keraton Kasepuhan, 11. The Pilgrimage activities, 12. Marriage of Sultan's son.

These 12 unit groups are then classified into the following spatial themes: 1. *Ruang Nyalon*, 2. *Ruang Keramat*, 3. *Ruang Dialog*, 4. *Ruang Pengembangan Usaha*, 5. *Ruang Ibadah berjamaah*, 6. *Ruang Tawasulan*, and 7. *Ruang Bermukim wargi*. These theme classifications were the result of study in the similarities between each unit group. Besides studying each unit group, triangulation and iteration process was conducted to get the acceptable theme.

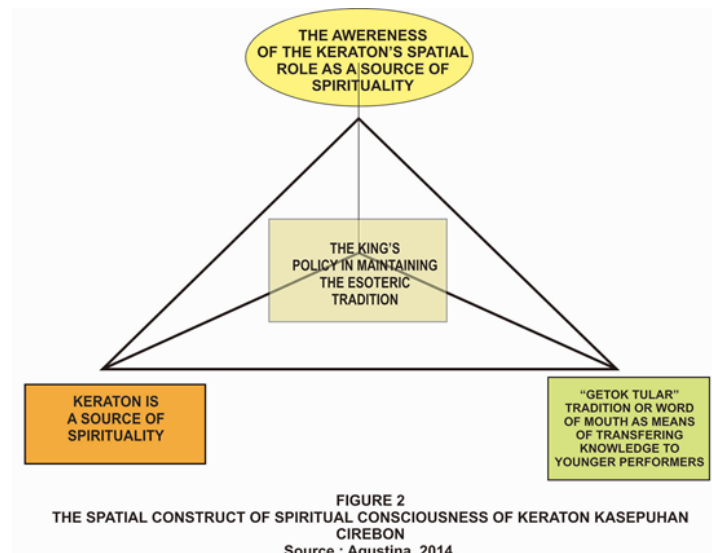
From the seven themes, the spiritual consciousness-spatial concept was constructed. Spiritual consciousness-spatial concept is constructed by people who felt inner peace after frequently getting involved in esoteric traditions of Keraton Kasepuhan. They believe that there is a mystical power guiding their daily activities as the effect of their involvement in Keraton Kasepuhan religious ritual. Keraton Kasepuhan space is considered as a sacred space because it was made by Sunan Gunung Jati who is the member of Wali Sanga. Wali Sanga are the persons who have great spirituality. Accordingly, many people believe that they can help our prayer to be listened by God. Their spirits still remain even though their body is deceased. People believe that the descendants of wali sanga can be considered as saints also. This belief is reflected from the tradition named *caos* where people request Sultan Sepuh XIV, the

descendants of Sunan gunung jati, blessings by giving him the harvest and money. This tradition still exists until today.

Keraton Kasepuhan, whether the tomb area or the main chamber is still believed to have a spiritual meaning. The performers believe that through rites held at the chambers of Keraton Kasepuhan, it grants them a transcendent meaning or unification with God; a meaning attained through spiritual consciousness. The local elements that help generate the spatial construct of spiritual consciousness of Keraton Kasepuhan are reflected by these characteristics:

1. The function of Keraton Kasepuhan, whether the tomb of Sunan Gunung Jati (Astana Gunung Sembung and Astana Gunung Jati) or Keraton chambers are still acknowledged as the source of spirituality.
2. The practice of *getok tular* or the transfer of knowledge to the next generation is carried out by involving the community's family members to participate in the traditional procession.
3. The king's continuing policy in preserving esoteric tradition.

Therefore Keraton Kasepuhan is a place that can be interpreted of having two dimensional reality both physical (exoteric) and spiritual (esoteric) reality. In exoteric dimension, Keraton Kasepuhan is an expression of a fabricated culture. But in the esoteric dimension, Keraton Kasepuhan is a space in the perspective of divine values and a sense of spiritual consciousness of its community (see Fig. 6 showing the spatial constructs of spiritual consciousness of Keraton Kasepuhan).



The esoteric tradition that still survives in Keraton Kasepuhan, is not only the way but constitutes the spaces to a place of execution. It is still retained as in the past. Diverse esoteric traditions following the different execution times present followers from various different regions. Esoteric tradition in Keraton Kasepuhan is a heritage tradition that must be preserved. It has become an important part in the planning of the city of Cirebon. Using a planning model that is deterministic rationalists is not enough because this tradition has a high spiritual significance for the community. Thus, for planning the spaces in the Cirebon City it should consider these aspects. As Sudaryono (2006) says that 'in order to strengthen pluralism in the

local space, it needs to strengthen local communities'. Similarly, Keraton Kasepuhan Community should be strengthened in the space planning process of Cirebon.

Fundamentally, the knowledge of spatial planning is a process based upon a sense of reality. This study shows the spatial reality in Keraton Kasepuhan. Thus, the conclusion drawn from the above explanation is that the locality phenomenon of Keraton Kasepuhan is a spatial reality that is both dimensionally exoteric and esoteric. Exoteric in terms of an artifact, a product of the expression of human culture, and esoteric in the perspective of values and the sense of spiritual consciousness. The result of this study indicates that Keraton Kasepuhan is a place that grants spiritual consciousness for the community because of the following: (1) Keraton's spatial awareness as the source of spirituality, (2) The practice of *getok tular* or the transfer of knowledge to junior participants enabling the continuity of regeneration process, (3) The king's policy in preserving esoteric tradition.

Accordingly, Keraton Kasepuhan as a place that fosters spiritual consciousness must be preserved. Such a measure is of vital importance since the development of spiritual consciousness must be maintained in the lives of individuals, considering the negative effects of globalization that are constantly undermining values; especially the belief in God. The diminishing spiritual consciousness could potentially destroy the life of humankind and their cosmic relations to the universe they inhabit. Therefore, Keraton Kasepuhan as a place that still holds its esoteric traditions by granting spiritual consciousness to the participants is a place in which its practicing culture must be maintained and preserved.

Conclusion

The conclusion of this study shows that Keraton Kasepuhan has esoteric traditions that can give a spiritual meaning to the people who practice it. This esoteric tradition has been carried since the first time Keraton came into being and will continue as long as there are people who want to practice it. Spaces for the esoteric activities are still the same spaces from the past until today. People who do esoteric traditions today are certainly different from the people in the past because this tradition has been going on since a long time. However, its attraction remains the same; there is a spiritual attraction to them. Thus, they will always continue this tradition and even further pass it to their offspring. Keraton Kasepuhan that has meaning as spiritual space is a local value. Local Values will not be able to be seen in the planning of space that is based on deterministic rationality. Thus, space planning should be able to see the local values and derive development plans from them, because postmodern planning systems do not see local value of this as a form of pluralism in space.

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