

The langgar as identity in Kampung Kauman Yogyakarta, Indonesia

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Abstract

This article examines the role of the langgar as an element of identity in Kauman, Yogyakarta. Historically, Kauman, Yogyakarta, was part of the Yogyakarta Palace, and the Great Mosque (Masjid Gedhe) was built there. Kauman served as a residential area for the mosque's caretakers, known as *Ketib*. The *Ketib* had a langgar closely associated with their home. The langgars in Kauman, Yogyakarta, have evolved into a shared space for residents, serving multiple roles. Using a qualitative, grounded theory approach, this research explores the relationship between the langgar's functional role and the experiences of local residents and visitors. The findings indicate that, beyond their function as places of worship, the langgars serve as an identity marker for Kampung and are managed by local residents. This research contributes to the discourse on architecture and local theory related to the socio-spatial sustainability of Kauman, Yogyakarta.

Keywords: Kampung, Kauman Yogyakarta, langgar, place identity, settlement

Introduction

Historically, Kauman Yogyakarta was designated as a residential area for the *Ketib*, officials serving the Yogyakarta Palace's Great Mosque (Masjid Gedhe) (Darban, 2010). As the mosque was the focal point for religious and cultural activities, the *Ketib* were managing both spiritual services and community education. To facilitate their teaching duties outside the main mosque, *Ketib* established langgars within their home courtyards. A langgar is a small place of worship that is simpler than a mosque and has an important function in the life of the Muslim community, especially in Java (Geertz, 1985). Langgar was originally a place to carry out routine worship activities, such as prayers, religious studies, and other religious ceremonies (Geertz, 1985). This spatial configuration underscores the historical role of Kauman Yogyakarta as a settlement defined by the dual function of its residents as both palace servants and Islamic community education. As an enclave traditionally linked to the Yogyakarta Palace, Kauman Yogyakarta faces socio-economic challenges and a modern lifestyle that risks fragmenting community solidarity. In response to these dynamics, a collaborative governance known as the 'The Three Pillars of Kauman Yogyakarta' emerged in the 1970s, comprising local government officials (*Rukun Warga* and *Rukun Tetangga*) representing local residents, the Masjid Gedhe administration, and the

Muhammadiyah leadership. This movement and government have been maintaining social harmony and managing this urban village. This resilience is the adaptive reuse of the langgars. While historical langgar inherited from the Ketibs (such as Langgar Kidul, Langgar Dhuwur, Langgar Faqih, and Langgar Ar-Rosyad) are being reserved and repurposed. On the other side, new langgars like Mushola ‘Aisiyyah and Langgar Adz-Zakrin from Muhammadiyah organization, Langgar Makmur have also emerged through community endowments. The langgars have evolved from places of worship into growing activities, so that Kauman Yogyakarta’s spatial and spiritual identity remains vibrant despite its challenges (Figure 1) (Yetti et al., 2025).

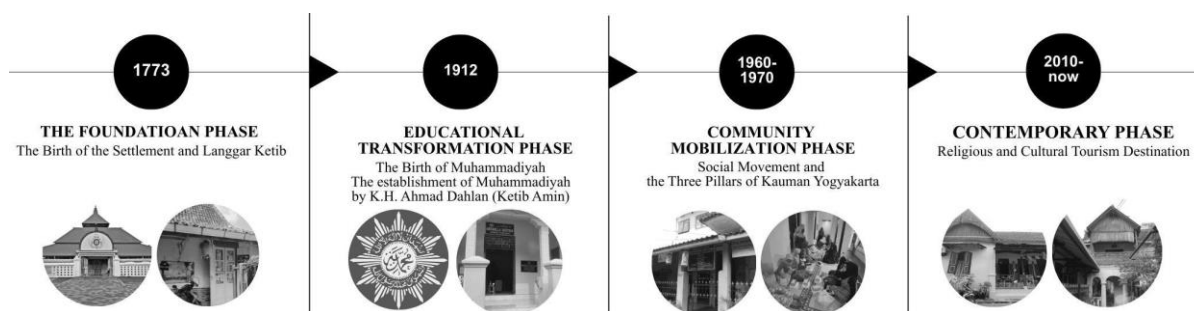


Figure 1. The development of Langgar and Kauman Yogyakarta

The empirical phenomenon leads to a research gap and focus: despite extensive studies on Kauman Yogyakarta, a gap remains regarding the spatial adaptation of the langgar, specifically its transformation from a private domestic sphere during the Ketib era into a multifunctional community node (Figure 1). This research aims to explain the role of the langgar as a socio-physical connectivity that constructs a cohesive settlement identity amidst the urban-village dynamics of Kauman, Yogyakarta. The research objectives are twofold: first, to trace the physical and functional transformation of the langgar as it evolves from a religious space owned by the Ketib into a space for community activities. Second, to construct a localized understanding of Kauman Yogyakarta’s identity as a resilient urban village, driven by the role of the langgar as a socio-architectural. Consequently, this research is expected to yield findings on the connectivity of Kauman Yogyakarta’s identity through the langgar network and on how the development of these spaces consolidates and strengthens the settlement’s unique character.

To affirm this empirical gap, this study synthesizes existing studies on the multi-layered identity of Kauman, Yogyakarta. Previous research has established that Kauman identity is constructed through the synergy of Javanese cultural traditions (Depari, 2017) and Islamic monotheistic values (Muflih et al., 2024; Oktariani & Yanto, 2023; Rianingrum et al., 2015; Triatmodjo, 2012), all of which converge in the production of the living spaces (Anggraini, 2023). Previous research in architecture and urban studies demonstrates that the spatial configuration of settlements reflects the harmony between Kauman Yogyakarta’s social dynamics and local wisdom. Kampung’s elements, such as village roads and alleys, serve as negotiation spaces (Panglipur & Amijaya, 2020). It fosters emotional attachments in settlements (Oktariani & Yanto, 2023).

Researchers found the other article on the role of langgar in Kauman Yogyakarta in the two-century development (Yetti et al., 2025), langgar categories (Rabbaniyah & Ikaputra, 2024), and the element of Langgar Dhuwur Kauman Yogyakarta (Sholihah et al., 2024).

Although many studies have discussed cultural identity and spatial structure in Kauman, Yogyakarta, there has been no research that specifically examines the transformation of the langgar

from a private space owned by individuals, namely Ketib, and managed jointly with local residents, to become a social space, and has positive implications for the socio-spatial sustainability of the Kauman Yogyakarta. This study provides a theoretical contribution by enriching local theories of socio-spatial resilience in urban villages, produced through collective interactions among local residents and communities in the langgar-langgar in Kauman, Yogyakarta. Collective interactions in the langgar spaces strengthen the identity of place and the sustainability of the village in Kauman, Yogyakarta. This research is then in line with the objectives of Sustainable Development Goal (SDG) 11, namely Sustainable Cities and Human Settlements, which emphasises the importance of inclusive, safe, and sustainable settlement planning.



Figure 2. Background knowledge of this research

Researchers need background knowledge before starting this research. This knowledge is part of the pre-fieldwork phase and helps sharpen their awareness in the field and during theoretical discussions (Figure 2). The theory of the Production of Space says that social space is not fixed, but is shaped by changing social relationships. The Spatial Triad, which includes: (1) spatial practices (perceived space), (2) representations of space, and (3) representational space (Lefebvre, 1992). Space is a "setting" that is always changing, shaped by the tension between formal rules and everyday practices (Shields, 2005). The other perspective explains that production of space is a political act that can support or challenge power structures (Merrifield, 2013). In recent years, research has focused more on how communities build resilience and agency through spatial production. Watkins (2015) highlights the need to understand the spatial grammar of traditional settlements, where changes in architecture can deeply affect identity. Newer studies also link the production of space to digital and social spaces, yet still stress that physical presence is key to maintaining place identity (Alesaily & Albialy, 2025; Lalli, 1992; Pei, 2019).

Theory of place identity is rooted in a phenomenological approach, asserting that the identity of a place is not a static attribute but emerges from the lifeworld, the consistent routines of human existence (Seamon, 2012). Seamon (2020) also explained that place attachment (Altman & Low, 1992) is influenced by memory, imagination, and physical experience, which together help people feel a stronger sense of belonging. Furthermore, integrating this with the political production of space allows for a more comprehensive understanding of how lived bodies occupy and animate urban corridors (Seamon, 2020). Place identity theory has been further developed through various empirical studies. However, place identity is also often threatened by drastic physical interventions that can result in uncomfortable memories of a place (Trigg, 2017, 2020). Consequently, place identity is considered a cornerstone of urban resilience, enabling communities to survive and adapt to external transformations (Belanche et al., 2021; Lalli, 1992; Strandberg & Ek Styvén, 2024).

The quality of urban design suggests that a place possesses not just aesthetic but also four connected dimensions of value: economic, social, health, and environmental (Anderson et al., 2017; Carmona, 2014, 2019). Studies on place governance indicate that the sustainability of a space's value is highly contingent upon its management (Carmona, 2017). The positive value is realized when the space effectively accommodates human routines and human interaction, which

is a phenomenon conceptualized as place-ballet (Buttimer & Seamon, 2015). Furthermore, when a location exhibits high design value, characterized by superior accessibility and comfortable public realms. It directly fortifies place identity, thereby supporting a stable lifeworld for its inhabitants (Anderson et al., 2017; Carmona, 2019; Seamon, 2012). After discussing the theories on Production of Space (Lefebvre, 1992), Place Identity (Seamon, 2012), and Place Value (Carmona, 2019), this research is considered strong to explore the role of langgar in Kauman Yogyakarta as a social space formed through adaptive spatial practices that support community and place identity.

Methodology

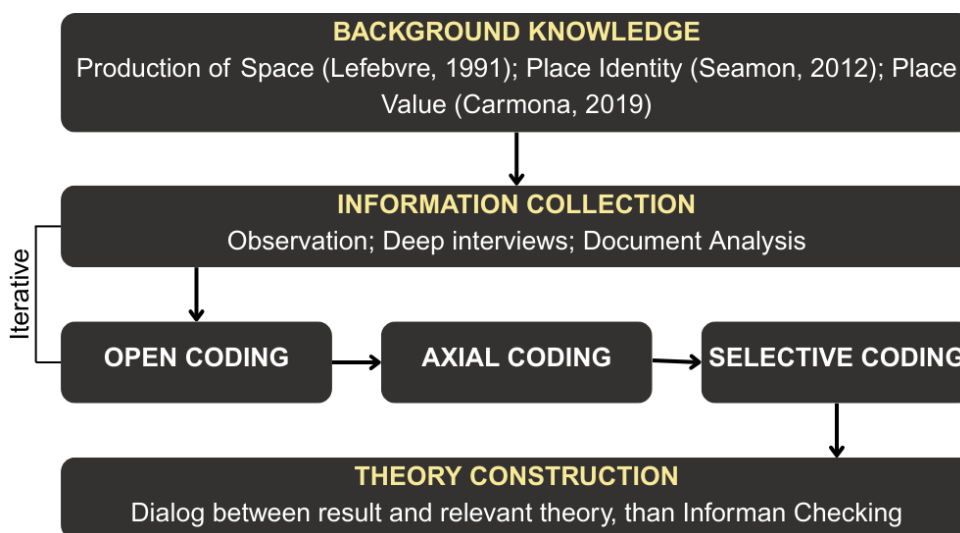


Figure 3. Methodology of research

This study uses the Grounded Theory method to construct a local theory based on the phenomena observed within the Kauman langgar in Yogyakarta (Figure 3). This method was chosen because it was necessary to explore the complex dynamics in Kauman, Yogyakarta, where existing theories have not fully explained the local context. Glaser and Strauss (1967) explain that inductive research requires researchers to be directly involved in the field to build knowledge from empirical findings (Figure 3) (Glaser & Strauss, 2017). To ensure analytical rigor, this study adopted the systematic procedure of using a structured coding process consisting of open, axial, and selective coding to build robust theoretical categories from the data (Figure 3) (Corbin & Strauss, 1990). Furthermore, it was used to capture residents' subjective meanings and lived experiences regarding the langgar (Charmaz & Belgrave, 2015). The information on the field was constructed through in-depth interviews and observations that facilitated dialogue between researchers and informants. This approach enabled a deep, reflective, and contextual understanding of Kauman, emerging from its unique socio-architectural structure.

Information collection

The information collection process in this study is conducted through an inductive approach that prioritizes deep interaction between the researcher and the research locus. The researcher performs participatory field observations within the seven langgars in Kauman, Yogyakarta. The focus of these phases includes documenting the transformation of architectural elements, daily spatial usage patterns, and the connectivity between the langgar and its surrounding public spaces. This physical information collection is further strengthened by historical document studies to trace the functional evolution of the langgar from a private space owned by the Ketib into a multifunctional public node.

Simultaneously, the researcher also conducts in-depth interviews with key informants, including community leaders, takmir (langgar managers), and local residents who have a memory of the langgar and the Kauman settlement in Yogyakarta and interacted in it. This process aims to explore user perspectives and the emotions of the community surrounding these langgars. The interaction between the researcher and informants is a dialogue to reveal how local values and traditions are manifested in spatial practices. All gathered information, ranging from field notes to interview transcripts, is systematically organized and processed within a research logbook.

Table 1. The informant criteria

INFORMANTS CRITERIA GROUP	TARGET INFORMANTS	OBJECTIVES
History and Tradition	<ul style="list-style-type: none"> • Inheritors of Langgar, • Village Elders of Kauman Yogyakarta, • Management of Masjid Gedhe Kauman Yogyakarta 	To explore the history of the langgar's transformation, the development of traditions, and the activities that took place over time.
Langgars Administrators	<ul style="list-style-type: none"> • The langgar Committe (Takmir), • The administrators or members from the Muhammadiyah/Aisyiyah Organization, • The operators of The Kauman Yogyakarta tourism village. 	To explore the aspects of spatial management, the role and the dynamics of langgar.
Langgar Users	<ul style="list-style-type: none"> • Local Residents of Kauman Yogyakarta, • Traders around the Langgar, • Youger generation of Kauman Yogyakarta, • Tourists or visitors. 	To explore daily spatial practices, emotional, perception, and the sustainability activities from across generations.

To obtain rich data, the researcher interviewed informants categorized into several criteria groups. Table 1 describes the informant groups that assisted the researcher during the information collection process. First, the group of informants who understand the history and tradition of the transformation of the langgar and its activities, including the descendants of the Ketib or langgar inheritors, village elders, and the management of Masjid Gede Kauman. Second, the group of informants who manage and activate the langgar, comprising the langgar committee (*takmir*), officials from the Muhammadiyah and 'Aisyiyah organizations, and the operator of the Kauman Yogyakarta Tourism Village. Third, the group of informants who are spatial users of the langgar includes local Kauman residents, traders around the langgar, the younger generation of Kauman, and tourists.

Information analysis

The information analysis of this research is conducted through a systematic coding procedure, beginning with the open coding phase. In this stage, based on field observations and interviews, the researcher assigns the codes to every unit of information relevant to the spatial and social phenomena within the langgars of Kauman to form initial categories or themes. Subsequently, the process moves to axial coding, which involves reorganizing these categories by identifying the underlying relationships and connections between them. The final stage of the analytical process is selective coding, in which the researcher integrates all identified categories to determine a single core category that comprehensively explains the phenomenon (Figure 3). This process culminates in the formulation of a theoretical framework that binds all categories into a local theory construction (Charmaz & Belgrave, 2015; Corbin & Strauss, 1990).

In the open coding phase, the researcher identified phenomena from architectural elements, such as the Doric columns and the two-story building structure at the Langgar Dhuwur, which differ from the surrounding buildings. They also identified other phenomena, such as the shared spatial use of the Langgar by residents. Then, in the next phase, axial coding, these previous phenomena were connected by drawing on the theme of architectural preservation as heritage. In the final phase, selective coding, these findings were combined with the theme of social space production, emphasizing how the Langgar functions as a social space that strengthens community identity

Theoretical triangulation

Theoretical triangulation encompasses the stages of theoretical dialogue and member checking. Theoretical dialogue is the process of integrating or contextualizing the newly generated local theory with existing established literature. In this research, the researcher facilitates a dialogue between the local theoretical findings derived from the langgar phenomena in Kauman and established theories, such as The Production of Space (Lefebvre, 1992), Place Identity (Seamon, 2012), Place Value (Carmona, 2019), and other relevant theories. This objective is to construct a local theory that enriches existing theories. Such a dialogue establishes a clear academic positioning, ensuring that the research results transcend descriptive reporting to become a significant theoretical contribution (Corbin & Strauss, 1990). Furthermore, member checking is conducted to maintain information accuracy by reconfirming findings with the informants. The researcher returns to key informants to present the draft findings. This member-checking provides the informants with the opportunity to offer feedback, correct interpretive errors, and provide additional perspectives that may have been overlooked by the researcher. The researcher ensures that the constructed local theory represents reality and experiences, thereby satisfying the criteria of credibility in qualitative research (Corbin & Strauss, 1990; Glaser & Strauss, 2017).

Result

The analytical purpose of this research is to conduct an in-depth exploration of the relationship between architecture and space in the langgar-langgar in Kauman, Yogyakarta. This exploration examines how the langgar's role and spatial structure contribute to the formation of community and residential identity. Langgar, functioning as a place of worship also closely linked to its local

environment. This research also identifies several distinctive architectural characteristics that define the langgar-langgar in Kauman, Yogyakarta, as a unique socio-spatial entity.



Figure 4. The map of Kampung Kauman Yogyakarta and the position-existing The Langgars in it

Historically, the langgar originated as a religious educational space managed by the *Ketib* of the Masjid Gede Kauman Yogyakarta. Over time, these structures evolved as the local community began to independently construct and manage them (Rabbaniyah & Ikaputra, 2024). Currently, there are seven langgars in Kauman Yogyakarta (Figure 4), four represent the legacy of the *Ketib* nobility, while three were founded through broader social initiatives. Four of these are inherited from the *Ketib*, namely Langgar Dhuwur, Langgar Kidul, Langgar Faqih, and Langgar Ar Rosyad. Notably, Langgar Dhuwur, belonging to K.H. Muhsin, alongside *Pendhopo Tabligh*, are identified by local informants as the earliest building in the settlement. Langgar Kidul owned by K.H. Ahmad Dahlan or Ketib Amin. Ketib Amin also a Head *Penghulu* of the Masjid Gedhe. The lineage continues with Langgar Faqih owned by K.H. Faqih, and Langgar Ar-Rosyad, the latter formerly belonging to K.H. Muhammad Noer. In contrast, three other langgars emerged through community initiatives: Mushola Aisiyah and Langgar Adz-Zakirin, both initiated by Muhammadiyah (former by K.H. Ahmad Dahlan), and Langgar Makmur, established by Haji Bilal, a prominent batik trader (Yetti et al., 2025).

The management of the langgars and Kauman Yogyakarta reflects a profound socio-spatial synergy, locally recognized as the *Three Pillars of Kauman Yogyakarta*, which consists of the Village Administration (local residents), the Masjid Gede Board, and the Muhammadiyah Organization. In terms of the langgar's management and sustainability, the heirs of *Ketib* and

langgars act as custodians who preserve architectural authenticity as a representation of historical memory and its inherent values. The Masjid Gede's Board functions as a spatial anchor, providing cultural legitimacy to the settlement's patterns. On an operational level, the village administrations regulate spatial utilization and the daily dynamics of both the langgar and the settlement. Meanwhile, the Muhammadiyah and 'Aisyiyah organizations have a role in activating the langgar through activities that establish it as a core space for community interaction. This collaboration fosters a collective space where langgar architecture is no longer perceived merely as an object, but as a space socially produced through collective practices. Consequently, this synergy serves as an instrument to maintain the visual identity and spatial structure of the village, ensuring the functional sustainability of the langgars as religious social nodes amidst urban density.

From the seven langgars identified, the research highlights several spatial and architectural phenomena that elucidate how these structures preserve and actively shape the identity of Kampung Kauman Yogyakarta. The researcher synthesized these phenomena into two primary themes. The first theme focuses on the preservation of architecture as a legacy, examining the commitment to maintaining the physical authenticity of the langgars, such as those belonging to the Ketib, as a manifestation of historical and familial roots. The second theme explores spatial practices that construct identity, analyzing how daily interactions, collective management, and activities such as historical walking tours transform these architectural objects into meaningful social spaces. Together, these themes demonstrate that the langgar is not merely a static relic, but a dynamic instrument in the ongoing production of Kauman's socio-religious identity.

a. The preserve the Langgars architecture as legacy



Figure 5. Architecture of Langgar Dhuwur

Several spatial and architectural phenomena instrumental in maintaining identity were identified during the fieldwork. First, referring to the history of Langgar Dhuwur, the architecture and structure were purposefully designed with a two-level massing that serves as a spatial marker of the *Ketib*'s socio-religious status. Second, the architecture has a harmonious blend of Javanese style, characterized by a traditional gable roof with colonial architecture influences, such as the adoption of Doric columns. This style reflected the prominent architectural trends during the period of its construction. This architectural identity has been preserved to the present day, even though the building has transitioned into a *Ketib* heir's residence (Figure 5). Furthermore, the building's verticality and distinct aesthetic continue to reflect the inherent sanctity of the prayer space. By maintaining these elements, the heirs ensure

that the langgar continues to stand as a testament to the *Ketib*'s legacy and a vital anchor of the village's historical identity.



Figure 6. Architecture of Langgar Kidul

The third phenomenon concerns the preservation of the spatial configuration and physical form of Langgar Kidul, which has remained unchanged since the 1899 reconstruction (Figure 6) (Yetti et al., 2025). Historically, Langgar Kidul encountered resistance to its acceptance, resulting in its reconstruction. *Ketib* is dedicated to preserving the original religious and architectural functions of the Langgar to honor its historical significance and identity as the property of *Ketib* and his descendants. The architectural configuration of Langgar Kidul remains intact; however, the *Ketib* has expanded the learning area by constructing a new building opposite the main Langgar structure. Presently, Langgar Kidul is managed by the Ketib Ahmad Dahlan Heirs Foundation, with additional support from the “Three Pillars of Kauman Yogyakarta” Management. The heirs remain committed to maintaining the original structure of the Langgar, ensuring its continued use for community activities and tourism.



Figure 7. Architecture of Langgar Ar-Rosyad

The Langgar Ar-Rosyad (Figure 7) is an historic langgar that is associated with the *Ketib* and remains under the management of its heirs. According to informants, this langgar is not affiliated with Muhammadiyah's educational methods and continues to employ traditional teaching approaches. The langgar's functions and physical architecture are well-preserved. In 1950, the mosque was renovated. According to informants, the spatial configuration remained

unchanged since it was originally built. However, several adjustments were made. These included the addition of a perimeter fence to accommodate the needs of the langgar, which was transitioning to a women-only langgar. Second, decorative elements were added to enhance the building's beauty. The continued presence of the Langgar Ar-Rosyad in upholding traditional values in Kauman Yogyakarta describes the heir's commitment to maintaining the langgar as a secure and inclusive environment for all, while preserving its identity as the Ketibs Langgar.

Tolerance for the existence of the langgar demonstrates an understanding that langgar serve not only as venues for religious activities and the expression of the Ketib's identities, but also as centers of education and social integration. Langgar enables diverse communities to interact and foster mutual understanding and tolerance, which are essential for sustaining social harmony in Kauman, Yogyakarta.

b. Manifesting the “Kampung Islami” Identity through the spatial practice

The identity of an "Islamic Village" in Kauman Yogyakarta is not passively present through the physical structure of the langgar. Instead, it is continuously produced through a series of spatial practices. These phenomena encountered include *jamaah keliling* (pilgrims circling) the langgar, communal activities within the langgar, and tourism activities exploring the langgar. These phenomena intersect with the architecture and spatiality of the langgar, which shape Kauman Yogyakarta's continued existence as a socio-religious entity within the urban village.



Figure 8. Social activities at Mushola ‘Aisyiyah

Currently, the langgar serves not only as a place of worship but also as a meeting point for various social activities, such as community meetings, public health counseling, and community organizational gatherings (Muhammadiyah and 'Aisyiyah). Spatial practices, both inside and outside the langgar, such as the use of the terrace for social activities, effectively activate the values of openness and togetherness (Figure 8). The langgars established through community and Muhammadiyah initiatives, such as Mushola 'Aisyiyah, Langgar Adz-Zakirin, and Langgar Makmur, are even designed with spacious and open areas to accommodate multi-functional purposes.



Figure 9. Walking heritage tour in Kauman Yogyakarta

The walking heritage tours in Kauman, Yogyakarta, are spatial activities that use the village's circulation routes to create a historical narrative (Figure 9). The tours focus on Langgar Dhuwur and Langgar Kidul to highlight the architectural typology of the *Ketib* residence as the first nodes of the settlement's early morphology. On the other side, Mushola 'Aisyiyah, the first langgar dedicated to women, represents a spatial transformation that aligns with the historical progress of the Muhammadiyah organization. This spatial practice is not merely a touristic activity, but rather an effort to introduce and strengthen the identity of an 'Islamic Village' more broadly through spatial experiences. Tourists are invited to understand how building configurations and circulation flows are integral components of a socio-religious identity actively preserved to this day.

Discussion

The phenomenon of architectural preservation, history, and the activation of the langgar in Kauman, Yogyakarta, demonstrates that village identity is a continuous process of spatial production. Referring to Lefebvre's theory (1992), these langgars serve as a bridge between conceived space (space designed and inherited by the *Ketib*) and lived space (space inhabited by the community). The physical preservation of architectural authenticity is not merely a conservation effort, but rather a manifestation of collective memory that continues to be socially produced through the synergy between the heritage, the village administration, the management of the Masjid Gede and the Muhammadiyah organization known as the "Three Pillars of Kauman Yogyakarta".

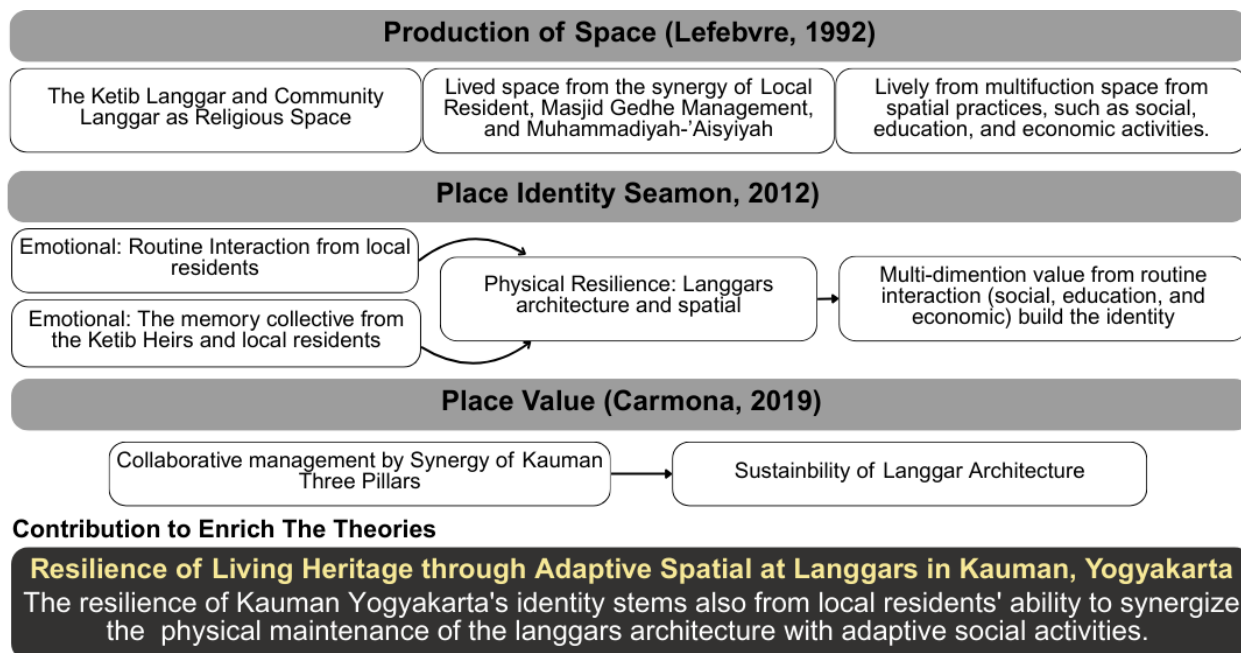


Figure 10. Enrich the theories

First, the conceived space is reflected in the architecture of the langgars, which were inherited from the Ketibs and consciously designed with specific religious symbolism and social status in mind. Heirs who maintain the authenticity of physical elements demonstrate that physical preservation is more than conservation. The langgar's architecture bridges the collective memory with social consciousness, where the langgar becomes a dynamic interaction. The activities at the langgar for community meetings, public health programs, and organizational gatherings of Muhammadiyah and 'Aisyiyah describe that space takes form when utilized for collective practice. This synergy ensures that Islamic values are not merely archived in historical narratives but are manifested in the daily pulse of community interaction.

Second, the architectural and spatial flexibility in Kauman, Yogyakarta, enriches Seamon's (2012) theory of place identity. Through routine activities such as *jamaah keliling* and social interactions, the langgars foster the formation of a "place ballet," a human movement within space that fosters a deep sense of belonging and personal emotions. The langgars are no longer perceived as objects. It serves as the epicenter of the memory that brings together personal and communal identities and their kampung. This research enriches Seamon's theory by demonstrating that place identity is not solely a product of residency, but is also anchored by the resilience of the langgars' existence.

From the perspective of place value as defined by Carmona (2019), the synergy between the physical and functional aspects of Langgar in Kauman, Yogyakarta, added value to the social, cultural, and sustainability dimensions. Spatial practices such as Kauman heritage walking tours and jamah keliling reveal that the langgars have a value that transcends the religious space, transforming into educational and tourism activities that strengthen identity and the economy. These local theoretical findings enrich Carmona's theory (2019) by asserting that the value of a place is dependent on collaborative management models, such as the "Three Pillars of Kauman" synergy. The physical sustainability of the architecture becomes a high social value when a space

remains essential and meaningful to its community. It is inherently protected from physical degradation and the encroaching pressures of urban modernity.

The langgar in Kauman, Yogyakarta, as a "space," connects "perceived space" with "inhabited space," in line with the theory of Space Production (Lefebvre, 1992). The results of this study indicate that langgar-langgar in Kauman, Yogyakarta, continues to be shaped by local practices, namely the interactions and routine activities that occur there. This finding enriches the theory of place identity (Seamon, 2012), which reveals the strong emotional bonds and identity of a preserved place. Furthermore, in line with the theory of Place Value (Carmona, 2019), the social and cultural values in the langgar-langgar in Kauman, Yogyakarta, are formed and maintained through social practices that then have lasting value within the space.

Theoretically, these findings suggest a local theory that the resilience of Kauman Yogyakarta's identity stems from local residents' ability to synergize the physical maintenance of the architecture with adaptive social activities (Figure 10). Collaboration across generations and community organizations ensures that the langgar remains a relevant place, where the architecture can accommodate functions and growing activities without losing its religious value. Thus, the langgar architecture in Kauman, Yogyakarta, becomes a space that continues to produce and maintain the identity of an "Islamic Village" as a living heritage.

Conclusion

The conclusion, this research suggests that the sustainability of Kauman Yogyakarta's identity as an "Islamic Village" is based on the integration of its historic built environment with its dynamic social environment. The langgars transcend their role as mere religious relics. Instead, they operate as active vessels of "living heritage". The preservation of the architecture and spatial authenticity, upheld by the heirs, the local resident management, and Muhammadiyah-Aisyiyah management, acts as an anchor for the community's collective memory. This research highlights that architecture supports community collaboration and a resilient socio-spatial environment for navigating modern urban development without eroding the sacred functions and values.

Furthermore, these findings expand the understanding of place identity and place value by describing that historic architectural sites are fundamentally linked to use value and social activation. The phenomena observed within the spaces of the langgar in Kauman Yogyakarta, demonstrate that emotional attachment and a sense of community belonging are actively reinforced through adaptive spatial practices, ranging from community gatherings to contemporary educational tours. Ultimately, this study proposes a new local theoretical insight: the sustainability of urban village identity is also linked to its ability to ensure that old architecture remains functionally relevant to contemporary needs, just as the langgar in Kauman effectively protects its integrity and symbolic status as the spiritual heart of the community, yet can adapt to the needs of residents.

The implications of this research for broader insights into architecture and urban villages are that the findings can provide insights for studies on heritage-based villages or other religious settlements in facing the challenges of modernization and village sustainability, which are also contained in Sustainable Development Goal (SDG) 11-Sustainable Cities and Human Settlements. Kauman Yogyakarta's spatial practices not only preserve architectural heritage but also ensure the social and functional sustainability of space in the context of urban change.

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