

[LOGO]

GOVERNOR OF THE SPECIAL REGION OF YOGYAKARTA

DECREE OF THE GOVERNOR OF THE SPECIAL REGION OF YOGYAKARTA

NUMBER 75/KEP/2017

ON

THE ESTABLISHMENT OF GEOGRAPHIC SPATIAL UNITS OF KRATON
YOGYAKARTA AS A CULTURAL HERITAGE AREA

WITH THE BLESSINGS OF GOD ALMIGHTY

THE GOVERNOR OF THE SPECIAL REGION OF YOGYAKARTA,

Considering: that in order to implement the provisions in Article 24 paragraph (2) of the Regional Regulation of the Special Region of Yogyakarta Number 6 of 2012 concerning the Preservation of Cultural Heritage and Registered Cultural Heritage, it is necessary to stipulate a Governor's Decree concerning the Establishment of the Geographic Spatial Unit of Kraton Yogyakarta as a Cultural Heritage Area;

Observing :

1. Law Number 3 of 1950 concerning the Establishment of the Special Region of Yogyakarta (State Gazette of the Republic of Indonesia of 1950 Number 3) as last amended by Law Number 9 of 1955 concerning Amendments to Law Number 3Jo. Number 19 of 1950 concerning the Establishment of the Special Region of Yogyakarta (State Gazette of the Republic of Indonesia of 1955 Number 43, Supplement to the State Gazette of the Republic of Indonesia Number 827);
2. Law Number 13 of 2012 concerning the Privileges of the Special Region of Yogyakarta (State Gazette of the Republic of Indonesia of 2012 Number 170, Supplement to the State Gazette of the Republic of Indonesia Number 5339);

3. Law Number 23 of 2014 concerning Regional Government (State Gazette of the Republic of Indonesia of 2014 Number 244, Supplement to the State Gazette of the Republic of Indonesia Number 5587), as last amended by Law Number 9 of 2015 concerning the Second Amendment to the Law Number 23 of 2014 concerning Regional Government (State Gazette of the Republic of Indonesia of 2015 Number 58, Supplement to the State Gazette of the Republic of Indonesia Number 5679);
4. Government Regulation Number 31 of 1950 concerning the Enforcement of Laws Number 2, 3, 10 and 11 of 1950 (State Gazette of the Republic of Indonesia Year 1950 Number 58);
5. Regional Regulation of the Special Province of Yogyakarta Number 6 of 2012 concerning Preservation of Cultural Heritage and Cultural Heritage (Provincial Gazette of the Special Region of Yogyakarta Year 2012 Number 6);
6. Regulation of the Governor of the Special Region of Yogyakarta Number 62 of 2013 concerning Preservation of Cultural Heritage (Regional Gazette of the Special Region of Yogyakarta Year 2013 Number 62);

HAS DECIDED:

To Issue:

FIRSLY : The Geographic Spatial Unit of Kraton Yogyakarta as a Cultural Heritage Area with details of delineation boundaries, zonation, historical background, List of Cultural Heritage Buildings, Cultural Heritage Structures and Sites as listed in the Appendix, which is part of the integral part of this Decision.

SECONDLY : The area of the Kraton Yogyakarta Cultural Heritage Area as referred to in the FIRST Dictum covers 1534 Ha, with delineation as follows:

North : Wolter Monginsidi – Sarjito Street

South : South Ring Road

West : Winanga River

East : Code River

THIRDLY : At the time this Decree comes into force, the provisions in the Decree of the Governor of the Special Region of Yogyakarta Number 186/KEP/2011 concerning Designation of Cultural Heritage Areas, which stipulates Malioboro and Kraton as cultural heritage areas are declared invalid.

FOURTHLY : This Decision comes into force on the date of promulgation.

Issued in Yogyakarta

on 20 March 2017

GOVERNOR

SPECIAL REGION OF YOGYAKARTA,

signed

HAMENGKU BUWONO X

A copy of this Decree is submitted to:

1. State Minister for the Planning Development/Chairman of the National Development Planning Agency of the Republic of Indonesia (BAPPENAS) in Jakarta;
2. Minister of Home Affairs of the Republic of Indonesia in Jakarta;
3. Minister of Cultural Education of the Republic of Indonesia in Jakarta;
4. Director General of Culture at the Indonesian Ministry of Cultural Education in Jakarta;
5. Head of the Regional People's Representative Assembly (DPRD) of the Special Region of Yogyakarta;
7. Regents/Mayors throughout the Special Region of Yogyakarta;
8. Head of the Office of Cultural Affairs of the Special Region of Yogyakarta;
9. Head of the Legal Bureau of the Regional Secretariat of the Special Region of Yogyakarta;

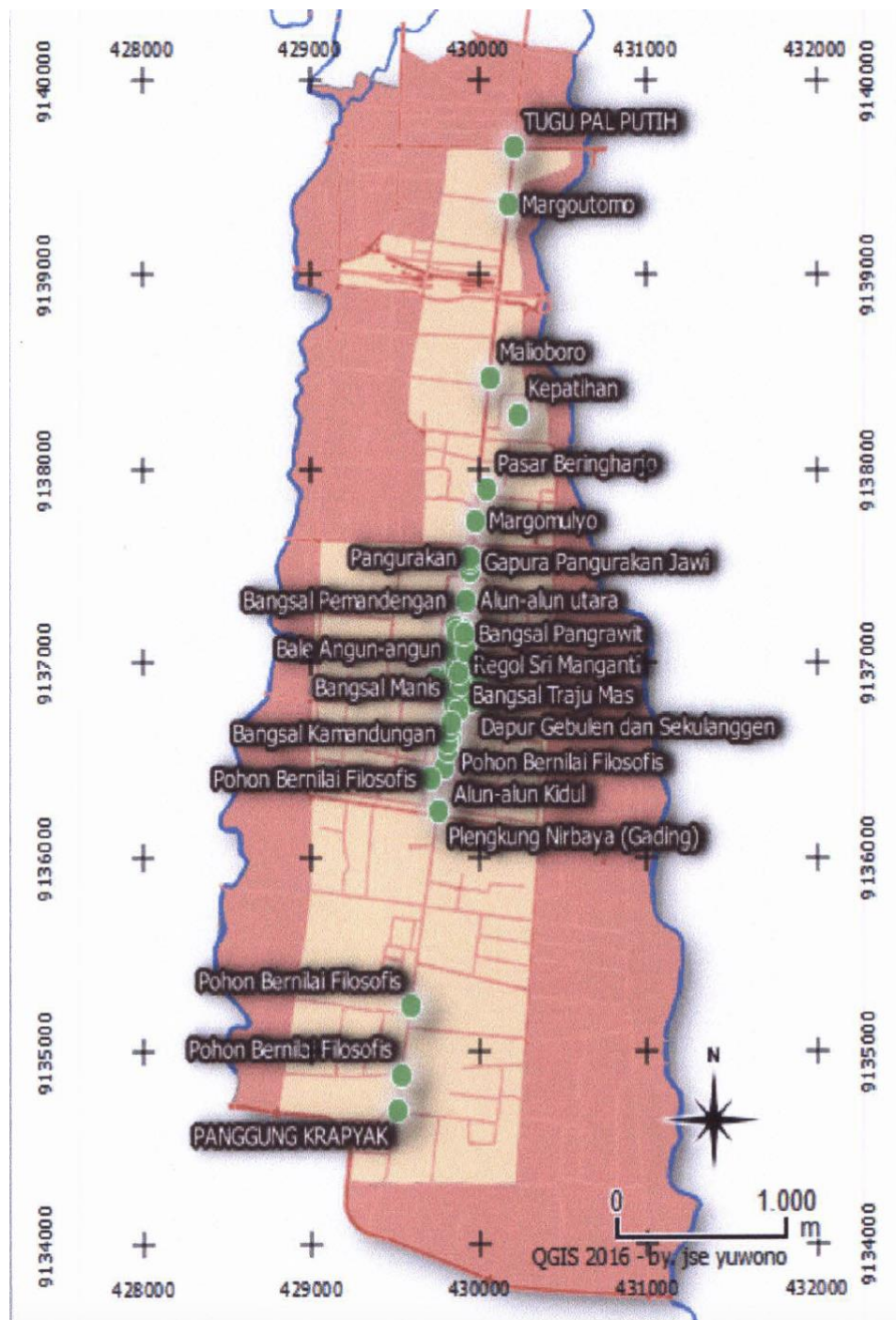
To inform and/or be used lawfully.

APPENDIX
GOVERNOR'S DECREE
SPECIAL REGION OF YOGYAKARTA
NUMBER 75/KEP/2017
ON
GEOGRAPHIC SPATIAL UNITS
OF KRATON YOGYAKARTA
AS A CULTURAL HERITAGE AREAS

A. DELINEATION LIMITATIONS OF KRATON CULTURAL HERITAGE AREA
YOGYAKARTA



B. ZONES DISTRIBUTION OF KRATON CULTURAL HERITAGE AREA YOGYAKARTA



C. HISTORICAL BACKGROUND

I	IDENTITY		
	Geographic Spatial Unit	:	KRATON YOGYAKARTA
	Sub-district/ Village	:	Covering 16 (sixteen) sub-districts and 1 (one) village, namely Ngupasan, Ngampilan, Pringgokusuman, Sosromenduran, Gowongan, Bumijo, Cokrodiningratan, Panembahan, Kadipaten, Patehan, Suryodiningratan, Suryatmajan, Mantrijeron, Gedongkiwo, Notoprajan, and 1 (one) Panggungharjo Village.
	District	:	Covering 8 (eight) districts, namely Ngampilan, Gedongtengen, Jetis, Danurejan, Gondomanan, Kraton, Mantrijeron, and Sewon.
	City/ Regency	:	Yogyakarta and Bantul.
	Province	:	Special Region of Yogyakarta (DIY)
	Coordinate	:	Enclosed.
	Boundaries	:	North: Wolter Monginsidi -Prof. Sardjito Street East: Code River South: South Ring Road West: Winongo River
II	DESCRIPTION		
	Description		The Geographic Spatial Unit of the Yogyakarta Palace is located between 2 (two) rivers, namely the Code River in the east, and the Winongo River in the west. Monginsidi and Prof. Dr. Sardjito Streets in the north. South Ring Road to the south. Currently the Geographic Spatial Unit is in the center of Yogyakarta City. Administratively, it is divided into 2 (two) regions, namely Yogyakarta City and Bantul Regency. The spatial arrangement is a straight line connected by a road from the Panggung Krapyak Monument, Kraton and Tugu Monument, also known as the Cosmological Axis.

		<p>The layout of the Kraton is equipped with the main components, namely the North Square, the Great Mosque, and the Beringharjo Market. The Kraton and its components are aligned with the <i>Catur Gatra Tunggal</i> concept. The existence of these components remains intact until now. The spatial unit has many historical and cultural heritages, both in the form of cultural heritage buildings, cultural heritage structures, and cultural heritage sites. The Cultural Heritage is located both inside and outside the palace fort. Inside the fort, apart from the palace, there are also buildings in the form of the Prince's house (<i>nDalem</i>), the buildings of the courtiers' houses, and the Taman Sari building. As for the buildings outside the fort, there are houses belonging to the people with traditional architecture, buildings with Colonial, Indies, and Chinese architecture.</p> <p>Cultural diversity in the Geographic Spatial Unit of the Kraton causes the nuances of Yogyakarta Culture to be unique because of the traditional settlements with Javanese architectural buildings, Chinese settlements with houses characterized by Chinese buildings such as in Kampung Ketandan and Kampung Gondomanan. European settlements with buildings characterized by Colonialism such as in Loji Kecil Village, as well as Arab settlements in Sayidan Village. Even along Margautama, Malioboro, and Margamulya Streets, buildings not only have Chinese architecture, but also Colonial and Indies. The existence of these buildings causes the cultural treasures of the Kraton Geographic Spatial Unit to reflect the occurrence of cultural acculturation.</p> <p>The buildings along the road are: Sonobudoyo Museum, BNI '46, Post Office, Gedung Agung Presidential Palace Complex, Fort Fort Vredeburg, Margamulya Church, Tugu Clock Tower, Beringharjo Market, Kepatihan Complex, Regional House of</p>
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		<p>Representatives of the Special Region of Yogyakarta (DPRD DIY) Building, ex- Intrans Tour, Kimia Farma 20 and 21 , DIY Regional Library, Inna Garuda Hotel, Malioboro 1 Store (ex-Coiffeur), Tugu Station, Toegoe Hotel, Kedaulatan Rakyat, Rumus Shop, Manulife, Dowa Store, and Pini Modiste.</p> <p>The diversity of immigrants, especially Europeans and Chinese, has greatly influenced the development and dynamics of the Kraton Yogyakarta as the embryo of the city of Yogyakarta.</p>
	Width	: 1534 Ha
	Current condition	<p>: The Geographic Spatial Unit of the Kraton still shows its character, characteristics, and identity as the central city of the Yogyakarta Sultanate government as the successor of the Islamic Mataram Kingdom which developed according to the dynamics of the times. The existing infrastructure and facilities in the Geographic Spatial Unit are now growing. Along with the times, the Spatial Unit is utilized and maintained as a cultural center, office center, trade and service center.</p> <p>The development of economic activity resulted in the "destruction" of the Cultural Heritage building and the condition of the building was damaged due to age. The rapid growth of the city including the construction of new buildings (hotels and shopping centers) including the uncontrolled activities of street vendors that are centered in this area have caused concerns to cause changes in the face and character of the Geographic Spatial Unit of the Kraton Yogyakarta, which was formerly the Capital of the Kraton Yogyakarta. Meanwhile, the condition of the buildings that mark the capital city of the Kraton Yogyakarta is threatened with damage and extinction, causing this area to lose its character and cultural values contained in it.</p>
	History	<p>: The establishment of the Kraton Yogyakarta</p> <p><i>Mung wanine padha bangsa, den rewangi taker pati,</i></p>

		<p><i>jamak wong ngaku prawira, kaya Sultan</i> <i>Mangku.bumi, nyata lamun undhagi, awewika</i> <i>gothak - gathuk , micara tan sikara, prasaja nalare</i> <i>mintir, lamun aprang padha bangsa datan karsa.</i></p> <p>The song above is one of the stanzas of the <i>Sinom Song</i> from the <i>Serat Wicara Keras</i> manuscript by Yasadipura II which describes the figure of Prince Mangkubumi with all his personality and expertise. As a warlord who does not want to go to war with fellow nations, he has a gentle but firm personality but does not hurt. As an accomplished architect, he handled the planning and construction of the Yogyakarta Kraton himself. Likewise, when the construction of the Surakarta Kraton was carried out as a transfer from the Kartasura Palace, it was Prince Mangkubumi who acted as the architect. Th. Pigeaud and L. Adam in Java Magazine in 1940 said that B.P.H. Mangkubumi is <i>de bouwmeester van zijn broer Sunan PB II</i> (architect of brother Sunan Paku Buwono II).</p> <p>Bendara Pangeran Harya (B.P.H.) Mangkubumi, also known as Prince Mangkubumi, is the son of Sunan Amangkurat IV (Sunan Amangkurat Jawi) from <i>garwa ampil</i> (concubine) Bandara Mas Ayu (B.M.A.) Tejawati. B.P.H. Mangkubumi was born on the night of Wednesday Pon, 27 Ruwah, Wawu year 1641 J. or August 5, 1717 AD with the first name B.R.M Sudjana. He has two siblings who are all women. His sister became the wife of Patih¹ Pringgalaya (<i>warangka dalem</i> Sunan Paku Buwono II and Sunan Paku Buwono 111), while his younger brother was married to Demang Urawan.</p> <p>B.P.H. Mangkubumi was very dear to his older brother Sunan Paku Buwono II because of his piety, intelligence, wisdom, and</p>
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¹ co-ruler or vice-regent (of an old Javanese monarch).

		<p>expertise both in the fields of leadership, civil service, soldiering and in the building sector. This is the jealousy of his own brother-in-law, namely Patih Pringgalaya. The peak of the Patih Pringgaya's jealousy and cunning occurred when B.P.H. Mangkubumi was able to quell the rebellion of R.M Said and Tumenggung Martapura. In this regard, B.P.H. Mangkubumi received a gift from Sunan Paku Buwono II of 3000 pieces of land in the Sukawati area.</p> <p>Patih Pringgalaya did not agree with the gift, because it would make other nobles jealous and endanger the position of Sunan Paku Buwono II. In addition, R.M Said and T. Martapura have not been caught. Patih Pringgaya instigated and stated that if Sunan Paku Buwono II gave a gift of 3000 pieces of land in Sukawati to B.P.H. Mangkubumi, then Patih Pringgalaya and the regents of Nayaka will resign. Sunan Paku Buwono II had to make a choice, a B.P.H. Many mangkubumi or retainers. Patih Pringgalaya's attempt to thwart the 3,000-count land prize was not only conveyed to Sunan Paku Buwono II, but also to Governor General Baron van Imhoff to ask for his support.</p> <p>The arrival of the Governor General Baron van Imhoff at the Surakarta Palace to take care of the widening of the land to be controlled by the VOC was wider than the 1743 agreement (called the <i>Panaraga</i> Agreement). With this strong pressure, Sunan Paku Buwono II finally handed over the coastal area requested by the VOC by signing an agreement on 18 May 1746. The surrender caused B.P.H. Mangkubumi was disappointed.</p> <p>In addition to his disappointment, on May 19, 1746, B.P.H. Mangkubumi and his family and loyal followers left the Kraton Surakarta for Sukawati and stayed at the Pandhak Village, Karangnangka. It was at that time that B.P.H.'s struggle and</p>
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		<p>resistance began. Mangkubumi against the Company assisted by Sunan Paku Buwono II and continued by Sunan Paku Buwono III. B.P.H.'s decision Mangkubumi for this war was caused by the accumulation of his disappointments, namely:</p> <ol style="list-style-type: none"> The revocation of the 3000 block of land prize in Sukawati which had been given to B.P.H. Mangkubumi, means Sunan Paku Buwono II broke his promise as a king who should hold fast to the "<i>Sabda of Pandhita Pangandika Ratu, sepisan datan kena wola-wall</i>", a king promise reflecting the characters of "virtuous and wise" (the unity of words with actions/ responsible and consistent). In the agreement that was signed on May 18, 1746, it turned out that the VOC was in favor of the Kraton Surakarta because the potential area of a separate kingdom. B.P.H. Mangkubumi was offended by the words of the Governor General Baron van Imhoff who referred him as "ambitious and greedy". <p>Sunan Paku Buwono II is facing a difficult position. On the one hand, he was under pressure from the VOC, on the other hand, he really cared about Prince Mangkubumi, whose resistance was aimed at canceling the Panaraga Contract. Therefore, Sunan Paku Buwono II gave his blessing and the heirloom spear of Kangjeng Kyai Ageng Plered as <i>sipat kandel</i>. This condition is also contained in the Giyanti Chronicle and a book entitled <i>Ngayogyakarta Pagelaran</i>.</p> <p>In this event outwardly the Surakarta Sunanate soldiers under Tumenggung Arung Binang would pretend to fight against Prince Mangkubumi. Secretly Sunan Paku Buwono II continued to help finance the struggle of Prince Mangkubumi. The assistance given in the form of gold gems (<i>mas picis raja brana</i>) was put into a</p>
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		<p>drum which was then thrown at the Mangkubumi soldiers. This war is known as the <i>Kendhang War</i>.</p> <p>Prince Mangkubumi, despite pressure from the people and his supporters to be appointed king, but always refused because he still respected the existence of Sunan Paku Buwono II as king. In subsequent developments Sunan Paku Buwono II suffered from a serious illness, on the other hand Prince Harya Mangkunagara urged Prince Mangkubumi to be willing to be appointed as king.</p> <p>Finally, Prince Mangkubumi agreed to crown himself as king. In this regard, on <i>Legi</i> Friday, the 1st of Sura, Alip 1675 on Javanese calendar, Prince Mangkubumi was appointed as king by the people who supported him. The event was marked by a trumpet chandelier that reads Marganing Swara Retuning Bumi or December 11, 1749.</p> <p>The title of the king after his appointment was <i>Sampeyan Dalem Ingkang Sinuhun Kanjeng Susuhunan Senapati ing Ngalaga Ngabdurrahman Sayidin Panatagama Kalifatullah</i>. There is also a mention that the title of Prince Mangkubumi after becoming king was Susuhunan ing Mataram Senapati ing Ngalaga Ngabdurrahman Sayidin Panatagama Ingkang Tuwu Narendra Mandhireng Amengku Tlatah ing Nuswa Jawa, and Prince Harya Mangkunegara was appointed as his patih. There are several versions of the place for the coronation of Prince Mangkubumi as king. The first version, Prince Mangkubumi was appointed as king in Kabanaran Village, so he was known as Sunan Kabanaran. The second version, which is also supported by M.C. Ricklefs, said that Prince Mangkubumi was appointed king in Mataram, because of his boarding house in Mataram.</p>
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		<p>On December 11, 1749, in difficult conditions, Sunan Paku Buwono II signed and sealed the deed of surrender which contained the surrender of the entire Mataram Kingdom to the Dutch. On that occasion, the Netherlands was represented by Governor Baron von Hohendorff.</p> <p>In the same year, on December 15, 1749, the Crown Prince of the Surakarta Sunanate was crowned the new king by von Hohendorff with the title Susuhunan Paku Buwono III. In the Babad Giyanti it is briefly mentioned that the Governor-General and the Council of the Indies in Batavia crowned the new Susuhunan in Surakarta. The Crown Prince acknowledged that he became king not because of heredity, but because the Dutch East India Company chose him for the post. Following the governor's suggestion, the new Susuhunan and the court officials paid their last respects to the already very poor Paku Buwono II, who finally died on December 20, 1749, and was buried in Laweyan, Surakarta.</p> <p>Meanwhile elsewhere, there has been a fierce battle between Kabanaran soldiers or Mangkubumen soldiers against Dutch troops. The number of Mangkubumen soldiers was increasing with the number of foreign regents joining, including Raden Rangga Prawirasentika, Tumenggung Yudanagara, Tumenggung Alap-alap. They became a scourge for the Dutch soldiers, so there was a kind of adage that whoever was superior in the <i>Ungaran</i> war (also known as <i>ontran-ontran beteng Ungaran</i>), then they were the ones who excelled in the <i>Mangkubumen</i> war. The fact proved that the Ungaran fort could be breached by Prince Mangkubumi and his soldiers. In this incident, Governor General Baron van Imhoff luka was seriously injured and at another time eventually died.</p>
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		<p>Another war that was no less exciting took place in the village of Jenar, also known as <i>Bagawanta</i> war. In fact, the two places are close together. The Dutch army under the command of Major Clereq confronted the Mangkubumen soldiers. Fierce fighting lasted until late at night, so it had to stop, because there were many victims on both sides. The Dutch who died were Major Repot, Captain Hoetje, while the Mangkubumen soldier who died was Tumenggung Mangunagara.</p> <p>Prince Mangkubumi then ordered to make the war namely <i>Garudha Nalauana</i> (also called <i>Supit Urang</i> war). Mangku Bumen's troops faced off against the troops led by Major Clereq. Over time Major Clereq ran out of troops because many were killed, injured, or fled from their commanders. After Major Clereq was left alone, Mantrijero's courtiers named Wiradigda speared him, but only hit him in the shoulder, which was protected by armor. At that time Major Clereq's sword fell, then immediately drew the gun when a Mantrijero's soldier named Prawirarana killed Major Clereq. With the death of Major Clereq, all his troops ran and left the area.</p> <p>The incident of the death of Major Clereq occurred on <i>Legi</i> Sunday, 22 Sura in the year Jimawal 1677 on Javanese Calendar, or December 12, 1751 AD. The Prawirarana soldier who succeeded in killing Major Clereq by Prince Mangkubumi was promoted to regent under the name Tumenggung Kartanadi (later became Regent of Grobogan with the name Tumenggung Sasranagara). The spear used to kill Major Clereq was then used as a palace heirloom spear with the name Kanjeng Kyai Clereq.</p> <p>Furthermore, the Mangkubumen troops attacked Pekalongan on Saturday Pon, 1 Jumadilawal in the year Jimawal 1677 J or March 20, 1752. In the war many enemy troops surrendered and</p>
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		<p>declared to join Prince Mangkubumi, namely Captain Juwana the Bugis, along with their Bugis soldiers, and Galengsong and Kraeng Daeng from Ternate and Ujung Pandang. These soldiers later became the Yogyakarta Kraton Soldier Corps.</p> <p>Thus, the war continued, resulting in many casualties on both sides. On the Dutch side, the names of Lieutenant Koen who died in the war in Gawong were recorded, Resident Van Goens died in the battle in Juwana, Lieutenant Van Gier died in the war in Grobogan, Lieutenant Foster died in the battle of Mount Tidar, Governor General Baron van Imhoff was seriously injured during the <i>Ontran-ontran beteng Ungaran</i> also died, Major Clereq and Captain Winter died in Jenar (<i>Bagawanta</i>). The Dutch soldiers who died in the war above amounted to 3801 people.</p> <p>Seeing the reality, then the Dutch used the politics of <i>divide et impera</i> (divide politics). Through Tumenggung Sujanapura, Baron von Hohendorff succeeded in inciting R.M. Said (P.H. Mangkunagara), with the calculation of R.M. Said will be removed after Prince Mangkubumi wins. With this plan, it is certain that R.M. Said to Prince Mangkubumi, his own uncle and father-in-law. It turned out that the Dutch politics of fighting against each other was successful. R.M. Said was instigated and separated from the Mangkubumen troops and joined Baron von Hohendorff's troops against Prince Mangkubumi. With the separation of R.M. Said and his followers, the strength of Prince Mangkubumi's troops was only 60%. Prince Mangkubumi, who had almost achieved victory over the VOC, now had to face the VOC, which was supported by troops from the Surakarta Sunanate and R. M. Said (P.H. Mangkunagara). Seeing the war that did not benefit the Dutch, Governor-General Yacob Moesel asked for peace with Prince Mangkubumi through Sarib Besar Syekh Ibrahim from Turkey as interpreter and negotiator from the</p>
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		<p>Dutch side with Nicolaas Hartingh. When VOC declared peace, Prince Mangkubumi was forced to face the fact that it was not yet time for VOC to leave Java and he accepted the offer of peace. Before the peace agreement was implemented, a preliminary meeting was held between Nicolaas Hartingh and Prince Mangkubumi at the Prince Mangkubumi's guesthouse in Padagangan Village, Grobogan. There were very tough discussions and debates between Prince Mangkubumi and Nicolaas Hartingh, which took two days, from Sunday to Monday, September 22 to 23, 1754. The issues being debated included three issues of division of territory, the title of king, and the location of Prince Mangkubumi section.</p> <p>Regarding the division of territory, the Dutch originally proposed the eastern half of Java as part of Prince Mangkubumi. The reason put forward was because Prince Mangkubumi's defense base was in the east. Likewise, the Dutch wanted the location of the royal capital of Prince Mangkubumi's part to be in Surabaya, because the people of East Java were very difficult to rule over by the Dutch. Facing the Dutch proposal, Prince Mangkubumi insisted on wanting to move to the west, with Mataram as the capital in Ngayogyakarta. Prince Mangkubumi felt that there was an indication of the Dutch who launched the <i>divide et impera</i> policy. The Dutch were worried that if the two kings were close together to fight, it would be very difficult for them.</p> <p>Prince Mangkubumi's persistence in choosing the location of the palace in Ngayogyakarta was based on special considerations that were infused with cosmological and spiritual values related to the location and topography of the candidate for the royal capital of Prince Mangkubumi. In determining the location of the palace as the center of government, the Dutch were forced to relent. Likewise, Prince Mangkubumi also wanted to succumb to</p>
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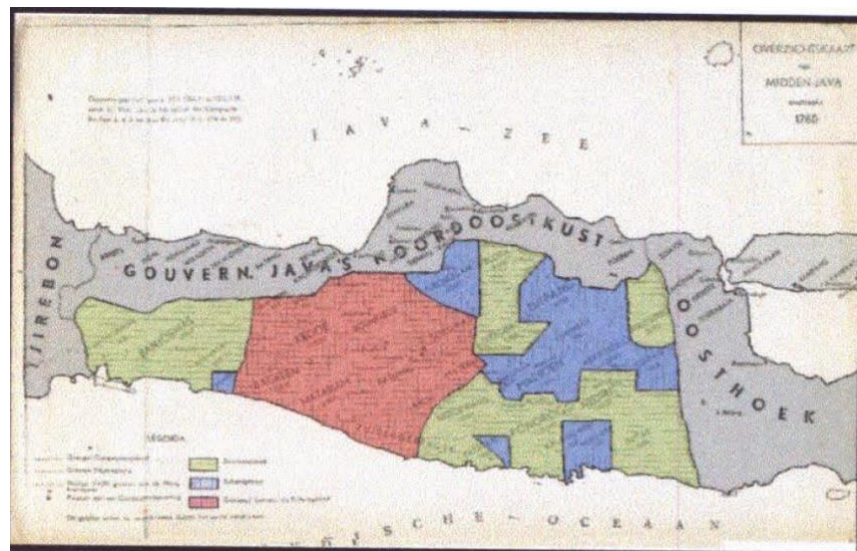
the title Sultan instead of Sunan because it should not be confused with the title of king in Surakarta so that it seemed as if there were twin suns.

Furthermore, in 1755, a Peace Agreement was held which was approved and signed by Prince Mangkubumi who now had the title of *Sultan Hamengku Buwana Senapati ing Ngalaga Abdur Rakhman Sayidin Panatagama Kalifatullah*. From the Prince Mangkubumi parties who signed, they were Prince Harya Hamangkunagara Mataram, Prince N gabehe Lering Pasar, Prince Natakusuma, Prince Harya Pakuningrat, Adipati Danureja, and Tumenggung Rangga Prawiradirja. On the Dutch side who agreed and signed, namely Nicolaas Hartingh, Governor, and Director of All Business in Java (Gouverneur en Directeur van Java's Noordkust) representing G.G. Jacob Mossel. In addition, co-signers of this agreement are W. Van Ossenberch, J.J. Steenmulder, and W. Fockens. The agreement took place on March 13, 1755, in Giyanti Village, on Thursday Kliwon, 29 Rabiulakhir, Be 1680 Javanese year, Wuku Langkir or February 13, 1755. This important event is better known as the 'Giyanti Agreement' or 'Palihan Nagari'.



The location of Giyanti Agreement Signing
(Image Source: Yuwono Sri Suwito)

At Palihan Nagari, within the Nagara Agung environment, Sri Sultan Hamengku Buwono I received a section of 53100 works (=shoulder or count) including areas: Mataram, Pajang, Sukawati, Bagelen, Kedu, and Bumi Gedhe. Meanwhile, in Mancanagara Sri Sultan Hamengku Buwono I received 33950 works including regions: Madiun, Magetan, Caruban, half-Pacitan, Kertasana, Kalangbret, Ngrawa (=Tulungagung), Japan (=Majakerta), Jipang(=Bojanegara), Teras Karas (=Ngawen), Sela, Warung (=Kuwu Wirasari), Grobogan.



Kraton Surakarta and Yogyakarta Region in 1760 AD (Image source: Yuwono Sri Suwito)

On Saturday Pahing, February 15, 1755, a meeting was held between Sunan Paku Buwono III and Sultan Hamengku Buwono I in Lebak Jatisari Village. In this meeting, Sunan Paku Buwono III handed over the heirloom kris Kangjeng Kyai Kopek to the uncle of Sultan Hamengku Buwono I.

Furthermore, on Thursday Pon, March 13, 1755 or the 29 Jumadilawal, Be 1680 in Java, Wuku Kuruwelut, Sultan Hamengku Buwono I announced that half of the Mataram State

		<p>under his control was named Ngayogyakarta Hadiningrat and its capital was Ngayogyakarta. The Javanese date, month and year are stated as the time of HadeGING Nagari Dalem Ngayogyakarta Hadiningrat.</p> <p>On Thursday Pon, October 9, 1755 AD or the 3rd of Sura, Wawu 1681 in Javanese year, <i>Wuku Kuruwelut</i>, Sri Sultan Hamengku Buwono I lodged in Ambarketawang and ordered to build the Ngayogyakarta Palace in Pacethokan Village in the Beringan Forest.</p> <p>On Thursday Pahing, October 7, 1756, or the 13th of Sura 1682, the Javanese year, from Ambarketawang, Prince Mangkubumi (Sri Sultan Hamengku Buwono I) and his family began to occupy the new palace, Kraton Ngayogyakarta Hadiningrat. October 7, 1756, or the 13th of Sura 1682 J, is believed to be the anniversary of the city of Yogyakarta. Because the construction was carried out in stages, Sri Sultan Hamengku Buwono I was observing the new palace temporarily living in Gedhong Sedhahan. The move was marked by the <i>candrasangkala memet, Dwi Naga Rasa Tunggal</i> (1682 J) engraved on the <i>banon of rentengkelir baturana kagungan</i> in Kemagangan and Gadhung Mlathi Gates. In addition, a <i>sengkalan memet, Dwi Naga Rasa Wani</i> (1682 J) is also included in the form of carvings of two dragons on the Magangan Gate wall facing south.</p>
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Sengkalan memet: Dwi Naga Rasa Tunggal (1782 J)

(Image source: Yuwono Sri Suwito)



Sengkalan memet: Dwi Naga Rasa Wani (1782 J)

(Image source: Yuwono Sri Suwito)

The Concept of Kraton Yogyakarta

Interesting question related to the choice of Yogyakarta as the capital of the newly formed kingdom, among others, is what are the reasons behind it? Some of the factors behind this happening, including Prince Mangkubumi as the founder of the kingdom, has the advantage of not only being an expert in the field of war strategy, but also a reliable architect. Prince Mangkubumi was also famous for holding strong historical and philosophical values. Therefore, the choice of the location of the palace was based on these considerations. Even his behavior became a role model for both his subordinates and his people.

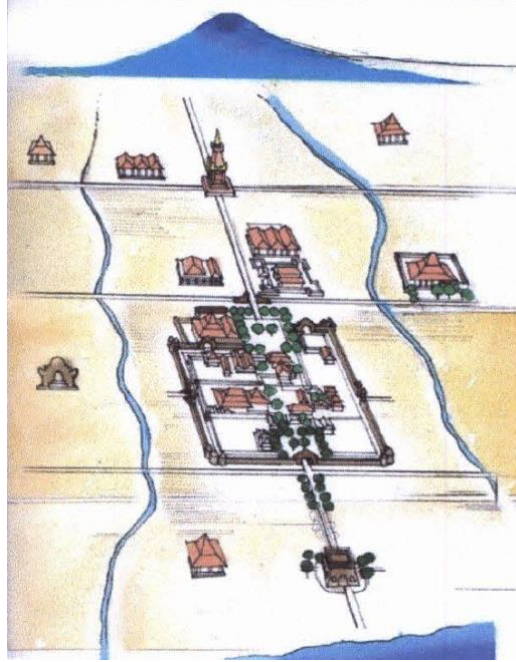
History records that when Sunan Amangkurat IV or often called Mangkurat Jawi ruled the Mataram kingdom in Kartasura, his intention was to move the location of the kingdom. There was difficulty in selecting and determining the location of the new palace. This difficulty was overcome by the presence of a *wisik* which was received by Amangkurat IV. In the *wisik* it is stated that the revelation of the palace fell in one place, namely the Beringan Forest, Pacethokan Village. Based on the instructions in the *wisik*, Sunan Amangkurat IV determined the location of the new palace, namely in the Beringan Forest, Pacethokan Village. For this reason, the construction of new forts and palaces was started, but it was stopped or not implemented because Sunan Amangkurat died suddenly.

After Amangkurat Jawi's death, the crown prince was appointed as his successor with the title Susuhunan Paku Buwono II. In the kinship Susuhunan Paku Buwono II is the half-brother of Prince Mangkubumi. During the reign of Paku Buwono II, Garjitowati's name was changed to *Ayodya (Ngayogyo)*. Garjitowati is used as a guesthouse which is considered a sacred place, functioned as

		<p>a burial place for the bodies of the nobles before being buried in the Tomb of the Kings of Mataram in Imogiri.</p> <p>The name <i>Ayodya</i> was later changed to Ngayogyakarta Hadiningrat after the Yogyakarta Palace was occupied by Prince Mangkubumi and his family and relatives. Prince Mangkubumi as the first king in the Sultanate had the title of <i>Sultan Hamengku Buwana Senapati ing Ngalaga Abdur Rahman Sayidin Panatagama Kalifatullah</i>. The word <i>Ngayogya</i> was chosen as the name of the palace with the consideration that <i>Ngayogya</i> comes from the word <i>yogya</i> (Kawi language) which means good, beautiful, appropriate, gets the preposition (i)ng = designating a place, thus Ngayogya means, "has been completed or done well". In addition, the word <i>karta</i> means <i>raharja</i>, serene, peaceful. Therefore, <i>Ngayogyakarta</i> means a good, beautiful, blessed, serene and peaceful place.</p> <p>Another consideration that underlies Prince Mangkubumi in choosing the location of the capital city of the Sultanate is associated with cosmological and spiritual values. From the topographical aspect, Ngayogyakarta is flanked by 6 (six) rivers symmetrically. The six rivers are the Code and Winongo Rivers in the first ring; Gajah Wong and Bedog Rivers in the second ring; and Opak and Progo Rivers in the third ring. In addition to being flanked by rivers, the location of the palace is on land sloping; with Mount Merapi in the north, and in the south, there is the Indian Sea (South Sea). The basis for choosing the location of the palace can be aligned with the selection of the location of the temple (the location of the sacred building). In Hindu religious scriptures it is written that the location of the temple building must be chosen in a different place from the natural surroundings, which is believed to be the abode of gods or other spiritual powers. Among these places are the peaks of mountains, valleys</p>
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		<p>of mountain slopes, the banks of rivers or lakes, where two rivers meet.</p> <p>The considerations above were also carried out by Prince Mangkubumi in selecting and determining the location of the new palace. The location of the palace is flanked by 2 (two) rivers, namely the Code River and the Winongo River, in the valley of the slopes of the Merapi volcano. This concept seems to underlie Prince Mangkubumi's consideration in imagining a line connecting the axis of Mount Merapi with the South Sea. In the center, particularly at the end of Marga Utama Street, a cylindrical monument (<i>gilig</i>-Javanese) is made with a rounded top (<i>golong</i>), so the <i>Golong Gilig</i> Monument is made. The symbol of the union of the people and the king or <i>Manunggaling Kawula Gusti</i>², depicts the unification of creativity, taste, and intention. After being damaged by the earthquake, it was rebuilt with a different shape, painted white to become the Tugu (<i>White Paal</i>) Monument. On the south side of the Kraton, on a straight line with the Tugu Monument, there built the Panggung Krapyak Monument.</p>
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² [Javanese philosophy] about the unity of man and God/ King. [Javanese philosophy] about the unity of man and God/ King.



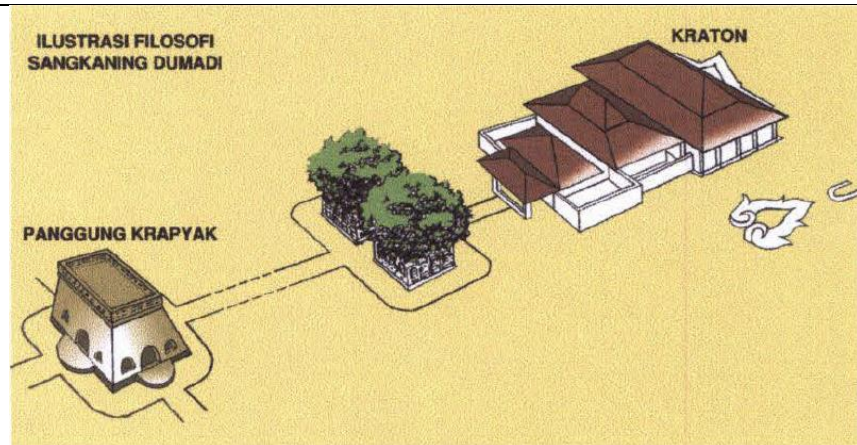
The Layout of the Kraton Yogyakarta on the Cosmological Axis of the Kraton-Tugu Monument and the Cosmological Axis of the Mount Merapi-Kraton-South Sea

(Image Source: Office of Cultural Affairs of the Special Region of Yogyakarta, 2015)

The philosophical meaning of the Panggung Krapyak Monument facing the north is a description of the journey of human life, starting from the birth of a baby from the mother's womb, then becoming an adult, married, until giving birth to a child. Human birth is evidenced by the existence of Mijen Village, which is to the north of the Panggung Krapyak Monument. The word *Mijen* symbolizes the human seed (*wijz*). In addition, the description of the journey of human life is visualized through various types of trees, including the tamarind tree (*Tamarindus indica L.*), whose young leaves are called *sinom*.

The word *sinom* symbolizes a girl who is young (*anom*) and always attractive (*nengsemake*). That's why he was always praised. This is indicated by the growth of a cape tree (*Mimusops elengi L.*) in the Panggung Krapyak Monument area. Types of

		<p>trees that have philosophical meanings related to human development are the kweni tree (<i>Mangifera odorata</i> Griff.), and the pakei tree. The two types of trees are visualizations that depict when humans have reached the adult stage, so they dare (<i>wani</i>) ask for a girl. In accordance with this philosophy, these types of trees are planted on the edge of South Square (south) because they are located to the north of the Panggung Krapyak Monument. Thus, the development from infants to adults is depicted.</p> <p>Philosophical meanings related to human presence in the world are visualized by various types of people. Among the trees are: pelem cempora (<i>Mangifera indica</i> L.); which has white flowers; soka tree (<i>Ixoracoccinea</i> L.) with red flowers. Both types of trees are planted in South Siti Hinggil. The planting of two types of trees with different flowers in the same place is intended as an effort to create a mixture of male and female seeds. The white color of the cempaka flower is the symbol of the male seed, while the red color of the soka flower is the symbol of the female seed.</p> <p>The picture of <i>dumadining manungso</i> (the beginning of humanbeings) is also visualized by planting a mango tree (<i>Mangifera indica</i> L.) in the Kamandhungan yard. The mango tree which in Javanese is called <i>pelem</i> contains the philosophy of describing the seed in the womb, and the dersono guava tree (<i>Syzygium malaccense</i> L.), and the kepel tree (<i>Stelechocarpus burahol</i> Bl.) illustrates the union of seeds due to a common will. Finally, symbolically, a baby is born in Kemagangan which then undergoes a process (apprenticeship) to become an adult human.</p>
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Sangkaning Dumadi Illustration

Image Source: Office of Cultural Affairs of the Special Region of Yogyakarta, 2015)

The opposite philosophy is described from the north (*Tugu Pal Putih*) towards the south as a human journey towards the Creator. The shape of the monument which is *golong-gilig* illustrates the unification of creativity, taste, and intention based on the heart (white color). The journey through Margautama Street is the road to virtue, continues south through Malioboro Street, then through Margamulya Street (path to glory), and finally through Pangurakan Street (repels evil). Along Margautama and Malioboro Streets, tamarind trees (*Tamarindus sp.*) are planted with meanings. In addition, the Gayam tree (*Inocarpus sp.*) which means *Ayom* (shade). At the end of Pangurakan Street planted 2 (two) banyan trees (*Ficus benyamina*) symbolizing true knowledge that is gentle and subtle. This knowledge is believed to be a provision for a person when facing his Lord.

Philosophical values are also symbolized by the banyan trees (*Ficus benyamina*) which symbolizes sturdiness, protection, and democracy. Therefore, this tree is planted in the courtyard (*alun-alun*) in both Kraton's South and North Square. The number of banyan trees planted in the North Square is 64 (sixty-four) trunks,

		<p>including two banyan trees planted in the center of the Square. The number of banyan trees corresponds to the age of the Prophet Muhammad (according to Javanese calculations). The philosophical meaning of the banyan tree is evident from the presence of 2 (two) banyan brackets in the North Square with one position in the west (<i>Kyai Dewadaru</i>) and one in the east (<i>Kyai Janadaru/Wijayadaru</i>). Both symbolize <i>Manunggaling Kawula Gusti</i>, or the concept of <i>Hablum min Allah wa Hablum min Annas</i> (human relationships with God, and human relationships with fellow humans).</p> <p>Philosophy about the teachings of life, especially when it comes to facing the <i>Khaliq</i> (the Creator). Humans should choose a good path of "practice", which is described from the end of the Pangurakan Street, towards Kedathon, which go through 7 (seven) doors (<i>kor</i>) and 7 (seven) yards which symbolize the 7 (seven) stairs to heaven (The Seven Steps to Heaven) or the seven heavens in Islam. The seven doors are <i>Gladhag</i>, <i>Pangurakan Njawi</i>, <i>Pangurakan Nglebet</i>, <i>Sitihinggil</i>, <i>Brajanala</i>, <i>Northern Kamandhungan</i>, and <i>Danapratapa</i> doors. The seven yards include: <i>Pangurakan njawi</i>, <i>Pangurakan nglebet</i>, <i>Northern Square</i>, <i>Siti Hinggil</i>, <i>Northern Kamandhungan</i>, <i>Sri Manganti</i>, and <i>Plataran Kadhaton</i>. The seven doors and seven yards also symbolize the seven heavens in Islam, namely: <i>Jannatul Firdaus</i>, <i>Jannatul 'Adnin</i>, <i>Jannatul Khuluud</i>, <i>Jannatul Na'iem</i>, <i>Jannatul Salaam</i>, <i>Jannatul Jalaal</i>, and <i>Jannatul Ma'waa</i>.</p> <p>The immortality of life in the afterlife is symbolized by the existence of a light that has never been extinguished since Sultan Hamengku Buwana I was enthroned, whose name is Kyai Wiji, who is buried in <i>nDalem Prabayeksa</i>.</p>
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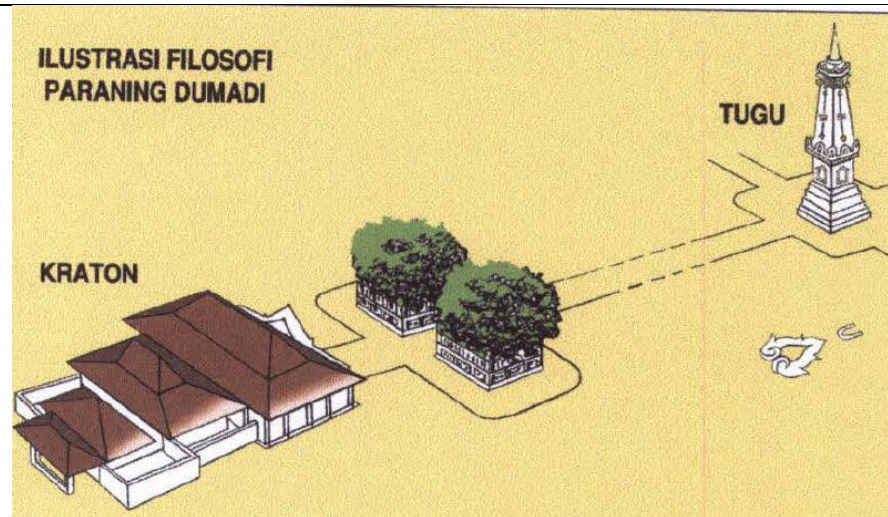


Illustration of *Paraning Dumadi*

(Image source: Office of Cultural Affairs of the Special Region of Yogyakarta, 2015)

Kraton Yogyakarta as the Embryo of Yogyakarta City

It is a fact that Kota Raja or the capital city of the Kraton (*Kasultanan*) Ngayogyakarta Hadiningrat is the embryo of the City of Yogyakarta. Yogyakarta Kraton is geographically located in the interior of the island of Java, in the southern part. Like cities in Java that have palace buildings, the area also grew as a place of residence, a center of government, and cultural activities that went through quite a long period of time.

In addition to architectural diversity as a cultural treasure, the toponyms found in several places are proof that the city of Yogyakarta has been inhabited from the beginning by various ethnic groups originating from the archipelago or other ethnic groups such as Chinese, Arabs, Indians, and Europeans. The cultural diversity of these immigrants has also enriched the development and dynamics of the city of Yogyakarta. The existence of Fort Vredeburg, the Gedung Agung Presidential Palace and Colonial buildings around the 0 (zero) Kilometer and Malioboro areas, as well as Indies buildings in various areas are

		<p>manifestations that shows the history of development and dynamics of community life and the city of Yogyakarta.</p> <p>The existence of traditional architecture, colonial style architecture and Indies as works of human culture, contain historical values that describe the struggle of the two dominant social forces in the past. Some traditional buildings belonging to traditional rulers are symbols of one of the socio-political forces, while the image of foreign powers as colonial rulers is centered in Fort Vredeborg and the Yogyakarta Resident Office (Gedung Agung Presidential Palace). These two forces show a wave of dynamics and vibrance of people lives in Yogyakarta in the past.</p> <p>One of the buildings in the palace complex, namely Gedong Prabayaksa, reflects the elegance of Javanese Traditional Architecture. The building is a central point that is considered sacred, facing east, but also facing south. Both on the east and south side there are 'jeplak' doors. On the blandar there is a Javanese inscription, Wama Sanga Rasa Tunggal, which is a candrasengkala which shows the number in 1694 Java = 1768 AD, commemorating the completion of construction. In it there is a pasareyan in front of which there is a punjen as an offering to Dewi Sri, facing south, towards the sea. Among the palace heirlooms are stored here, for example Kangjeng Kyai Suryaraja, a sacred Javanese manuscript by Sultan Hamengku Buwono II, the royal heirloom spear of Kangjeng Kyai Ageng Plered. Other important buildings include, Bangsal Kencana which has the "Joglo Mangkurat" architecture which functions as a place for the Sultan's cinema, as well as a place for the Sultan to receive royal guests, Bangsal Manis where the Sultan entertains royal guests, Gedhong Made Harjasa (Gedhong Jene) where the Sultan resides (until Sultan Hamengku). Buwana IX), Gedhong Purwaretna, the Sultan's private office, and Bangsal</p>
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		<p>Mandhalasana (western music ward) and Bangsal Kotak, a waiting area for dancers or gamelan pakarmatan).</p> <p>Heading north and through Regol Danapertapa, there are two main buildings, Bangsal Sri Manganti, which has the <i>Joglo Mangkurat</i> style architecture, which functions as a waiting area for guests before being received by the Sultan at Kedhaton, and Bangsal Trajumas, which has the <i>Limasan Sinom Trajumas Lambang Gantung</i> architecture, which used to function as a place for the <i>Midodareni</i> ceremony, a ceremony for a princess who was getting married. After passing Regol Sri Manganti (Northern Kamandhungan) arrived at the Northern Kamandhungan's yard (Keben yard). The most important building in the Northern Kamandhungan's yard is the Pancaniti Ward with the <i>Tajug Lambang Gantung</i> architecture. The function of this building used to be a court where the Sultan himself was a judge. Insulated by Brajanala Gate (closed) to the north of the gate there is an open tall building called Siti Hinggil or Sitinggil. Some of the important buildings in Sitinggil are the Sitinggil Ward, Manguntur Tangkil Ward, Witana Ward, Tarub Agung, Bale Bang, and Bale Angun-Angun. At the time of the ceremony, the Sultan sat in <i>siniwaka</i> (meditation) in front of the courtiers. The beginning of the construction of Sitinggil began with measurements taken on Thursday, 12 Maulud year Alip 1683 J. Then on Monday, 16 Mulud year Alip 1683 J, marked by <i>Sengkalan Lamba: Gunane Pujangga Mobah Wong-Ngayogya</i>, many people worked together to fill the yard with soil to raise the ground/ high=<i>inggil</i>.</p> <p>In Sitinggil, on December 17, 1949, it was the place for the inauguration of Ir. Sukarno as President of the then United States of Indonesia. In addition, Sitinggil and the Kraton Pagelaran Complex- are used as places of education, Gadjah Mada State</p>
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		<p>University. Initially, on March 3, 1946, at the KNI Building, Malioboro Street, it was announced the establishment of the <i>Balai Perguruan Tinggi Gadjah Mada Partikelir</i>, which was fully supported by Sri Sultan Hamengku Buwono IX. In connection with the Military Aggression in Yogyakarta, on 19 December 1948 this hall was closed. Only a year later, on December 19, 1949, the Indonesian government established the State University of Gadjah Mada. According to President Sukarno, the stipulation in that year was a symbol of Indonesian unity which was getting stronger due to the Dutch military action and ended with international recognition. In 1955, based on the State Gazette of the Republic of Indonesia, R.I. Number 44/1955 dated July 11, 1955, the university changed its name to Universitas Gadjah Mada.</p> <p>Sultan Hamengku Buwono I also built a monument in the middle of the crossroads, from the palace straight to the north, cylindrical (<i>gilig</i>), tapering upwards with a flat tip, above which there is a circle (<i>golong</i>). At the bottom of the rectangle. The shape of this monument is called the <i>golong gilig</i> monument, which means cooperation, the unification of the determination of the king and his people (<i>Manunggaling Kawula Gusti</i>) in struggle and development. In addition, the monument is also a sign for people from the north, west and east who are going to the city, that they are already close. However, on June 10, 1867, there was a great earthquake that knocked down buildings, including the monument. After being rebuilt, it has a different shape. It was rebuilt on 7 Sapar, Alip 1819 J, with <i>Candra Sangkala: Wiwara Harja Manggala Praja</i>, or October 3, 1889.</p> <p>On the southwest side of Kedhaton there is a royal kitchen building called 'Gedhong Prabeya'. During the revolution this place was used as a meeting place for Indonesian army</p>
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		<p>disguised as courtiers, so the Dutch did not suspect anything. Sri Sultan Hamengku Buwana IX ordered that the Kraton was opened for the headquarters of the city sub-Wehrkreisse. Prabeya became the meeting place to determine the strategy of the Indonesian army against the Dutch. When Lieutenant Colonel Suharto wanted to meet the Sultan, he disguised himself as an ordinary person. Such as discussing the Dutch broadcast via the United Nations mentioning that the Indonesian National Army had been destroyed, which news was intended to be spread internationally. Coincidentally, the Sultan heard the broadcast, but radio in the palace could not be confiscated by the Dutch. Such meetings were held in the palace and in the Kepatihan and kept hidden from the enemy.</p> <p>To the west of the North Square, stands the Great Mosque of Kraton, a place of worship and Islamic religious activities, the commemoration of the of Islamic holidays, and the Garebeg Ceremony. At the beginning of the mosque's establishment, at the front, namely in the <i>grimbi</i>, was used for the activities of the <i>Surambi</i> Court or the Law Court which was chaired by a <i>Pengulu Hakim</i> assisted by 4 (four) members of <i>Pathok Nagara</i>. One <i>Penghulu Hakim</i> as chairman is based in the center of the capital and four <i>Pathok Nagara</i> as assistants are based outside the city. At the time of the trial, they gathered in the mosque's roof. The judiciary recalls the concept of the mandala from the pre-Islamic period. Along with developments, to meet the needs of the institution, the court members who were originally 5 (five) people were then added to <i>ketib-ketib</i> as assistants (<i>bijzitters</i>) until there were 10 (ten) people in total. After independence, all judicial institutions in the Sultanate were abolished after the issuance of Law Number 23 of 1947 which was enforced on August 29, 1947. From the Kraton, towards the north, there stood the Kepatihan</p>
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		<p>building, where Patih Danureja, who assisted the Sultan, facilitated the course of the civil administration.</p> <p>During the reign of the British and Dutch, the palace building was burned down. In connection with this incident, when the son of Sultan Hamengku Buwono II, Prince Adipati Anom, was appointed as sultan with the title Sultan Hamengku Buwana III, it was carried out outside the palace. His appointment ceremony was held at the lodge on June 28, 1812. Only then on June 29, 1812, Raffles held the inauguration ceremony of Prince Notokusumo at the Yogyakarta Palace as Prince Amardika with the title of <i>Gusti Pangeran Adipati Paku Alam</i>. However, formally his position as Prince Adipati Paku Alam after a political contract was made between him and the British rulers on March 17, 1813, since then the Duchy of Pakualaman was established.</p> <p>Other buildings outside the palace are:</p> <p>The Sonobudoyo Museum is located in the north of Northern Square with traditional Javanese architecture, which was inaugurated on November 6, 1935. The committee for the establishment of the museum, among others, Ir.Th. Karsten P.H.W. Sitsen, Koeperberg. The Sonobudoyo Museum has a complete collection from Java, Madura, Bali, and Lombok, with scientific and cultural significance.</p> <p>The Gedung Agung Presidential Palace is located at the end of A. Yani (Margamulya) Street opposite Fort Vredeburg. Gedung Agung Presidential Palace was built long after the Kraton was established. During the colonial times, this building was called the <i>Loge Tuin Huis</i> or <i>Lofi Kebon</i>, which was intended for the official's residence for the Dutch East Indies government. In 1755-1927 this building was called the Resident Building, in</p>
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		<p>1927-1942 it was called the Gouvememen Building. During the occupation of the Japanese, this building was called Cokan Kantai, with Hinomaru flag placed on the roof of the front building. On September 21, 1945, there was an incident involving this flag. Four young men and a woman tried hard to replace Hinomaru with Red and White flag. The National Anthem of 'Indonesia Raya' was also played.</p> <p>At the time of independence, when the capital of the Republic of Indonesia was Yogyakarta, this building was the Presidential Palace, but during the Dutch occupation it was occupied again by the Dutch. To avoid chaos, four months after the proclamation of independence, on January 4, 1946, the capital of the Republic of Indonesia from Jakarta was moved to Yogyakarta, and returned to Jakarta on December 28, 1949. At that time in his speech in the Northern Square President Sukarno said that, Yogyakarta was famous because its eternal spirit of independence, the spirit of freedom.</p> <p>To the north of Gedung Agung Presidential Palace, the Makowilhan II Building is located on 4 Reksobayan Street, where Vice President Moh. Hatta lived when Yogyakarta was the capital of the Republic of Indonesia. During the Dutch occupation, this building was used as a home for the Assistant Resident. During the Japanese occupation this building was used as a residence for Somobucho or Head of General Affairs.</p> <p>Senisono Building, located in the south of Gedung Agung Presidential Palace, in 1818 the place was functioned as a meeting place for Europeans named Genever Ruis (House of Liquor or House of Talk/Meeting). Furthermore, in 1822 the building became the property of the De Vereeniging association, so it was renamed with <i>Societeit de Vereeniging</i>, or a place to</p>
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		<p>play <i>biljart</i> (bilyard). People call it the "Room Ball". During the Japanese occupation the building was taken over, and it was called Cokan Kantai which was integrated with the governor's building. Sultan Hamengku Buwono IX named this building as Balai Mataram. On 10-11 November 1945 at the <i>Socieiteit de Vereeniging</i>, the I Youth Congress took place. The congress was attended by youth delegates from Java, Borneo, Sulawesi, Maluku, Sunda Kecil, and Sumatra. The guests who attended were state officials, including President Sukarno, Vice President Hatta, states ministers, as well as domestic and foreign journalists. With the Youth Congress I showed the movement of youth revival, national unity, and nationalism. The building was renamed again by Sultan Hamengku Buwono IX as Balai Mataram. Furthermore, the youth often use the building for art activities, so this building is called Senisono (<i>seni</i>=art). On November 27, 1945, at 13.00-14.40 a British airplane from above dropped a bomb towards the city of Yogyakarta so that many buildings were damaged, including the Balai Mataram, Sonobudoyo, telephone office, and the CHTH/Chung Hua Tsung Hui building. After the attack, Sri Sultan Hamengku Buwono IX sent a wire to President Sukarno who reported on the events that had happened to Yogyakarta.</p> <p>Fort Vredeburg at the end of A. Yani (Margamulya) Street, originally called Fort Rustenburg (Fort Rest) which was built on the palace grounds in 1760. In 1765-1788 the fort was renovated, and the name was changed to 'Benteng Vredeburg' which means 'Fort of Peace'. The fort functioned as a defensive for during 1760-1830, while in 1830-1945 functioned as a Dutch military headquarters. The same function was continued during the Japanese occupation. From 1945 to 1977 the fort served as the Indonesian military headquarters, then managed by the Indonesian government. On August 9, 1980, this fort became a</p>
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		<p>center for information and cultural development of the archipelago, on April 16, 1985, it was restored and became the Museum of Struggle and was first opened to the public. On November 23, 1992, it officially became the Museum for the National Struggle with the name Museum Benteng Yogyakarta (Yogyakarta Fort Museum).</p> <p>On the north side of the fort is the community's economic center, <i>Pasar Gedhe</i> which later became known as Beringharjo Market. A visible feature of the market is the front building where the entrance is in the middle, while on the left and right there are buildings flanking it. To the north is the Kepatihan Building, where the head office of Pepatih Dalem is located. After independence, Sultan Hamengku Buwono IX and Sri Paku Alam VIII had offices in the Kepatihan as Governor and Deputy Governor of DIY. During the revolution, on February 21, 1949, the fighters held a secret meeting in Kepatihan. The meeting discussed plans to prepare for a general attack against the Dutch which would be launched at noon. Were the Dutch becoming suspicious about the plan, they would hold searching operation. Fortunately, previously the notes on the general attack plan had been folded up and used as a footstool for the table, so the Dutch didn't know about it. After careful planning and calculations, the date of the attack was determined, ie. Thursday, March 1, 1949, at 06.00 in the morning, along with the siren signaling the end of the night curfew. When the time came, the Dutch-occupied city of Yogyakarta was invaded by Indonesian troops from four directions. This unexpected invasion was successful, the Dutch retreated to the east and immediately brought assistance from Magelang. After the Indonesian National Army managed to control the city for 6 hours, then retreated. The actions of the Indonesian National Army have proven to the world that the</p>
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		<p>Indonesian Armed Forces still exist, and not destroyed by the Dutch.</p> <p>Towards the north, is the Regional House of Representatives of the Special Region of Yogyakarta (DRPD DIY) building. During the Dutch occupation the building (Loji Mataram) was once used as a place of worship for Freemasonry. During the Japanese era, this ideology was prohibited, but after independence it reappeared. In 1961 through the State Gazette No. 18/1961 President Sukarno dissolved and banned the activities of Freemasons because of the concept of bringing the spirits during their worship. Because of this, some people called Loji Mataram by Gedung Setan ('satan' building). The prohibition against this ideology was then strengthened by Presidential Decree No. 264 of 1962 which dissolved and banned Freemasons, while the building was taken over by the government. However, in 2000 under President Abdurrahman Wahid the ban was lifted through Presidential Decree No. 69 dated May 23, 2000. After independence, the Gadjah Mada University (was still private university by then) occupied the building before using the Pagelaran after acquiring a State status. This building was also used for the Indonesian National Committee (KNI) which on October 30, 1945, was later formed the Yogyakarta KNI Labor Board (BP KNI). The Governor and Deputy Governor submit government policies to BP KNI because they are trusted as the Legislative Body and are considered as representatives of the people. Furthermore, in accordance with its use, the building is still used as the Yogyakarta DPRD office.</p> <p>Towards the north of 175 Malioboro Street, on the west side, was the State Library building, which began to occupy it on March 17, 1952, after moving from the 66 Tugu Street building. This building was a former bookstore and publishing house of Kolf</p>
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		<p>Bunning. In 1952 the name of the library was changed into 'State Library of the Ministry of Education and Culture of Yogyakarta'. Then in 1978 it was renamed as the 'Regional Library of the Special Region of Yogyakarta'.</p> <p>Tugu Station (now Yogyakarta Station), was first initiated by the Department of Colonial Affairs of the Dutch East Indies by establishing a company owned by the Dutch East Indies government which handled the affairs of rail transportation called <i>Staatsspoorwegen</i> (SS) in 1873. In connection with the need for lines, one of the lines to be opened namely the line that is connected to the private line owned by the <i>Nederlands-Indische Spoorweg Maatschappij</i> (NIS or NISM), Semarang-Solo-Yogyakarta. A private railway company, that was active since 1864.</p> <p>The Toegoe Hotel building is located on Mangkubumi (Margautama) Street across Yogyakarta Station. Previously the hotel was called 'Naamloose Vennootschap Grand Hotel de Djokja'. On March 2, 1973, the name of the 'Grand Hotel de Djokja' was changed to 'Naamloose Venootschap Marba', domiciled in Jakarta. Furthermore, the right to use the Naamloose Venootschap Marba building was given to PT. Expra Baru, a company in Yogyakarta, and subsequently sold to H. Probosutedjo with a Sale and Purchase Deed dated May 26, 1982, Number 9 / AJB / 1982. During the revolution, Hotel Toegoe was used as the Dutch headquarters, and the commander of the occupation of Yogyakarta was D.B.A. van Langen. Therefore, during the General Offensive on March 1, 1949, this place became the target of Indonesian National Army attacks.</p>
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		<p>The now Kedaulatan Rakyat (local newspaper) building, in 1925, was the Autohandel "Centrum" (Car Shop and Accessories "Centrum"). After Indonesia's independence, this building was used as the Social Office of the Republic of Indonesia. It was only in 1950 that it was used as the Office of PT. BP Kedaulatan Rakjat with the approval of Sultan Hamengku Buwono IX. His appearance sparked the spirit of the youths in journalism. At first the daily logo used upright capital letters, then at the end of 1947 it was changed to cursive letters and the old spelling.</p> <p>From the center to the east, there is a traditional Javanese building, <i>nDalem</i> Jayadipuran which during the time of Sultan Hamengku Buwono VIII, Sultan Hamengku Buwono IX was used for activities of youth Indonesian associations. Among these associations are:</p> <p>The Javanese arts association of the Mardi Guna (1919), the Jong Java Congress (1919, 1923, 1924, 1928), the Jong Islamieten Bond Congress (1925), the scout training ground (1929-1941), the Taman Siswa charity show to donate to natural disasters In West Sumatra, the INPO (<i>Indonesische Nationale Padvinderij Organisatie</i>) disbandment congress was merged into KBI or Indonesian National Scouts (1927), the PNI general meeting, Bung Karno made his first speech in front of the people of Yogyakarta and its surroundings (1927). On the south side of the pendapa there is an east-west longitudinal building that was once used for Budi Utomo's school. Another important event in <i>nDalem</i> Jayadipuran was the Indonesian Women's Congress (KPI) I, from 22 to 25 December 1928, attended by 30 women's associations from various cities. Later, the start date of the congress was made Mother's Day. This decision was put forward at the 3rd KPI which was held in July 1938 in Bandung. <i>nDalem</i> Jayadipuran was designated as a Cultural Heritage Building on</p>
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		<p>March 26, 2007 based on the Minister of Culture Decree No.PM/25/PW.007/MKP/2007.</p> <p>During the colonial period, there was a youth revival, suspected to be the birth of associations aimed at the progress of the nation. Its appearance turns out to be able to open the horizons of the younger generation and the awareness of the homeland. Inter-ethnic interactions even strengthen the understanding of nationality. The youth no longer see the differences in class, ethnicity, and nation. The youth association that was founded, for example Jong Java, 1918, was a fusion of Tri Koro Dharmo, 1915. On December 31, 1928, the Jong Java congress was held in Yogyakarta, the association decided to fuse with other associations, for example with Jong Sumatranen Bond, for the betterment of the nation. Among the Jong Java Congress Decrees; 1) translating the letters of RA Kartini, 2) the Malay language to be more widely used, and 3) replacing the term <i>Inlandschart</i>, Bumiputra, with <i>Indonisch</i>, which means Indonesia. The so-called number 3 is a decision at the Jong Java Congress on 27-31 December 1931).</p> <p>Slowly the barriers of association began to unfold. There is a possibility of acculturation which is a social process, when certain ethnic cultures, for example natives meet with immigrant ethnic cultures. They can gradually be accepted and even mingled without losing the culture of the indigenous people, as is the case with the arrival of ethnic Chinese or Europeans to Java, including Yogyakarta. The combination of the two cultures between Java and Europe or China cannot be separated from the history of the existence of the Sultanate of Yogyakarta. The Chinese live side by side with the Javanese in Yogyakarta. Similarly, the arrival of Europeans because of the need for power. During the reign of Sultan HB I, he appointed a Chinese as assistants in the</p>
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		<p>Yogyakarta Palace. There was a Chinese named Oei Tek Ho, a merchant from Banyumas, who had a brother named Oei Tek Biauwh who became the Regent of Semarang, who later became known as Kyai Tumenggung Reksanegara I. During the reign of Sultan HB I, he wanted Oei Tek Biauwh to move to Yogyakarta. Kyai Tumenggung Reksanegara, who was asked to become an advisor to the Sultan in the religious field, including managing and leading the Garebeg Ceremony.</p> <p>Inside the courtyard of <i>nDalem</i> Ngabean, where G.P. Hangabehi lives, there was a Dutch MAVRO (<i>Mataramsche Vereniging Voor Radio Omroep</i>) radio transmitter. One of the regular broadcasts is <i>uyon-uyon gendhing</i>³ performance. On the initiative of G.P. Hangabehi, inspired by the jokes of the courtiers, suggested that '<i>dagelan</i>' (joke) performance to be broadcasted as an interlude for Javanese <i>uyon-uyon gendhing</i> show. In the Yogyakarta area, <i>Kethoprak</i>⁴ is also favored by nobles, of Dutch descent, as well as of Chinese descent. These <i>Kethoprak</i> fans include G.P.H. Mangkukusumo, Ki Ageng Suryometaram, Lie Jing Kiem, Bodewyn, Liem Ting Lok, and Nyo Piet. Stories in <i>Kethoprak</i> is usually taken from folklore, chronicles, legends, historical stories, and even take foreign stories such as the story of Amir Hamzah, stories from China, and so on. To meet the immersive demands of the show, Chinese and Egyptian traditional clothing was used for stage performance.</p> <p>The Chinese at that time around 10,000 people lived along the main streets as retail shop owners. They are active in the fields of economy and trade, which involve the Javanese community. According to a research done by Rezza Maulana (2008), during the British rule, under Governor General Raffles (1811-1816),</p>
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³ Javanese songs accompanied by gamelan orchestra.

⁴ a popular Javanese theatrical/ comedy performance.

		<p>there were 2,202 Chinese, comprising of 1,201 men and 1,001 women. They mostly lived around the market, between Fort Vredeborg and Kepatihan Danurejan. In 1906-1910 the number was 5,266 or 6.61% of the total population of Yogyakarta, which was 79,567 people. In 1920 the number of ethnic Chinese in Yogyakarta increased by 7,250 people. There are 5,471 Chinese people living in the city and the rest are in the countryside. In the 1930 census, the Chinese population in Yogyakarta reached 12,637 inhabitants. Of the 9,189 people they live in cities with 4,998 males and 4,191 females, the rest are spread outside the city. The Chinese settlement in Yogyakarta is in the capital. In the <i>Rijksblad</i> No. 4 of 1917 residential areas for Chinese citizens, namely Ketandan, Ngabean, Malioboro, and Kranggan. To fulfill their spiritual needs, the Chinese in Yogyakarta were allowed to build houses of worship, pagodas, for example the one on Brigjend Katamso Streets, in Gondomanan area.</p> <p>At the end of the Dutch rule, the people in Yogyakarta consisted of indigenous people, both from the aristocracy, <i>priyayi</i>⁵, ordinary people, and the Dutch. The latter often changes due to personnel changes. However, the arrival of the Dutch has colored the architecture of the building, both functioning as an agency building and as a residence.</p> <p>Preservation History</p> <ol style="list-style-type: none"> 1. Based on Ministerial Decree of Education and Culture. 0224 /U / 1981 1 (one) building of the Beteng Vredeborg Cultural Heritage has been established. 2. Based on Ministerial Regulation of Culture and Tourism. No. PM25/PW.007/MKP/2007 has been determined as many as 8 (eight) Cultural Heritage buildings (Tugu Train Station, National Library Provincial Building, Protestant Church
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⁵ (Javanese) was the Dutch-era class of the nobles of the robe, as opposed to royal nobility or *ningrat*.

		<ol style="list-style-type: none"> 2. "Margamulya", Toegoe Hotel, Yogyakarta Monument, Kimia Farma Pharmacy I, Kimia Farma II Pharmacy, and Manulife Building). 3. Based on Ministerial Regulation of Culture and Tourism. No. PM.07 /PW.007 /MKP/2010 has designated 3 (three) Cultural Heritage buildings (Kantor Pos Besar and Bank Indonesia buildings, and Kepatihan Building Complex). 4. Based on Ministerial Regulation of Culture and Tourism. No. PM25/PW.007/MKP/2011 has designated 1 (one) Cultural Heritage Building of the Presidential Palace, Yogyakarta Agung Building. 5. Based on the Decree of the Governor of DIY No. 210/KEP/2010 has designated 5 (five) Cultural Heritage buildings ('Phoenix' House, DIY Provincial DPRD Building, The Phoenix Hotel Yogyakarta, Beringharjo Market, and Sonobudoyo Museum). 6. Based on the Decree of the Governor of DIY No. 186/KEP/2011 of 2011 concerning the Determination of the Cultural Heritage Area of the Special Region of Yogyakarta, 6 (six) Cultural Heritage Areas have been established in DIY, including the Kraton Cultural Heritage Area and the Malioboro Cultural Heritage Area. 7. Based on the Decree of the Mayor of Yogyakarta Number 798/KEP/2009, it has been stipulated regarding the determination of 4 (four) Cultural Heritage buildings (BNI 46, Dowa Shop, Kedauletan Rakyat building, and 1 Malioboro Street (ex- Coiffeur building). 8. In 1985, the Office of Historical and Archaeological Heritage of the Special Region of Yogyakarta conducted a Situation Mapping and Delineation of the Panggung Krapyak Monument Site and its Surroundings. 9. In 1993, the Office of Asylum for Historical and Antiquities of the Special Region of Yogyakarta conducted data collection
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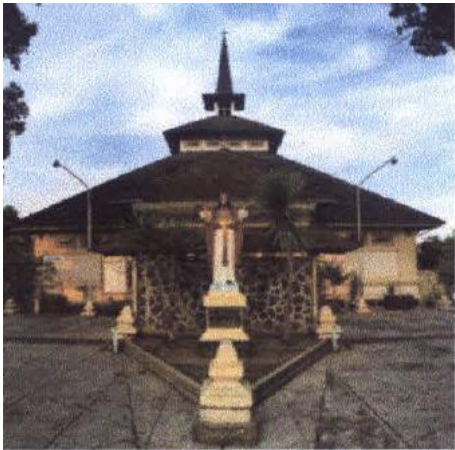

		<p>activities on the former building of the Yogyakarta Municipal Market Office.</p> <p>10. In 1997, the Office of Historical and Archaeological Heritage of the Special Region of Yogyakarta conducted data collection activities for the Cepuri and Baluwarti Forts of the Yogyakarta Palace.</p> <p>11. In 1999, the Office of Historical and Archaeological Heritage of the Special Region of Yogyakarta carried out Documentation activities at the Margamulya Protestant Church Building in Yogyakarta.</p> <p>12. In 1999, the Office of Asylum for Historical and Antiquities of the Special Region of Yogyakarta conducted Documentation and Data Collection on Chinese Houses in Ketandan, Yogyakarta.</p> <p>13. In 1999, the Office of Asylum for Historical and Antiquities of the Special Region of Yogyakarta conducted data collection activities</p> <p>14. Toegoe Hotel Yogyakarta Building 14. In 2000, the Office of Historical and Archaeological Heritage of the Special Region of Yogyakarta carried out data collection activities for the Great Mosque, Kauman, Yogyakarta</p> <p>15. In 2000, the Office of Historical and Archaeological Heritage of the Special Region of Yogyakarta conducted data collection activities for the Yogyakarta Gondomanan Temple. Recording of Archaeological and Architectural Data Including Peru materials and their Damage Level.</p> <p>16. In 2000, an Inventory and Data Collection on Cultural Heritage Buildings in DIY was carried out by the DIY Provincial Government through the DIY Culture Office.</p> <p>17. In 2002, the Department of Culture of DIY prepared several studies and conservation studies for the Cultural Heritage Areas throughout DIY in the form of the Master Plan for the Preservation of the Cultural Heritage Areas of DIY.</p>
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		<p>18. In 2003, the Yogyakarta Archaeological Heritage Preservation Center conducted Recording and Documentation activities at the Manulife Financial Building on 20 Prince Mangkubumi Street Yogyakarta. Activities include documentation, drawing, description of the building, and spit tests on the north and south of the building.</p> <p>19. In 2003, the Yogyakarta Archaeological Heritage Preservation Center conducted data collection activities for Kimia Farma Pharmacies, Yogyakarta.</p> <p>20. In 2004, the Yogyakarta Archaeological Heritage Preservation Center carried out documenting activities on Regional Library on Malioboro Street Yogyakarta.</p> <p>21. In 2005, the Regional Government of DIY enacted Regional Regulation Number 11 of 2005 concerning Management of Cultural Heritage Areas and Cultural Heritage Objects.</p> <p>22. In 2005, the DIY Cultural Office updated the DIY Cultural Heritage data through the DIY Inventory and Mapping Study on Cultural Heritage.</p> <p>23. In 2007, the Yogyakarta Archaeological Heritage Preservation Center carried out mapping activities for the Yogyakarta Monument Station and its surroundings. Activities include recording the physical environment in and around the Tugu Station emplacement which is basically is part of the Malioboro Cultural Heritage sub-area.</p> <p>24. In 2008, the Governor of DIY stipulates the Regulation of the Governor of DIY Number 74 of 2008 concerning Procedures for the Determination and Classification of Cultural Heritage Areas and Cultural Heritage Objects.</p> <p>25. In 2008, the Governor of DIY stipulates the Regulation of the Governor of DIY Number 75 of 2008 concerning the Management and Development of Cultural Heritage Areas and Cultural Heritage Objects.</p>
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	Ownership and/or Management Status	: The Kraton Yogyakarta Geographic Spatial Unit is located in the administrative area of Yogyakarta City and Bantul Regency. The ownership is under the Kraton, DIY Government, Yogyakarta City Government, Bantul Regency Government, Private Institutions, and Individuals. Currently, most of the historical buildings in the Yogyakarta City area are managed by the Kraton, institutions, individuals, the private sectors, and local governments.






D. BUILDINGS, STRUCTURES AND SITES OF KRATON CULTURAL HERITAGE AREA YOGYAKARTA






No	Cultural Heritage List	Address	Type of Cultural Heritage (Building/ Structure/ Site)
1	Panggung Krapyak Monument 	Krapyak, Panggunharjo, Sewon, Bantul	Building
2	Church of Hati Kudus Pugeran 	Jl. Suryaden no 63, Yogyakarta	Building
3	Kertonegaran House 	Jl. Tirtodipuran No. 5, Yogyakarta	Building
4	Kraton Yogyakarta Site		
a	Plengkung Nirbaya	Jl. Gatling, Yogyakarta	Structure






			
b	Plengkung Tarunasura 	Jl. Wijilan, Yogyakarta	Structure
c	Northwest Bastion 	Jl. K.H. Wahid Hasyim, Ngabean, Yogyakarta	Structure
d	Southwest Bastion 	Jl. Suryowijayan, Yogyakarta	Structure
e	Southeast Bastion 	Jl. Brigjen Katamso, Yogyakarta	Structure
f	Southern Square	Jl. Alun-Alun Kidul,	Site







		Patehan, Kraton, Yogyakarta	
g	Sitihinggil Kidul (Sasono Hinggil Dwi Abad) 	Jl. Alun-Alun Kidul, Patehan, Kraton, Yogyakarta	Building
h	Southern Bangsal Kamandungan 	Patehan, Kraton, Yogyakarta	Building
i	Bangsal Kemagangan 	Magangan, Kraton, Yogyakarta	Building
j	Bangsal Manis 	Kraton, Yogyakarta	Building






k	Bangsal Kencana 	Kraton, Yogyakarta	Building
l	Gedhong Prabayeksa 	Kraton, Yogyakarta	Building
m	Gedhong Jene 	Kraton, Yogyakarta	Building
n	Gedhong Purwaretna 	Kraton, Yogyakarta	Building
o	Bangsal Mandhalasana 	Kraton, Yogyakarta	Building
p	Bangsal Trajumas 	Kraton,	Building






		Yogyakarta	
q	Bangsas Sri Manganti 	Kraton, Yogyakarta	Building
r	Northern Kamandungan 	Kraton, Yogyakarta	Building
s	Bangsas Pancaniti 	Kraton, Yogyakarta	Building
t	Sitihinggil 	Kraton, Yogyakarta	Building
u	Pagelaran	Kraton,	Building






		Yogyakarta	
v	Northern Square 	Kraton, Yogyakarta	Building
w	Pekapalan 	Jl. Pangurakan, AlunAlun Utara, Yogyakarta	Building
5	Great Mosque 	Kraton, Yogyakarta	Building
6	<i>nDalem Pangeran</i>		
a	<i>nDalem Pengulon</i> 	Kompleks masjid Gedhe, Kauman GM I/ 111, Yogyakarta	Building







b	<i>nDalem</i> Benawan 	Jl. Rotowijayan 24, Yogyakarta	Building
c	<i>nDalem</i> Mangunkusuman 	Jl. Ibu Ruswo 45, Yogyakarta	Building
d	<i>nDalem</i> Joyokusuman 	Jl. Rotowijayan 5, Yogyakarta	Building
e	<i>nDalem</i> Purbonegaran 	RT 42 RW 12, Kadipaten, Kraton, Yogyakarta	Building
f	<i>nDalem</i> Ngadiwinatan 	Panembahan, Kraton, Yogyakarta	Building






g	<i>nDalem</i> Puspodiningratan 	Jl. Mayjend. Sutoyo no 60, Yogyakarta	Building
h	<i>nDalem</i> Jayadipuran 	Jl. Brigjen Katamso no 139, Yogyakarta	Building
i	<i>nDalem</i> Kaneman 	Kadipaten Kidul KP 1/355, Kraton, Yogyakarta	Building
j	<i>nDalem</i> Mangkubumen 	Jl. Polowijan, Ngasem, Yogyakarta	Building
k	<i>nDalem</i> Wironegaran (Cokrodiningratan) 	Jl. Suryomentaraman Kulon No. 29/30, Yogyakarta	Building
l	<i>nDalem</i> Suryoputran 	Jl. Ngasem 38, Yogyakarta	Building





			
m	<i>nDalem</i> Notoprajan 	Rt 40 Rw 05, Notoprajan, Ngampilan, Yogyakarta	Building
n	<i>nDalem</i> Pakuningratan 	Sompilan, Ngasem 12, Yogyakarta	Building
o	<i>nDalem</i> Pujokusuman 	Keparakan MG I/335, Mergansan, Yogyakarta	Building
p	<i>nDalem</i> Tejokusuman 	Jalan Wahid Hasyim no 525, Yogyakarta	Building
q	<i>nDalem</i> Yudonegaran	Jl. Ibu Ruswo no 35, Yogyakarta	Building





			
r	<i>nDalem</i> Padmokusuman/ Suryonegaran 	Jl. Ibu Ruswo, GM II/208, Yogyakarta	Building
7	Royal Stables and Carriage Complex- (Museum Kereta Kraton) 	Jl. Rotowijayan 2, Yogyakarta	Building
8	The Sonobudoyo Museum 	Jl. Trikora no.6, Yogyakarta	Building
9	Taman Sari Complex 	Taman, Kraton, Yogyakarta	Site






10	<p>Sela mosque</p> 	<p>Panembahan, Kraton, Yogyakarta</p>	<p>Building</p>
11	<p>Margoyuwono Mosque</p> 	<p>Panembahan, Kraton, Yogyakarta</p>	<p>Building</p>
12	<p>Monument of Struggle (Puas Restaurant)</p> 	<p>Jl. Gamelan Kidul no 1, Yogyakarta</p>	<p>Building</p>
13	<p>Keputran I Elementary School</p> 	<p>Jl. Musikanan Alu- alun Utara, Yogyakarta</p>	<p>Building</p>
14	<p>MAN 2 High School</p> 	<p>Jl. KH. Ahmad Dahlan No. 130, Yogyakarta</p>	<p>Building</p>
15	<p>Nggala Hartono House</p>	<p>Jl. K.H.A. Dahlan No 56, Ngampilan,</p>	<p>Building</p>





		Yogyakarta	
16	Bank BNI 46 Building 	Jl. Trikora No. 1, Yogyakarta	Building
17	KONI Building 	Jl. Trikora No. 4, Yogyakarta	Building
18	Kantor Pos Besar (Post Office) 	Jl. P. Senopati No. 2, Yogyakarta	Building
19	Bank Indonesia Building 	Jl. P. Senopati No. 4, Yogyakarta	Building
20	Pangudi Luhur Elementary School & High School		Building
a	Pangudi Luhur High School 	Jl. P. Senopati no 18, Yogyakarta	Building

b	Pangudi Luhur Elementary School 	Jl. P. Senopati no 18, Yogyakarta	Building
21	Broeder FIC Convent Complex 	Jl. P. Senopati no 18, Yogyakarta	Building
22	Junior High School 2 	Jl. P. Senopati no 28-30, Yogyakarta	Building
23	OSF Convent and Marsudi Rini Elementary School Complex		
a	OSF Convent 	Jl. P. Senopati no 32, Yogyakarta	Building
b	Marsudi Rini Elementary School 	Jl. P. Senopati no 32, Yogyakarta	Building
24	Karunia Card Shophouse	Jl. Brigjend. Katamso, No. 33, Yogyakarta	Building






			
25	Gondomanan Temple 	Jl. Brigjend. Katamso, No. 3, Yogyakarta	Building
26	Limaran Hotel 	Jl. P. Senopati no 11, Yogyakarta	Building
27	Societeit Militaire Building 	Jl. Sriwedani, Yogyakarta	Building






28	Fort Vredeburg 	Jl. A. Yani No. 2 - 4 Yogyakarta	Building
29	Gedung Agung Presidential Palace 	Jl. A Yani No. 3 Yogyakarta	Building
30	Gedung Agung Presidential Palace Complex		
a	Senisono 	Jl. K.H.A. Dahlan, Yogyakarta	Building
b	Penerangan Office 	Jl. K.H.A. Dahlan, Yogyakarta	Building



31	<p>Makopoltabes (city police command headquarters)</p> 	Jl. Reksobayan No. 1, Yogyakarta	Building
32	<p>Markas Korem 072/ Pamungkas (military resort command headquarters)</p> 	Jl. Reksobayan No. 4, Yogyakarta	Building
33	<p>Margamulya Church</p> 	Jl. Jend. A Yani No. 5, Kel. Ngupasan, Kee. Gondomanan, Yogyakarta	Building
34	<p>Bringharjo Market</p> 	Jl. Pabringan, No. 1, Yogyakarta	Building
35	<p>Kepatihan Complex</p> 	Jl. Malioboro, Yogyakarta	Building

36	<p>Kimia Farma 21 Chemist</p> 	Malioboro Street	Building
37	<p>Regional Library and Archives Building</p> 	75 Malioboro Street	Building
38	<p>20 Kimia Farma Chemist</p> 	Malioboro Street	Building
39	<p>Regional People's Representative Assembly Building (DPRD DIY)</p> 	54 Malioboro Street	Building

40	Inna Garuda Hotel (ex- Grand Hotel de Djogja) 	60 Malioboro Street	Building
41	Yogyakarta Train Station 	Jl. Prince Mangkubumi, Kel. Sosromenduran, Kee. Gedongtengen, Yogyakarta	Building
42	Toegoe Hotel 	Jl. Prince Mangkubumi, Kee. Gedongtengen, Yogyakarta	Building
43	Manulife Building 	Jl. Prince Mangkubumi no 20, Yogyakarta	Building
44	Kedaulatan Rakyat Building 	Jl. Prince Mangkubumi, Kel. Sosromenduran, Kee. Gedongtengen, Yogyakarta	Building

45	<p>Tugu Monument</p> 	<p>Jl. Jend. Sudirman, P. Diponegoro, AM Sangaji, P. Mangkubumi, Yogyakarta</p>	Building
46	<p>17 High School</p> 	<p>Jl Bumijo Lor Yogyakarta</p>	Building
47	<p>Indonesia's Students Association Building (Ikatan Pelajar Indonesia)</p> 	<p>Jl. P. Diponegoro No. 70 Yogyakarta</p>	Building
48	<p>Phoenix Hotel</p> 	<p>Jl. Jend. Sudirman no 9-11, Y ogyakarta</p>	Building
49	<p>Phoenix House</p> 	<p>Jl. Jend. Sudirman no 18, Yogyakarta</p>	Building

50	Judoprayitno's House 	Jl. Jend. Sudirman no 11, Yogyakarta	Building
51	Poncowinatan Temple 	Jl. Jend. Sudirman no 11, Yogyakarta	Building
52	Student Army Headquarters (Markas Pusat Tentara Pelajar) 	Jl. Pakuningratan No. 38, Yogyakarta	Building
53	GKPN-PKPRI Building 	Jl. AM Sangaji No. 4, Yogyakarta	Building
54	6 Junior High School 	Jl. RW. Monginsidi No.1, Yogyakarta	Building

55	<p>Fajar Handika Purbandhani's House</p> 	<p>Jl. RW. Monginsidi No. 19 Yogyakarta</p>	<p>Building</p>
56	<p>300 Battalion Student Army Headquarters (Markas Batalyon 300 Tentara Pelajar)</p> 	<p>Jl. Magelang No. 41 Yogyakarta</p>	<p>Building</p>

GOVERNOR
SPECIAL REGION OF YOGYAKARTA
Signed
HAMENGKU BUWONO X