

LITERATURE STUDY: THE ROLE OF COMMUNITY'S SOCIAL STRATIFICATION IN THE FORMATION OF SETTLEMENT PATTERNS

(STUDI LITERATUR : PERAN STRATIFIKASI SOSIAL MASYARAKAT DALAM PEMBENTUKAN POLA PERMUKIMAN)

Boby Rahman 1), Ega Selviyanti 2)

Urban and Regional Planning Study Program of Sultan Agung Islamic University of Semarang^{1),2)}

Corresponding Email: bobyrahman@unissula.ac.id

ABSTRACT

Social and cultural systems which are believed as a result of relationship, communication, individual socialization in community have an effect on the formation of the community's environmental order. The effect of relationship, communication and socialization has created a social system of community that divides them into strata or positions based on beliefs, values, norms and customs in community. This study used literature study approach in reviewing the effect of social stratification by conducting the case study in Solo, Bali and Madurese. The result of this study can be concluded that social stratification has a role in the formation of community settlements. The social stratification then forms a community environmental order in both spatial and physical architecture of buildings.

Keywords: *social stratification, settlement formation, settlement patterns*

1. INTRODUCTION

Residential environment in an area is generally formed because of various elements, including the culture of a community. Culture or community culture is the whole system of ideas and feelings, actions and works produced by human beings as members of a community in social life, which then naturally defines their identity through learning process (Koentjaraningrat, 1992). The cultural basis in community is formed by communication which can physically be seen as a result of human activities known as cultural spatial pattern (Rapoport, 1980), that is, a work which visually depicts behavior, and symbols and values arising from a certain group of people. Physical form and value which are the results of culture formed through a long history that have been passed down from generation to generation are referred to as cultural heritage (Karmadi, 2007). Cultural heritage in the form of values, customs and traditions in a particular region forms a specific culture containing distinctive characters. This tradition has a dominant effect on decisions which then affects the settlements of the community itself.

Settlement is one of the results formed by the existence of systems and values run by a community in life. A community settlement can be formed due to the grouping of professions, economies, rights and obligations (Aliya, 2004) which are social products and are naturally formed and differ from one another. In a settlement, there is a harmonious contextual concept which is suitable for residence. From this concept, comes the desire to live and settle together with people to form a spatial physical element (in the form of location as a residence) and non-physical elements (in the form of social activities which shape habits and social customs) in an area in which there is a system of social and cultural life. The implication is, many settlements are affected by cultural values and behavior in social life so as to form a specific location and become a form of space forming a settlement pattern which is identical to the socio-cultural community itself.

Settlement in a community is always naturally composed by inhabitants of the community based on the culture of the community concerned. This implies that settlement is one of the fruits of a culture composed of values and traditions, including social stratification system, that is a part of the culture itself. Therefore, culture provides a unique effect on the formation of a settlement. Dealing with that, this study will discuss literature studies related to the effect of community's social stratification on urban settlement patterns based on the analysis of the results of literature studies which have previously been carried out. This study will be discussed and linked with various case studies related to the socio-cultural effect of the community on urban settlement patterns. The targets undertaken to achieve these objectives are to identify the elements forming social stratification as one of cultural heritages, to identify elements of social stratification as forming community settlements and to examine the forms of patterns of social settlements formed as the result of social stratification as cultural heritage.

2. METHODOLOGY

The methodology used in this study was qualitative, with analysis of literature study technique approach. Literature study aims to support and enhance understanding of a research object (Pusparinda and Santoso, 2016). In literature study, a researcher will conduct a wider and deeper study of a problem to be examined (Kartiningrum, 2015). According to Danial and Warsiah (2009), Literature Study is a research conducted by a researcher by collecting a number of books, magazines related to problems and research objectives. This technique is carried out with the aim of expressing various theories

relevant to the problem being faced / studied as a reference material in the discussion of research results.

The main literature studies taken in this study were studies conducted in Solo, Bali and Madurese city. The reasons for selecting the three study sites are because Solo represents settlements with Javanese stratification, Bali does with Hindu stratification and so does Madurese with Muslim stratification. The three categories (Javanese, Hindu, Muslim) are social aspects which are historically very dense and dominant and in the life of Indonesian people.

3. RESULT AND DISCUSSION

This section will explain the effect of social stratification on the patterns of community settlements in terms of the case studies of the problems that have previously been studied. As for the case study examined, that is, the effect of social stratification on the settlement patterns with case study: Madurese, Surakarta City and Bali. The three locations are of areas with settlement patterns affected by social stratification or social strata in community. So from the case study, it will be explained in terms of what elements form social stratification in community, social stratification which affects settlement patterns to the forms of settlement patterns affected by social stratification itself.

A. The Concept of *Mancapat-Mancalima* in the City Structure of the Islamic Mataram Kingdom in the period of Pajang Kingdom to Surakarta

The Islamic Mataram Kingdom, stood after the Demak Kingdom ended. Along with the change of rules, it made the center of kingdom keep moving from one kingdom to another. The shift of the center of kingdom still showed elements of the Javanese kingdom in general, in the form of palaces, town squares, mosques, markets, royal houses and royal servants' settlements. The composition of the elements of the royal city was based on Javanese cosmological beliefs originated from Hindu-Buddhist beliefs. The belief in the king as a god created sacred features on the city structure of the kingdom with the peak of power being the king.

Traditional Javanese understanding about city was a fenced or walled environment within which leaders, authorities and royal officials stayed which is referred to as *Kutha*. However, as time went by, the meaning of *Kutha* shifted into an environment which had no longer to be covered by certain fences or walls. The depiction of a city can also be seen from the morphology and physical form based on

the socio-cultural background of the community. In case of Surakarta, for example, the kingdom of Surakarta, which was founded during the Dutch East Indies government, grew and developed with a variety of cultures. The concept of *mancapat-mancalima* in the structure of the Islamic Mataram royal space, can be seen from its cultural background (Murtoyoso, 1993). Therefore, the formation of the city structure in Surakarta city is strongly affected by the shape of the Islamic Mataram kingdom.

Elements of Social Stratification as a part of cultural heritage

During the time of the Islamic Mataram kingdom, in the period of Pajang Kingdom to Surakarta, the space was divided into two, namely the profane and the sacred space in which there were also imaginary lines separating each space as one of the manifestation of the social strata. Below is a picture of imaginary lines found in the Islamic Mataram Kingdom according to Santoso (1984):

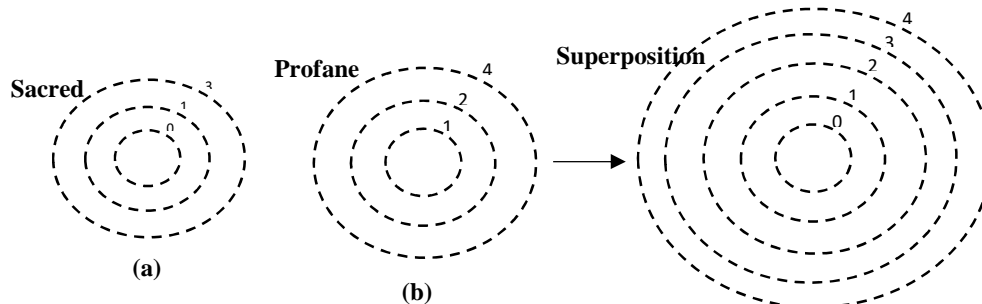


Figure 1. The Circles of Spatial Order of Mataram Kingdom^(c)

Source : Santoso, 1984

The circle of sacred space in the hierarchical system of the Islamic Mataram kingdom is the center of system symbolically as the only center for the kingdom. The sacred space of the Islamic Mataram kingdom in figure (a) is the central circle of the palace which is the residence of the king and the great state, a space which cannot be entered by everyone. Only people with certain social levels such as the royal family, officials of the palace and royal servants (*abdi dalem*) who work in certain fields and in the third imaginary circle which is a great state (*negara agung*) or holy land, that is, the land being the patent rights in the kingdom and is a land with usage rights status.

The circle of profane space in the Islamic Mataram royal system consists of three imaginary lines which are considered to be more *worldly*. This profane space circle covers the palace boundary, the state boundary circle or the royal bureaucracy and the foreign circle which is a circle of outermost state. In the king's profane and the royal family space,

royal officials, and royal servants can enter the space. So, it can clearly be seen that the sacred space cannot be entered by everyone while the profane space can be used by all people from various levels of community.

Social Stratification as a Cultural Heritage Which Forms Settlement Patterns

In general, Javanese people still believe that palace is the center and the place where King lives and makes it a center for living order, value management and settlement as well. The Javanese settlement system has a hierarchy of spaces as a manifestation of its position or level in community, for example, palace as a residence of the King becomes the center of settlement with the highest level and other spaces form imaginary circles (circular following the center) in storeys in line with the status in community. The lower the status in community is, the outermost the imaginary circle is (farther from the center) (Junianto, 2016). The long journey of the Islamic Mataram Kingdom history began with the founding of the Pajang Kingdom in the western Surakarta, moved to Kotagede until it moved to Kartasura, the community's life system became changed. The community which was initially led by a cleric, turned into a kingdom with a hierarchical arrangement where the King was on the highest peak, followed by strata of nobility, courtiers, escorts and servants. Based on the research by Junianto (2016), patterns of royal settlement in Pajang to Surakarta are obtained:

a. Pajang Kingdom

Pajang Kingdom is located in the western part of Surakarta city now. Pajang palace, as the center of the Royal city order, is surrounded by walls as a space divider. Pajang palace, as a sacred space, includes the royal palace as the residence of the king and the townsquare. On the right side of the palace, there is a building to stay for the palace guards and soldiers. This order shows profane and sacred areas. *Tumenggung*, as the head of government on behalf of the king, is located in the west of the palace. The crown prince's residence is located in front of the market. Other elements such as governance, markets, market watch posts are located next to the northern townsquare.

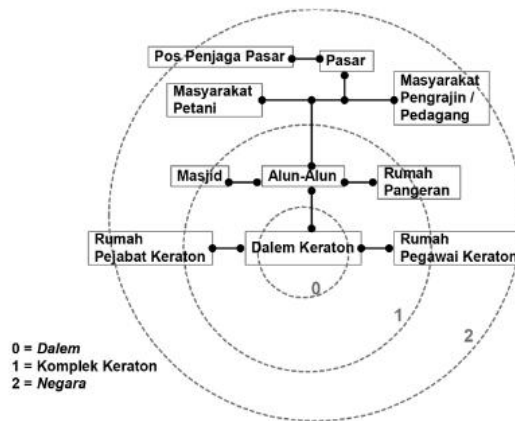


Figure 2. The Circle of City Spatial Order of Pajang Kingdom
 Source : Junianto 2016

b. Plered Kingdom

Plered Kingdom is located about 57 km east of Yogyakarta. The Plered Kingdom is surrounded by a city wall with a height of 6-7 meters. Inside the palace walls, there are a king's palace and the prince's houses found along the gateway to the royal palace as the residence of the king. In addition, there are also the golden ward, the *Gedong Kemuning* watch house, the *Suranata* palace mosque, the *Gedong Kedondong* and the *Guleng* wells where to bathe the *keris* (the Javanese Sword). In the north of the palace complex, there is a townsquare measuring 300 x 400 meters with the mosque in the west and in its complex, there is a tomb.

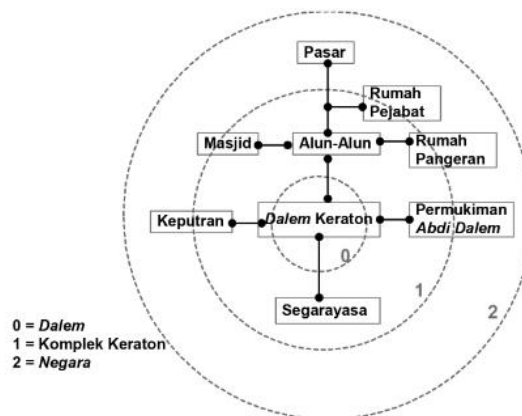


Figure 3. The Circle of City Spatial Order of Plered Kingdom
 Source : Junianto 2016

c. Kartasura Kingdom

Similar to the previous kingdoms, the center of Kartasura's royal activities is also around the Palace. The Kartasura Kingdom is located in the west outside of Surakarta City

at present. During the Kartasura kingdom, foreign parties such as the Netherlands, China and Arab began to come in and take effect on the kingdom. They began to build their respective villages even although the one most affecting Kartasura was the Netherlands. During the Kartasura kingdom, there was a southern townsquare as a substitute for *Segarayasa* (artificial sea). *Segarayasa* has a symbolic meaning in the form of a source of life and is profane. Northern townsquare which is integrated with the mosque is considered as a sacred space. The palace has two orientations; they are the sacred and profane spaces. The north side of the palace is more sacred and the south is profane. During the Kartasura kingdom, the wall as a barrier between sacred space and profane space and as a clear line of status in the community of royal city was increasingly visible.

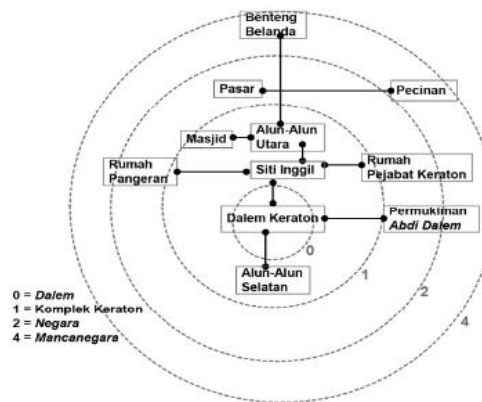


Figure 4. The Circle of City Spatial Order of Kartasura Kingdom
Source : Junianto 2016

d. Surakarta Kingdom

Like Kartasura, Surakarta Kingdom also has two townsgares, namely the Northern and the southern townsquare, each planted with two *banyan* trees in the middle of the townsquare, and the palace complex is located between the two townsgares. Inside the palace, it is separated by a 3 meter high wall with the second palace wall (fort). Inside the fort, there is a palace in which is separated from other palace buildings. Between the walls of the first and second palace, there is a residence for the princes served in the government and the palace servants.

The palace complex and its townsquare show the characteristics of a sacred city section. Settlements of foreigners with other religions and extraterritorial areas such as *Mangkunegara* and 'European cities' lie in the north. Thus, the Northern townsquare area is considered to be profane while the south area is sacred.

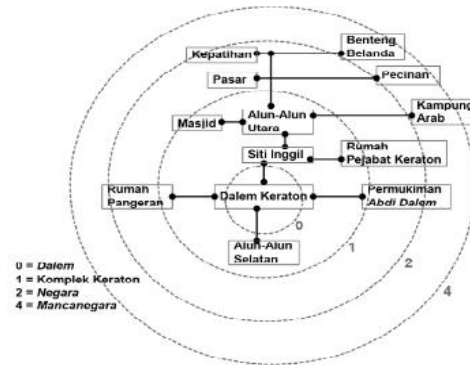


Figure 5. The Circle of City Spatial Order of Surakarta Kingdom

Source : Junianto 2016

A. The Effect of *Catur Wangsa* System on the Manifestation of Spatial Layout of the Hindu Kingdom Relics in Bali: The Case of Karangasem City

Karangasem City is one of the relics of the Karangasem kingdom in Bali which has unique spatial characteristics of the city and community life. This is affected by the social system of the community which is divided into several groups, that is to say, *catur wangsa* (social groups) which further affects the physical appearance of the Karangasem city spatial.

Elements of Social Stratification as Parts of Cultural Heritages

Karangasem city is one of the old cities of the Hindu kingdom relics in Bali whose people have been divided into several groups with their social strata. The division of groups or classes is based on the types of work, family heredity, and community origins. The division of which is named *catur wangsa*.

The *catur wangsa* system classifies people into four classes based on their heredity and social status in a community which is affected by the entry of Hinduism in Bali. In addition to *catur wangsa*, Balinese people also recognize *catur warna* (color groups) in community grouping. *Catur warna* consists of two terms, namely, *catur* means four and *warna* or *wri* (color) is choosing work. So that *catur warna* is interpreted as a system of division of community into four groups based on the concept of *dharma* or *swadharma*, which is in accordance with obligations, talents or types of work.

Whereas, *catur wangsa* or *catur jatma* is understood as the division of community into four groups based on *jati* (birth), which is in accordance with heredity or birth which

ultimately creates a community with a caste system related to certain heredity or races. *Catur Wangsa* system, including *Triwangsa* and *Non Triwangsa*. The first is divided into *Brahmin*, *Ksatrya* and *Wesya*, while the later descends into *Shudra*.

Brahmin is a class of clerics and scholars obliged to develop their knowledge and their derivations. The second group is *Ksatrya*, that is a group of leaders who have obligation in carrying out government and military as well as its derivations of both. *Wesya* is the third group in the form of traders who have authority in trade and are responsible for the welfare of the community and the last group is the *Shudra* which is the lowest group of people as workers.

Social stratification as a cultural heritage which forms Settlement Patterns

Based on the previous discussion, it has been explained that the Balinese divides their society into 4 groups of people known as *catur wangsa*. *Catur wangsa* consists of groups of *Brahmins*, *Kstarya*, *Wesya* and *Shudras*. Each community group then has a special form of shelter according to their functions and positions in the society. Brahmin groups as the first level of community have residences called *geria*. *Puri* is a palace for the king and his families who are a group of knights, while the courtier or people with blue blood (nobles) who do not hold power and their families live in residences called *jero*. *Umah* or home is a home for the *Shudras*.

Each of these residences is also divided into spatial groups by distinguishing between sacred and profane spaces which are also interpreted as the level of sanctity of each space.

- (a) *Puri* has a main value, that is, the space with the most sacred or holiest level. As a space with a main level, *puri* has a large yard and is located in a grand location which is considered as a sacred intersection and the center of the world, so that it becomes the center of *Karangasem* city. Within the *Karangasem* City area, there are four castles located around the *catuspatha* area, namely (1) *Puri Amlaraja* or *Puri Kelodan* next to the *kaja* (northwest) *catuspatha*; (2) *Puri Gede Karangasem* is next to the *kaja* (north) of *Kelodan* Castle; (3) *Puri Agung Karangasem* or *Puri Kanginan* is next to *kaja kangin* (northeast) *catuspatha*; and (4) *Puri Kaleran* is requested to work on the *kaja* (north) *Puri Gede Karangasem*. This shows that all the castles in *Karangasem* City are located next to the *kaja* (north) *catuspatha* which is the upstream area, and is located in the downtown area as the main area of *Karangasem* City.

(b) *geria* and *jero* are of middle value, that is, the space between sacred and contemptible. *Jero*, as a residence for courtiers or nobles who do not hold power, is located around the area of the *puri* because it is an extension of the *puri* since it is still a part of the royal family. Within the *Karangasem* City area, there are seven *jeros* around the *puri* area, namely (1) *Jero Kaler Kauh*; (2) *Jero Pekudaan*; (3) *Jero Taman*; (4) *Jero Kawan*; (5) *Jero Jagaraga*; (6) *Jero Kelodan Pesagi*; and (7) *Jero Kelodan Celuknegara*. *Geria* is a Brahmin residence with a smaller yard compared to the *puri* and is located in the vicinity of the *puri*. This is because in ancient times the Brahmin served as an advisor to the king and in charge of various religious rituals. *Geria* which is located in *Karangasem* city, among of which are (1) *Geria Pendem*; (2) *Geria Pidada*; (3) *Geria Karang Sidemen*; (4) *Geria Cawu*; (5) *Geria Punia*; (6) *Geria Tegeh*; (7) *Geria Sindhu*; and (8) *Geria Gerembeng*. The following is the layout of the *puri*, *geria* and *jero* locations in *Karangasem* City:

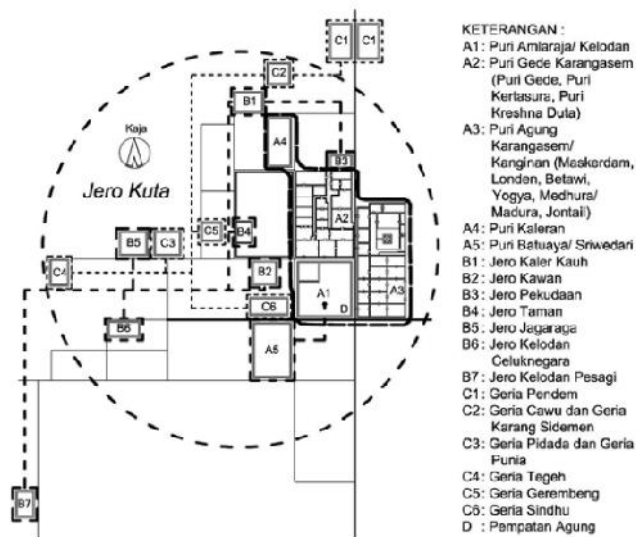


Figure 6. The Layout of *Puri*, *Jero* dan *Geria*

Source : Hardy, dkk 2015

(3) *Umah* is of contemptible value, that is, the outermost and unholy value located in the outskirts or out of town. The community residences also form their own residence groups, namely residences in the form of *umah-banjar pakraman* for the *Shudra* community and *kampung* houses for community which are outside the group (migrants), especially those from *Lombok* and *Java* forming residences.

Based on the explanation, it can be seen that there is a compatibility between the *trimandala* concept in the *triwangsa* residential concept which then divides Karangasem city into 3 *mandalas* according to its hierarchy, namely:

1. *Utama mandala* (main)

It is the central area of the city marked by the existence of *puri* as a residence with a main value.

2. *Madya mandala* (intermediate)

It is an area around the city center which is marked by the presence of *Jero* and *Geria* as residences with *madya* or middle values.

3. *Nista mandala* (contemptible)

It is an area on the outskirts of the city marked by the presence of *umah-banjar pakraman* and villagers houses.



Figure 7. The Layout of Community Residential Pattern of Karangasem According to *Trimandala*

Source: Hardy, dkk 2015

Based on this explanation, it can be concluded that *catur wangsa* system has an effect on the manifestation of the Karangasem City spatial system. The social stratification of the community is manifested in the three spatial strata which represent the main (*utama*), intermediate (*madya*) and contemptible (*nista*) spaces.

C. The Study of Landscape Design in Traditional Madurese Settlements

Madurese community is included in a community which adheres to kinship relationships that take into account or follow the heredity of men and women equally, so that there is no difference between male and female in families (Rifa'i, 2007). However, the connection in the family is very large; this can be seen in the arrangement of Madurese community settlements.

The Madurese community, whose majority of inhabitants embraced Islam, makes the patterns of behavior and attitude of the Madurese people based on the belief in Allah as God Almighty. In addition, social stratification systems, self-esteem strongly attached and kinship systems are the basis and foundation of Madurese behavior (Wiyata, 2002).

Element of Social Stratification as a part of cultural heritage

Broadly speaking, community strata include three strata, namely *Oreng Kene* as the lowest strata, *Ponggaba* as an intermediate strata, and *Parjaji* as the top strata (Wiyata 2002). *Oreng Kene* or small people are ordinary or most common community groups. They usually work as farmers, fishermen, or craftsmen. The middle social strata or *pongaba* includes employees who work as bureaucrats from the lower to high levels. The uppermost strata or *parjaji* are the nobles who are both descendants of the king or descendants of people who were given an award by the colonial government.

In addition, there are also social strata of the Madurese community according to the religious dimension which is divided into two strata, namely *santree* and *bene santre*. The *santree* group is divided into three levels, the *Kyai* (clerics) are a group of people who are in the upper strata, *bindara* is considered as a middle class community and *santri* as a group of people in the lowest strata. In the Madurese rural areas, social strata are basin the form of on the religious dimension take precedence so that a *Kyai* (cleric) who is in charge as a teacher will be heard and obeyed more by his orders and advice compared to the local authority.

Social stratification as a cultural heritage which forms Settlement Patterns

Apart from being affected by the social strata in the community, Madurese traditional settlements are also affected by the livelihoods of the population, most of whom are dry land farmers, so that the pattern of community settlements is clustered but

scattered. Every family with a kinship tends to live in groups, but is separated by agricultural land, so it looks scattered.

The position of a *Kyai* (Cleric) as a teacher and role model in the community, so that the Madurese community's belief in that disaster will occur if they oppose or contradict his teachings, making mosques and *pesantren* (Islamic Boarding School) a center of community service and social activities. The location of the mosques and the Islamic boarding schools in general are in the primary circulation path.

According to the Madurese dimension of beliefs, the Madurese settlement space is divided into two spaces, the profane and the sacred space.

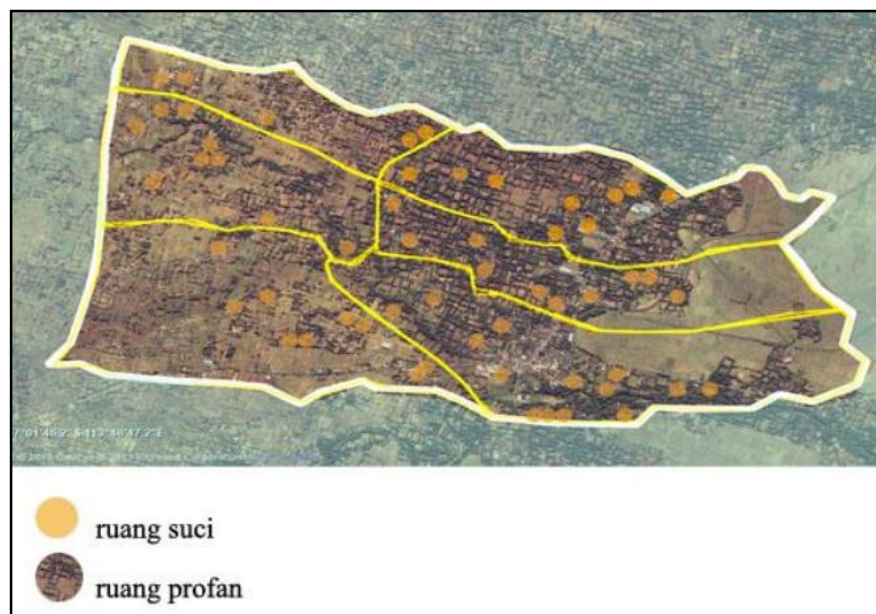


Figure 8. The Layout of Belief-Based Spatial Planning

Source: Maningtyas et.al, 2013

The profane space is a worldly space in which many activities are carried out by the Madurese community. The social activities here relate to the fulfillment of economic needs and relationships with others. Whereas, the sacred space is as a sacred or spiritual space in which the activities carried out by the Madurese community are religious activities and the implementation of the beliefs, for instance those done in the mosque, homes and cemetery. Meanwhile, the profane space is agricultural land.

The Madurese community settlements are formed by the culture of the community which has a close relationship with the community's belief system and community kinship. Social stratification according to religious dimension divides the community into three groups of *kyai*, *santri* and *bene santri*. *Kyai* (cleric) as the highest class plays an important

role in community, that is, as a teacher who provides knowledge, religious teachings and role models for the community so that *Kyai* is highly honored. This makes the *Kyai's* settlements a center of community activities related to the learning process.

The Comparison of the Case Study

Based on the explanations above, the followings are the findings in terms of the case study described:

Table 1. The Comparison of the Case Study of the Effect of Social Stratification on the Formation of Settlement Patterns

No.	Target	The Effect of Social Stratification on the Formation of Settlement Patterns		
		The Formation of the Settlement Patterns of Pajang Kingdom to Surakarta	The Formation of the Settlement Patterns of Karangasem City	The Formation of the Settlement Patterns of Madurese
1.	Elements forming social stratification as one of the cultural heritages	<p>The social stratification or social strata existing during the Pajang Kingdom to Surakarta is divided into 4 strata, from the highest to the lowest, namely the king, nobles, courtiers and ordinary people.</p> <p>The social strata in Pajang kingdom to Surakarta is strongly affected by heredity, which means one's social status or class can directly be derived as someone's descendant. A king who has a child, then the child will automatically become a royal family and be in the highest social strata.</p> <p>In addition, the social strata at that time could also be affected by the profession. <i>Abdi dalem</i> (courtier), as royal worker, is a profession which is not inherited by his descendants. A person could become a servant based on the support of the heart as a form of devotion to the kingdom which is believed to be the center of life.</p>	<p>The social stratification or social strata existing in Karangasem City as one of the relics of the Hindu Kingdom in Bali is divided into 4 strata of community, namely <i>brahmin, ksatria, wesya</i> and <i>Shudra</i> which are best known as <i>catur wangsa</i>.</p> <p>This strata is a division of community into four groups based on the concept of <i>jati</i>, that is, in accordance with heredity or birth, talent or work obligations.</p>	<p>The social stratification or social strata found in Madurese is divided into 3 strata of community, namely <i>Kyai, Santree</i> and <i>Bane santre</i>.</p> <p>The division of community into these three strata is based on the Madurese community's strong belief in the religion they profess, that is Islam.</p>

No.	Target	The Effect of Social Stratification on the Formation of Settlement Patterns		
		The Formation of the Settlement Patterns of Pajang Kingdom to Surakarta	The Formation of the Settlement Patterns of Karangasem City	The Formation of the Settlement Patterns of Madurese
2.	Social stratification as forming community settlements	<p>The social stratification affecting the community settlements forms the pattern or structure of the community settlements in the era of Pajang ingdom until Surakarta as follows:</p> <p>The patterns of community settlements that are centered and to form an imaginary circle with the palace as the center of the settlement, that is, the residence of the king and his family who occupy the highest level of strata. Then, the aristocrats and inner servants who keep the second strata and ordinary people who occupy the last strata</p>	<p>The social stratification affecting the community settlements forms the pattern or structure of community settlements in Karangasem City as follows:</p> <p>The settlement patterns of Karangasem City which are affected by the stratification or social strata of the community make Karangasem city divided into 3 spaces, namely the main (<i>utama</i>) space as the center and residence of the <i>ksatria</i>, the intermediate (<i>madya</i>) space as the residence of the <i>Brahmins</i> and the contemptible (<i>nista</i>) space as the residence of the <i>Shudra</i> which is the lowest strata of community. .</p>	<p>The social stratification affecting the community settlements forms the pattern or structure of community settlements in Madurese as follows:</p> <p>The Madurese settlement patterns which are affected by social stratification in the community make the pattern of the settlements centered with the center of the environment, that is, the mosque or <i>pesantren</i>. This is due to the belief in that <i>Kyai</i> as the highest strata of community as the center of settlements.</p>

Source: The Result of Analysis, 2017

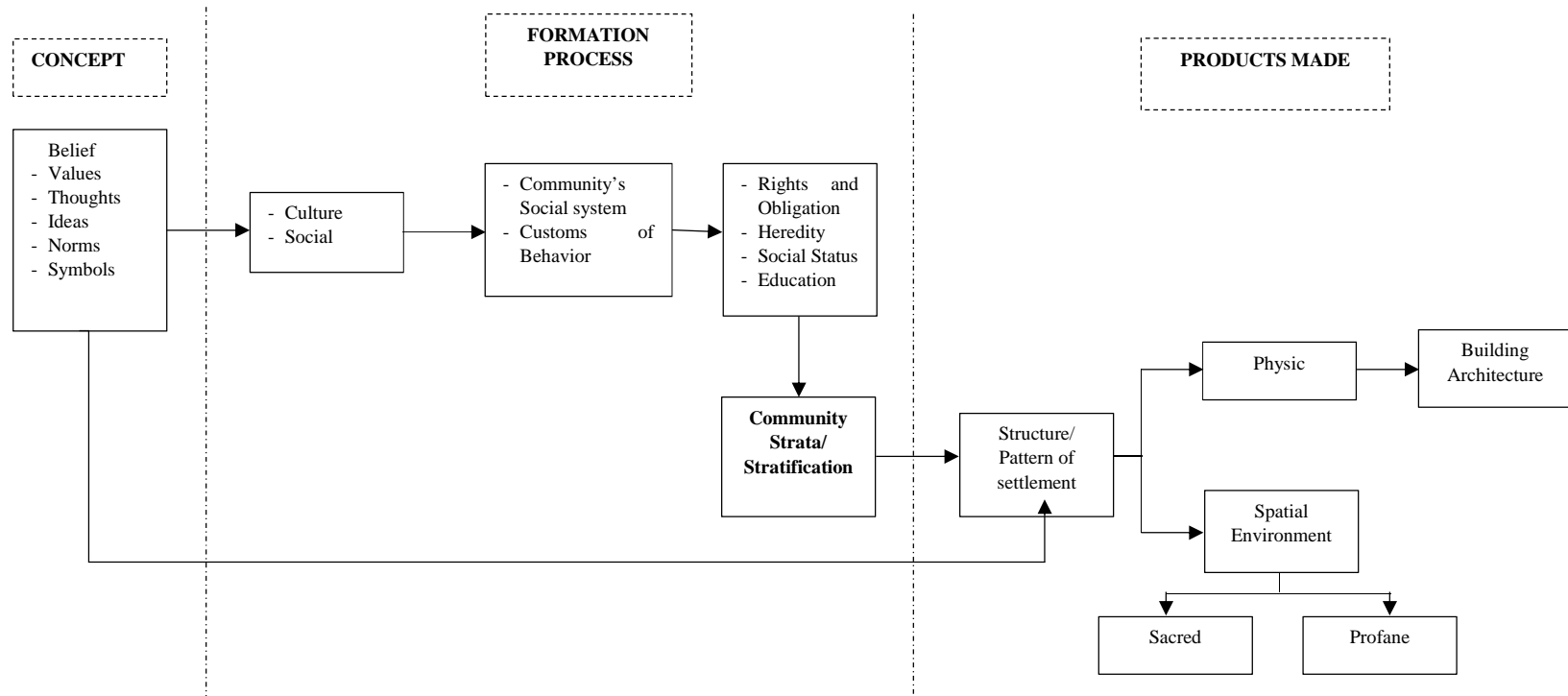


Figure 9. The Analisis of Social Stratification on the Formation of Settlements

Source: The Result of the Writer's Analysis, 2017

Social stratification or social strata is one of the results of a culture which has been developed and maintained by certain groups of community. The formation of community settlements by social stratification or strata can be described into three processes, namely concepts, processes and products. The concept of settlements formation which is affected by social stratification is the basis of the formation of social stratification in community as explained by Koentjaraningrat, stating that culture is composed of religious elements or beliefs, thoughts, ideas, norms and symbols. These elements form a socio-cultural culture of the community which then processes the formation of stratification in community. That is, social community creates a social system in the community and culture creates community behavior.

The formation of a social system in community will directly distinguish between rights and obligations, also obligations and responsibilities in the community described by Zainuddin Ali (2007), stating that there will be an imbalance between these two things that affect humans as members of community. The differences and imbalance between rights and obligations as well as obligations and responsibilities then form strata in community. People in the upper strata tend to have duties and responsibilities as well as rights and obligations in managing the territory, government and community as a whole, this can be seen in the three case studies. In Bali, for example, the Brahmins, as a group of people who are in the upper strata, are obliged to develop science and knowledge and *Ksatrya* who have obligations in carrying out governance and military.

These differences then form the structures of the community settlements. People with the highest position or are in the core / central strata in the community will form a settlement structure that cannot be entered by all levels of community so that it becomes a sacred space in the settlement structure. Whereas, people who are in the lower strata will also form a space for their activities, namely the profane space which tends to be accessible to all levels of community. This is clearly seen in the formation of the city structure of the Islamic Mataram Kingdom until Surakarta. This clearly explains that the strata of community form a stratified community settlement structure with palace as the residence of the king and his family as the core of the settlement structure.

4. CONCLUSIONS AND SUGGESTIONS

4.1. Conclusion

The implication is that many settlements are affected by cultural values and behavior in social life so as to form a specific location and become a form of space which forms a settlement pattern identical to the socio-cultural community itself. Therefore, based on the discussion and the results of the study, several conclusions can be drawn as follows:

1. Elements forming stratification or social strata in community in the form of descendants as the most influential element on the social class of community, then elements of profession and talent are formed as well.
2. Social stratification as one of the cultural heritages affects the formation of community settlements. Strong cultural elements and community traditions arrange residential spaces into the conception of strata of sacred and profane space.
3. Settlement patterns formed by the effect of social stratification or social strata in community tend to center and form imaginary spaces based on class or social status in community.
4. Community with the highest level or social class is at the center of community settlements and the one with the next strata follows the highest level.

4.2. Suggestion

In the regional development, spatial planning should pay attention to cultural heritage as the character of an area. This is very important for the direction of spatial development which is lack of conflict and on target from the aspect of cultural space (conception of the strata of the sacred and profane space), in accordance with the pattern of developing needs (imaginary spaces) and spaces of expression for the community. The uniqueness arising from the strata of social stratification can provide added values to the region and economic improvement, this is in line when combined with cultural tourism activities which continue to develop and increasingly in demand.

5. BIBLIOGRAPHY

Aliyah, I. (2004). Identifikasi Kampung Kemlayan sebagai Kampung Tradisional Jawa di Pusat Kota. *Jurnal Teknik*. 11 (1), 33 – 40.

- Danial, Endang. & Nanan, Warsiah. (2009). *Metode Penulisan Karya Ilmiah*. Bandung: Laboraturium Pendidikan Kewarganegaraan
- Hardy, I. G. N. W., Setiawan, B., & Prayitno, B. (2016). Pengaruh Sistem Catur Wangsa terhadap Perwujudan Tata Spasial Kota Peninggalan Kerajaan Hindu di Bali: Kasus Kota Karangasem. *Journal of Bali Studies*, 6(2), 79-96.
- Junianto. (2016). Konsep Mancapat-Mancalima Dalam Struktur Kota Kerajaan Mataram Islam Periode Kerajaan Pajang Sampai Dengan Surakarta. Dalam Seminar Nasional Space #3 *Membangkitkan Multikultural dan Kearifan Lokal Melalui Perencanaan Wilayah dan Kota*. 3 (1), 234-253.
- Karmadi, A. D. (2007). *Budaya Lokal Sebagai Warisan Budaya dan Upaya Pelestariannya*. Makalah disampaikan pada Dialog Budaya Daerah Jawa Tengah. Semarang : Balai Pelestarian Sejarah dan Nilai Tradisional Yogyakarta dan Dinas Pendidikan dan Kebudayaan Propinsi Jawa Tengah.
- Koentjaraningrat. (1992). *Kebudayaan Mentalitas dan pembangunan*. Jakarta: PT. Gramedia Pustaka Utama
- Kartiningrum, Eka, Diah. (2015). *Panduan Penyusunan Studi Literatur*. Mojokerto : Politeknik Kesehatan Majapahit
- Maningtyas, R., T. (2013). *Kajian Desain Lanskap eremukiman Tradisional Madurese*. Skripsi. Bogor : Sekolah Institiut Pertanian Bogor
- Murtoyoso, S. (1993) *Sejarah Arsitektur Kota di Kawasan Budaya Pesisir*. Surabaya: Seminar Pelestarian Arsitektur Kota
- Pusparinda, Laela. & Santoso, R., I., B. (2016). Studi Literatur Perencanaan *Floating Treatment Wetland* di Indonesia. *Jurnal Teknik ITS*. 5 (2) A475-1-A475
- Rapoport, Amos. (1980). *Pengantar Arsitektur*. Jakarta. Penerbit Erlangga
- Rifa'i, Mien Ahmad. (2007). *Manusia Madurese: Pembawaan, Perilaku, Etos Kerja, Penampilan dan Pandangan Hidupnya Seperti Dicitrakan Peribahasanya*. Yogyakarta: Pilar Media
- Santoso, J. (1984). *Konsep Struktur dan Bentuk Kota Jawa s/d Abad XVII*. Bandung. Institut Teknologi Bandung
- Wiyata, Latief. (2002). *Carok Konflik Kekerasan dan Harga Diri Orang Madurese*. Yogyakarta: LKiS.

Ali, Z. (2007). *Sosiologi Hukum*. Jakarta: Sinar Grafika.