

ABSTRAK

Kawasan Krapyak, merupakan salah satu kawasan yang dilintasi oleh garis imajiner Sumbu Filosofi Yogyakarta. Pada garis ini terdapat makna *Sangkan Paraning Dumadi* dalam garis ini. Pada tahun 2017 melalui SK Gubernur DIY Nomor 108 Tahun 2017, garis imajiner ini ditetapkan sebagai struktur cagar budaya. Dalam peraturan tersebut kawasan yang berada di sekitar sumbu filosofi harus merepresentasikan pemaknaan Sumbu Filosofi *Sangkan Paraning Dumadi* baik secara aktivitas maupun keruangan. Keselarasan pola aktivitas, lingkungan terbangun, dan pemaknaan sumbu filosofi Kawasan Krapyak menarik untuk dicari tahu. Ditambah dengan ciri dari Kawasan Krapyak sebagai daerah Islami, dengan adanya beragam Komplek Pondok Pesantren.

Penelitian ini bertujuan untuk melihat bagaimana pola aktivitas dan lingkungan terbangun yang ada di Kawasan Krapyak, aktivitas yang dilihat merupakan aktivitas Islami di Kawasan Krapyak. Kemudian, dengan melihat lingkungan terbangun yang ada dan dicocokkan dengan sistem aktivitas di Kawasan Krapyak, dapat melihat setting lingkungan Kawasan Krapyak. Penelitian ini menggunakan pendekatan deduktif dengan metode deskriptif kualitatif, menggunakan model *behavioral space systems place centered mapping*. Kemudian metode pengumpulan data primer dilakukan dengan cara observasi, wawancara mendalam terbuka, dan dokumentasi. Data sekunder penelitian ini didapatkan dari instansi terkait, buku, internet, dan berbagai sumber lain.

Penelitian ini menemukan bahwa terdapat tiga lapisan aktivitas dan ruang yaitu lapisan religi, lapisan sosial-budaya, dan lapisan sumbu filosofi di Kawasan Krapyak. Lapisan religi terjaga dengan baik dan terbagi menjadi dua berdasarkan nilai yang dianut oleh masyarakat yaitu NU dan Muhammadiyah. Lapisan interaksi sosial-budaya dipantik oleh Pondok Pesantren Al-Munawwir. Lapisan sumbu filosofi dilihat dari keselarasan antara aktivitas dan lingkungan terhadap pemaknaan sumbu filosofi, di zona inti dan penyangga struktur cagar budaya sumbu filosofi. Ketiga lapisan tersebut justru saling mendukung dan membentuk aspek sosial-budaya yang unik di Kawasan Krapyak.

Kata Kunci: Krapyak, Sumbu Filosofi, pola dan sistem aktivitas, *behavioral space mapping*, aktivitas Islami, pondok pesantren

ABSTRACT

Yogyakarta's axis of philosophy is an imaginary line which extending from southern to northern part of Yogyakarta, preserving a city of heritage with magnificent local culture. Each place in this line has its own philosophical meaning as the reflection of human life's journey. As a part of the philosophical axis, Krapyak represents Sangkan Paraning Dumadi, the story of human growth and development from the womb until their return to the afterlife. Based on Gubernatorial Decree of Yogyakarta Special Region number 108 of 2017, the axis of philosophy is set as cultural heritage asset. Consequently, the region or sector nearby the axis shall represent the Sangkan Paraning Dumadi integrity, both in social activity and built environments. A comprehensive study is aimed to understand the harmony between the philosophy of Sangkan Paraning Dumadi and Krapyak urban morphology which characterized by the activity systems and built environments that occur. As a consideration, Krapyak is known as the Islamic sector in Yogyakarta where Islamic educational activity grows rapidly as Islamic boarding schools were built in this area.

The purpose of this research is to comprehend the activity patterns and the built environments in Krapyak as Islamic sector. The systems of activities aspect and built environments aspect are compared to understand the environmental setting. From this research, we expect to obtain the distinctive character of this sector and better understanding about harmony between the axis of philosophy and its implementation based on character and built environment in Krapyak Sector. The research is conducted by using deductive approach. Qualitative descriptive method is done by behavioral space system place centered mapping. The primary data are collected by interview, observation, and documentation while the secondary data are obtained through the relevant institutions, books, internet articles, and other sources.

The study found that based on the activity system and activity pattern there are three layers as follow: religious layer, socio-cultural layer, and axis of philosophy layer. The Islamic layer in Krapyak are well preserved. The religious activities are based on two different Islamic organizations, Nahdlatul Ulama and Muhammadiyah. As for socio-cultural layer, Pondok Pesantren Al-Munawwir takes role as the main generator for the Islamic activities in Krapyak. Then, for the axis of philosophy layer, It leads to a conclusion that harmony between Krapyak and the axis of philosophy is well established. As the conclusion of this research, all layers are supporting each other and form a distinctive socio-cultural aspect in Krapyak

Keywords: Krapyak, Axis of Philosophy, activity system and pattern, behavioral space mapping, Islamic activities, Islamic boarding school