

## A Study of Preservation Design of Yogyakarta Philosophical Axis in Maintaining Tradition in Modern Era

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### ABSTRACT

The Yogyakarta Philosophical Axis is a representation of the balance between humans, nature and God. The values implied in the Yogyakarta philosophy axis emphasize the importance of efforts to preserve the cultural values contained in the cosmological axis designed by Sri Sultan Hamengkubuwono I. This axis was designated as a cultural heritage by UNESCO in 2023. The goal of conservation is not only to preserve cultural heritage, but also to strengthen local identity in the face of the era of globalization which continues to pose a threat to historic areas. This research using a qualitative approach. The process of conservation of the philosophical axis can create values between tradition and modernity that can go hand in hand, with that Yogyakarta will remain a center of Javanese culture that is alive and relevant in the modern era.

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## **INTRODUCTION**

The Yogyakarta Philosophical Axis is a spatial concept that has a deep meaning, especially in Javanese culture, such as in Yogyakarta. This concept was pioneered by Sri Sultan Hamengkubuwono I in the 18th century. This axis stretches straight and includes five basic elements, namely fire symbolized by Mount Merapi, soil from the earth of Ngayogyakarta Hadiningrat, water from the southern sea, wind and space. Philosophically symbolizes the harmony between the relationship between humans, nature and God. (Habibah et al., 2024) This concept stretches from Panggung Krapyak in the south, which passes through the Yogyakarta Palace, to the Yogyakarta Monument in the north. The line connecting the three points forms an imaginary axis that reflects the journey of human life from birth, life to returning to the Creator. With a deep concept, recently the philosophical axis of Yogyakarta was designated as a world cultural heritage by UNESCO on September 18, 2023 (Permono & Yogyakarta, 2021).

This determination was made at the 45th Session of the UNESCO World Heritage Committee which took place in Riyadh, Saudi Arabia (Salsabila et al., 2024). Yogyakarta has many names that strengthen the position of DIY as a special region that in 2025 is aspired to become a leading cultural center in Southeast Asia as stated in the DIY Regional Long-Term Development Plan. These names are attached along with the developments of potential in DIY, for example student city, cultural city, museum city, world batik city, film city, revolution city, peaceful reform city, and so on. This is inseparable from the historical journey of DIY civilization (Iqbal et al., 2020). In an effort to maintain its values, conservation efforts can be carried out which not only involve the physical preservation of buildings or sites, but can also maintain the philosophical values contained in historical sites or areas. By paying attention to the rules, both the rules of the Yogyakarta regional government and customary rules in the preservation process. With the preservation of this historical area, it can maintain the traditional values in a philosophical axis area built by the previous king of Yogyakarta so that they remain memorable and can be a lesson for future generations. With this, the community around the philosophical axis area certainly has a very important role in the maintenance process, besides being the responsibility of the local government, it can also be supported by the wider community.

The Yogyakarta Philosophical Axis is an imaginary line connecting the Tugu Golong Gilig (Tugu Pal Putih/Tugu Yogyakarta), the Yogyakarta Palace, and the Panggung Krapyak. This spatial concept was initiated by the First King of the Ngayogyakarta Hadiningrat Sultanate in the 18th century (Syahdani & Kardanardi, 2023). Based on the background, the formulation of the problem in this context includes: What is the meaning of philosophy in Yogyakarta and how to implement the axis of Yogyakarta philosophy in urban design. This study aims to implement the conservation of the axis of Yogyakarta philosophy in urban design. The axis of philosophy can function as a spiritual means for society to connect itself with the universe and divine values (Dharmaraty, 2023).

## LITERATUR REVIEW

The Yogyakarta Philosophical Axis is a spatial concept that has a deep meaning, especially in Javanese culture, such as in Yogyakarta. This concept was pioneered by Sri Sultan Hamengkubuwono I in the 18th century. This is inseparable from the historical journey of DIY civilization (Iqbal et al., 2020). In an effort to maintain its values, conservation efforts can be carried out which not only involve the physical preservation of buildings or sites, but can also maintain the philosophical values contained in historical sites or areas. By paying attention to the rules, both the rules of the Yogyakarta regional government and customary rules in the preservation process.

## METHODOLOGY

Based on *Kamus Besar Bahasa Indonesia* (KBBI), method and research are two words that have their respective meanings, method which means the science of how, while research is an activity in the process of collecting, processing, analyzing and presenting data that is carried out systematically. Broadly speaking, the research method can be interpreted as a way to obtain information and data sources used in the research process. The research method is a scientific way to collect data with the aim of describing, proving, finding and developing knowledge and theories in order to understand, solve, and anticipate in human life. At the writing stage to research the object of the Yogyakarta Philosophical Axis using a qualitative method of literature study in collecting data, apart from the large amount of literature discussing the Yogyakarta philosophical axis, knowledge of the history of Yogyakarta also needs to be understood considering that the beginning of its establishment was the beginning of civilization in Yogyakarta. With this writing, it is hoped that the author can provide new information regarding the rules and knowledge regarding the philosophical axis further which can be a lesson for the community, both the Yogyakarta community and the Indonesian community in appreciating historical areas that have many philosophical meanings that are used as a guide and learning in world life (Fadliliah & Setiawan, 2023).

## RESEARCH RESULT

### *Design Concept*

The design concept related to the Yogyakarta Philosophical Axis refers to the concept that utilizes imaginary lines or axes as the main center of layout and orientation of the building. In traditional Javanese architecture, this axis has a philosophical meaning so it is not only a visual reference. This axis is considered to connect areas that are considered sacred by the people of Yogyakarta in a space, creating a flow that directs movement from one point to another that are interconnected with each other (Cahyandari, 2017). The Yogyakarta Philosophical Axis is not just an imaginary line, but also contains deep philosophical values and is the basis of the spatial planning and life of the Yogyakarta community (Permadi, 2024). In the conservation design concept of the Yogyakarta Philosophical Axis, an area will be implemented that will add green open space and implement an architectural style that is in harmony with

the architecture in the Yogyakarta palace with the application of Javanese architectural style.

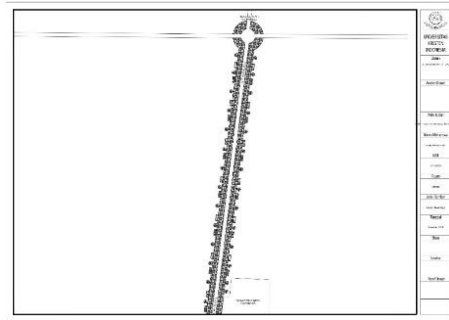
By implementing the concept of green open space around the axis of philosophy area, it not only beautifies the area, but also gives a functional and environmentally friendly impression. By placing trees or plants at several points of the axis of philosophy of Yogyakarta, it can strengthen the impression of this imaginary axis, the application is also designed so that it can be used by the public to enjoy the cool atmosphere around the axis of philosophy of Yogyakarta. With the presence of green open space, it can make the surrounding atmosphere natural and increase positive things such as fresh air and provide space for recreation for local residents and tourists who walk along the Yogyakarta philosophy line. For the concept of harmony along the philosophy line, it is highlighted through Javanese architectural elements, for example, pendopo and joglo. Pendopo itself is a place in the form of an open space without walls that functions as a communal space or a place for people to gather or for social or traditional events. While the pendopo itself is a building with a traditional Javanese structure with a typical tiered roof, symbolic of hierarchy and majesty. By using natural materials such as teak, bamboo and stone as the main materials for this traditional building. The shape and concept apply the principle of harmony, where the building blends with the dominant nature. By applying this concept, the conserved area is not only for a cool shelter but also as a space that conveys cultural values and provides a calm and meaningful space experience. By combining this concept such as green open space, and Javanese architectural elements can revive traditions that are in harmony with nature and can create a healthy space and rich in cultural identity.

### ***Design Implementation***

With the analysis that has been done regarding the concept and approach that will be applied to the conservation of the Yogyakarta philosophical axis above, the implementation of the concept applied to the design of the Yogyakarta philosophical axis area will be described. The design of the 5-kilometer design from the north of Pal Putih to the south passing the Yogyakarta palace to the Krapyak stage will be divided according to the design zoning, namely divided into three areas, namely the northern area, the central area and the southern area. With this division of zones, it will facilitate the design that will be applied to match the design concept that will be applied to the three zones as below.

### **Northern Area**

In the northern zone or northern area, it is made along 2.5 kilometers from the direction of the Tugu Pal Putih to the south at the main gate of the Yogyakarta palace, several things will be implemented such as adding sidewalks around the philosophical axis, building a pendopo with a joglo concept, namely city architecture and adding vegetation in the northern cosmological axis area of Yogyakarta (See Fig.1).



**Figure 1. Northern Area**

The implementation will be described into several parts such as:

a. Addition of Sidewalks

Sidewalks are a facility for the public to enjoy the atmosphere of the city of Yogyakarta along the cosmological line, supported by supporting facilities such as shops and Jl. Malioboro as a famous destination in Yogyakarta and the presence of the Beringharjo market center can help pedestrian access to follow the axis to the Yogyakarta palace. The existing sidewalks in this area are quite good, figure 2 are the existing sidewalks in the northern area of the cosmological axis.



**Figure 2. The conditions of Malioboro Area**

Figure 2 is a photo of a pedestrian along the northern area of the cosmological axis, with public facilities such as seating and sheltered areas and equipped with blind people can facilitate and make pedestrians comfortable, with the presence of trees making the area cooler and can make people comfortable and safe when in that area. However, this is only in the area of Jl. Malioboro, this does not apply when viewed on Jl. P. Mangkunegaran, the difference is due to the priority of the Yogyakarta regional government which prioritizes the part of Jl. Malioboro as a tourist destination rather than Jl. P. Mangkunegaran which is still part of the cosmological axis of Yogyakarta. Figure 3 is a picture in the area of Jl. P. Mangkunegaran, precisely around the south of the White Monument which contrasts with Jl. Malioboro.



**Figure 3. The condition of Jl. P. Mangkubumi**

On the side of Jalan P. Mangkunegaran there is a sidewalk as pedestrian access but it has a design that is quite unkempt and very different from the area of Jl. Malioboro even though it is still in the area of the Yogyakarta cosmological line. With this it becomes a big problem if UNESCO has determined but with the condition of the sidewalk that has not spread neatly according to the cosmological concept of Yogyakarta. The application of the Sidewalk design as access will not only focus on Jl. Malioboro but also expanded to Jl. P. Mangkunegaran to support and implement the concept that has been analyzed according to the design concept.

b. Addition of Pendopo

To create harmony of Javanese architecture along the northern area, several pendopos with Javanese joglo architectural style will be added, the application of this building will be at several points along the northern area of the cosmological axis of Yogyakarta. The function of the pendopo itself is a facility for the community who are walking along the cosmological road of Yogyakarta with a touch of Javanese architecture. With this, it can add an unforgettable impression and the Javanese traditional atmosphere will be increasingly felt when in this area.

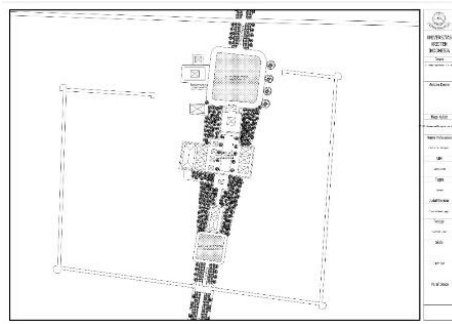


**Figure 4. Pendopo**

At some point, a pendopo will be placed to support the surrounding community facilities, not only does it have a function, this pendopo can also add to the impression of harmony in design with Javanese architectural style, precisely in the Yogyakarta palace itself. The pendopo has a square shape with no walls around it and only pillars that support it and a roof in the form of a pyramid typical of Javanese traditional houses. In addition to adding harmony to the design, the presence of this pendopo along the imaginary line can also increase community activities and become a point where people gather and enjoy the atmosphere of the city of Yogyakarta.



### *Central Area*



**Figure 5. Central Area**

In the central area is a fairly important area both for the Yogyakarta regional government and for the philosophy of the axis itself. Where in the middle there are important buildings such as the Kauman Yogyakarta Grand Mosque, the Ngayogyakarta Hadiningrat Sultanate Palace, Alun-Alun Lor (north) Yogyakarta and Alun-Alun Kidul (south) Yogyakarta (See Fig. 5). In this section, the application of the concept that will be used is the application of the concept of harmony of traditional Javanese architecture and the concept of green open space. As applied to the northern zone, but for the application of Javanese architecture focuses on the internal or inner area of the Yogyakarta palace that already exists and is the source of the concept applied for the use of this imaginary axis conservation. Details for this application will be described into two concepts, including: Javanese architecture in the Yogyakarta palace.

Several applications of Javanese architecture can be seen in the buildings in the Yogyakarta palace such as the palace hall and the main building of the Yogyakarta palace. This concept is applied along the imaginary line of the philosophical axis for the concept of harmony with the palace itself in order to add to the impression of the sacredness and beauty of the following Javanese architecture is a building that is a concept along the imaginary line of Yogyakarta (See Fig. 6).



**Figure 6. The Javanese Architecture**

The buildings located in the Yogyakarta palace complex have several typologies that are grouped based on the structure of the pendopo roof: 1) The first typology is the bangsal, which is a building that has a row of pillars as a roof support structure. With the characteristic of no walls between the pillars of the pendopo; 2) The second typology is a gedhong that has a roof support structure in the form of a wall plane made of two types of materials, namely wood and brick construction. A structure in the pendopo is consisting of pillars that support the pyramid roof above it and the following is a section of the pendopo structure consisting of several parts that contain Javanese philosophies that can be

harmony in the imaginary axis itself. In this building, the joglo roof consists of 4 pillars (saka) in the middle which are commonly called guru pillars. The guru pillars are connected to the sunduk which is above the blandar pemedangan. The joglo roof is pyramid-shaped which is an arrangement of blocks called tumpeng sari which of course has a meaningful philosophy in Javanese tradition. There are several variations of the joglo roof that will be applied according to the philosophical concept, some variations of the joglo roof include:

**Table 1. The Several Variations of Joglo Roof**

1. Kepuhan	Using a kebak padaringan building
2. Pangrawit	Using a hanging symbol beam, the roof of the brunjung is stretched from the roof of the penanggap, the roof of the veranda is stretched from the roof of the penanggap, in the corner using a benthung pillar placed on the dudur (jurai). The stretch was covered with boards, using 5 layers of tumpang, using singup and using gonja.
3. Trajumas	Supporting pillars as many as ena with a roof of the veranda surrounding.
4. Wantah	Using a layered tumpeng limas, using singup, using gonja and takir lumajang.
5. Ceblokan	The sunduk sign and the pillars are planted directly into the ground.
6.Tawon Boni	Using a hanging symbol beam, the roof of the brunjung is stretched from the roof of the penanggap, the roof of the veranda is stretched from the roof of the penanggap, in the corner using a benthung pillar placed on the dudur (jurai). The stretch was covered with boards, using 5 layers of tumpang, using singup and using gonja.
7.Semar trinandhu	Uses two pangeret blocks, two support poles and is placed in the middle of the pangeret blocks.

Table 1 are variations of the Javanese joglo that are in accordance with the cosmology of Javanese society. In its application, the concept of harmony that is in accordance with using variations that are in accordance with the joglo applied in the Yogyakarta palace. Some variations used in the Yogyakarta palace include: 1) Joglo Lambang: used for the needs of the main building and important meeting places. This building has a characteristic towering roof and symbolizes the status of nobility; 2) Joglo Mangkurat: This variation of the joglo is applied to the palace, namely in the audience room with the king or for official events; 3) Joglo Sinom: Has an additional small limasan roof around it, which symbolizes openness and harmony in social relations; dan 4) Joglo Pangrawit: This joglo is used for additional space or a transit place for guests of the Yogyakarta palace (Suryono, 2016).



In the symbol of the Javanese joglo, there is an implied meaning that symbolizes a philosophy of life for Javanese society, including joglo symbolizing life and spirituality symbolized by the four saka guru which mean the balance of human life, namely the relationship with God, fellow human beings, nature and oneself. The towering roof symbolizes the spiritual relationship between humans and the creator. Harmony is applied in the joglo which reflects the harmony of the order of the cosmos, where humans must live in harmony with nature and their environment. Wisdom is symbolized by the joglo building which is designed with the principle of balance, which reflects wisdom and self-judgment in living the elements of life.

Arrangement and design solutions will be applied in all segments, and here is the explanation. In the current condition, the area around Jalan Malioboro can be processed and developed to be more attractive and comfortable because this area is included in the philosophical axis of Yogyakarta.



**Figure 7. The Conditions of Jl. Malioboro**

The surrounding conditions show a wide sidewalk area but very few pedestrians, quite a lot of benches on the sidewalk and the presence of a canopy for the bench which is only on the right sidewalk (as in the picture below), while for the bench on the left (as in the picture below) there is none. The wide sidewalk area and the placement of benches that do not have canopies and sparse trees make the sidewalk area quite hot during the day which causes there to be no potential for pedestrians along the sidewalk. Therefore, the area along the sidewalk of Jalan Malioboro can be processed and developed again according to the problems above. And here are the developments and design solutions to the above problems: 1) The sidewalk area is reduced to reduce traffic congestion. A sidewalk area that is too wide can also cause potential congestion because the road is quite narrow. Therefore, the sidewalk area can be reduced a little; 2) The bench is placed under a tree so that it is not hot during the day. It can also make potential pedestrians comfortable sitting on the sidewalk bench area. Placing the bench under a tree can also give the impression of a natural canopy from the tree; 3) Place the bench not too close to the roadside so that it is not exposed to road pollution, so that it will be more comfortable for sidewalk users and the addition of a planter box on the edge of the sidewalk to minimize carbon dioxide or pollution in the sidewalk area.



**Figure 8. The Sidewalks and Bench Of Malioboro**

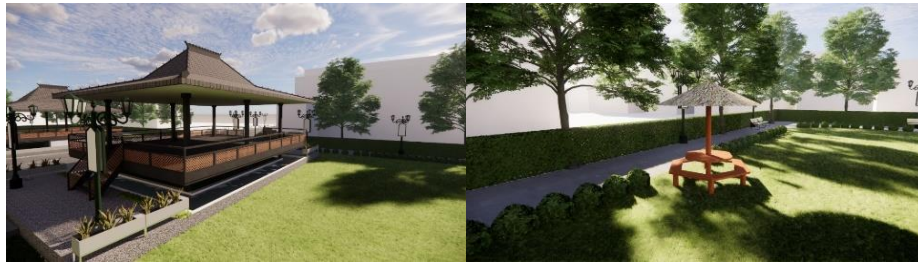


**Figure 9. Place The Bench not Too Close to the Roadside**

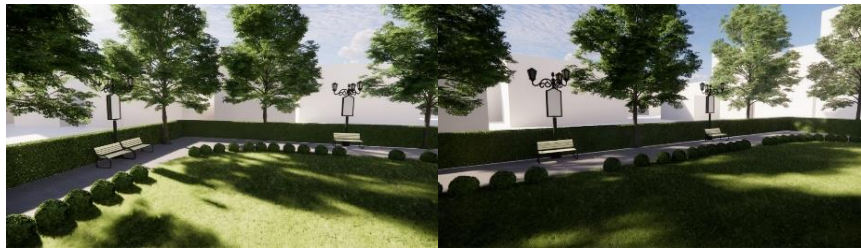
Furthermore, in the second segment, namely on Jalan Margomulyo which is part of the philosophical axis of Yogyakarta, there is an area that can be cultivated and developed, because there is a fairly large area of empty land, so that this area can be utilized by the surrounding community. This sufficient area of empty site can be cultivated and developed into an open area: 1) The gazebo is placed on this site as a public space that can be used by the community, both for relaxing and for other activities. The gazebo is also equipped with greenery around it with the aim of giving a cool and natural impression, so that users feel more comfortable, and the gazebo is also equipped with garden lights around it with the aim of illuminating the surrounding area in the afternoon and evening. The gazebo design also uses a traditional Javanese design, in order to preserve the surrounding culture; 2) Small gazebos as other relaxing areas. The small gazebo is placed as a relaxing area for a group or some people. The small gazebo area is also surrounded by greenery to give a cool and comfortable impression for gazebo users. The small gazebo area is also equipped with garden lights around it with the aim of illuminating the surrounding area in the afternoon and evening; 3) Placed benches and garden lights. The bench is placed as a relaxing area on the side of the road and is equipped with garden lights around it with the aim of illuminating the bench area in the afternoon and evening. The bench is also surrounded by large trees so that the bench area is not hot during the day and users will be more comfortable; 4) Greenery and trees on the side of the road. The greenery and trees on the side of the road aim to reduce the heat of the sun for road users, so that users are more comfortable using the road.



**Figure 10. The Example of Empty Site**



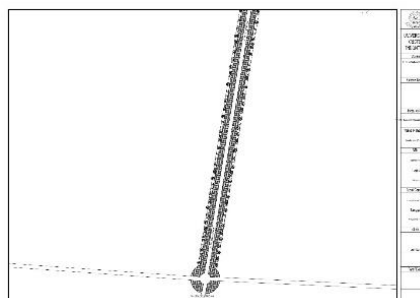
**Figure 11. Placed Pendopo and Gazebo as a Public Area**



**Figure 12. The Bench, Garden Lights, Greenery and Trees**

### *Southern Area*

Furthermore, in the last segment between the plengkung ivory gate to the Panggung Krapyak is zone 3 which is located on Jalan H. Ali Maksum, Jl. DI. Panjaitan to the Krapyak stage roundabout. This segment is the last segment that is part of the Yogyakarta philosophical axis, Figure 13 is a map of the zone three area.



**Figure 13. Southern Area**



The following is an analysis of the conditions in the third segment section which has several potentials that are developed because it is included in the Yogyakarta philosophical axis. In the existing condition, this southern segment has a design that is quite unattractive and tends to be an ordinary village road but is located on the Yogyakarta philosophical axis which is rich in philosophical meaning and is a UNESCO world heritage. With the development that will be carried out, such as creating a conservation design that is in harmony with the design in the previous segments. The following are the road conditions around the southern segment which are divided into around the plengkung ivory gate, the field section and close to the Krapyak stage itself.



**Figure 14. Southern Area**

Above is the existing condition located around the gate of the Gading Arch, precisely on Jalan DI. Panjaitan which is the northern part of the southern segment. It can be seen from the picture that there is minimal pedestrian access and the sidewalk section is not organized even though it is included in the Yogyakarta philosophical axis. There are several things that need to be considered in this condition such as pedestrian access, greening and alignment according to the conditions in other segments that have been arranged. This condition is a concerning condition considering that this section is still on the philosophical axis which is included in the UNESCO heritage. Therefore, this section is a target for conservation which of course needs attention to be arranged in order to be in accordance with the design of the alignment according to the conservation of this axis area. In this case, it can be overcome by designing and arranging the sidewalk section as pedestrian access so that it can be arranged and aligned like other segments. The following are design solutions that can be applied to this section, such as: 1) Addition of pedestrian access; 2) Arrangement of greenery along the road



**Figure 15. Pedestrian and Greenery Along the Road**

Other conditions can also be seen through the image below which is another part of this southern segment. As seen, there is no good pedestrian access and a less neat design which is the same as the ordinary village section but still falls into the philosophical axis.



**Figure 16. The Conditions in the Southern Segment**

Figure 16 are the conditions in the southern segment, precisely in the middle and still on Jl. DI. Panjaitan. Existing conditions such as street vendors around the shoulder of the road and minimal pedestrian access and unorganized greening are the focus of conservation in this segment. The solution in this segment is the use of empty land as a terrace area for the krapyak stage and the addition of green areas as communal space for people around the southern segment to enjoy and gather to enjoy the city atmosphere, which is a place for street vendors to sell their wares. As well as creating pedestrian access and disabled facilities on the sides of the road. This is not only for access but also for the comfort of road users themselves. The doors that can be designed are the results of designs that have been applied according to existing conditions: Pedestrian Access Arrangement and Greening.

The last condition is in the area around the Krapyak Stage Roundabout which is the main point of the philosophical axis besides the palace and the white monument in the north. The condition itself is quite less than good. Where there is a dense area that is not organized and does not reflect the conservation design which is a legacy for UNESCO heritage, figure 17 is a picture of part of the Krapyak Stage Roundabout itself.



**Figure 17. The Conditions of Panggung Krapyak Area**

Figure 17 are the conditions in the field, precisely at the Panggung Krapyak Roundabout which looks concerning and unorganized. In the existing conditions, there is no area to display the Krapyak Stage Monument. And there is no pedestrian access around it and there tend to be many slum areas consisting of settlements and stalls that are not organized. The focus of this design includes optimizing the Krapyak Roundabout area to make it more organized, expanding access for pedestrians and adding green areas around the Krapyak Roundabout. The following is a display of the design that has been in accordance with the design points, including: 1) Design Around the Panggung Krapyak Monument. The following is a design solution to the problems that exist around the Krapyak roundabout which is dirty and unorganized. The widening and addition of pedestrian access, around the roundabout, open space is added to add accents to the Krapyak stage monument so that it looks more visible and sterilizes the slum buildings around the monument; 2) Design of pedestrian access area and greening. The design is the same design as in the previous segment where there

is the addition of pedestrian access around the South segment and the addition of lights for lighting, as well as the arrangement of greenery planted along the sidewalk as a source of oxygen absorption and pedestrian comfort to avoid sunlight during the day when walking.



**Figure 18. Pangung Krapyak**

## **CONCLUSION**

At the end of the study, the author concludes the results of the work carried out during the research process, including in the research process the author concludes that there are several elements that are not only the center of attention but also as centers that must be considered such as cultural heritage buildings along the philosophical axis, this makes the building a supporting component on the cosmological axis in Yogyakarta, along the axis there are several buildings such as the Bringharjo market, Verdeberg fort and others that raise colonial architecture around traditional Javanese buildings. In addition to the analysis carried out on buildings around the Yogyakarta cosmological line, the report also analyzes the roads and pedestrian areas that need attention.

The study also examines the concept of the cosmological axis which of course can be studied in depth for modern life for the people of Yogyakarta, by studying this concept the community can see the historical value of existing knowledge and implied in the meaning of the philosophical axis of Yogyakarta that has been discussed. With this writing, it becomes a picture for the Yogyakarta regional government and the local community as a design recommendation for the Yogyakarta philosophical axis so that it is maintained and continues to be sustainable even though it is in an increasingly modern era. This preservation is certainly an awareness for those who care about the historical and philosophical values contained therein and make it an example in modern life.

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