

Names of Buildings in the Surakarta Hadiningrat Kasunanan Palace: A Study of Cultural Semantics

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ABSTRACT

This study aims to describe the cultural meaning of the name of the building in the Surakarta Hadiningrat Kasunanan Palace. This research is qualitative descriptive. Data source and data are the names of buildings that have cultural significance. Data collection uses observation methods with recording and listening techniques, interview methods, and document analysis methods. The method of presenting the results of the data analysis uses formal and informal methods. The results of the study found 19 names of buildings that have cultural significance in them, namely *Tugu Pamandêngan, Gapura Pamurakan, Grand Mosque, North Pagongan Ward and South Pagongan Ward, Suméwa Gymnasium, Sitinggil Lor, Manguntur Tangkil Ward, Talang Patén College, Sri Manganti Lor, Sasana Séwaka, Paningrat Ward, Dalêm Agêng Prabasuyasa, Sangga Buwana Stage, Bêdhaya Ward, Argapura, Sanga Well, West Kêraton in Prabasana, and Ivory Coast.*

INTRODUCTION

The process of naming or naming a place and building has a very important role for the thing it is named after. In naming, of course, it will involve linguistic, semantic, and cultural factors. In addition, the name also includes individuals and groups that have an object, culture, history, and other entities. Every culture has its customs and practices for naming people. Some cultures prefer to use formal names, while others prefer to use more descriptive names.

Izar in (Manumanasa et al., 2024) said that under naming is an important part of the people who live there. Messages referred to as street names are used as a means of communication between senders and receivers. Initially, naming gave physical characteristics or location. However, as languages and cultures evolve, naming can become more complex and varied. For example, a name is an important part of a business strategy and branding. In addition, naming can also have political, social, and cultural consequences.

The presence of a name in public spaces gives a rough picture of the place and provides information to guide people, provide assistance, and build identity.

Reporting from *Kompas.com*, the Surakarta Hadiningrat Kasunanan Palace which is located in the city of Surakarta, Central Java Province is the official palace of Kasunanan. This palace was founded by Sri Susuhan Pakubuwana II around 1743-1744 as a replacement for the Kartasura Palace which collapsed due to *the Chinatown Earthquake* in 1743. The total area of the Surakarta Palace reaches 157 hectares, which includes *Baluwarti Fort, Lor Square, and Kidul Square*.

The naming of buildings at the Surakarta Hadiningrat Kasunanan Palace uses names that have Javanese cultural nuances. In its naming, the buildings in the Surakarta Hadiningrat Kasunanan Palace certainly involve linguistic, semantic, and cultural aspects.

At the Surakarta Hadiningrat Kasunanan Palace, the name of the building has certain meanings and concepts related to Javanese history, culture, or traditional values. For example, the name Surakarta Hadiningrat Kasunanan Palace has a meaning that shows the greatness and greatness of the Kingdom of Surakarta. *Pendhapa Agung* is an open-air building inside the *palace* complex that is used to hold official events, ceremonies, and art performances. "Agung" shows the greatness and importance of this building in the life of *the palace*. These names provide an overview of the importance of cultural, historical, and traditional values in life at the Surakarta Hadiningrat Kasunanan Palace.

Manumanasa (2025) said how many components are related to naming. Naming is influenced by (1) Structure of language, naming is influenced by the dominant language in the region. This includes grammar, phonological rules, and other components of language structure, (2) local vocabulary, naming reflects local vocabulary that includes the use of new or traditional terms. For example, the naming of Padang Restaurants involving local languages such as *Doa Bundo* and the food brand *Bakpia Tugu Jogja*, (3) phonological aspects or language sound rules can also affect a naming. For example, in the naming of the building at the Surakarta Hadiningrat Kasunanan Palace, namely the *Sasana Séwaka building* which has an easy pronunciation, because the sound of the language in this name involves the phoneme /a/, (4) the naming is also

influenced by syntactic and morphological aspects. For example, the naming of the building in the Surakarta Hadiningrat Kasunanan Palace, namely *the Pêngrawit Ward* which has historical or historical value in its naming, (5) the naming is a linguistic creativity that gives rise to a unique and interesting new name. For example, the mentions or names of a place, namely *Bangsas Asmarakata*, can also be called *Bangsas Marakata* or *Bangsas Smrakata*, and (6) the influence of foreign languages in multilingual areas. For example, naming such as *Service Center* 'service place', *Mobile Phone* 'Mobile Phone', *Mouse* 'mouse', and so on.

Several studies on the Surakarta Hadiningrat Kasunanan Palace have been conducted by several researchers. However, these studies examined the Surakarta Hadiningrat Kasunanan Palace which emphasized architectural morphology, spatial planning concepts, centrality concepts, spatial planning characteristics, development of the area, and the naming of the palace building (Muhadiyatningsih, dkk., 2022; Santoso, dkk., 2021; Winata & Astrina, 2022) In addition, research on the Surakarta Hadiningrat Kasunanan Palace only emphasizes changes in function and meaning, philosophical meaning, cultural symbols, and aesthetics in the visual forms represented by artifacts (Muhadiyatningsih, dkk., 2022; Santosa, 2007; Wardoyo, dkk., 2017).

Furthermore, research on names in public spaces (Andriyanti, 2019; Ardhian et al., 2023; Ardhian & Fajar, 2017; Erikha, 2018; Harbon & Halimi, 2019; Mauliddian et al., 2021; Motschenbacher, 2020; Pertiwi, dkk., 2021; Pütz, 2020; Wang, 2015; Widiyanto, 2019; Wijayanti & Diani, 2022; Yelenevskaya & Fialkova, 2017).

Based on the background and *literature above*, this study solves problems related to the cultural meaning contained in the name of the building. Research on the names of buildings in the Surakarta Hadiningrat Kasunanan Palace has been researched by Nilasari (2013). Nilasari's research is limited to discussing morphosemantics in the names of buildings in the Surakarta Hadiningrat Kasunanan Palace. Therefore, this research focuses and aims to know, explore, and describe the cultural meaning of the building names in the Surakarta Hadiningrat Kasunanan Palace.



Figure 1. Central Java Province Plan

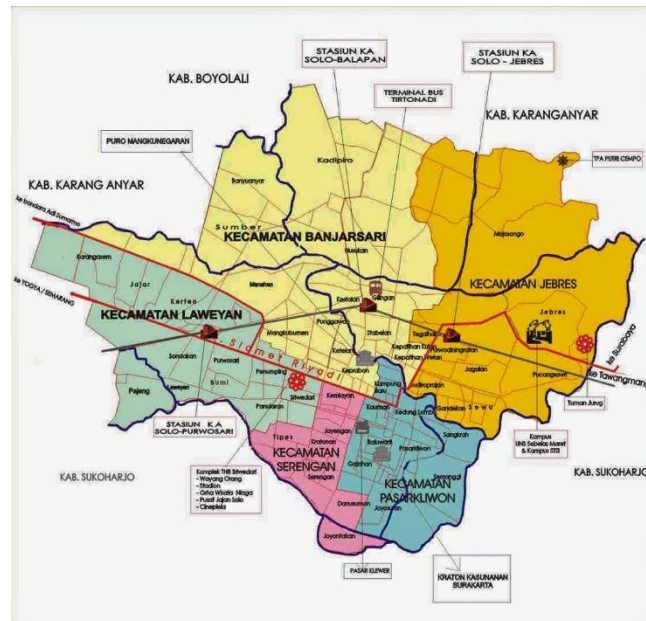
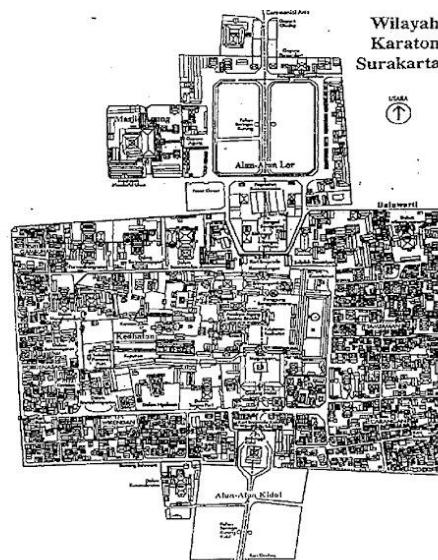


Figure 2. Surakarta City Plan



Sumber : Sasana Pustaka Keraton Surakarta Hadiningrat

Figure 3. Map of the Surakarta Hadiningrat Palace

LITERATURE REVIEW

Previous Research

Previous research using the object of the Surakarta Hadiningrat Kasunanan Palace which emphasizes architectural morphology, spatial planning concepts, centrality concepts, spatial planning characteristics, regional development, and naming in the Palace building (Muhadiyatningsih, dkk., 2022; Santoso, dkk., 2021; Winata & Astrina, 2022) In addition, research on the Surakarta Hadiningrat Kasunanan Palace only emphasizes changes in function and meaning, philosophical meaning, cultural symbols, and aesthetics in the visual forms represented by artifacts (Muhadiyatningsih, dkk., 2022; Santosa, 2007; Wardoyo, dkk., 2017). This research will solve the problem of cultural

meaning contained in the name of the building in the Surakarta Hadiningrat Kasunanan Palace.

Research on names has also been carried out by (Andriyanti, 2019; Ardhian et al., 2023; Ardhian & Fajar, 2017; Erikha, 2018; Harbon & Halimi, 2019; Mauliddian et al., 2021; Motschenbacher, 2020; Pertiwi, dkk., 2021; Pütz, 2020; Wang, 2015; Widiyanto, 2019; Wijayanti & Diani, 2022; Yelenevskaya & Fialkova, 2017; Zuhria et al., 2022) In the study, there was only an exploration of the use of language in place names, signs and highways. There has been no exploration of the cultural meaning contained in these names.

Semantics Cultural

Cultural semantics is a meaning that is possessed by a language according to the culture of its speakers (Subroto, 1998 in Wakit, 2013:16). Cultural semantics is used to reveal the meaning of language contained in the culture of the local community so that it can be understood by others.

Cultural semantics is also used to translate the meaning of verbal language expressions, so that knowledge systems can be known that are reflected in the mindset, outlook on life and views based on cultural context. It can be concluded that cultural semantics are used to solve language activities that are reflected by speakers in a particular ethnicity. In addition, it reveals the cultural meaning of the language spoken by the speaker.

METHODOLOGY

This research is a qualitative descriptive research. This is based on the purpose of research, which is to know, explore, and describe cultural phenomena that are hidden or unknown to people. The focus of this research is the names of buildings in the Surakarta Hadiningrat Kasunanan Palace that have cultural significance.

The source of data for this research is the names of buildings in the Surakarta Hadiningrat Kasunanan Palace. The data of this research is the name of the building in the Surakarta Hadiningrat Kasunanan Palace which has cultural significance. In addition, supporting data for this research includes archives or records about the building of the Surakarta Hadiningrat Kasunanan Palace.

Data collection in this study uses observation methods with recording and listening techniques, interview methods, and document analysis methods. The obversari method is used to see the condition of the building in the Surakarta Hadiningrat Kasunanan Palace. Furthermore, the recording and viewing technique is used to record the location or information contained in the Surakarta Hadiningrat Kasunanan Palace building.

Furthermore, the interview method was carried out to dig deeper into information related to the names and cultural meanings of the buildings at the Surakarta Hadiningrat Kasunanan Palace. Finally, the document analysis technique was used to analyze the results of interviews or book sources related to the names of buildings in the Surakarta Hadiningrat Kasunanan Palace.

The method of presenting the results of the data analysts in this study is carried out in two ways, namely formal and informal methods. The informal

presentation method is the formulation with ordinary words, while the formal presentation method is the formulation with signs and symbols (Sudaryanto, 1993: 145). The results of the analysis of research data on the cultural significance of building names at the Surakarta Hadiningrat Kasunanan Palace are in the form of a naming process.

RESEARCH RESULT

The Surakarta Hadiningrat Kasunanan Palace is divided into seven complexes consisting of *the Lor Square Complex, the Suméwa Sasana Complex, the Siti Hinggil Lor Complex, the Kamandhungan Complex, the Sri Manganti Lor Complex, the Kêdhaton Complex, and the Kêdhaton South Complex*. Of the many building names in the Surakarta Hadiningrat Kasunanan Palace, 19 building names were found that have cultural significance in it.

Initially, the author was looking for building name data by means of observation at the Surakarta Hadiningrat Kasunanan Palace. As a result, researchers found 128 names of buildings and places in the Surakarta Hadiningrat Kasunanan Palace. After that, the author conducted an interview with the Surakarta Hadiningrat Kasunanan Palace to validate the data that had been found by the author. In addition, the author also involves books that discuss the Surakarta Hadiningrat Kasunanan Palace to further confirm the data that has been found.

Finally, the author records all the results of observations and interview results for further research, especially looking for building names that contain cultural meaning. In this case, the author uses document analysis in the form of interview notes and notes when observations are made. Next, the researcher analyzes the names of the buildings by looking for lexical meanings first, so that they can then find their cultural meaning. Because, cultural meaning is a meaning that depends on the mindset, outlook on life, and view of the cultural context. The 19 names of the buildings are as follows.

1. Tugu Pamandêngan

The Pamandêngan Monument is the first building located in *the Lor Square Complex*. *Monument Pamandêngan* is a building in the form of a monument or pole. *The Pamandêngan Monument* consists of two words, namely the word *Tugu* and the word *Pamandêngan*.

2. Gate of Destruction

The Pamurakan Gate is the second door located in the Surakarta Hadiningrat Kasunanan Palace.

3. Masjid Agung

The Great Mosque is a large mosque of the Surakarta Hadiningrat Kasunanan Palace. *The Great Mosque* is a building or place where all religious affairs are carried out both in terms of *sharia, sharia, haki, makrifat*, and the surambi court.

4. North Wing and South Wing

Pagongan Lor Ward and *Pagongan Kidul Ward* are buildings located in the courtyard of *the Great Mosque* of the Surakarta Hadiningrat Kasunanan Palace. *The Pagongan Ward* is the storage and storage place for the Kyai Guntur Madu and Kyai Guntur Sari Gamelan at *the Sekaten Ceremony* starting from 5 Rabiul Awal to 12 Rabiul Awal. *The Pagongan Lor Ward* is the place where

the Kyai Guntur Sari Gamelan is placed which symbolizes the shahadah of the Prophet, while *the Pagongan Kidul Ward* is the place where the Kyai Guntur Madu Gamelan is placed which symbolizes the creed of monotheism.

5. Sasana Suméwa

Sasana Suméwa is one of the important places or buildings located in the Surakarta Hadiningrat Kasunanan Palace. This building was built by Sinuwun Pakubuwana X in 1913. *Sasana Suméwa* is the leading building in the Surakarta Hadiningrat Kasunanan Palace which is used to face high-ranking officials in official ceremonies of the Kingdom and where all laws and regulations of the country are announced.

6. About the North

Siti Hinggil or *Sitinggil Lor* is an area or complex in the Surakarta Hadiningrat Kasunanan Palace which is built on land higher than the surrounding area.

7. Manguntur Tangkil Ward

Manguntur Tangkil Ward is a small house located in *the Séwayana Ward* or in the south which is adjacent to *the Witana Ward*. This building has a higher contour and is used as the King's throne when there are holiday events such as *Grebeg Maulud* (12 Rabiyyatul Awal), *Grebeg Puasa* (1 Shawwal), and *Grebeg Besar* (Eid al-Adha = Big 10) pisowanan in *Sitinggil*. In *the Manguntur Tangkil Ward*, the Dampar stone of Prabu Suryawisesa Nalendra was *planted in Jenggala*, the stone where Prabu Suryawisesa Raja sat in Jenggala.

8. Kori Talang Patén

Kori Talang Patén is a gate located on the west side of *Kamandhungan* and *Kori Gapit Kulon*. This door was used as a way to remove the body of a *servant* who died in the *Kêdhaton* area of the Surakarta Hadiningrat Kasunanan Palace

9. Sri Manganti Lor

Sri Manganti Lor is one of the main complexes located in the Surakarta Hadiningrat Kasunanan Palace. *The Sri Manganti Complex* is located behind the *Kamchungan Complex*.

10. Sasana Séwaka

The Spaniards were the king's seat when *the king* came in . *Sasana Séwaka* is a large pendapa in the Surakarta Hadiningrat Kasunanan Palace which faces east.

11. Bangsal Paningrat

The Paningrat Ward is a terrace that surrounds the large pendapa of *the Séwaka Gym* which is used for people who have a kinship relationship with the King

12. Dalem Agêng Prabasuyasa

Dalêm Agêng Prabasuyasa is the most important of all the buildings in the Surakarta Hadiningrat Kasunanan Palace. This building is also a place to store various heirlooms and the King's throne which is a symbol of the Kingdom is stored and a place to take the oath of a King when he starts to take the throne before the coronation ceremony in *Sitinggil*.

13. Stage Sagittarius

The Sangga Buwana Stage is one of the tallest buildings in the Surakarta Hadiningrat Kasunanan Palace area. This building is in the form of an octagonal tower consisting of five floors with a height of 35 meters. *The Sangga*

Buwana Stage is located in two Complexes, namely *the Sri Manganti Complex* and *the Kêdhaton Complex*.

14. Ward Bêdhaya

Bêdhaya Ward is a place used as a sacred dance presentation of the Surakarta Hadiningrat Kasunanan Palace.

15. Argapura

Argapura is a place that is located around *the Pudyasana Mosque* and has a small pavilion building with a terrace. *Argapura* is a place where Sri Sunan rests and meditates in tranquility

16. Sumur Sanga

Sanga Well is a well located in the middle of the Surakarta Hadiningrat Kasunanan Palace Museum area

17. Kêraton Kilén ing Prabasana

Kêraton Kilén in Prabasana is located to the south of *Taman Sari Bandêngan* which was built during the reign of Sri Susuhunan Pakubuwana X in 1904

18. Pléngkung Gadhing

Pléngkung Gadhing or *Gadhing Gate* is the last gate to the south of Surakarta Hadiningrat Province *Pléngkung Gadhing* or *Gadhing Gate* is the last gate to the south of Surakarta Hadiningrat Province.

DISCUSSION

In the discussion section, the researcher will explain and describe the results of the above research related to the cultural significance contained in the 19 building names at the Surakarta Hadiningrat Kasunanan Palace. The cultural significance of the 19 building names in the Surakarta Hadiningrat Kasunanan Palace, is as follows.

Tugu Pamandêngan

The word *Tugu* in the Javanese Dictionary is defined as *a large building made of stone, used as 'a large building built from a stone and for a marker'*. Furthermore, the word *Pamandêngan* comes from the word *Pandêng* which in the Javanese Dictionary means *diêlêng mata tak kêdhèp-kêdhèp, anything that is seen, which is diincêng, sawangan 'seen the eyes do not close, whatever is seen, what is glanced, seen'*.

The Pamandêngan Monument has cultural significance, namely as the focal point of the king's view when he sat in *the Sumiwi Temple in Sasana Suméwa* and sat in *the Pêngrawit Ward*. When the King sits, the King must be silent and focus his mind so that when in front of the people, the King can make good and correct decisions. When the King sits, the King must have three revelations or hidayat, namely *Wahyu Nurbuah* (the teachings of the prophet), *Wahyu Kufumah* (law or justice), and *Wahyu Waliyah* (territory).

Pamurakan

In the Javanese dictionary, the word *Gapura* means *a gate in the yard; regol; door; gate; door; door 'a gate'*. Furthermore, the word *Pamurakan* has the basic form of the word *purak*. The word *purak* has the meaning of *mothèng-mothèng Rajakaya and etc. "to divide the produce of the earth or other."*

The cultural meaning of *the Pamurakan Gate* is as a place where the King and the people become one and there is no boundary between the life of the palace and the life of the community. Therefore, in the *Pamurakan Gate* there are two banyan trees named *ringin Wok* and *ringin Beggot*. These two trees, such as scholars or figures who are depicted as having a *beard*, will definitely be wise in their actions and words. Wisdom is symbolized by a fair and equal division between the King's family, Royal employees, and the people of the Surakarta Hadiningrat Kasunanan Palace.

Masjid Agung

The word "mosque" refers to a building used as a place of worship for Muslims, while the term "agung" means large. The cultural significance of the Great Mosque lies in the shape or concept of the building. The Great Mosque carries the concept of Javanese traditional architecture which consists of three main parts, namely roof, body, and floor. The roof model of their Great Mosque was influenced by the architectural characteristics of Majapahit which resembled a temple. The building of the Great Mosque or known as *the Gêdhé Mosque* has a square shape, which symbolizes the symbol of the qibla of the four five pancers, depicting the power of the four directions: north, south, east, and west, with a core located in the center. In addition, the pillars of the Great Mosque or the Gêdhé Mosque consist of four teachers and twelve responders. These four gurus symbolize the life force that includes the elements of fire, water, earth, and air. Furthermore, *the Great Mosque* has various religious elements that are included in its building, such as *the concept of Triloka* in Hinduism, the concept of Javanese customs, the concept of Islam, and the concept of pre-Islam in the Majapahit era. *The Great Mosque* of the Surakarta Hadiningrat Kasunanan Palace is also used as a place to carry out traditional ceremonies, namely, *Sekaten* and *Malem 21an* or *Lailatul Qadar*.

North Wing and South Wing

The *roof of the Ward* is in the shape of a limasan, the column of the main room is round, and the porch column is rectangular. The round column has the meaning of God's perfection in Javanese society. Furthermore, the rectangular column symbolizes human imperfections. *Pagongan Lor Ward* as a place for *Kyai Guntur Sari* gamelan, this gamelan is sounded to accompany *Gendhing Rangkung*. *Rangkung* is taken from the Arabic word *Rahukum* which means your soul. This name is a symbol of the Prophet's creed as a form of respect for the Prophet Muhammad S.A.W. Furthermore, *the Pagongan Kidul Ward* is the place of *the Kyai Guntur Madu* gamelan. This gamelan is sounded to accompany the *Gendhing Rambu*. *The sign* is taken from the Arabic *Rabbana* which means our Lord as a tribute to God Almighty. This name is a symbol of the Shahadah of Tauhid. These two gamelan are sounded alternately at the end of the month of *the Prophet's Birthday* or *the traditional ceremony of Sekaten*. This gamelan sounds *Gendhing Rambu* and *Gendhing Rangkung*, as a form of respect for Allah S.W.T. and the Prophet Muhammad S.A.W.

Sasana Suméwa

This building is supported by 48 pillars, this was influenced when the construction of *Sasana Suméwa* or *Pagêlaran* or *Tratag Rambat Ward*, Paku Buwana X was 48 years old. In addition, the number 48 also symbolizes the leadership period of Paku Buwana X who had led the Surakarta Hadiningrat Kasunanan Palace for 48 years from 1822 to 1870. This place is specifically intended for officials, leaders, and dukes to gather when the Surakarta Hadiningrat Kasunanan Palace holds important events such as the celebration of Maulid, Sri Sunan's birthday, commemoration of the ascension, and similar activities. Apart from officials, leaders, and dukes, *Sasana Suméwa*, also known as *Pagêlaran* or *Tratag Rambat Ward*, is not allowed to be accessed by the general public. Except, if the community or people get an official call from Sri Sunan to attend *Sasana Suméwa*, *Pagêlaran*, or *Tratag Rambat Ward*.

About the North

Sitinggil Lor is in a straight line with the *Pamandêngan Monument* between these lines there is a spiritual line marked by the existence of the Great Mosque and the Church presents the concept of man in his presentation to God Almighty, which must be done with a vertical straight attitude without any deviations. These buildings function as gathering points or meeting places for the implementation of traditional ceremonies, such as the Prophet's Birthday, the Sacrifice Day, and the Ramadan Day. *Sitinggil Lor* is a location where the people can meet the King or vice versa. The high place can only be accessed by the King or Sri Sunan who is in office, as a symbol of his power in front of the audience. In addition, this higher location is also designed so that the King or Sri Sunan can see the Royal retainers who are in *Lor Square*.

Manguntur Tangkil Ward

When the King sits in the *Manguntur Tangkil Ward*, the King will give a speech or order in front of the people of the Surakarta Hadiningrat Kasunanan Palace. This order will be delivered by Palace officials which will then be conveyed to the people of the Surakarta Hadiningrat Palace. The King's throne during Eid events such as *Grebeg Maulud* (12 Rabiyyatul Awal), *Grebeg Puasa* (1 Shawwal), and *Grebeg Besar* (Eid al-Adha = 10 Besar) in *Sitinggil*. In the *Manguntur Tangkil Ward*, the Dampar stone of Prabu Suryawisesa Nalendra was planted in *Jenggala*, the stone where Prabu Suryawisesa Raja sat in *Jenggala*.

Kori Talang Patén

Kori Talang Patén is a door used to remove the bodies of the King and his family. The meaning contained in *Kori Talang Patén* is that the body that has been removed must not pass through the south door and must pass through the west door. *Kori Talang Patén* gives a difference in degree or rank between the Royal family and its employees. The *courtiers* who died must pass through *Kori Talang Patén* and must not pass through the *southern* part of the palace which is reserved for the body of the deceased King or Sri Sunan.

Sri Manganti Lor

Sri Manganti Lor is found in *the sengkalan* on the door which reads *sanjata kasalira rasaning nalendra* or the year 1685 which is the year this door was made. *This dispute* has a meaning, namely the King must be able to stop a dispute and Creating harmony is a fundamental thing. Furthermore, *sengkalan* can also be found in the western and eastern parts, which reads "*sarmata flour rasaning janma*" and contains the meaning that the King has the authority to punish guilty individuals.

In addition, *Sri Manganti Lor* has reliefs on the left and right sides depicting male and female symbols. The meaning of the relief is that life takes place through the intercession of a father and mother who have been blessed by God Almighty. In addition, the symbol of women contains a meaning as a reminder to mankind that to be born in a more beautiful place, they should carry out worship properly and correctly.

Sasana Séwaka

Sasana Séwaka has a distinctive color on its building which is red, yellow, green, and gold. This color is a color containing the symbol of Javanese philosophy, namely *padhang ning ora mblerengi, shining or nyulapi* which means bright but not performing. This meaning is in line with the traits that must be possessed by a King or Sri Sunan, namely being powerful but not having an arrogant nature in any way. In addition, *Sasana Séwaka* is seen in the sacredness as the King's seat when *the courtiers enter to face*. This creates a stigma that only an elected King is allowed to sit in *Sasana Séwaka*.

Bangsas Paningrat

The Paningrat Ward is a place dedicated to believers and people who have blood relations with Sri Sunan Keraton Kasunanan Surakarta Hadiningrat, while the *courtiers* sit in the courtyard. This gave rise to the mindset that there was a difference in degrees between the royal family and its employees. Only selected people who are known or appointed by the Sunan Keraton Kasunanan Surakarta Hadiningrat can sit in *the Paningrat Ward*.

Dalem Agêng Prabasuyasa

Dalêm Agêng Prabasuyasa is a place where heirlooms and the King's throne are buried as a symbol of the Palace. *Dalêm Agêng Prabasuyasa* is also where the King takes the oath of office before the coronation ceremony in front of the people in *Sitinggil Lor*. Because of the specificity of this place, *Dalêm Agêng Prabasuyasa* is seen as a sacred place. This is because *Dalêm Agêng Prabasuyasa* was used as a place to store heirlooms, the king's throne, and the taking of oaths by Sunan who was to be inaugurated.

Stage Sagittarius

The Sangga Buwana Stage Building is in the form of a towering tower, so it can be seen from a distant place. This building is in the shape of an octagonal '*Hasta Wolu*' with a height of 30 meters and is divided into four levels. In this building there is a landmark *and a sign work* which means a signal or sign of the time. Another name of *the Sangga Buwana Stage* is *the Sangga Buwana Upper Stage*.

The name is the year of the dispute at the time this building was erected, namely in 1708 or 1782 AD. Stage word: 8, word *Dhuwur*: 0, word *Sangga*: 7, and word *Buwana*: 1.

Panggung Sangga Buwana hanya dapat dimasuki oleh Sri Sunan Keraton Kasunanan Surakarta Hadiningrat untuk melakukan meditasi dan bertemu dengan *Nyi Roro Kidul*. Hal ini menimbulkan pola pikir masyarakat yang memandang bangunan *Panggung Sangga Buwana* sebagai tempat yang sangat amat sakral, karena hanya Sunan saja yang dapat memasuki bahkan bertemu dengan penguasa pantai selatan yaitu *Nyi Roro Kidul*. Persepsi yang tersebar ketika Sri Sunan dan *Nyi Roro Kidul* bertemu adalah untuk melakukan hubungan suami istri, yang dimana itu merupakan salah satu syarat agar Sunan dapat memperoleh kemakmuran, kesejahteraan, dan kebahagiaan yang melindungi semua masyarakat di lingkungan Keraton Kasunanan Surakarta Hadiningrat.

1. **Bangsai Bêdhaya**

Pada bangunan *Bangsai Bêdhaya* digunakan untuk menyajikan *Tari Bêdhaya Kêtawang*. *Tari Bêdhaya Kêtawang* merupakan tarian sakral yang dimiliki oleh Keraton Kasunanan Surakarta Hadiningrat dan menjadi lambang kebesaran Keraton. Tarian ini hanya disajikan ketika ada acara besar seperti, *Jumenengan*, *Tingalan Dalem*, dan lain sebagainya. Penari dalam tarian *Bêdhaya Kêtawang* tidak boleh sembarang orang. Penari tersebut harus memenuhi syarat seperti, Perempuan yang masih suci atau dengan kata lain masih perawan. Para penari juga harus melakukan puasa yang telah ditentukan selama beberapa hari.

2. **Argapura**

Argapura is a replica of Mount Meru which is the symbol of the center of the universe in pre-Islamic Javanese mythology. *Argapura* was also used as a hiding place for Sri Sunan and his family if the enemy succeeded in controlling the Surakarta Hadiningrat Kasunanan Palace.

3. **Sumur Sanga**

Sanga Well is a well that was discovered and made during the reign of Sri Sunan Pakubuwana IX. This affects the naming of this well, namely the addition of *Sanga* which marks that this well was discovered during the reign of Sri Sunan Pakubuwana IX. According to the belief in the Surakarta Hadiningrat Kasunanan Palace, the water that comes from *the Sanga Well* is considered holy water that can cure various diseases. However, the nature of water is only as an intermediary. When you want to drink water from *the Sanga Well*, you must still pray to God Almighty.

4. **Kêraton Kilén ing Prabasana**

Kêraton Kilén di Prabasana means a light that emits a freshness of nature. The hijau color on this building symbolizes the love between Sri Sunan's family and love for the people. In addition, *Kêraton Kilén in Prabasana* is where Sri Susuhunan Pakubuwana X received a supernatural clue about the history of the Surakarta Hadiningrat Kasunanan Palace which only reached the age of 200 years. The construction of *Kêraton Kilén in Prabasana* is expected to be an effort so that the Surakarta Hadiningrat Kasunanan Palace can have a very long life.

5. *Pléngkung Gadhing*

The cultural meaning of *Pléngkung Gadhing*, namely every King or Sunan of the Surakarta Hadiningrat Kasunanan Palace who is still alive is not allowed to pass *through Pléngkung Gadhing*. This is believed to cause bad things for the Royal family and even the Surakarta Hadiningrat Palace. *Pléngkung Gadhing* was only passed by the King or Sunan who had passed away. Sri Sunan's body will pass *through Pléngkung Gadhing* to be delivered to the special cemetery of the King in the land of Java who has passed away.

Based on the description of the cultural meaning in the name of the building in the Surakarta Hadiningrat Kasunanan Palace. Subroto, 1998 in Wakti, (2013:16) states that cultural meaning or cultural semantics is used to reveal the meaning of language contained in the culture of the ethnic community so that it can be understood by others. Cultural semantics is also used to translate the meaning of verbal language expressions, so that knowledge systems can be known that are reflected in the mindset, outlook on life and views based on cultural context.

Cultural semantics in this study produced a mindset, lifestyle, and view of the buildings in the Surakarta Hadiningrat Kasunanan Palace such as the specificity of the place, the sacredness of the place, the analogy of a building, and a view of life that focuses on the building.

CONCLUSIONS AND RECOMMENDATIONS

The conclusion that can be drawn from the results of the research and discussion above is that cultural meaning greatly affects the mindset, lifestyle, and view patterns of the community, *courtiers*, and the royal family towards the building in the Surakarta Hadiningrat Kasunanan Palace. Some buildings are seen as sacred buildings because only Sunan or the King can access them. In addition, some buildings cause differences in degrees or ranks for courtiers, officials, and the Palace family. However, there are buildings that create unity without distinguishing from each other, such as *the Papulakan Gate*.

The presence of cultural significance is very important in the name of the building in the Surakarta Hadiningrat Kasunanan Palace. This is because, the Surakarta Hadiningrat Kasunanan Palace is one of the large kingdoms on the island of Java, so the naming of the building can give rise to a lifestyle, mindset, and view of the building as well as other things.

ADVANCED RESEARCH

The author suggests that the next researcher should research the symbolic meaning of each building in the Surakarta Hadiningrat Kasunanan Palace.

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