

## ***Gemi Nastiti Lan Ngati-Ati As Interior Awareness Space in Global Era***

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### **Abstract**

The study titled *gemi nastiti lan ngati-ati* as a strategy for developing interior design concepts in the pandemic period departed from concerns before the Covid 19 Period, appearing interior styles that tend to stick here and there. The period of Covid 19 encouraged the occurrence of difficulties in the economic field does not mean having to stop developing an interior design. *gemi nastiti lan ngati-ati* is a philosophy of Javanese society teaching Javanese people to be able to manage wealth/abilities even in difficult times. The implementation of the philosophy of lively *nastiti lan* observing in the era of modernity is certainly a debate. Therefore in this study the following problems were formulated: (1) how to *gemi nastiti lan ngati-ati* as a philosophy of life in Java; (2) how to adapt the *gemi nastiti lan ngati-ati* concept as an interior design concept in Java. The study was conducted using a qualitative approach as a strategy to build creativity in formulating design concepts. Theories used are Michel Foucault's Theory of Power, and Semiotic Theory. The results of the study show that *gemi nastiti lan ngati-ati* is a Javanese philosophy of life that is still applied in the archipelago. The power relation involved is the awareness of people as Javanese people who have a high-value philosophy of life which in turn is used as advice to build awareness of children, society, groups/institutions. *gemi nastiti lan ngati-ati* is no longer an attitude of resignation to the existing situation but is advice on being frugal, careful, and careful about your potential to be managed in order to obtain better results. Awareness about interior-related potential is the diversity of forms of interior elements from Javanese Traditional Houses that represent social strata symbols. During its development, elements of traditional Javanese interior houses became a symbol of the romantic style of past life. The power relation involved is awareness about the cultural richness of the archipelago as a commodity making the old interior as the exclusive interior of a socialite place. The strategy of adaptation to the *gemi nastiti lan ngati-ati* concept above in the Covid 19 era referred to the potential of Javanese arts and culture in the global era. It was done not just by taking and sticking but by managing the potential diversity of interior elements of Javanese traditional house style through modification. Modification is a way to change goods/objects that are not interesting to be interesting without losing the function and display the form better than the original, through the intensifier, focuser, duplication, explanaser, reducer.

**Keywords**---*gemi nastiti lan ngati-ati*, self potential, modification.

### **Introduction**

Since the independence era of the Republic of Indonesia, the development of interior design in Solo Raya has developed. This can be seen in the presence of various interior shapes, there are no ties to *paugeran* as in the royal government system. Traditionally the community is bound to the form of houses which are distinguished by social strata. The difference can be seen apart from the shape of the roof as well as from the interior elements. That is precisely the unique interior of the Javanese traditional house into the form of interior elements of the past.

The uniqueness of Javanese traditional house interior elements has faded along with the presence of modernity. This is reasonable because modernity often extinct because people do not preserve it because local culture is considered traditional (Napsiah, 2020: 41). The form of elements of the traditional house is displaced by the presence of a minimalist form. The interior style tends to lead to a narrow house squeezed into a form of public interest. Housing appears with a variety of minimalist styles. Do not miss, in the countryside carried away, the community likes the form of a narrow house. Traditional houses are torn down and replaced with minimalist houses.

Eventually, the atmosphere turned around. In the city began to appear the interior of the house first. Sasanan interior of the house used to be a tourist atmosphere hunted by rich people. The peak was at the end of 2019-2020 before the Corona outbreak could be felt that the interior elements of a traditional house became an interior style in the interiors of tourist attractions that were of public interest. Not only in the city, but on the outskirts or in the village community re-understand that the interior elements of traditional Javanese houses or the past used to be a desirable interior style. Elements of the home interior of the past were present in the main luxury buildings, a tourist attraction. Elements of the interior of the house used to be an object of tourism for the world of tourism which is sold as an atmosphere offered. The elements of past interiors for past livelihoods in the interiors of restaurants, hotels and homestays in Solo Raya are mainly in culinary attractions. The application of the interior elements of the past became its main commodity in commercial buildings. The interior elements of the past were the prima donna of the prestigious class interior.

The atmosphere faded along with the outbreak of Covid 19. The beauty of the interior of the past that had been built in several tourist attractions became a lonely place. Corona is proven to have paralyzed all aspects of life. People are forced into rooms, isolate themselves, curb social interaction. WHO states no antidote for corona has been found. In such

a situation, human beings are demanded to have a new or more popular life structure called new normal. This phenomenon raises the question of how the development of interior design concepts in new normal after the Covid 19 outbreak is appropriate for the Javanese people. The question is interesting, for discussion by academics in the form of studies. In order to find design solutions that can be accepted by the times (Covid 19), New Normal does not leave Javanese cultural characteristics.

New Normal is a scenario to accelerate the handling of COVID 19 in health and socio-economic aspects. The President of Indonesia expects New Normal to be implemented with a variety of considerations (05/18/2020, Cabinet Secretary, <https://tirto.id/what-it-is-new-normal-and-how-its-the-moment-pandemic-corona-fCSg>). Health and efficiency attention is needed to build a strong socioeconomic. Javanese people have a lot of local wisdom that represents the beauty of character, to be able to be present at every age. If the influence of the process is still within the scope of culture and personality, then demands from outside and inside have made enough changes in the process of the embodiment of the house (Mulder, 1973). This can be explained, that if the influence of the interior design development process is still within the scope of culture and personality, the pressure or demands from outside or inside can be controlled. Javanese human personality is reflected in the philosophy of life which in its development became local wisdom.

One of the local wisdom that is closely related to prudence in the accuracy of all fields of its main economy is *gemi nastiti lan ngati-ati*. Covid pandemics demand a new civilization, in a new atmosphere and in a new way. The interior as a work environment inevitably has to change to be a work environment that can answer the needs of life. On the other hand, limited financial capacity must be considered by designers. A good design certainly doesn't have to be an expensive one that consumes excessive funds. Careful attitude, careful in every action for the environment and not as wasteful as the attitude of Javanese human life should be the basis for consideration of design concepts in the Covid 19 era.

For this reason, it is necessary to have a study that ultimately can offer solutions to the concept of embodiment of interior design in the covid period. The results of the study are expected to be found in the adaptation of the concept of beauty originating from local wisdom for the development of interior design in the new normal period of Covid 19. This study is important to do because the tradition or local wisdom enriches the cultural treasures of Indonesia (Napsiah, 2020: 41). The development of concepts that are based on local wisdom is a strategy of sustainability and strengthening local cultural values. Strengthening values that originate from the local culture should be a pillar of interior development (Sunarmi, 2020: 390). Therefore, it is necessary to understand the *gemi nastiti lan ngati-ati* as a philosophy of life which is implemented in the development of interior design concepts in the covid period.

The study is directed at answering the problems (1) How does the sustainability of the *gemi nastiti lan ngati-ati* as a philosophy of life in Java; (2) How is the adaptation of the philosophy of *gemi nastiti lan ngati-ati* as a strategy for developing the concept of design during the Covid 19. This study is important because it is a creative process in understanding the local wisdom of its implementation in the development of interior design concepts.

### Literature Review and Theoretical Framework

Covid 19 pandemic is a problem with the whole world which until now has not been known when it ends, demanding people think to get out of trouble. For the global community, the corona virus has hit millions of people in completely different lives, even completely foreign to him. For this reason, humans must be able to make changes in order to survive, including the sustainability of the local wisdom of the Nusantara Culture. Syafril Mubah from the Department of International Relations, in the journal Society, Culture, and Politics, 2011 Volume 24 No. 4 pp. 302-308, writes about Strategies for Improving the Endurance of Local Cultures in the face of Global Currents. Syafril found that (1) local culture experienced a serious threat from foreign culture that sooner or later entered into the dynamics of people's lives through communication and information media, (2) As a developing country, Indonesia faced problems related to the ability of culture to penetrate foreign cultures, so that problems arose fading of cultural heritage (3) To address these problems, an appropriate strategy is needed so that local culture is not displaced. Syafril Mubah in his research used a qualitative research strategy, explaining the relations of globalization and culture, the value of globalization increasingly affects the lives of people in the world including social and cultural life. Culture must then be forced to accommodate the effects of globalization. Syafril uses Bourdieu's theory, which says culture is defined as a map of a place as well as a journey to that place. Maps are rules and conventions, while travel is actual action. This study is interesting to find out the importance of cultural development, holding on to the understanding of the nation's philosophy.

The results of the next study were conducted by Sunarmi, with the title *Memayu Hayuning Bawono Nusantara Interior Pilars* published in the International Journal of Psychosocial Rehabilitation in 2020, volume 24, pages 389-398. Sunarmi writes about the implementation of the concept of *memayu hayuning bawana* as a Javanese philosophy with a qualitative approach supported by several socio-cultural theories for designers. Local wisdom should receive attention for the development of the archipelago culture, especially the interior in terms of the form and behavior of the designer.

The two studies above provide a basis for conducting studies to understand interesting phenomena in the development of interior design in Surakarta. The first research became a foothold in finding a model of strengthening local culture, while the second research could be used as a foothold in understanding the cultural philosophy of the archipelago as well as a picture of implementation. Thus the study of the development of the concept of interior beauty originating from the wisdom of local culture is basically a follow up to the two studies.

The study seeks to understand *gemi nastiti lan ngati-ati* as the philosophy of life of the Javanese people which is then implemented on the concept of developing interior design. *gemi nastiti lan ngati-ati* is a local wisdom which in daily life is still preserved by some people. Not infrequently fond of *nastiti lan-careful* made the advice of parents to their children. Including being used as a concept in institutional management. Continuity of the philosophy of *gemi nastiti lan ngati-ati* is certainly there is an operating power. Michel Foucault explained, that power must be understood as a form of immanent power relations in the space where the power operates. Power must be understood something that perpetuates the power relations forming chains or systems of relations (Umar Kamahi, 2017: 120).

*gemi nastiti lan ngati-ati* is a sign of a text. A sign is something that happens to something else or adds a different dimension to something by using what can be used to interpret something else. Pierce calls the sign as someone's grip due to the connection with the response or capacity. Among the most important signs are words. (Artur, 2010: 1). According to the theory of visual communication semiotics, in the signification of the process of semiosis occurs. The process of semiosis is the process of combining entities with other entities, which is called significance. The process of semiosis produces an endless series of relationships, an interpretant will become a representative, become an interpretant and become a representative again ad infinitum. Such a movement is called a process of semiosis without limits, without end (Broadbent, 1980: 382-383, Ardhiati, 2005: 47-48). The value of Javanese philosophy is embodied in the points of Javanese culture in order to be able to support the *hanggayuh kasampurnaning urip berbudi bowoleksana ngudi sejatining becik* (Hardiyanti, 1996) is a series of enthusiasm for life of Javanese people, outlined in words to be implemented as a way of life. Covid 19 is a period that requires humans to live wisely so that humans can survive against Covid 19, including the continued development of interior design. Health and the economy are very vulnerable problems. *gemi nastiti lan ngati-ati* is the philosophy of life of the Javanese people which contains advice on their abilities or wealth. Therefore to answer the problems in this study, Michel Foucault's Theory of Power and semiotic theory are needed.

## Research Method

### Stage I

This research relies more on critical studies to describe phenomena so as to prioritize descriptive-interpretative data analysis. The type of data collected is qualitative data because it is based on qualitative reality. There are two types of qualitative data used in this study, namely primary data and secondary data.

The data is in the form of primary data relating to the form and characteristics of the noble philosophical values of Javanese society. The data is sought through literature studies. Secondary data is information about the representation of the forms of Javanese human life obtained from books, journals, results of previous studies related to past interior elements.

Data collection techniques tailored to the type of data and data sources used refer to the substance of the research problem. Along with the development of information and technology as well as the situation of the era that is not possible to come to the location due to the Corona 19 outbreak, this research data collection techniques carried out by literature study, and study documents and *Focus Group Discussion (FGD)*.

To test the validity of the data, in this study using triangulation techniques, namely data validity checking techniques that utilize something that is outside the data. The triangulation technique used in this study is source triangulation, which is checking and comparing the degree of trust in information obtained through different times and tools (Moleong, 2005: 78).

Data analysis is the process carried out to organize data (Moleong, 2005: 103). In this study, the analysis was performed by analyzing the descriptive-interpretation model data. The descriptive-interpretation model data analysis technique starts from the assessment process, data collection, data reduction, data presentation and processing which ends with data verification. This data analysis aims to simplify all the data that has been gathered and present systematically, process, interpret, and interpret data. The data analysis process consists of two stages, the first stage consists of three activities that occur simultaneously: data reduction, data presentation, and drawing conclusions (Huberman, 1994: 428-429). The second stage consists of the strategy formulation stage of developing the concept of beauty and evaluating the results of the trial.

### Stage II

#### a) Concept Development Strategy

The results of the verification in the form of conclusions about the characteristics of traditional house interior element shapes are then used as the basis for formulating a model for developing the concept of beauty. In the development of the concept of beauty this focuses on the concept of innovative beauty, containing messages of practical functions loaded with cultural arts values or cultural mirrors of the archipelago. Sunarmi explained that the design work contains a message of culture and technology, to be able to realize furniture works that convey a cultural message, the approach that can be used is social culture. Strengthening the life philosophy becomes a starting point for the development of the beauty concept of the interior elements of a traditional Javanese house.

#### b) Evaluation of Results



Evaluation activities carried out after the trial results as a design concept based on the SWOT. The results will be refined concepts. The data analysis process can be described in the following chart.

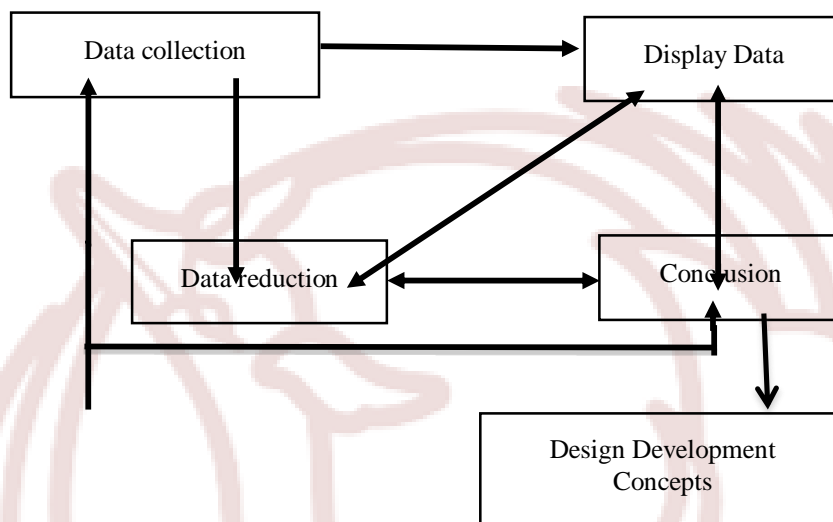


Figure 1. Data Analysis Process Chart

## Results and Discussion

### a) Characteristics of the Gemi Nastiti Lan Ngati-Ati Concept

Charles Sanders Peirce conducted a study of semiotics from the perspective of logic and philosophy in an effort to systematize knowledge. Peirce uses the term *representamen* which is nothing but a sign (sign) with the understanding as *something which stands for somebody for something in some respect or capacity* (something that represents something for someone in a matter or capacity) (Matterlart and Matterlart, 1998: 23). Basing on that view, *gemi nastiti lan ngati-ati* is representing something from the attitude of life in one thing. One thing here is the concept of *kaendahan* as a representation of form which is ultimately communicated as a subject for the understanding of its meaning.

The era of the Covid 19 made it possible for chaos to occur. The difficulty of the economy encourages vulnerability to health and surrender in all fields. Such conditions allow the presence of foreign cultures to live to be able to coexist. In such a situation, Nusantara's art and culture must be able to live side by side with foreign cultures to achieve a better life. The philosophy of life for the Javanese people to overcome difficult life, especially related to the economy, is *gemi nastiti lan ngati-ati*. Philosophy has a meaning as a view of life, ideas, ideas, ideas, thoughts, and the most basic mental attitude. For Javanese people, the views are not just slogans but an inner attitude that is reflected in attitudes and actions.

Refer to the *gemi nastiti* saving and careful glossary (<https://glosarium.org/arti-gemi-nastiti>, accessed May 30, 2020, 06.16). Aleksandara said *gemi* is frugal, *nastiti* is meticulous, and *lan ngati-ati* is careful attitude). *gemi nastiti lan ngati-ati* is an already well-known advice on Java (<https://brainly.co.id/tugas/12764911> accessed May 30, 2020, 05.52). Kissparry explained that *gemi* means frugal, *nastiti* means careful, *lan ngati-ati* means to be careful. This Javanese philosophy of life was written in his writings in the headline *Silaturahmi and Semangat* in order to develop general awareness about wise attitudes in life in order to better manage life. Further explained, that someone can succeed because they have a *gemi nastiti lan ngati-ati*. This can be seen in the lives of farming communities in Java (<https://kissparry.com/patri/nilai-kepatrian/gemi-nastiti-ngati-ati/>, accessed 30 May 2020, 05.57). *Gemi* is thrifly accompanied by gratitude for the fortune it receives. This can be seen in the archipelago tradition when the harvest arrives, not all harvests are sold, some are always stored for supplies ahead of the next harvest, so they will not be confused because there are supplies until harvest, even until harvest time. *Nastiti* means careful. *Nastiti* means almost the same as passion. *Gemati* is closely related to possessed goods so that they last. While *nastiti* is careful in calculating income so as not to reach the level. *ngati-ati* means to be careful. Be careful of actions that have an impact not only on oneself but are more correlated with the impact of keeping other people's hearts from offending others.

*Gemi nastiti lan ngati-ati* has been used as a slogan to build public awareness in the Yogyakarta environment in the Environmental campaign. The Environmental Campaign is carried out in a way that adapts the expression of Javanese advice as local wisdom to be practiced in protecting the environment. DPW Advisory Board of the Indonesian Environmental Assessment Association DIY Bambang Praswanto said *gemi* is different from stingy, but it has a sparing meaning, means economical and not wasteful using the resources it has. *Nastiti* is different from buying time. *Nastiti* is meticulous, not rash, and thought about repeatedly. While *ngati-ati* is to act with caution, it can be seen whether the impacts on themselves and the environment are good (<https://radarjogja.jawapos.com/2018/04/30/gelorakan-movement-gemi-nastiti-lan-ngati-ati>, accessed May 30, 2020, 6:20 a.m.).

*Gemi nastiti lan ngati-ati* is a wisdom of Javanese farmers in managing their economic life (<https://jurnaloddopuli.wordpress.com/2008/12/22/gemi-nastiti/> accessed 30 May 2020, 07.29). This concept is an

awareness of the ability to limit useless spending. This concept was advised to oppose waste, the size of the stake from the pole. Try to invest independently, so you can develop the economy even in times of unexpected emergencies. All expenses are calculated accurately and measurably.

Deputy Minister of Finance Mardiasmo at the opening of 2018 Financial Literature Library Literature Festival, giving instructions in managing and managing state finances, officials must be able to manage quality management, by adhering to the principle of *value for money* (Deputy Minister of Finance: Managing State Finance Must Gemi, Setiti, lang Ngati-ati, <https://ekonomi.kompas.com/red/2018/09/04/144000226/wamenkeu-management-finance-negara-harus-gemi-setiti-dan-ngati-ati>, accessed 30 May 2020, 07.21). *Gemi, setiti, ngati-ati* adapted in an institutional setting at the national level that is applied to regulate state finances. Further explained, for example *Gemi, setiti, ngati-ati* applied in daily life that has been passed so that it can deliver success to the highest level of financial management. This concept is still considered relevant to be applied in the management of state finances. Therefore, he uses the principles of *gemi, setiti, ngati-ati* which is a Javanese philosophy.

In modern society, *gemi, setiti, ngati-ati* is adapted to build social awareness through his personal account about *JAWAmu\_JAWAku- Gemi Nastiti Ngati-ati supaya urip ning alam donya ora ngalami kecingkrangan, becik awit cilikajar gemi nastiti lang tumindak ngati-ati* (<https://www.facebook.com/chaneljawaku/posts/850100151994368>). In the covid period, *gemi nastiti lan ngati-ati* was seen as relevant as a slogan of advice in order to fight Covid 19. Prof. Bani Sudardi said, *gemi nastiti lan* was relevant when applied to the plague:

*the term is medernity safety first and effience. The meaning of efficiency is the (often measurable) ability to avoid wasting materials, energy, efforts, money, and time in doing something or in producing a desired result. In more general sense, it is the ability to do things well, successfully, and without waste.*

*Gemi nastiti lan ngati-ati* means that there is an element of efficiency when the product is something, by avoiding waste of materials, energy, effort, money, and time in order to produce better.

The above description shows that *gemi nastiti lan ngati-ati* is local wisdom commonly interpreted as building knowledge that is sourced from local values and potentials about life-saving, accurate, conscientious advice that is oral orally discourse from generation to generation. This concept is not perpetuated in the hierarchical concept of power in government. However, fertile space for public awareness. Javanese people position *gemi nastiti lan ngati-ati* as advice to achieve a better life. Advice *Hanggayuh kasampurnanig hurip berbudi bawaleksana ngudi sejatining becik*. The sustainability of the *gemi nastiti lan ngati-ati* concept as advice, is based on awareness of the value of Javanese local wisdom about behavioral attitudes which, if implemented will be able to manifest the perfection of life, because every action is based on a wise attitude to create a good life.

Power relations that perpetuate the concept of *gemi nastiti lan ngati-ati* are built because each of them has an awareness of the value of local wisdom *gemi nastiti lan ngati-ati* namely advice on saving, careful, thorough. Awareness as a parent advises children to come down to live frugally, carefully, thoroughly. Awareness as a leader to be able to carry out every program with economical, careful, thorough. Awareness as a leader so that the program can be implemented by subordinates sparingly, carefully, thoroughly. Awareness as a leader about the program in order to function socially, influences people to behave economically, carefully, thoroughly so that they can manage their lives better.

The power that perpetuates the *gemi nastiti lan ngati-ati* as a philosophy of life spreads in various lines, in society as individuals and as leaders in institutions. In the community as a personal advice to children down or solicitation to others. At the leadership, it is used as a slogan in achieving the vision, mission of an area, even at the national level. Although it has not been made a decision, but in several lines, *gemi nastiti lan ngati-ati* is preserved by being used as a slogan and enthusiasm in maintaining a better life.

*Gemi* is a thrifty attitude accompanied by not wasteful in managing the resources owned. Strength and ability, as well as the wealth owned is used even though a little but still maintained and cared for maximum use in a measured tempo. *Nastiti* is a meticulous attitude to the conditions that already exist, not rash and already thought out and measured. *Ngati-ati* is careful in acting, every action has been thought of to have an impact on rationality and body both on itself and on society in general. Broadly speaking the *gemi nastiti lan ngati-ati* adalah sikap hemat, cermat-teliti, and hati-hati about the potential of the self that has been possessed to be able to function properly, until now it is still preserved by some people. Power relations are built by each individual who still has an awareness of the noble values of the life of *gemi nastiti lan ngati-ati*.

#### *b) Implementation of the gemi nastiti lan ngati-ati concept*

Disease outbreak situations push people to the situation of *sak onone sing baku iso mlaku. sak onone sing baku iso mlaku* attitude is an attitude of surrender / *nrimo* that is not accompanied by maximum effort. *Nrimo* is grateful for what is owned. *Gemi nastiti lan ngati-ati* teaches *nrimo* / gratitude that is accompanied by an attitude to continue to try carefully, thoroughly, and carefully in acting so that all are fulfilled inner and physical / *rokhani* and physical needs. Positive and negative impacts have been considered before taking action. The impact on him and the impact on society have been carefully considered.

The presence of technology and human intellectual development during an outbreak can develop beyond human control. Human consciousness when squeezed tends to lead to survival, which at certain times can ignore the words or concepts of preservation of art and culture. Human awareness is oriented to the attitude of *sak onone sing baku iso mlaku*. The art and culture of the archipelago is present between the arts and cultures outside of living together as a new sign in the new civilization. The interior is realized consisting of various interior elements consisting of several styles into one interior container so as to bring up new styles.

Such a situation then happens is chaos and competition. Each will present us to win human sympathy. Efficiency and productivity again become a choice. The presence of interior styles that adapt from various styles, each of them actually has the opportunity to compete for sympathy. Each interior element becomes a sign. Arthur explains the sign between signs or precisely complex signs standing between signs, then the sign is sometimes difficult to see or understand, because there will be chaos and competition (2010: 177).

The sign between a complex sign or sign standing between the sign of its correlation with the interior design is the presence of several styles of interior elements in the interior. Character of the basic interior style on the concept of *gemi nastiti lan ngati-ati*, need to manage the existing objects by compensating so the modifications are made. Modification is a way to change goods/objects that are not interesting to be interesting without losing the function and display the shape better than the original.

In line with the concept of the philosophical life of *gemi nastiti lan ngati-ati*, modification is a way to enable existing objects to be brought back, not the *sak sake sing baku iso mlaku*. This means that the modification must begin with an awareness of the potential of the self about existing objects about various interior styles. This means that the community/designer must understand that Java has a wealth of art and culture that is still appropriate and relevant to be adapted in every age. The potential of the existing Nusantara interior style elements, especially Java, can be re-functioned by modification.

The wealth of art and culture can be identified in historic relics. Relics in the form of temples. Some temples in Java have reliefs that describe the presence of *peradap*. Kusmadi et al explained that in the Borobudur Temple in Kharmawibangga there were reliefs depicting life in the world at the time. Inside there are some signs of furniture in his time (<https://doi.org/10.2991/bcm-17.2018.4>). In the relief of the Borobudur temple, Khamawibangga there appears to be some furniture that has developed in his time, a throne that is usual for kings/elders/rulers, seats, beds, money storage jars, etc. Judging from the shape, the Borobudur temple shows that carving techniques have been developed on stone, filigree with a very proportional size in achieving harmony and balance as furniture in every work environment.

Historical relics in the form of houses, up to now can still be seen some artifacts are dwellings and public buildings in various areas which are sites of cultural heritage areas. In Java, there are still many relics of houses and furniture that indicate the existence of an established civilization in its time. The form of residential houses in Java is distinguished by social strata, the form of houses for the King, Principal of the Palace, Priyayi, Ordinary People (Sunarmi, 2006). The King's House can be seen an example of Kasunanan and Mangkunegaran. The Keraton Palace is a Kasatrian house which can be seen in Sasono Mulyo, the Priyayi House can be seen in several houses in Laweyan and Kauman, especially the houses of the rich, merchants. While ordinary people's homes can be seen in rural and coastal areas.

Structurally the organization of space, the shape of a traditional house has the same structure, but the shape of the roof is distinguished by social strata. When different roof shapes will automatically be followed by the main interior elements in the form of *gebyok*, *patangaring*, *furniture* and some ornamental elements in *patangaring*, *gebyok*, *tebeng*, *door*, *soko*, and *wuwungan* so that there are differences. Each tangible has a form with its character and intangibly implies meaning or symbol. Strategies of adaptation to the concept of *gemi nastiti lan ngati-ati* on the richness of Javanese art and culture are carried out by way of management of arts and culture, especially about some interior elements of Javanese traditional house style with modifications. The modification can function properly then it can be done as follows.

Table 1  
The interior elements of Javanese traditional house style with modifications

Modification	Techniques Used	Results
Intensiver (reinforcement)	Repetition of size, color, shape of structure	Interior elements are made stronger referring to the ethnic form of the archipelago
Focusers or Center of interest	Make a difference from the others by standing out from the others	Attention
Duplication	Kind of sign from an existing source	Redundancy
Explanation	Building context	Meaning / meaning: avoid confusion
Subtraction	Chaos, mimic context	Disguise



Broadly speaking *gemi nastiti lan ngati-ati* as an awareness space for the development of interior design in the global era can be seen in the chart below.

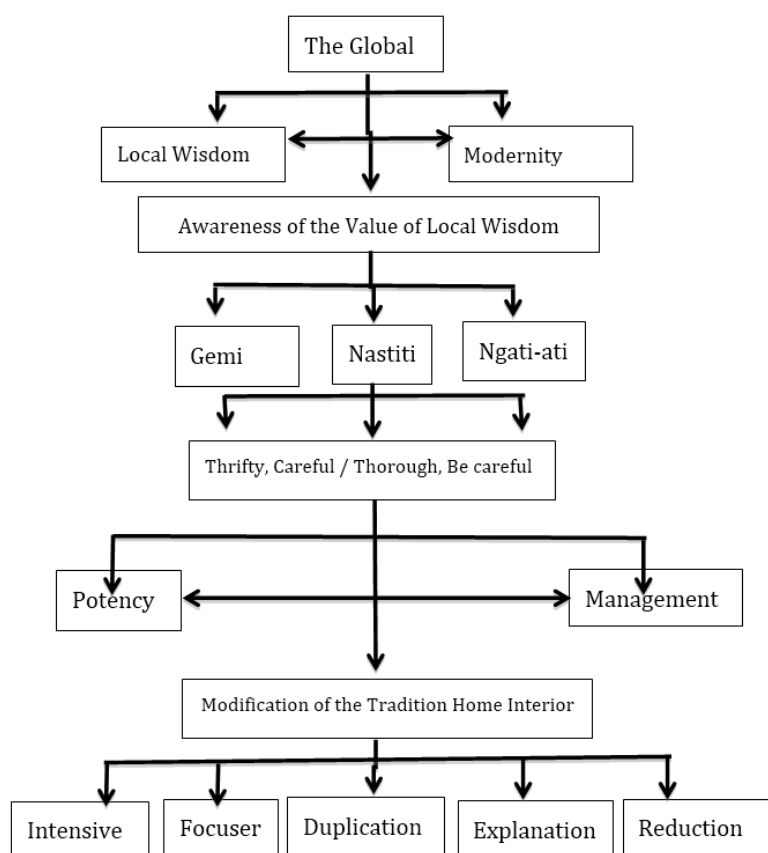


Figure 2. The development of interior design in the global era

### Conclusion

*Gemi* is a thrifty attitude, not wasteful in managing the resources owned, maximally utilized measurably. *Nastiti* is a meticulous attitude, not rash, thought carefully. *Ngati-ati* is careful in acting, every action has been thought of to have an impact on rationality and body both on itself and on society in general. Broadly speaking the *gemi nastiti lan ngati-ati* characteristic is the attitude of being frugal, meticulous, and careful about the potential of the self that has been possessed for proper functioning and enhancement.

Strategies of adaptation to the concept of *gemi nastiti lan ngati-ati* over the richness of Javanese art and culture are carried out by way of management of arts and culture, especially the style of interior elements of Javanese traditional houses through modification. Modification is a way to change goods/objects that are not interesting to be interesting without losing the function and display the shape better than the original, through the *intensifier*, *focuser*, *duplication*, *explanation*, *reduction*.

Modification of interior elements allows creating hyperreality, which is an atmosphere where falseness unites with authenticity, the past mingles with the present, a sign of fusion with reality. Interior elements from the past were presented to the present, presenting the Romantic Interior Styles of Past Life. Present interior designs as a simulation for its users/recipients (simulacrum). Interior representations (atmosphere) that are built based on signs of reality (signs of reality), signs of the past replaced the object itself in the global era. Simulacra was born as a lifestyle development, humans consume signs.

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