Javanese kingdom’s center of civilization, the present Kotagede inherits the Javanese tradition and culture varying from language, architecture, food, and customs to the Javanese rituals. Since the very old time of Mataram Kingdom, the ritual offerings have been performed through all aspects of the people’s life. In the past most of Kotagede people produced silver handicraft. In the present time, the handicraft home industries also produce gold, copperware, embroidery cloths, and even the school equipment such as music instruments. In the present time, in Kotagede area there are some old traditional houses inherited from the past. The Javanese traditional house in Kotagede has some characteristics as follow: 1) facing the south, 2) with its yard and garden the house was enclosed by high wall fences, 3) consists of parts with specific functions. Basically, a Javanese traditional house has the main part, called ndalem, literally means house. Ndalem, is the main element of Javanese traditional house and in this place the families receive important guest (Gunawan, 1989). In a complete Javanese traditional house, there are several parts of house attached to ndalem. These are: 1) Pendopo. This part, the most profane space, is built in the front yard. Some pendopos are directly connected with ndalem, while some others are separated from ndalem. Pendopo is originally built from columns supporting roof and has no walls in all four sides. Pendopo has a role as more social function such as space for community gathering, children playing area, working space (if the family has a handicraft business), and others. 2) Senthong, means enclosed room. This part is located inside the ndalem, considered as the center of the house. There are three senthongs: west (right), central, and east (left) senthongs. Although in the beginning west senthong was used for storing the agricultural production while the east senthong was for storing household equipment or even left empty, during the years these two senthongs have flexible functions such as sleeping room, dining room, or keeping the family’s valuable things and heirlooms. The central senthong, was the most private space and treated as a sacred space of the house. As the Javanese belief is no longer applicable in some families, in years the function of the central senthong changed even though the transfer of function was not as free as the other senthongs. 3) Gandok, the attached part of Javanese traditional house, does not appear in every house. This is a supplementing part and used to support the family activities besides the ndalem.

2.5. Method of study
In this study, field interviews were conducted to 24 informants to collect the data. These informants are residents who live in old Javanese traditional houses in Kotagede area. The informants represent the elderly and young people. The interviews were conducted in the informants’ own houses after the appointments were taken. Each interview took about two hours. It consists of the conversation, objects and places showing, and photographing. For some informants the revisits were conducted for additional information and visual sketching.

Basically, the informants were asked to talk about their experiences during living inside their old houses, including their remembrances about their old houses and the house surrounding. In order to create an easy and relax situation for the conversation, the interview to each informant generally was started with the concern to physical condition of house. For some informants that found difficulties in recalling and telling their memories or experiences, the interviewer gave stimulating questions by the mediation of concrete objects around the informant. It is because that this matter exists in the place of interview, the starting conversation between interview and informant would be conducted easily through the mediation of tangible objects. To supplement the interview visual recordings including sketches of houses, pictures of specific spaces, and old thing and elements of the houses were taken to get a better understanding about the physical setting of every memory or story mentioned by the informants. Additional information was also gathered from the Kotagede Ward Office, including history books and pamphlets.

A qualitative analysis was conducted to the transcription of interview data as well the visual recording data to get a description from different qualitative aspects of the informant’s recollected memories. In the area of social research, this kind of analysis is considered necessary for the qualitative research interview since it aims to get a description from different qualitative aspects of the informant’s life world and the research works with words, not with numbers (Kvale, 1996). While reading and analyzing each evoked