

Sense Of Place Dynamics In Historic City Centre Of Tangerang

Sarwosri Moertiningsih, Dedes Nurgandarum, Otty Nurfanty

Abstract— Concept the Sense of Place is rooted in subjective people's experiences. The Sense of Place in Historic city is preserved by the authenticity of an attribute of urban heritage significance. Subjective perception is the substance of sense of place and conscious feeling about the environment and places. On the other side, industry 4.0 has a deep impact on a shift in perception that can cause loss of sense of place. By understanding of the daily activities and symbols associated, transformation sense of place can be defined. This paper aims to define the dynamics factors that can change the sense of place in a historic city. Through the mapping physical features transformation and activities, we explain that affect meaning changing based on dimensions element of a sense of place. Through reviewing the literature and saturated interview data, this paper reaches a comprehensive change factor of sense of place concept and then tries to compare it to find their transformation. Each dimension element can transform or loss through time, but it can minimize by identified the dynamic factors that can affect the transformation sense of place. The findings of this field of study can be used as a base for consideration of the management of the historic urban area.

Index Terms— Heritage, Historic city center, Historic urban landscape, Spirit of Place, Sense of sacrality, Sense of Place, Transformation.

1 INTRODUCTION

THE cultural diversity and creativity as the main assets connecting among humans and surroundings in space and across time as potential inheritance is a comprehensive approach for Historic urban landscape. [1], [2]. In the context of facing industry revolution 4.0, the integrity and authenticity of city heritage attributes should be protected using knowledge and planning tools for recognizes cultural significance and diversity and serves to monitor and manage to improve the quality of urban life. These tools include mapping and documentation of cultural and natural characteristics [1]. The historic urban landscape approach promotes conservation and landscape planning concerning for to community culture, with the aim of conserving human environment quality and the sense of place [3], [4]. It is important to preserve the memory of specific symbolic dimensions and the physical features of the environment that generate the spirit of the place [5]. The complexity of the historic urban landscape is the principle of the continuity value and the spirit of place [6]. The Spirit of Place itself can be understood through the sense of place, where it can create new narratives of place and re-establishing places with symbolic meaning [7].

Urban transformation based on heritage conservation, generally becoming part of historic urban areas in cities [8]. Heritage in the Asian context is shaped by philosophies and religious systems that emphasize the intangible rather than the tangible [9]. In the other side, industry 4.0 are highly connected with internet technologies and a profound impact on the values that communities associate with urban areas and settings, the perceptions, the populations and the users [1], that there is a possibility of a shift in intangible values in

the historic urban landscape area due to the industrial revolution 4.0. Identification and comprehension of changes in intangible values especially in sense of place to be applied in historic urban landscape concept are important to protect the gradual degradation in a historic city. Accordingly, this paper aims to identify what factors might cause a shift in meaning to the Sense of Place of the Spirit of Place in the historic urban landscape? Does it cause a certain transformation? Shcluz [10] argue that sense of place is a sustainable process whereby each individual's spatial experience at the interpretive level and the existential level accommodates the environmental form of the outcome of social interaction. Lawless and Silva [11] give an illustration that the idea of the spirit of place has a contribution to the cultural significance of historic sites; relation to the definition of social value of heritage and frame the purpose of heritage conservation and development in a heritage site. [12] The existence of social and environmental changes, making understanding of collective and individual experiences and choices must be developed, and the sense of the place can help it. Specifically, Niki et al [7] argued that relations among people and places arise from resources in a specific place are how they are used. Similar, [13] have thoughts that sense of place has an individual attach himself/herself to concepts and meanings of a place as a cognitive structure and sense of affection with a place. A sense of place can direct to recognizing a place (place identity). This, over time, may eventually direct to place attachment [14]. Shamai formed three pace stages - belonging to a place, place attachment and commitment toward a place stages [15]. It means sense of place can change through time. Hutama [16] argued that a valuable and meaningful place where people are physically and socially engaged in that place is called a sense of place. The sense of place is defined by the physical feature, activity, and meaning (Montgomery, 1998) [17]. Specifically, Silva identifies the sense of place in terms of four connected place dimensions: the 'sense of sacrality', the 'sense of community', the 'sense of historicity', and the 'sense of serenity' [18]. Each dimension has the physical form, activity, and meaning, which can construct the element itself. Najafi et al [13] argues that subjective perception from people feelings and surroundings that are more or less conscious about those places. Physical features are elements for conveying their roles, experiences, hopes, and motivations that can be translated through messages and meanings. Therefore, Sense of place refers to a person's special experience in a particular

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environment. The sense of sacredness visually manifests itself in place of worship [18] such as shrines, temples, mosques or church and it stems from the strong religious belief in society, expressed through public festivities and daily rituals [18]. Not only because of these institutions but also the various religious and cultural meanings that are interrelated with them collectively produce a sense of the sacredness of the city. It raises the meaning of each individual accumulated of sense of sacrality. The second, the sense of historicity that mainly comes from historic institutions, both physical structures, and related traditions, and many memories from the past are still alive today [5], including both activity and meanings. The third is a sense of serenity, Silva [5] argued that sense of serenity derived from the lifestyles of people who are relaxed have a less urban character, life moves slowly, and life is a certain 'atmosphere of calm'. The atmosphere of physical arrangements and activities can shape the meaning of tranquility from the place. The last one is a sense of community, that derives from the historical, and emotional connections that people feel for their clans, their immediate community, and their land, the same feeling and togetherness in terms of ethnicity, religion, and language (their environment and the city) [18].

2 RESEARCH METHODOLOGY

2.1 Research Object

To illustrate this paper, let's turn to the study case of the Historic city center of Tangerang which known as Tangerang Old Market, Kelurahan Sukasari (figure 1). The Historic city center of Tangerang was registered at the Historical Urban Area in Indonesia. It has characterized Chinese Town in Tangerang city and has a long history since the 17th century. The historic city center of Tangerang is a historic urban settlement in Tangerang city. This area seems to have developed geometrically, with a specific geometric pattern based on Chinese cosmologic. The historic city center of Tangerang has an old market with several old buildings that have been preserved, among them including temples, mosques, pier, museum, and residences. On the other hand, there's still preserves long-standing cultural traditions and old city lifestyle with less urbanized character. There are many traditions, both religious arts and rituals, social systems, etc. related to Tangerang, which still exist today and make it the main historical and cultural center of the city of Tangerang. For residents of the Historic city center of Tangerang, the city generates a strength of the spirit of place, defined collectively by some city features and symbolic meanings. The place spirit of Historic city center of Tangerang, in fact, is alignment from several core-dimensions, which include the senses of sacrality, historicity, serenity, and community, all complimentary to each other. Findings further indicated that there is a set of changing dimensions, which include the growing physical features and activities of the city, which can change the sense of place of the historic city center of Tangerang.

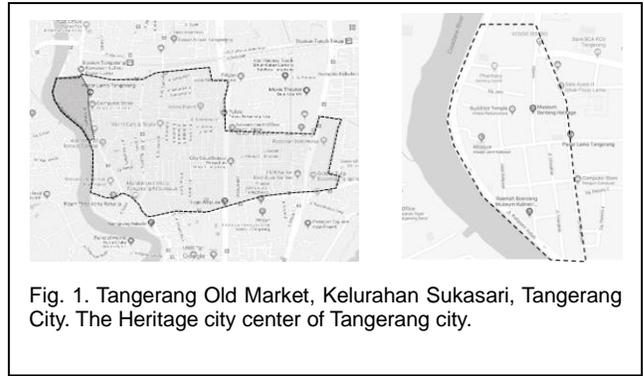


Fig. 1. Tangerang Old Market, Kelurahan Sukasari, Tangerang City. The Heritage city center of Tangerang city.

2.2 Variables

Cross at [15] specifying that, sense of place is place and social activities associated. Similar, Najafi et al [13] argued that place is created by comprehending the meaning, concepts, symbols, and identities of cognitive places and affective relationships. Therefore, the variable of this paper is the subjective perception of physical features and activities of each dimension element, which can convey meanings in a sense of place.

2.3 Population and Sample

The study population in The Heritage city center of Tangerang is the Mosque, the Pier and Heritage Museum. These physical characteristics undergo physical changes, which are thought to cause a transformation of the sense of place. As Raymond et al [19] argued that to comprehend place attachment as a trait that emerges from a complex system also has major implications for assessing the relationship among place attachment and pro-environment behavior certain elements of the initial place experience can also be transferred to new arrangements, which require increased understanding of how socially constructed actions-perception processes and meanings relate over time. This field of study took a saturated sample who represented the social scale of the population of the Tangerang Old Market area, which consisted of 4 categories, permanent residents, non-permanent residents, residents who make a living in these locations and visitors. Shamai [20] categorized sense of place scale into seven levels: not having a sense of place, knowledge of a place, belonging to a place, attachment to a place, identifying with the place goals, involvement in a place, and the last is a sacrifice for a place. As a result, an environmental experience that has interpretative and emotional aspects is a sense of place. This means that the concept of sense of place has a psychological or interactional and physical nature [13].

2.4 Analysis Method

The analysis started through the mapping of physical features transformation and activities changing in accordance with each dimension element of sense of place. Data collection was carried out with maps, photographs and field surveys. The next step is to interview the informants to get their meaning, then categorize and formulate the theme of saturated information collected from various informants in accordance with the specified sample.

3 RESULT AND DISCUSSION

The architecture was considered aspects that can be effective in creating a sense of place [21]. Raymond et al [19] argued

that the attachment to that place can be regarded as a property that arises from a dynamic set of meanings associated with experiences along the journey of life. The statement can be concluded that if there is a change in the physical features of a place, then there is the possibility of the emergence of new meanings associated with an experience.

3.1 Sense of Sacrality Transformation of Mosque

The sense of the sacredness of the Historic city center of Tangerang is originated from the presence of Kalipasir Mosque. The Mosque was built in the 17th century by the local the community. The Kalipasir Mosque at The Historic city center of Tangerang that was built based on the tolerance of Muslim society. The orientation point of the mosque does not refer to the Kaaba, because it avoids the eviction of a community environment. Physically, except for the age of the building which is more than 3 centuries old, the building of this mosque does not have certain architectural characteristics. The Kalipasir Mosque was the starting point for the spread of Islam in the city of Tangerang. Kalipasir Mosque underwent several renovations, most recently in 1961 and in 2002 was registered as a historic building by the local government, where religious activities take place every day. Kalipasir Mosque is currently experiencing damage to the main pillar structure (figure 2). This dangerous condition, reduces religious activity in the mosque. At present, religious daily activities that take place only involve a limited number of people. Sattarzadeh [22] argued that sense of place is a subjective perception of people of their environment and their conscious feeling about that place as Jorgensen on Sattarzadeh [22] detailed that sense of place can be understood as a multidimensional construct that represents beliefs, emotions and behavioral commitments regarding a particular geographic setting. On the other hand, Dergisi [23] argues that the intuitive experiences and inspirations and sacred perceptions are not formless and they are dependent on time and location of mind and its experimental perceptions. The change in physical structure due to the age of the building which has hundreds of years old, affects the diversity of religious activities in the Kalipasir Mosque. It is causing a different meaning. The shift in sense of sacrality to a sense of historicity changed the meaning of the mosque itself among Muslims there. Zendehtdelan et al [24] argued, that association between people and places called a sense of place, greatly influences people and strengthens memories of the identity of place and human strength. It can be concluded that with the change in activities on a physical feature which is then inherent in individual and community memory, it will produce meaning in accordance with his memory. Since the activities in the Kalipasir mosque have been reduced, the memory of the Kalipasir mosque, which is closely related to religious activities in individuals and local communities, has begun to change into a memory of a historic site. Then with the registration of the Kalipasir mosque as a historical building, the local people then increasingly maintain the mosque as a historic site, including visitors who come to this mosque for historical tourism purposes. But then, if viewed from the history of the Kalipasir mosque construction that was built on the basis of tolerance in the community, with changes in

meaning due to changes in physical features of the building, because it is based on inter-community concern. As Dergisi et al [23] put forward that In the end, mosque architecture presents the deepest kind of life unity; hence, the concept is generally focused on it. The statement revealed that the divine relationship in Muslim societies was not limited to physical features, but rather to personal. However, aside from that, the shift in meaning has been reinforced by visitors due to local government policies that make the mosque a historic building.

3.2 The addition Sense of Place on The Pier

The Pier is known as Tangga Djamban, originally was built for trading by the local Chinese community at the Historic city



Fig. 2. The Kalipasir Mosque which suffered damage to the structure of the main supporting pole

Source : <https://medium.com/@heriko/masjid-kalipasir-ruang-jeda-4d276e21c97a>

center of Tangerang in the 19th century. The activities trading was happened on the pier, and was create the sense of community. Then when the pier has been degraded and has changed its function as a public toilet, it lost a sense of place. As Vitterso et al; Altman and Low in Hashem et al [15] the quality of place valuable personal judgment about the physical nature of the place used differs with "placelessness".

Generally, spaces that take meaning in cultural, individual and social processes are places. But after rearranging the banks of the Cisadane River, the pier, was restored and used as a means of transportation for local people and tourists. Aside from being a means of transportation, this pier has a prayer altar used by the Buddhist and Taoist community for Fang Sheng rituals (figure 3). With the return and increased activity on this dock, the sense of place reappears. Low argued in Zendehtdelan [24], that psychological and identical ownership of places can be overcome and occurs when in fact people are related to the environment or special space. The production of



Fig. 4. The Benteng Heritage Before and After Restoration

Source : <http://bentengheritage.com/portfolio-items/restoration-process>

a cultural place by a person or group through an understanding of the environment is rooted in their interest in that place. So, it can be concluded that the sense of place, can reappear with the activity which then raises the meaning of existing physical features.



Fig. 3. The Pier before and after restoration.
Source: Benteng Heritage Pearl of Tangerang Magazine

The additional sense of place that arises, due to the emergence of activities carried out by local communities both religious activities, cultural festivals which are re-organized and carried out cooperatively by the local community. In this case, people who are related to the cultural uniqueness of the place and what space does is to provoke men's experiences and memories in the context of cultural concepts and meanings, making a major contribution to the re-creation of sense of place on this pier [24]. The historical activities are handed down by related traditions, and many memories from the past are still alive today, such as the Chinese New Year Festival, Fang Sheng ritual, the Ramadhan Festival, and daily activities on the pier which were lost for more than a few decades. It proves that changing a typical space to place with special behavior and sensory [15] can bring back or transform the sense of place. As Montgomery [25] argued activity is very much the product of two separate but related concepts: vitality and diversity. In this context, vitality and diversity of activities can be the primary factor due to the addition sense of place.

3.3 The reappearance Sense of Place in the Heritage Museum

The Heritage Museum know as Benteng Heritage Museum at the Historic city center of Tangerang, originally was the community center of a local Chinese trader gathering and conducting trade transactions. The physical feature of The Heritage Museum has the old Chinese character architecture and is built around the 17th century. In around the 19th century, the buildings turn into a private residence and suddenly lost the sense of place. As Ujang [17] argued, forfeit of place physical character and identity would affect the people's perception and attachment to places. An individual feeling or emotion or every particular relation could not be entitled sense of place, because the factor that influences the production of a sense of place, among the others are the property of society, where the sense of place binds the individual to the environment and his/her feeling merge with meaning. But then in 2009 A Chinese cultural preserver Udaya Halim, doing restoration in order to restore the shape of the building to the original at his initiative and made it into museum of preservation of local Chinese culture in Tangerang city (figure 4). As Hashem et al [15] argued that physical parameters in

addition to responding to the functions that are in place, by creating meaning, can cause the formation of a sense of place. In order to restore physical features, supported by activities that evoke memories of the past turned out to bring feelings that people have about a place, they have had certain beliefs or memories about it [13]. As Frantsezkaki [7] argued that interventions at these places can strengthen or challenge symbols of place identity. Such an iconic project in place can function as a place setting that brings back the symbolic understanding that is contained. This means that with the intervention of a physical feature both structurally and symbolically, it is able to force the creation of a sense of place again. After the restorations are done, people can feel the different ambiance of the environment. They feel serenity in the museum. The physical features of the museum both structurally and symbolically bring them to the story of the past. Even the tourist can feel the ambiance of past life. As Tabb [26] argued, serenity can create by the authenticity of the physical feature which has real expression. Not only the physical feature, the activities that drive people into the past life ambiance, has to create the meanings of historic. So, after the restorations, the Benteng Heritage Museum in the Historic city center of Tangerang, creating a sense of historicity and sense of serenity. The other sense of place comes up is the sense of community, which derives the same feeling and togetherness in terms of ethnicity, religion, and language. At certain times, this museum serves as a place of activity for local communities and tourists. Aside from being a museum, this place is a place for open discussion or certain celebrations. As Frantsezkaki [7] argued that the iconic project (community center) can be implemented with an explicit purpose in bringing up the meaning of a new place or to illustrate as a result of possible experimental trajectories for sustainability or resilience that results in the meaning of a new place as 'positive side effects'.

4 CONCLUSIONS

This field study finds out that the Sense of Place in the Historic city center of Tangerang is dynamics. The Sense of Place dynamics factors is derived primary due transformation of physical features, which can effective in changing the diversity of activities that are influenced by the historical factors and policies. Both of these factors are factors that can influence dynamics in the sense of place. Silva argued [5] that in preserving cultural landscapes, the main motivation is to retain the memories of specific symbolic dimensions and the physical features of the environment that generate the spirit of the place.

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TABLE 1
SENSE OF PLACE TRANSFORMATION

	Sense of Place elements	Mosque	Pier	Heritage Museum
Before	Physical Features	Worship	Transportation – Public Toilet	Community Center – Private Residence
	Activities	Praying Religious Festive	Trading Daily life	Trading Daily life
	Meanings	Religious Historic	Shared Needs	-
	Sense of	Sacrality Historicity Community	Community	-
After	Physical Features	Worship	Transportation Altar	Museum
	Activities	Praying (limited)	Praying Recreation Cultural Festive	Recreation Shared Memories
	Meanings	Historic	Religious Togetherness	Serenity Togetherness
	Sense of	Historicity Community	Sacrality Historicity Community	Historicity Serenity Community

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