

# Place Attachment on Kayutangan Cultural-Heritage Area as Sustainable Public Space

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## ABSTRACT

Reserving heritage areas has become a topic that has been discussed very frequently in recent years. What is interesting about preserving heritage areas is the active interaction that connects tangible and intangible elements. This active interaction is usually called place attachment. In the revitalization of the Kayutangan area, the government's efforts to revive the area with the concept of a heritage area are closely related to the attachment that local communities have to their place of life. Therefore, this research was conducted to find out, evaluate, and understand how places are attached to the Kayutangan area as a cultural heritage area. The research was conducted using descriptive and qualitative evaluative methods by conducting field observations and literature studies. The data obtained was evaluated using an analysis unit to see the qualifications that the Kayutangan area must fulfill as a public cultural heritage area. The results obtained from this research are the lack of cultural heritage public space elements in areas such as local architecture, the dominance of the main business in adaptive reuse buildings, authentic experiences, the lack of facilities that show gender equality and attention to the disabled community, resulting in no sense of loss, of justice, and a sense of mission in showing the attachment of local residents to their living area. The results of the research contribute to knowing how the results of Kayutangan revitalization are progressing and serve as input for evaluation in the future development of the area.

**Keywords:** place attachment, cultural heritage, public space, sustainability

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## 1. Introduction

The heritage area as a public open space is very interesting to discuss as it is one part of a tourism strategy in various places that can boost the economy of a region [1]. In preserving heritage sites, tangible elements such as physical attributes and intangible elements are essential to be combined in encouraging active interaction in the area so that it can enhance the tourist experience [2]. The active interaction between man and place through the environment and psychologically this is called place attachment or people bonding [3]. Nevertheless, the current problem in the development of heritage conservation areas in various regions of Indonesia is the difficulty of forming a good place bond between the local population and its surroundings.

As globalization develops, one of the heritage sites such as the Kayutangan Heritage Area undergoes constructive changes with the aim of reviving the area. The challenge of this change is how to overcome the economic disparity, its impact on the environment, and the process of aculturation that is confined to the socio-cultural life of the surrounding communities [4–8]. Having undergone revitalization from 2019 to 2023, many adaptive reuse buildings are standing along the corridors of the area, but the participation of local communities is still minimal and the dominance of foreign investors in revitalising heritage areas turns out to show an unfair

tendency of capitalism towards the local population. The main business in the area does not show the locality of the area as a cultural-heritage area.

Sustainability as an independent concept, takes great consideration of the economic, environmental, and social life values of its communities, therefore, in addition to the role of governments and foreign investors, the influence of physical attributes and the participation of local communities in shaping the characteristics of the region as a cultural-heritage area is essential for its sustainability [9]. Previous research has been collected urban quality perception of this area or visual characteristic of this area after revitalization, this research was conducted to evaluate and understand how the conditions of the Kayutangan Area are based on the elements of Cultural Heritage Public Space post revitalization and its relevance to place attachment in support of the sustainability of the area. The results of this research will contribute to providing advice and input on the designation and management of the Kayutangan Area as a heritage area.

### Place Attachment

Place Attachment, or we might call place-people engagement, is formed by a sense of place of the most particular of the local communities that live in the local territory [10]. This relationship is based on the individual's attachment to space experiences and how they define the place [11, 12]. Therefore, place attachment relates to human psychological issues where "sense of place" denotes emotional connections such as positive and negative feelings, feelings of love, sadness, possession, pride, and a sense of well-being [13–19]. Place attachment in a public space shows the identity of a place and cultural tourism that influences how a place should be designed as well as to direct the speed of movement of its activities [20, 21].

The relationship between place attachment, place identity, and sense of community helps enhance the process of conservation and preservation of historical sites [3, 20, 22–25]. Some previous studies believed that high place attachment was demonstrated by how great the role of local communities in participating in the process of regional development [10, 20, 26]. Gender roles, educational backgrounds, and age are known to influence the sense of place that a society has towards a place. Especially women were found to have a stronger sense of attachment than men and the level of education influenced how credible the local population was in managing tourism in the surrounding environment [27–29].

The main focus in local community development is to increase its influence by emphasizing emotional and behavioral awareness in the process of regional development. This can be realized with a sense of loss, sense of justice, and sense of mission that works in encouraging local communities to work in preserving the sustainability of the intangible cultural heritage aspects of the region [10].

### Sustainable Cultural Heritage Public Space

Sustainable tourism is one of the indicators of sustainable urban development (SUD) for achieving Goal 11 on SDGs [30, 31]. Sustainable Urban Development (SUD) is seen as a contemporary paradigm of modern urban systems to address environmental challenges by improving the quality of urban life including ecological, cultural, political, institutional, social and economic without leaving a negative impact. For example, a shortage of natural capital and excessive local debt that affects future generations to shape sustainable cities [32–34]. The social and cultural aspects of tourism development can create a sustainable historical tourist area [10, 35, 36]. This is because a historical tourist area is a concept of tourism that combines local culture, communities, environmental conditions, and the economy of the area, as an image or identity of a region [37, 38].

One of the determinants of the quality of sustainability of an area is its sense of place. Sense of Place can create an authentic experience on Heritage tourism by combining tangible and intangible elements as local identities and cultures [37]. Social participation (Society Participation), gender equality (Gender Equality), community education (People Education), attention to vulnerable people (Attention to Vulnerable People), and openness to globalization [39–42] play an important role in the sustainability of cultural heritage areas. Other aspects include architecture, conservation of historic buildings (Heritage Conservation), authentic experiences such as

festivals, food, and handicrafts [36, 37, 43, 44] also able to create a strong Sense of Place on historical tourism to support its sustainability [10, 28].

These aspects form the foundation of the security unit in the research process to determine the quality of attachment of the locality in the Kayutangan Heritage Area.

## 2. Method

The research uses a descriptive qualitative method that begins with the Literature Review to formulate indicators of Sustainable Cultural Tourism (Table 1). This indicator or criterion becomes the warning unit in reading the object to be studied. The watch unit is then divided into parameter watch subunits to facilitate the evaluation and evaluation of objects. The evaluation of objects is based on units of analysis formulated based on the theoretical elaboration of the standards that need to be met in order to a sustainable Heritage Area. The result of the identification of the content of the sustainable cultural heritage element is then associated with the place attachment elements.

**Table 1** Observation Unit

No	Observation Unit	Observation Sub-Unit	Unit of Analysis Criteria
Sustainable Cultural-Heritage Public Space			Maximum Quality as Cultural-Heritage Public Space
1	Heritage Conservation	Local Architecture	The appearance of the typical building shows the character of the area and has not undergone many changes due to modernization, street furniture that differentiates it from other areas, acculturation of colonial architectural styles and Javanese society in the area, as well as public art that shows local character.
		Adaptive-Reuse Building	Most buildings show the typical character of the area and have not experienced much change in their external appearance.
2	Authentic Experiences	Social Participation	The community participates in major businesses, and the area's attractiveness is characterized by the presence of buildings that form the foundation of local businesses. There is an area management building and large space to performs art and festivals.
3	Gender Equality	Facilities for all groups	There are inclusive public toilets for men, women, and people with disabilities. There is an area for breastfeeding mothers and street benches that are friendly to parents, mothers, and children
		Safety for all genders	There are lighting, open corridors, and CCTV that monitors public areas.
4	Attention to Vulnerable People	Disabled Facilities	There are adequate guiding blocks, ramps, road benches, information boards, public toilet, and no physical barrier for disabled people. Friendly for old people, kids, woman, and avoid homeless people.
Place Attachment			
1	Sense of Place	Sense of Loss	There is a sense of loss of childhood memories, a longing for the continuity of local traditions and knowledge, local businesses disappearing, the decline of old buildings, and a lack of local art.
		Sense of Justice	Lack of awareness of local culture, lack of government support for local culture, uneven management by local institutions, too much external or foreign interference, no interest in regional history, lack of interaction, too much focus on the old city concept.
		Sense of Mission	There is the desire of the community to do something about the community, the desire to know and study their own territory and carry out preservation, proposals from and for local communities to the government, as well as the placement of local communities in managing the area.

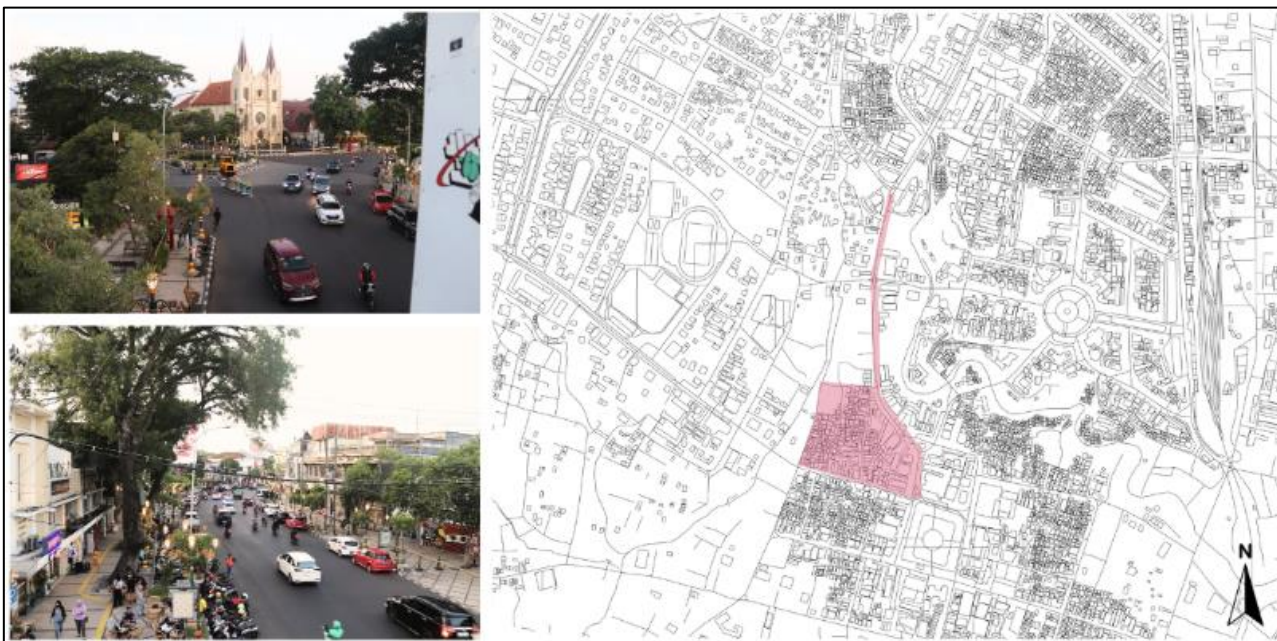
Elaborate from [35, 40–48]

The research instrument used is a digital camera to document the area and a mapping application to map the area of study. The research was carried out by observing the area of research in the Kayutangan Heritage Area which includes the Street Corridor of Kayutangan and the Thematic Village Kayutangan.

### **3. Result and Discussion**

#### **3.1 Overview Kayutangan Heritage**

Kayutangan Heritage is a historic tourist area in Kayutangan Road, Klojen district, Malang City. This historic tourism is currently being developed by the Government of Malang City and is a major programme in the Regional Development Action Plan. (RKPD 2020-2023). Kayutangan's tourist area consists of heritage-shaped public spaces, cafes, villages, and several commercial buildings (Figure 1). The development of Kayutangan's historical tourism is based on PERDA No. 4 of 2019, which states that the Malang region is a strategic socio-cultural area so that its construction focuses on cultural tourism and empowerment of the community.



**Figure 1** Area Location of Kayutangan Heritage

According to Local Regulation No.5 Year 2021, Kayutangan Heritage's tourism concept uses a collaborative approach based on thematic, holistic, integrative, and spatial elements. The thematic elements include enhancing the value of the area through the deployment of slum areas by encouraging investment growth, preserving cultural reserve buildings, and local economic growth. Holistic elements include the development of historical tourist destinations, empowerment of communities, enforcement of regulations and preservation of cultural reserves, improvement of regional infrastructure, and strengthening of education. Integrative aspects include hexa-helix synergies between government, academics, society, commercial enterprises, the media, and financial or banking services. Spatial aspects include coordination of development with the spatial planning plan as a strategic socio-cultural area as well as the development of the Bromo-Tengger-Semeru National Strategic Tourism Area (KSPN).

#### **3.2 Kayutangan Heritage as Sustainable Cultural Heritage Tourism**

According to [36], Cultural Heritage Tourism is an attempt to create sustainable tourism and become one aspect of Sustainable Urban Development. (SUD). Heritage development aims to build a more sustainable poor city through historical tourism. It is also based on the slum settlement which has a long history since the Dutch colonial period. The numerous variations of ethnic, cultural, and historical buildings that are the cultural reserve in Malang City are an image that deserves to be preserved and developed in the sustainability of

Malang. The conservation of historical buildings is one of the efforts to preserve protected cultural reserve buildings as well as preserve existing local architecture (Adaptive reuse).

### Local Architecture

The architectural buildings in the Kayutangan Heritage area have a typology typical of the Dutch colonial style because the area has many colonial historical relics. Characteristic of the Dutch colonial-style building is the use of soft and neutral pastel colors, high ceilings, brick wall material, and minimalist decoration. Some of the iconic buildings in the area have not undergone any physical changes macro as they are government-protected cultural reserves. Despite this, the government continues to undertake routine maintenance to maintain the building's appearance by repainting or repairing damage caused by the weather. This is because, modern architectural construction can undermine the aesthetic value of the culture in the historical area and the ecosystem in the region [44]. Based on that, the Malang city government is trying not to change the appearance of the buildings that are judged to have high historical value and enrich it as a cultural reserve building.

One example of a cultural reserve building in the Heritage Heritage area is the Catholic Church of the Holy Heart (Figure 2). This Neo-Gothic church began its construction on June 4, 1897, by Ir. Marius J. Hulsuit and spent a construction cost of 30972 gulden. On November 27, 1967, an airplane crashed into the left tower crash and the plane fell in Buring area killing three passengers. The many historical stories that take place in this building make it a protected cultural reserve building to this day. The Catholic Church of the Holy Heart is also an icon of the area and is located at the base of the Heritage Heritage Road.



**Figure 2** Catholic Church of the Holy Heart at the End of the Road Kayutangan

According to [44], architecture can enhance the atmosphere of an area by providing an identity that eventually becomes the image of the city. The appearance of buildings in the Dutch colonial nuanced Kayutangan area depicts the long history of Malang City, which has been a colonial Dutch city since 1914. Although some of the existing heritage buildings can create an authentic image of the area, the buildings do not reflect the original

local architecture of Java from Malang City. Thus, the Sense of Place or identity created from the image of the Kayutangan area does not describe the original locality of Java City Malang but Dutch colonialism. This affects the Place Attachment between the local community and its surroundings where the Java-dominated local community does not have a sense of ownership of the Heritage Heritage because of its image that does not represent the identity of the native Java town of Malang.

### Adaptive Reuse Building

Several buildings in the Kayutangan Heritage area are undergoing restoration or conservation. The form of conservation carried out is Adaptive-Reuse (Figure 3). Adaptive reuse or in other terms 'remodeling', 'conversion', 'adaptation', 'rehabilitation', is an effort to change the function of a historic building into a new function that is considered more useful in order to revive the building.



**Figure 3.** Adaptive-reuse Building Building

Adaptive reuse techniques are considered an important strategy towards cultural heritage conservation [43, 46, 49]. One example of a building that was conserved using the adaptive reuse method is the Lafayette Cafe Building (Number 1). The Lafayette Building was once a Rajabally Building built in 1936 by Karel Bos and served as a store. Until eventually the building was renovated and moved to function as a café. This transitional effort is able to make the building more alive and more visitors. Efforts to restore and improve the appearance of the building also succeeded in making the building an iconic “Heritage” in the Kayutangan area.

### Authentic Experience in Kayutangan Heritage Area

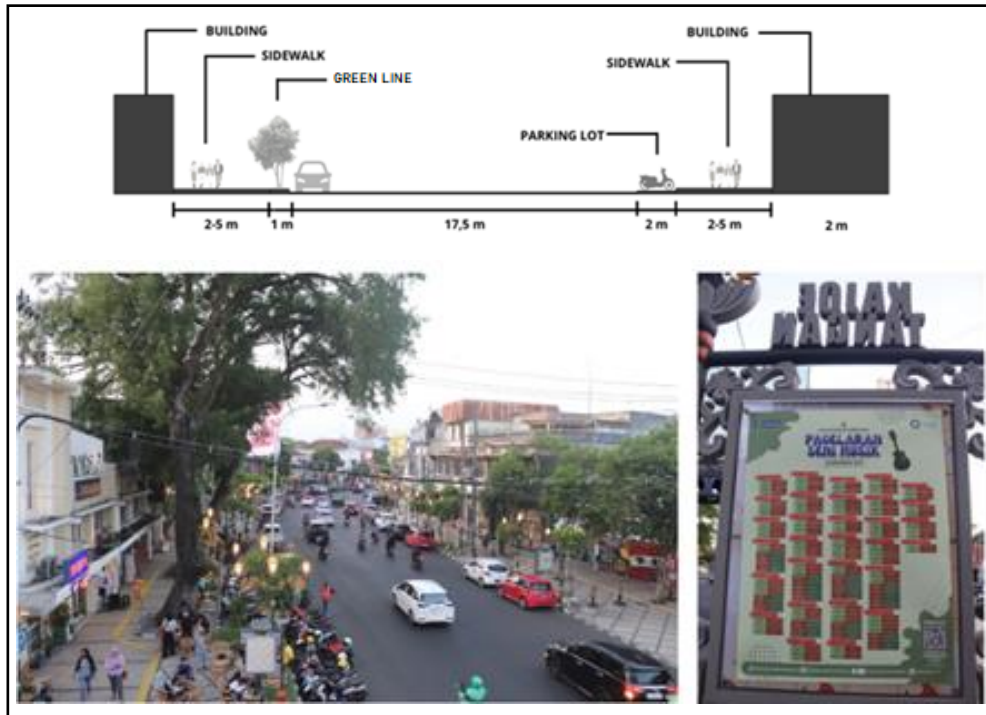
Having open public spaces like Kayutangan Corridor demonstrates the attractiveness of people to the mountains to live a “slow life” in harmony with the natural environment and authentic experiences that are different from other areas (Figure 4) [50, 51]. The problem in the Kayutangan area is the lack of local community localism sales value compared to the entry of foreign investors into the region's major business in the Food and Beverage industry.



**Figure 4** Local Community Participation in the Main Business of Kayutangan Area

The local community participates as a micro-business element and does not have the typical food or beverage that is famous in the customs as the main attraction. In fact, local food is an attraction that influences the place attachment of visitors to make re-visits and become one of the main searches of tourists when visiting a area then followed by the attraction of local architectural buildings. Most of the adaptive-reuse buildings along the corridors that became the main attraction of foreign-dominated as cafes-cafes and invisible managers' buildings around the area. Meanwhile, village tourism still shows little involvement of the local population.

Physical space like the width of the corridor as the public open space itself already has a good distance that ranges from 2 to 5 m allowing many street performance attractions like life music (Figure 5). Nevertheless, when compared to the succession of Malioboro as a Heritage area, the performances displayed in the Kayutangan Corridor are much more modern and do not show much of the local community's locality. The width of the vehicle street itself has been extended to  $\pm 17,5$  meters, allowing local festivals to be organized.



**Figure 5** Street Corridor as Open Space that Accommodate Art Performs and Festive

### Gender Equity

Gender inequality is a global issue and according to some previous studies, cities have shown that cities are designed by and for men [52–54]. The easiest example is the street names in the world mostly using male names. The same goes for Basuki Road of Mercy. Previous studies also showed that 75% of women will carry their children or their families in public and 100% of women feel worried and have experienced sexual harassment in public [55]. The facilities in the Kayutangan Road corridor have already promoted streetlights to increase safety for users, but public spaces such as toilets are still common and not adequate especially for women.

Women use toilets three times more than men, and with menstrual conditions, toilets are public facilities that determine action for women. Kayutangan's own corridor has no separate toilets from the surrounding buildings. However, another advantage of the area is the availability of many inclusive street benches for women and the elderly. Most women are more likely to get tired of walking than men, so the availability of benches at some points makes it easier for women to take a break before moving on. Based on this, it can be concluded that facilities in the Kayutangan area tend to be general and not gender-sensitive, but they also have a negative impact on the security perceived by certain groups such as women.

### Attention to Vulnerable People

The condition of a good public space is to give attention to the needs of vulnerable situations, women, children, the elderly, and people with disabilities [42]. Based on the facilities provided, the Kayutangan area has already been wrecked by the public as there are guiding blocks and ramps. However, in the Kayutangan area there is no lactation room for the nursing mother and her child. The existence of public toilets is also unified based on citizens' toilets so that there is no segregation between men and women or other genders. In addition, toilets are in the residential area as well as for other toilets provided by the cafes around the area. The types of toilets available are also not disabled. In terms of security, no CCTV was found even though the area was a public area. However, there are plenty of streetlights that at least help the elderly and the women feel safe walking around the area. Based on this, it can be concluded that Attention to Vulnerable People in the Kayutangan area is still less likely.



### 3.3 Cultural Heritage Public Space Elements in Kayutangan towards Place Attachment

Based on the results of this research, many physical and non-physical attributes in the sustainable cultural-heritage public space elements are still inadequate leading to a lack of place attachment in the Kayutangan Area. The local architectural style introduced by Dutch History is not much of a major focus and there are only a few buildings that are often referred to or known as cultural reserve buildings such as the Church of the Forests, the Twin Building (Lafayette), the House of Namsin, the Endut House, and the Oen Shop. The Condition of the Forest Area agrees with the view of Tan et al (2018) that the preservation of historical areas is too focused on the concept of "Old City" so that the surrounding buildings are actually re-functioned as adaptive reuse buildings, but at the same time, they do not strongly support the intangible value of the local community that gives the main image of the area labeled "heritage". Meanwhile, in the case of the Malioboro Area which is one of the most successful areas in Indonesia, the Kayutangan Area does not outweigh the peculiarities of local food such as the Maliboro with its bakpia factory and warehouse, the thick Java-typical batik business and crafts, as well as musical performances with local cultural values. It supports previous research that stated that the style of architecture or local buildings is not the main attraction in the tourist visit, but rather authentic experiences especially from the side of local food which is the search number one product of tourists followed by its architectural style.

As a public space, the quality of the area's facilities in support of gender equality and societies is heavily influenced by the participation and awareness of the local community in the movement of the community. Currently the Kayutangan area is still in the stage of exploiting the existing but has not been able to move to submit anything based on the wishes of the people in improving their living environment in providing travel comfort. The physical attributes of the area and its inclusiveness can be said quite well but have not reached the maximum quality that can be achieved by a public space [42, 44, 56].

The results of this study show that based on cultural heritage elements, no sense of loss by local communities is characterized by a lack of sustainability of local traditions and knowledge in providing authentic experiences. Local business is merely a side business and local communities are not the main drivers in the attractiveness of the region, as well as the lack of local cultural arts such as performances, festivals, handicrafts that are also related to the character of the area as the main fashion of the business movement of the culture region. The findings also show a lack of sense of justice because the government's focus is still on foreign interference and how to form Kayutangan as a "heritage" area (Figure 6), but does not build cultural awareness by supporting local cultural movements and the region's History. In the end, the absence of a sense of loss and justice perceived by the local masses leaves no sense of mission by the locals to do something against their neighbours and a desire to study the territory and manage their territory. Put the local community in its involvement in managing the area is still very minimal and is at a fairly low hierarchy such as parking managers, managing small such as shops or farmhouses as chiefs, ticket officers, and tour guides [29].

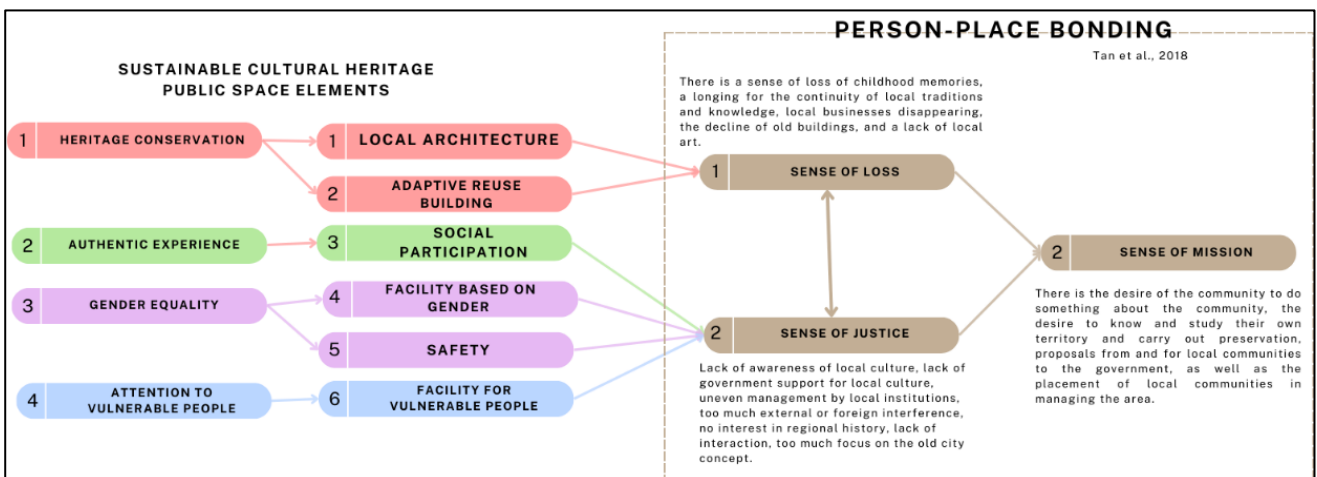


Figure 6 Relation Model of Kayutangan Heritage Area towards Place Attachment

No sense of loss, sense of justice, and sense of mission by the local community makes a lack of sense of place. It can therefore be concluded that the quality of cultural heritage elements in the Kayutangan Area is still insufficient to support the attachment of places in building sustainable urban areas.

#### **4. Conclusion**

Based on observations of cultural heritage public space aspects that focus on architectural elements, Kayutangan Heritage Area after revitalization shows a fairly good quality of life but not localized. It is characterized by various aspects of cultural heritage public space that are prone to foreign interference so that the involvement of local communities is less in dominating the characteristics of the area. The visible tangible and intangible aspects of the existing architectural elements indicate that the local community itself still lacks awareness of loss, sense of justice, and sense of mission to play an active role. In fact, implicitly, the dominance of the function of adaptive reuse buildings used demonstrates injustice towards the local population as a community that should be worth selling cultural heritage destinations such as Kayutangan Area. When the local community itself has no place attachment, it is difficult for tourists outside also to find authentic experiences and feel the sense of place to visit the area back. Therefore, the Kayutangan area after revitalization has not sufficiently fulfilled the character of the area as a cultural heritage area with a lack of place attachment to its local communities.

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