

(千葉大学審査学位論文)

The heritage value of alun-alun given its regional characteristics

January 2019

Environmental Science and Landscape Architecture Course

Graduate School of Horticulture

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Acknowledgments

The years of Ph.D. study were an extraordinary time in my life, and I was inspired by many people I met during this time. I really appreciate my beloved alma mater Chiba University who taught me the pleasure of studying landscape.

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Abstract

This study focuses on Indonesia, where cities are facing crises of change due to rapid expansion and development, and urban heritage is on the verge of being lost. However, in Indonesia, the heritage conservation movement concentrates on buildings. The multimedia literature review showed that the current concept of heritage conservation focuses on material cultural heritage. Therefore, this study focuses on the historical value of open space, namely “alun-alun.” Alun-alun has a deep and multi-faceted historical background. Thus, in this study, they are considered an asset to historical heritage, representing an important part of the culture and history of Indonesia.

The overall aim of the research is to investigate the heritage aspects of alun-alun in Indonesia. The key research question this thesis addresses is: How do the characteristics of alun-alun position them in the category of heritage?

The research methodology entailed (a) an investigation of spatial phenomena by exploring historical content in maps, literature, and photographs; (b) studying current social phenomena by exploring students’ perceptions.

As a result, this study concluded that alun-alun had historical and cultural originality. In addition, alun-alun had regional features with historical backgrounds, and can therefore be regarded as heritage of Indonesia. However, this study also clarified that students did not feel a sense of crisis regarding the recent changes in alun-alun. They tended to prioritize the present uses and modern enhancements of the facilities. Furthermore, students did not sufficiently understand the diversity of the regional characteristics of alun-alun. Certain aspects of alun-alun should be conserved as soon as possible to preserve the country’s heritage for future generations. The preservation of heritage-rich open spaces is essential to affluent cities. This study serves as a basis for the conservation and utilization of alun-alun in the future.

Contents

Acknowledgments	1
Abstract.....	2
Contents.....	3
List of Figures.....	5
List of Tables.....	8
Chapter 1 Introduction.....	11
1.1. Background.....	11
1.2. Research focus.....	11
1.3. Aim and objectives	12
1.4. Research methodology	13
1.5. Thesis structure.....	15
Chapter 2 Literature Review	18
2.1. About Indonesia.....	18
2.1.1. <i>History of Indonesia</i>	18
2.1.2. <i>Transition of the population in Indonesia</i>	20
2.2. About heritage	23
2.2.1. <i>Heritage discourse</i>	23
2.2.2. <i>Changes in conservation by international organizations</i>	25
2.2.3. <i>Heritage discourse in Indonesia</i>	33
Chapter 3 Methodology	43
3.1. Research flow	43
3.2. Research site	45
3.3. Historical content survey	48
3.4. Questionnaire.....	50
3.5. The Landscape Image Sketching Technique	52
3.5.1. <i>Theoretical background of Landscape Image Sketching Technique</i>	54
3.5.2. <i>The Landscape Image Sketching Technique method</i>	56
3.6. Field survey	57
3.6. Interview survey	58
Chapter 4 Overview of Alun-alun	60
4.1. Historical elements of cities in Java Island	60
4.2. History of alun-alun.....	61
4.3. Recent usage of alun-alun.....	70
4.4. Photos of alun-alun.....	71

4.5. Zoning and management of alun-alun in Yogyakarta city	80
4.3. Conclusion	82
Chapter 5 Survey Research on the Spatial Phenomenon.....	84
5.1. Aim and objectives	84
5.2. Results of the survey	85
5.2.1. <i>Characteristics of alun-alun based on Dutch colonial era maps</i>	85
5.2.2. <i>Distribution of alun-alun across Java</i>	89
5.2.3. <i>Area of each alun-alun</i>	90
5.2.4. <i>Spatial composition of the alun-alun site</i>	93
5.3. Conclusion.....	95
Chapter 6 Survey Research of the Social Phenomenon	97
6.1. Aim and objectives	97
6.2. Results of the survey	97
6.2.1. <i>The reason alun-alun is a special place</i>	97
6.2.2. <i>Changes in alun-alun</i>	99
6.2.3. <i>Activities in each type of alun-alun</i>	104
6.3. Conclusion.....	108
Chapter 7 Comparative Study on the Perception of Spatial Features of Alun-alun Using the LIST Method	110
7.1. Aim and objectives	110
7.2. Results of the survey	110
7.2.1. <i>Image sketch</i>	110
7.2.2. <i>Surrounding facilities</i>	112
7.2.3. <i>Sketches of people</i>	113
7.2.4. <i>Composition of the sketches</i>	117
7.2.5. <i>Elements included in the image sketch</i>	119
7.2.6. <i>Spatial composition</i>	123
7.2.7. <i>Analysis of space composition</i>	126
7.2.8. <i>The keyword survey</i>	130
7.2.9. <i>Keywords by spatial composition</i>	135
7.2.10. <i>Description of the situation</i>	139
7.3. Conclusion.....	141
Chapter 8 Conclusion	143
8.1. Conclusion.....	143
8.2. Summary of the research	143
8.3. Reflections.....	146

List of Figures

Figure 2.1. The National Monument for Indonesian independence

Figure 2.2. Plot of the population in Indonesia from 1955 to 2018

Figure 2.3. Photo of Bandung city

Figure 2.4. Photo of tower buildings under construction along the Jakarta coast

Figure 2.5. Plot of the median age in Indonesia from 1955 to 2018

Figure 2.6. Diagram of ICOMOS timeline on heritage

Figure 2.7. Diagram of UNESCO timeline on heritage

Figure 2.8. Levels of heritage tourism experiences (Timothy, 1997)

Figure 2.9. Borobudur Temple Compounds, World Heritage sites

Figure 2.10. Photo of the Jakarta History Museum

Figure 2.11. Drawing by Danish painter Johannes Rach, late 18th century

Figure 2.12. Photo of the Museum Bank Indonesia

Figure 2.13. Photo of the old bank building in 1918

Figure 3.1. Research flow

Figure 3.2. Location map

Figure 3.3. Entrance of Landscape Department, Bogor Agricultural University

Figure 3.4. Main road at the university

Figure 3.5. Map of Bogor Agricultural University

Figure 3.6. Main road at the Faculty of Agriculture, Gadjah Mada University

Figure 3.7. Courtyard in the Faculty of Architecture

Figure 3.8. Map of Gadjah Mada University

Figure 3.9. Students who cooperated in the survey

Figure 3.10. Diagram of a landscape image

Figure 3.11. Photo of students completing the questionnaire sheet

Figure 4.1. Relationship diagram of facilities: Case study of Kudus

Figure 4.2. Daytime alun-alun Yogyakarta

Figure 4.3. Nighttime alun-alun Yogyakarta

Figure 4.4. Location of the alun-alun in the field survey

Figure 4.5. Photo of the alun-alun in the field survey

Figure 4.6. Detailed state of the alun-alun in the field survey

Figure 5.1. Map of 13 cities from the Dutch colonial era

Figure 5.2. Diagram of the position of alun-alun on Java Island

Figure 5.3. Plot diagram of the alun-alun area in ha by state

Figure 5.4. Plot diagram of Central Java

Figure 5.5. Plot diagram of East Java

Figure 6.1. State of recent alun-alun

Figure 6.2. Diagram of the most visible alun-alun

Figure 6.3. Diagram of the favorite alun-alun

Figure 6.4. Results of the chi-square test of spatial composition and activity

Figure 7.1. Example sketch of alun-alun only

Figure 7.2. Example sketch of alun-alun and surrounding facilities

Figure 7.3. People's activities depicted in the image sketch

Figure 7.4. Image sketch A

Figure 7.5. Image sketch B

Figure 7.6. Image sketch C

Figure 7.7. Details on elements of the sketch

Figure 7.8. Two Ficus Benjamina types

Figure 7.9. One Ficus Benjamina type

Figure 7.10. Open space type

Figure 7.11. Monument type

List of Tables

Table 1.1. Summary of methods

Table 2.1. Timeline of the history of Indonesia

Table 2.2. Detailed information on the population in Indonesia from 1955 to 2018

Table 2.3. ICOMOS timeline on heritage

Table 2.4. UNESCO timeline on heritage

Table 3.1. Sources of alun-alun maps in the Dutch colonial era

Table 3.2. Questionnaire survey information

Table 3.3. Attributes of respondents in questionnaire survey

Table 3.4. Attributes of the LIST study

Table 4.1. Information on the green zone in Yogyakarta

Table 5.1. Spatial features of alun-alun perimeters by city

Table 5.2. Area of alun-alun by province

Table 5.3. Area of alun-alun by inland and coastal city

Table 5.4. Detailed data of alun-alun

Table 6.1. Results of cognition, previous visits, and outstanding value

Table 6.2. Results of the opinion of the special open space

Table 6.3. The most visible alun-alun

Table 6.4. The favorite alun-alun

Table 6.5. Results of opinions of changes to the alun-alun

Table 6.6. Results of activities in each type of alun-alun

Table 7.1. Breakdown of surrounding facilities by state

Table 7.2. People's activity by state

Table 7.3. Sketch composition by state

Table 7.4. Detailed elements in the sketch by state

Table 7.5. Classification of the spatial composition in each state

Table 7.6. Surrounding facilities by spatial composition type

Table 7.7. People by spatial composition type

Table 7.8. Elements by spatial composition type

Table 7.9. Number of keyword responses

Table 7.10. Spatial composition group by state

Table 7.11. People's activity group by state

Table 7.12. Image group by state

Table 7.13. History group by state

Table 7.14. Spatial composition group by spatial composition type

Table 7.15. People's activity group by spatial composition type

Table 7.16. Image group by spatial composition type

Table 7.17. History group by spatial composition type

Chapter 1

Introduction

Chapter 1 Introduction

1.1. Background

In recent years, owing to rapid changes in the shift from a local to globalized environment, the world is facing a crisis of homogenization. The diversity of cultures and heritage is an irreplaceable source of spiritual and intellectual richness for all humankind. Therefore, the conservation of culture and heritage should be actively promoted.

Urban culture conservation will guide survival strategies for cities in the 21st century. Cities have to develop strategies to support, sell, and advertise themselves as attractive tourist destinations (Kotler & Gertner, 2002). It is necessary to conserve the city's historic environment to respect its culture. For that, we must learn to use new strategies to preserve the structure of the city and its historical heritage (Cohen, 1999). Graham notes that heritage is part of the past we chose for economic or cultural purposes in the present (Graham, 2002). This study focused on Indonesia, where cities are facing a crisis of change due to rapid expansion and development. In addition, the heritage of the city is on the verge of being lost.

1.2. Research focus

In Indonesia, conserving building heritage is necessary for the country's physical and symbolic identity and indispensable to affluent cities (Lukito & Rizky, 2017).

However, the object of conservation in Indonesia is too concentrated on buildings. Thus, this study tried to recognize the historical value of open space. As an official definition by international organizations, open space became recognized as a type of heritage in the 1975 Amsterdam Declaration (Ahmad, 2006).

This study focused on green open space, namely “alun-alun,” which exists in most cities in Indonesia. Alun-alun is a specific example of a city’s culture. However, conservation in Indonesia does not include alun-alun, possibly because these open spaces lack prominent physical constructs. Alun-alun is one of the historical elements of the cities in Java Island. As such, they constitute an important essence of the city.

1.3. Aim and objectives

The overall aim of the research was to investigate the heritage aspects of alun-alun in Indonesia. While experts in architecture and urban planning have recognized its historical value, alun-alun is gradually changing alongside the rapid expansion of the city.

The key research question of this study is: How do the characteristics of alun-alun position them in the category of heritage? To achieve the aim and answer the key research question, two objectives were set:

1. To explore the characteristics of alun-alun.

This study clarifies the historical background of alun-alun based on the background of its establishment. Furthermore, the current situation of alun-alun is clarified, focusing on the role thereof in urban planning and spatial characteristics by region. From this, the alun-alun is considered heritage.

2. To position alun-alun as heritage.

This study focuses on how people perceive alun-alun. From this, the reasons for the current situation, which are obstacles to their position as heritage, are clarified.

1.4. Research methodology

The research methodology relied on multiple evidentiary sources to achieve the identified objectives of the study and answer the key research question. It attempted to understand the investigative context as a (a) spatial phenomenon by exploring the historical content in maps, literature, and photographs; and (b) social phenomenon by exploring students' perceptions. This research tried to obtain holistic insights into the complex nature of alun-alun as urban open space and explore its social and spatial attributes. Mixed qualitative and quantitative techniques were used for data collection and to analyze the findings. As such, the research involved both fieldwork and desk studies.

To collect spatial phenomenon data, three techniques were employed: a land use survey (to analyze the land use in the surroundings of alun-alun), interviews (to reveal the role and management of alun-alun in urban planning), and a literature survey.

To collect social phenomenon data, three techniques were employed: a questionnaire survey (to understand students' perception, preferences, and interpretations of recent changes to alun-alun), semi-structured interviews (to prove students' perceptions), and an image sketch survey (to represent students' view by using the Landscape Image Sketching Technique (LIST)).

A detailed explanation of the methodology is provided in Chapter 3. The methods used to achieve the identified objectives are summarized in Table 1.1.

Objectives 1, 2, and 3 are related to exploring the characteristics of alun-alun, and objectives 4, 5, and 6 to positioning alun-alun as heritage.

Table 1.1. Summary of methods

Research objectives	How the objectives are addressed	Discussed in:
Obj1: To understand the concept of heritage in terms of global and local trends. It is important to understand the definition of heritage in Indonesia.	Literature review	Chapter 2: Literature review
Obj2: To provide an overview of the research subject; to focus on the history of alun-alun, the elements of historical cities in Java, recent usage, and the management of alun-alun	Literature review Interview survey	Chapter 4: Overview of alun-alun
Obj3: To investigate the historical contexts of alun-alun; to analyze the situation of alun-alun 100 years ago based on the map. To clarify the present condition of alun-alun, which have existed for 100 years.	Land use survey Literature review	Chapter 5: Spatial composition of alun-alun on Java Island today
Obj4: To explore the social aspects of alun-alun, focusing on the problems affecting their authenticity	Questionnaire survey Semi-structured interviews	Chapter 6: Students' Recognition of the Changing Spatial Composition of alun-alun
Obj5: To understand the social aspect, that is, to determine the relationship between student's perception of alun-alun and their hometown	Questionnaire survey Image sketch survey	Chapter 7: Comparative study on the perception of spatial features of alun-alun using the LIST Method
Obj6: To organize the background of diverse alun-alun and position their authenticity as heritage.		Chapter 8: Conclusion

1.5. Thesis structure

This thesis comprises the following eight chapters.

Chapter One includes the background and research focus, exploring the reasons behind undertaking this study. It notes the research aim, key research question and objectives, the methodology, and structure of the thesis.

Chapter Two reviews theories, concepts, and approaches regarding heritage. First, it reviews and discusses the concepts of heritage and illustrates its importance, and second, focuses on official approaches to preserve the quality of heritage. Moreover, it extends the discourse on Indonesian heritage.

Chapter Three introduces the research methodology employed to address the research objectives. It starts with a description of the strategic approach followed by the method used and techniques applied in the research.

Chapter Four provides an overview of alun-alun. The focus is on the elements of historical cities in Java, history of alun-alun, recent usage, and management of alun-alun.

Chapter Five discusses the findings of the spatial study. It provides the land use characteristics of alun-alun, which have existed since about 100 years ago to the present. From that, the overall characteristics are clarified based on the view of Java Island.

Chapter Six deals with students' perceptions of alun-alun. First, the chapter provides a general overview of alun-alun, its influence as a social phenomenon, and possibility to utilize it as heritage.

Chapter Seven discusses the findings of students' images of alun-alun using LIST. People's perception of a specific place is strongly connected to their experience. Thus, we supposed that some characteristics of the image of alun-alun existed.

Chapter Eight is the conclusion of the study. The main findings are summarized, the achievement of research objectives discussed, and appropriateness of methods and techniques for the tasks undertaken described. It highlights the diversity of alun-alun, and considers its regional historical heritage.

Chapter 2

Literature Review

Chapter 2 Literature Review

2.1. About Indonesia

2.1.1. History of Indonesia

Indonesia is a developing country, and complex culturally and politically. It consists of more than 1,500 islands. Therefore, cultural diversity is also very high. Consistent national identity is a concern, and as such, “agreement of diversity” is the national slogan. Drakeley noted that Indonesia comprises 336 ethnic groups including the Javanese, Sundanese, and Batak, and 583 languages and dialects (Drakeley, 2005). Historically, only recently have various people become contained in one political framework.

Table 2.1. Timeline of the history of Indonesia
Source: Steven Drakeley, “The History of Indonesia” (2005)

Year	Event
2500 B.C.E.	Austronesian people begin arriving in Indonesia via Taiwan and the Philippines.
500 B.C.E.	North Java ports begin trading with southern China, mainland Southeast Asia, and India.
600 C.E.	Srivijaya emerges near Palembang-Jambi in Sumatra.
820	Construction of Borobudur begins by the Hindu-Buddhist Mataram state in Central Java.
The 1200s	First Muslim kingdoms established in Indonesia (northern Sumatra).
1300	Majapahit becomes the biggest state in Indonesia.
1512	Portuguese establish a base on Ambon.
1527	Hindu-Buddhist Majapahit defeated by Muslim Demak. Most of Java is now Muslim.
1596	First Dutch expedition to the Indies arrives in Banten.
1611	VOC establishes a trading post in Jayakarta (Jakarta).
1613–46	Sultan Agung is the ruler of Mataram, and conquers most of Java.
1620–23	Dutch massacre or expulsion of population of Banda to monopolize nutmeg.
1799	VOC becomes bankrupt, administration taken over by Dutch government
1816	British hand back the Indies to the Dutch after the conclusion of the Napoleonic Wars.
1821–38	Padri War
1824	Treaty of London between the Dutch and British
1825–30	Java War
1830	Cultivation system established
1873	Dutch invasion of Aceh
1901	Ethical policy begins
1908	Budi Utomo, the first nationalist organization, formed
1911/1912	Sarekat Islam founded
1912	Muhammadiyah founded

1920	Indonesian Communist Party (PKI) formed
1926	Nahdlatul Ulama founded
1926–27	PKI revolt
1927	Indonesian Nationalist Association (PNI) founded
1928	PNI becomes the Indonesian Nationalist Party
1928	Second All Indonesia Youth Congress adopts the Youth Pledge
1934	Sukarno sent into internal exile without trial.
1942	Japan occupies Indonesia.
1943	Peta established, later forms the nucleus of the Indonesian army
1945	Japanese create an investigating committee to prepare for Indonesian independence.
1945	Declaration of Independence by Sukarno and Hatta
1948	SM Kartosuwirjo launches Darul Islam Rebellion
1948	PKI's Madiun Rebellion
1948	Second Dutch "Police Action," Republican government and capital captured
1949	Dutch transfer sovereignty to the Republic of the United States of Indonesia
1950	The Unitary Republic of Indonesia is formed.
1950	Indonesia admitted to the UN, sponsored by India and Australia
1953	Daud Beureuh launches a rebellion in Aceh in alliance with Darul Islam.
1955	Bandung Asian-African Conference
1955	National parliamentary elections and elections for constituent assembly held.
1958	PRRI-Permesta rebellion begins
1959	Sukarno abolishes constituent assembly and returns to the 1945 constitution by decree.
1960	Sukarno dissolves parliament by decree.
1961	All but ten political parties dissolved
1962	Kartosuwirjo captured and executed
1962	Settlement of Irian Jaya/Papua issue
1963	Sukarno begins Confrontation campaign against Malaysia.
1965	September 30 Movement failed coup attempt, hundreds of thousands massacred
1965	Soeharto appointed army commander
1966	Sukarno pressured to sign March 11 Order giving Soeharto extraordinary powers.
1967	Special MPRS session replaces Sukarno with Soeharto as acting president
1967	ASEAN established, with Indonesia as a founding member
1969	The act of "free choice" in Papua
1971	General elections deliver stunning Golkar victory
1973	Muslim parties forced to merge to form PPP. The remainder merged to form PDI.
1975	Indonesia invades East Timor.
1976	Hasan de Tiro proclaims independence of Aceh.
1980	Petition of Fifty group founded.
1985	All organizations obliged to adopt Pancasila as the sole foundation.
1997	The attack on Megawati's supporters occupying PDI headquarters in Jakarta
1997	Asian economic crisis
1998	Four students shot dead at Trisakti University during an anti-Soeharto demonstration
1998	Soeharto resigns and Habibie is sworn in as president
1999	First free general election since 1955
1999	Referendum results in East Timor deliver independence amid much bloodshed
1999	Wahid elected president with Megawati as vice president
2001	Wahid dismissed from the presidency, Megawati becomes president
2002	Bali bombing by Islamist terrorists, JI blamed
2004	General elections and the first direct presidential election: Susilo Bambang Yudhoyono becomes president

The National Monument (commemorating the struggle for Indonesian independence) was built in the center of Merdeka Square, Central Jakarta.



Figure 2.1. National Monument for Indonesian Independence
Source: Author

2.1.2. Transition of the population in Indonesia

Indonesia's population is equivalent to 3.5% of the total world population. Indonesia ranks fourth in the list of countries by population. The population density in the country is 147 people per km². In addition, 55.3% of the population lives in urban areas, and the proportion of the population in urban areas is sharply increasing. One factor for the change in the urban environment is the concentration of the population.

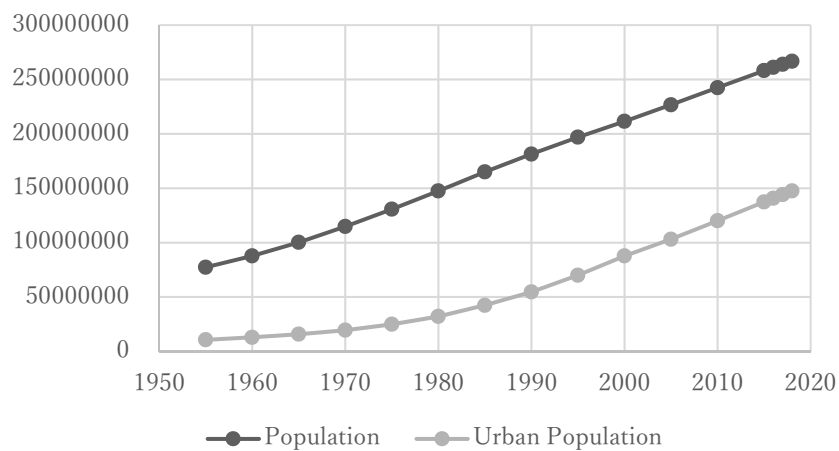


Figure 2.2. Plot of the population in Indonesia from 1955 to 2018

In Indonesia, the population is concentrated in urban areas. Some big city like Bandung city has a higher residential density area (Figure 2.3). In the capital city, Jakarta, the city's development is especially active. There are many tower buildings, and there are also under construction one (Figure 2.4).



Figure 2.3. Photo of Bandung city
Source: Author



Figure 2.4. Photo of tower buildings under construction along the Jakarta coast
Source: Author

Table 2.2. Detailed information on the population in Indonesia from 1955 to 2018

YEAR	POPULATION	YEARLY % CHANGE	URBAN POPULATION	URBAN POP %	DENSITY (P/KM ²)
2018	266794980	1.06%	147548918	55.30%	147
2017	263991379	1.10%	144200189	54.60%	146
2016	261115456	1.14%	140824151	53.90%	144
2015	258162113	1.26%	137422002	53.20%	143
2010	242524123	1.36%	120154271	49.50%	134
2005	226712730	1.39%	103118973	45.50%	125
2000	211540429	1.44%	87758699	41.50%	117
1995	196957849	1.66%	70027122	35.60%	109
1990	181436821	1.92%	54633885	30.10%	100
1985	165012196	2.27%	42383285	25.70%	91
1980	147490365	2.44%	32160623	21.80%	81
1975	130724115	2.63%	24959632	19.10%	72
1970	114834780	2.74%	19472869	17.00%	63
1965	100308894	2.70%	15841472	15.80%	55
1960	87792515	2.57%	12936482	14.70%	48
1955	77327794	2.14%	10651003	13.80%	43

In Indonesia, the average age of the population is young at 28,3 years (2018). Figure 2.5 shows that although the average age has increased slightly, it remains young. Thus, it is predicted that the country’s aggressive economic growth will continue based on the stability of the productive-age population.

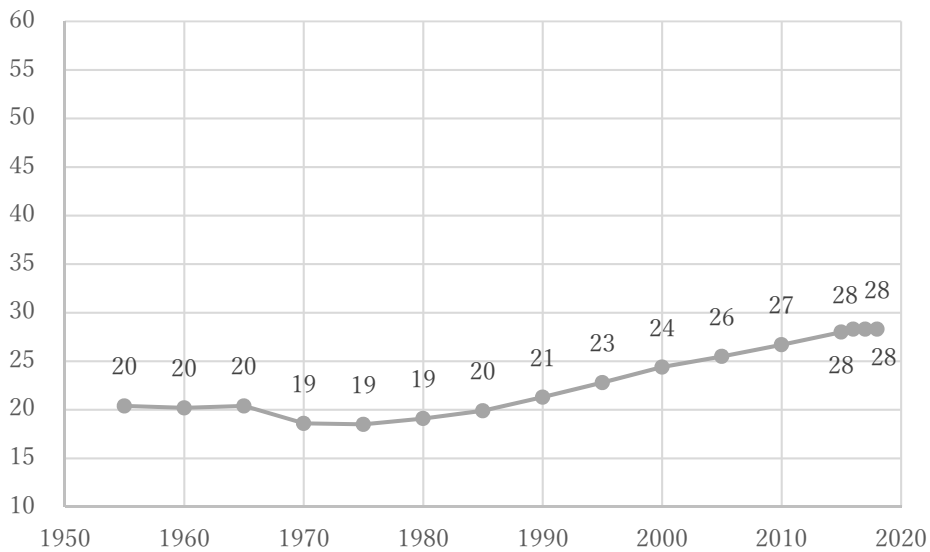


Figure 2.5. Plot of the median age in Indonesia from 1955 to 2018

2.2. About heritage

2.2.1. Heritage discourse

Heritage does not naturally occur and does not exist a priori. Bender notes that heritage is never inert. People need to engage with heritage, and rebuild, appropriate, and contest it. Heritage is part of how identities are created (Bender, 1993). Smith noted that particular forms of cultural expression become heritage through the management and preservation/conservation process (Smith, 2006). Smith and Waterton add that the core of the discourse on heritage is an emphasis on past influences and common understanding of it with a focus on material/tangible heritage. By emphasizing heritage as innately valuable and aesthetically pleasing, it can be tied to national identity. It is also important to create a hierarchy of experts tasked with defining and safeguarding heritage, which must be respected and preserved for future generations (Smith & Waterton, 2009). David Harvey noted that people have actively managed and respected important aspects of the past through human history. As such, using the “past” to construct ideas for individuals and a group identity is part of the human condition (Harvey, 2010).

Timothy contended that heritage is not homogenous and exists at different scales. He identified four levels of heritage experiences, namely the world, national, local, and personal levels. These four levels represent varying degrees of personal attachment to the site. This typology acknowledges the possibility of overlaps between levels of experience. Furthermore, all four levels of heritage experiences are linked by the notion of “shared heritage” (Timothy, 1997).

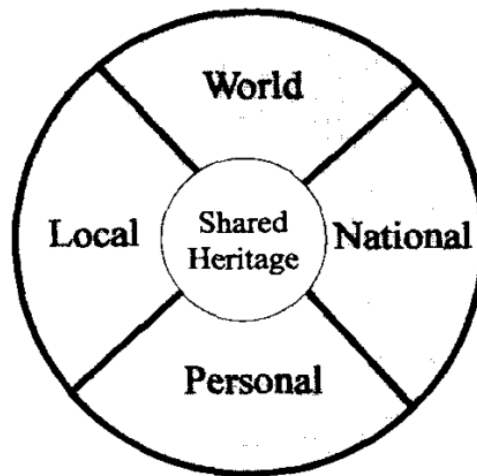


Figure 2.6. Levels of heritage tourism experiences (Timothy, 1997)

World-scale heritage attracts large masses of international tourists with its international fame and popularity (Timothy, 1997). As time passes, certain heritage characteristics come to symbolize the shared memories of society. At the national level, historical monuments often represent national ideals. Protecting the built environment increases the country's pride (Lowenthal, 1979). At the local level, communities need familiar landmarks that remain their past in a rapidly changing world. Many cities, towns, and villages are efforts to conserve scenes and structures of the past (Lowenthal, 1979). The personal level relates to people who have emotional connections to specific places. It includes the specific interest groups to which the traveler belongs including religious society, ethnic group, and career group (Timothy, 1997).

Urry (1990) argues that under mass consumption, there are some changes between tourism and other cultural practices. He notes that the mass consumption of heritage tourism became a significant economic and cultural phenomenon by the mid-1970s as public interest in heritage and history increased (Urry, 1990). Moreover, in the 1980s and 1990s, the advent of mass heritage tourism catapulted the meaning of "consumption" into

heritage debates (Dicks, 2003). He also explains that heritage is regularly proffered as the glue that can magically stick together the values of the market and public sphere. In this sense, heritage exposes the “impossibility of bending social realities to an imagined spirit of free enterprise” (Dicks, 2003). Jane Malcom-Davies (2004) states, “The ‘heritage’ phase is the one in which the resource is transformed into a product for consumption in the marketplace.” Heritage is tied to mass tourism, and the process of involvement with heritage has been reduced to simple consumption. The reduction of heritage helps to reinforce the idea that it is a “thing” that is passive and uncritically consumed.

2.2.2. Changes in conservation by international organizations

The heritage discourse began in the 19th century, a period that called for new devices to ensure social cohesion and identity and to structure social relations (Hobsbawm, 1983). In the context of nationalism and universal modernization, the concept of “heritage” as we now know it emerged. The classification of heritage is crucial for the effective interpretation and planning of heritage sites. There have been various attempts to classify heritage by scholars and heritage authorities.

The formulation of conservation principles in the second half of the 20th century is considered the most important achievement of conservation activities internationally. These principles or guidelines, promulgated either as charters, recommendations, resolutions, declarations, or statements, were drafted and adopted mainly by international organizations such as UNESCO and ICOMOS. The main objective of protecting cultural property includes historical monuments, buildings, groups of buildings, sites, and towns around the globe against various threats.

We summarize the transition of the preservation of legacy by ICOMOS and UNESCO.

The most significant guideline was the International Charter for the Conservation and Restoration of Monuments and Sites, commonly known as the Venice Charter 1964.

The Charter has helped broaden the concept of historic buildings, application of modern technology in conservation works, international co-operation, and most important, provided a set of principles for the protection of architectural heritage and sites.

In 1972, UNESCO adopted the Convention Concerning the Protection of the World Cultural and Natural Heritage. It established an international agenda for the protection and conservation of sites of universal significance and importantly confirmed the presence of “heritage” as an international issue. In the development and institutionalization of the heritage discourse, it is an important milestone.

Since the adoption of the Venetian Charter of 1964, the scope of heritage has broadened, from mere concern for individual buildings and sites to including groups of buildings, historical areas, towns, environments, social factors, and lately, intangible heritage. Under such circumstances, we are asked how to preserve this heritage and utilize it in the future. The following tables and figures summarize the charter, recommendations, and principles of heritage by ICOMOS and UNESCO.

Table 2.3. ICOMOS timeline on heritage

Source: Official Homepage of ICOMOS

<i>Date</i>	<i>Description</i>	<i>Type*</i>
1904/3/18	Preservation and Restoration of Ancient Monuments	3
1931/10/30	Athens Charter for the Restoration of Historic Monuments	3
1964/5/31	International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter)	1
1967/12/2	Final Report of the Meeting on the Preservation and Utilization of Monuments and Sites of Artistic and Historical Value held in Quito	3
1972/6/28	Resolutions of the Symposium on the introduction of contemporary architecture into ancient groups of buildings	2
1975/5/30	Resolutions of the International Symposium on the Conservation of Smaller Historic Towns	2
1975/10/25	Declaration of Amsterdam	3
1975/10/25	European Charter of Architectural Heritage	3
1976/11/9	Charter of Cultural Tourism	1
1979/8/19	The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (The Burra Charter)	3
1982/12/15	The Florence Charter (Historic gardens and landscapes)	1
1982/10/28	Tlaxcala Declaration on the Revitalization of Small Settlements	2
1982/11/18	Declaration of Dresden on the "Reconstruction of Monuments Destroyed by War"	2
1983/6/10	Declaration of Rome	2
1985/10/3	Convention for the Protection of the Architectural Heritage of Europe	3
1987/10	Charter on the Conservation of Historic Towns and Urban Areas (the Washington Charter)	1
1990/10	Charter for the Protection and Management of Archaeological Heritage	1
1993/8/7	Guidelines for Education and Training in the Conservation of Monuments, Ensembles, and Sites	2
1994/11/6	The Nara Document on Authenticity	2
1996/3/30	The Declaration of San Antonio	2
1996/10/9	Charter for the Protection and Management of Underwater Cultural Heritage	1
1996/10/9	Principles for the recording of monuments, groups of buildings, and sites	2
1998/9/11	The Stockholm Declaration	2
1999/10	International Cultural Tourism Charter	1
1999/10	Principles for the Preservation of Historic Timber Structures	1
1999/10	Charter on Built Vernacular Heritage	1
2003/10	ICOMOS Charter: Principles for the analysis, conservation, and structural restoration of architectural heritage	1
2003/10	ICOMOS Principles for the Preservation and Conservation-Restoration of Wall Paintings	1
2005/10	Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites, and Areas	2
2008/10/4	ICOMOS Charter on Cultural Routes	1
2008/10/4	ICOMOS Charter on the Interpretation and Presentation of Cultural Heritage Sites (2008)	1
2008/10/4	The Quebec Declaration on the Preservation of the Spirit of the Place	2
2010/12/3	Lima Declaration for Disaster Risk Management of Cultural Heritage	2
2011/11/28	Joint ICOMOS-TICCIH Principles for the Conservation of Industrial Heritage Sites, Structures, Areas, and Landscapes	1
2011/11/28	The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns, and Urban Areas	1
2011/12/1	The Paris Declaration on heritage as a driver of development	2
2014/11/14	Florence Declaration	2
2017/12/15	ICOMOS-IFLA principles concerning rural landscapes as heritage	1
2017/12/15	Document on historic urban public parks	1
2017/12/15	Salalah guidelines for the management of public archaeological sites	1
2017/12/15	Principles for the conservation of wooden built heritage	1
2017/12/15	Delhi Declaration on Heritage and Democracy	2

Type 1: Charters adopted by the general assembly, 2: Resolutions and Declarations, 3: Other international standards

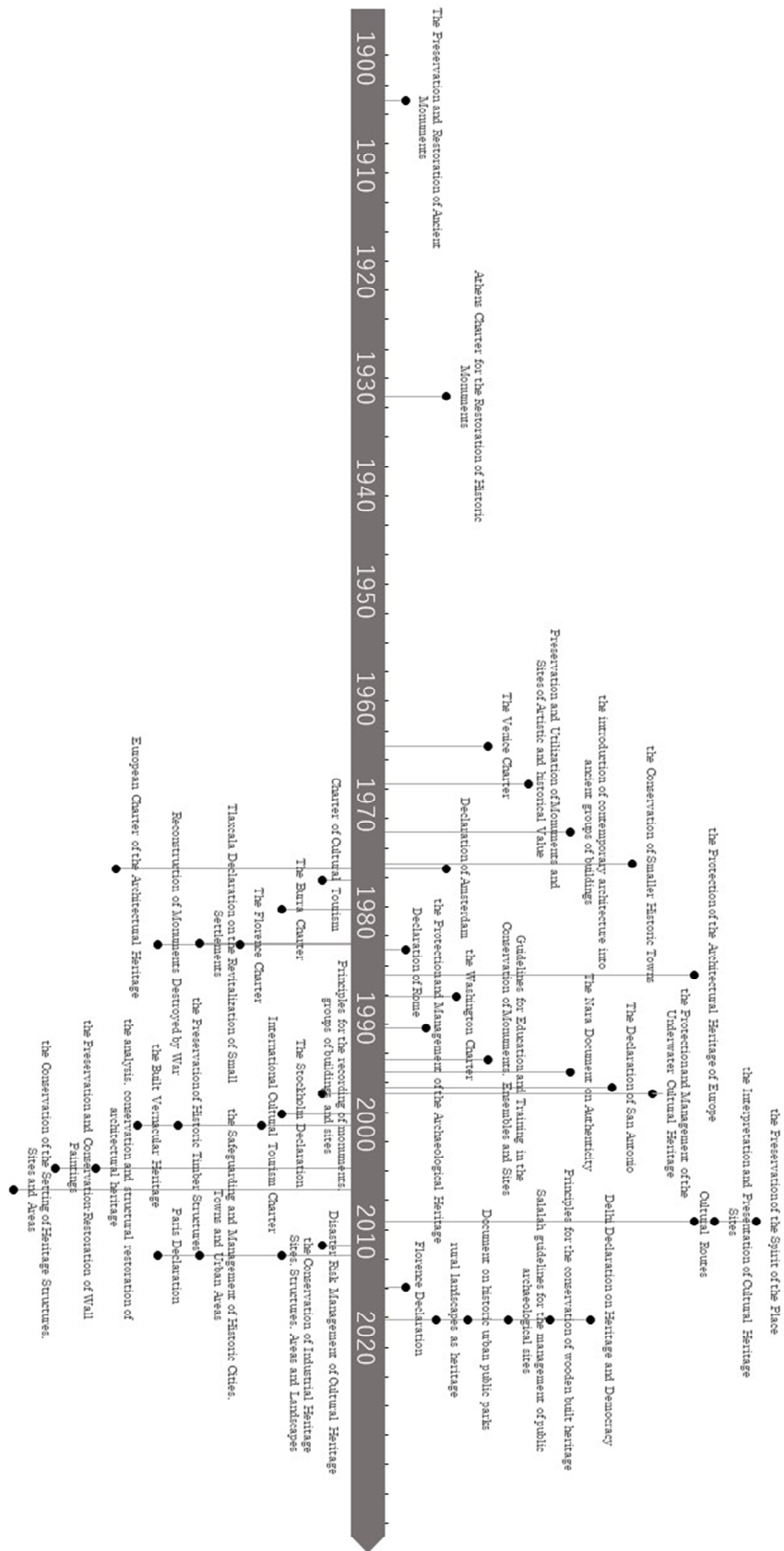


Figure 2.7. ICOMOS timeline on heritage South: Author

Table 2.4. UNESCO timeline on heritage

Source: Official Homepage of UNESCO

<i>Date</i>	<i>Description</i>
1948/12/10	Agreement for Facilitating the International Circulation of Visual and Auditory Materials of an Educational, Scientific, and Cultural character with Protocol of Signature and model form of certificate provided for in Article IV of the Agreement mentioned above
1976/11/26	Agreement on the Importation of Educational, Scientific, and Cultural Materials, with Annexes A to E and Protocol annexed
1952/9/6	Universal Copyright Convention, with Appendix Declaration relating to Articles XVII and Resolution concerning Article XI
1954/5/14	Convention for the Protection of Cultural Property in the Event of Armed Conflict with Regulations for the Execution of the Convention, The Hague
1956/12/5	Recommendation on International Principles Applicable to Archaeological Excavations
1958/12/3	Convention concerning the International Exchange of Publications
1958/12/3	Convention concerning the Exchange of Official Publications and Government Documents between States
1960/12/14	Recommendation concerning the Most Effective Means of Rendering Museums Accessible to Everyone
1962/12/11	Recommendation concerning the Safeguarding of Beauty and Character of Landscapes and Sites
1964/11/19	Recommendation on the Means of Prohibiting and Preventing the Illicit Export, Import, and Transfer of Ownership of Cultural Property
1966/11/4	Declaration of Principles of International Cultural Co-operation
1968/11/19	Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private works
1970/11/14	Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property
1971/10/29	Convention for the Protection of Producers of Phonograms against Unauthorized Duplication of their Phonograms
1971/6/24	Universal Copyright Convention as revised in Paris on 24 July 24, 1971, with Appendix Declaration relating to Article XVII and Resolution concerning Article XI, Paris
1972/11/15	Declaration of Guiding Principles on the Use of Satellite Broadcasting for the Free Flow of Information, Spread of Education, and Greater Cultural Exchange
1972/11/15	Declaration of Guiding Principles on the Use of Satellite Broadcasting for the Free Flow of Information, Spread of Education, and Greater Cultural Exchange
1972/11/16	Convention concerning the Protection of World Cultural and Natural Heritage
1972/11/16	Recommendation concerning the Protection, at National Level, of Cultural and Natural Heritage
1976/11/22	Recommendation on the Legal Protection of Translators and Translations and the Practical Means to improve the Status of Translators
1976/11/26	Recommendation concerning the International Exchange of Cultural Property
1976/11/26	Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas
1976/11/26	Recommendation on Participation by the People at Large in Cultural Life and their Contribution to it
1978/11/28	Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights, and to Countering Racism, apartheid, and incitement to war
1978/11/28	Recommendation for the Protection of Movable Cultural Property
1979/12/13	Multilateral Convention for the Avoidance of Double Taxation of Copyright Royalties, with model bilateral agreement and additional Protocol
1980/10/27	Recommendation for the Safeguarding and Preservation of Moving Images
1980/10/27	Recommendation concerning the Status of the Artist
1989/11/15	Recommendation on the Safeguarding of Traditional Culture and Folklore
2001/11/2	UNESCO Universal Declaration on Cultural Diversity
2001/11/2	Convention on the Protection of Underwater Cultural Heritage
2003/10/17	UNESCO Declaration concerning the Intentional Destruction of Cultural Heritage
2003/10/17	Convention for the Safeguarding of Intangible Cultural Heritage
2005/10/20	Convention on the Protection and Promotion of the Diversity of Cultural Expressions
2011/11/10	Recommendation on the Historic Urban Landscape, including a glossary of definitions
2015/11/17	Recommendation concerning the protection and promotion of museums and collections, their diversity, and their role in society

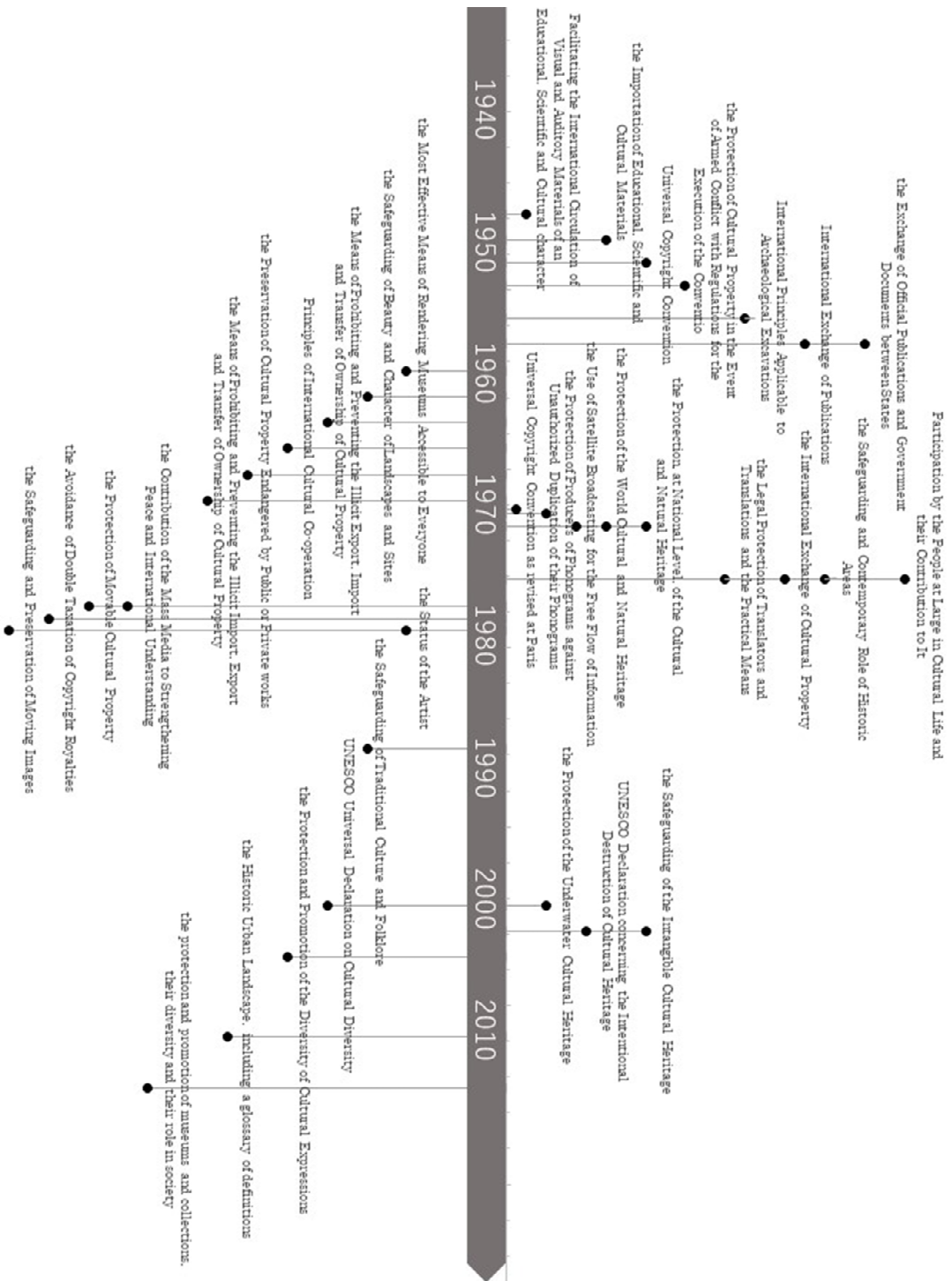


Figure 2.8. UNESCO timeline on heritage

Source: Official Homepage of UNESCO

Cultural property

“Cultural property” is the term of art employed in international law to denote the subject of protection. In Article 1 (a) of the Hague Convention 1954, the term cultural property was defined as “movable or immovable property of great importance to the cultural heritage.” Blake (2000) argued that this clearly denotes cultural property as one element within cultural heritage. Property is a fundamental legal concept around which important political and philosophical theories have developed. Blake also contended that it is problematic to apply a legal concept involving the rights of the possessor to the protection of cultural resources. Implicit also in the use of the term cultural property is the idea of assigning a market value, in other words, the “commodification” of cultural artifacts and related elements by treating them as commodities to be bought and sold. There has been much debate over the ethics of trading in cultural artifacts, in particular, archaeological materials, and the value of different legal approaches (Blake, 2000).

Authenticity

Starn (2002) argues that the degree of attention given to the idea of authenticity in heritage management and conservation is a relatively new issue. He notes that the idea of authenticity derived largely from a reaction to the devastation caused to cityscapes during the Second World War and the runaway urban development of the 1960s. Smith also argues that the concept has taken on added force and authority in the post-war period, and has found a certain synergy with the conservation ethic (Smith, 2006).

In 1994, ICOMOS adopted the Nara Document. From this, the definition of authenticity was expanded to include cultural diversity. Because the authenticity definition had a strong relationship with European culture, the Nara Document became a turning point.

Being authentic can be understood as the requirement to be genuine. As identified in the Nara Document, this aspect of “genuineness” could have many parameters including form and design, materials and substance, use and function, traditions and techniques, location and setting, spirit and feeling, and other internal and external factors. The purpose of the Nara Document was to explore the meaning and applicability of the concept of authenticity in different cultures. It emphasized the diversity and specificity of heritage resources as well as the diversity of the values associated with them. It follows that the tradition of the ritual of rebuilding religious shrines is not excluded from the concept as far as the values on which this is based are genuine cultural values and the reconstruction is not conceived purely as part of site presentation to visitors. This would also be true in continuing traditional cultures in which a constant process of maintenance, repair, and rebuilding takes place through traditional forms, methods of construction and craftsmanship, materials, and other parameters.

Visitors expect memorials to exist as a real history of the memorized place (Dickinson, Blair, & Brian L. Ott, 2010). For these visitors, authenticity is linked with the locations, objects, and places they believe have remained in their original states. Visitors often position authenticity as being preserved with old things. Furthermore, what is new and commercialized is positioned as the opposite, namely as inauthenticity. However, in

emphasizing a strict authentic/inauthentic, true/false dichotomy, visitors overlook their role in determining what they deem authentic.

Bowman highlighted that the idea of conceiving authenticity and inauthenticity as mutually exclusive neglects how visitors ascribe meaning to and inscribe their practices within heritage sites (Dickinson et al., 2010). Authenticity is not a characteristic that a place or thing “has.” Rather, it is a rhetorical effect. It is an impression lodged with visitors by the rhetorical work of a place (Dickinson et al., 2010). This means that what visitors find when they visit an “authentic” heritage site is not “authenticity,” but a conception thereof rhetorically created by various characteristics of the site.

2.2.3. Heritage discourse in Indonesia

Considering the long history of Indonesia, it is understandable that the country has abundant archaeological remains and architectural heritage ranging from the prehistoric to the Hindu, Buddhist, Islamic, and colonial. Indonesia is rich in both movable and immovable heritage, which is spread countrywide. Until 2014, 66,165 cultural properties were registered: 11,627 immovable and 55,538 movable cultural properties.

UNESCO designated eight World Heritage sites in Indonesia, including both cultural and natural heritage. There are four cultural heritage sites: Borobudur Temple Compounds (1991), Prambanan Temple Compounds (1991), Sangiran Early Man Site (1996), and the Cultural Landscape of Bali Province: the Subak System as a Manifestation of the Tri Hita Karana Philosophy (2012). The four natural heritage sites are Komodo National Park (1991), Ujung Kulon National Park (1991), Lorentz National Park (1999), and the Tropical Rainforest Heritage of Sumatra (2004).



Figure 2.9. Borobudur Temple Compounds: World Heritage site

Source: Author

The author visited Borobudur Temple Compounds and Prambanan Temple Compounds, which are located on Java Island.

The government, non-government organizations, and the private sector manage cultural property in Indonesia. The main government departments are the Department of Culture and Tourism (DCT) and Ministry of Education and Culture (MEC) of the Republic of Indonesia.

In Indonesia, National and Local Law regarding cultural heritage do not significantly differ, and local cultural heritage law is referred to as national cultural heritage law.

We focused on the law on the heritage of Indonesia and consider here related characteristics and problems.

The Law of 1931

In 1931, the colonial government of the Dutch East Indies published *Monumenten Ordonnantie* (MO) Staatsblad 238 No. 19 of 1931 (MO 238 of 1931), which decreed the protection of cultural heritage in Indonesia. The law has 14 chapters covering definitions and terminology, the registration process and procedures, monitoring of monuments, and sanctions for violations. In MO 238 of 1931, terminology related to monuments is stated in Article 1. The three categories of monuments are as follows: 1) manmade movable and immovable objects important for prehistory, history, or art; 2) objects viewed from the perspective of paleoanthropology; and 3) sites.

Fitri (2016) concludes that the monuments defined by this law tend to be archaeological objects such as artifacts, buildings, and sites categorized as tangible heritage and that are single objects. The law does not regulate natural monuments such as plants and animals. The other articles of MO 238 of 1931 are concerned with registration, determination of compensation, and access to the control and violation of the provision. Overall, cultural heritage management is the responsibility of the government, indicating its devotion to the country.

In 1948, the *Town Planning Ordinance* (*Stadsvormingsordonantie* or SVO) was adopted, which protected cultural heritage in the urban context. By the early 1990s, MO 238 of 1931 remained valid and was strengthened by rules added by the government. However, it was unable to solve the problems and situations faced. The inconsistent provisions of this rule and weaknesses in implementation rendered the additional regulations ineffective. Therefore, cases of theft, vandalism, and the destruction of cultural heritage continued.

The Law of 1992

in 1992, the Indonesian government published “The Act of the Republic of Indonesia Number 5 of 1992 regarding Cultural Properties” (*Undang-Undang Republik Indonesia Nomor 5 Tahun 1992 tentang Benda Cagar Budaya*), which protected cultural heritage.

In article 1, cultural property is defined as follows:

1. Cultural heritage objects are:

a) Manmade, movable or immovable objects in the form of a unit or group, or parts or remnants aged at least 50 years or representing the distinctive style of the period and a style period of at least 50 years, and is considered to have important value for history, science, and culture.

b) Natural objects considered as having important value for history, science knowledge, and culture.

c) A site is a location that contains or is suspected to contain a protected cultural object including the environment that is needed for security.

However, Wiltcher highlights that the 1992 act is similar to the MO of 1931 and has the same shortcomings (Wiltcher & Frances B. Affandy, 1993). This law stated that the surrounding area of the site should be protected. However, it did not mention conserving the relationship between the surrounding landscape and cultural heritage, focusing only on the safety of cultural heritage. Therefore, the notion of the group means more to the group of the building than the framework of the space or area (Tanudirjo, 2007).

The government dominated the protection of heritage, stating, “all items of cultural property are controlled by the State” in Article 4 and 1 of Law No.5/1992.

According to Fitri (2016), archeologists in the government administration were in charge of protecting Indonesia's heritage. Using the examples of Borobudur and Prambanan in Indonesia as study sites, Wall and Black argued that local people's values regarding heritage might differ from those of international agencies, government officials, tourism developers, and others. The top-down and rational comprehensive planning procedures adopted deprived the local people who lived on the land for centuries of their rights. This process forewent local culture and emphasized expressions of "official" culture and nationalism (Wall & Black, 2004).

The Law of 2010

In October 2010, the Indonesian Government published the Law of the Republic of Indonesia No. 11 of 2010, which focused on conserving cultural conservation. Law No. 11/2010 focused on "objects, buildings, structures, sites, and areas that need to be managed by the National Local Government, which can improve community participation to protect, improve, and utilize cultural heritage." The new aspects stated in Law No. 11/2010 were the heritage categories. In addition, heritage conservation work entails a multidisciplinary approach, and the heritage register was decentralized into the national, provincial, and municipal levels.

The criteria for Cultural Heritage Objects according to Law No. 11/2010 are that they are at least 50 years old, represent a cultural style, have cultural value that can strengthen national identity, and are important for historical, educational, or cultural value. The historical building is a composition of the natural or manmade object that fills a certain space and is with or without walls and a roof.

In Law No. 11/2010, the main issues pertaining to cultural heritage are its management, preservation, protection, rescue, custody, zoning, preservation, adaptation, utilization, and multiplication. The historical building can be owned by the state or individuals. Moreover, changing the function of the building is also allowed, as long as it within the limitations of the regulations.

However, there are several criticisms of Law No. 11/2010. First, the law uses the term cultural property, focusing on material cultural heritage (movable or immovable objects). This idea was the global trend in the 1960s. Second, the law does not protect intangible cultural heritage. The conservation of intangible heritage is a global trend, and many Asian countries have already revised their laws to protect this heritage category. Third, some points in the law are inappropriate from an academic perspective, which might lead to misunderstandings (Tanudirjo, 2010). For example, in the law, the conservation area or district refers to “the geographical space unit having two sites or more located adjacent to and showcasing typical spatial characteristics.” Referring to this definition, the Sangiran Early man Site¹ cannot be designated as a conservation area. Similarly, the criteria for the designation of a cultural heritage site stated in Article 5 is narrowly defined. Because the targets of protection must be more than 50 years old, the law still focuses on antiquities and archaeological objects. Tanudirjo contended the narrowness of the definitions of each heritage category and that the theory needed to evolve.

¹ The Sangiran Early Man Site is an archaeological excavation site in Java registered as a UNESCO World Heritage Site.

Fitri agreed, stating that Law No. 11/2010 still applied the old paradigm of cultural heritage conservation, namely that this conservation is the government's responsibility. This excludes the active role of the community and integrated conservation, which is linked to town planning. Examining the facts and content of Law No. 11/2010, Fitri emphasized that the heritage legislation in Indonesia seems inadequate to ensure appropriate safeguarding of both tangible or intangible cultural heritage (Fitri, Yahaya, & Ratna, 2017). Therefore, certain aspects of the law must be strengthened to ensure better protection and management in the future.

Conservation of colonial buildings

In Indonesia, colonial buildings as a symbol of the region became subject to conservation. Some colonial era buildings have been restored and used until now. Below are a few examples of colonial buildings. The first is the Jakarta History Museum (old: City Hall of Batavia) located in the Old Town of Jakarta (Figure 2.10), which was built in 1710 as the city hall. The painting dates to the late 18th century (Figure 2.11).



Figure 2.10. Photo of the Jakarta History Museum

Source: Author



Figure 2.11. Painting by Danish painter Johannes Rach, late 18th century
Source: Wikipedia

The Museum Bank Indonesia (old: De Javasche Bank), also located in the Old Town of Jakarta (Figure 2.12), was built in 1828 as a circulation bank of the Dutch East Indies.



Figure 2.12. Photo of the Museum Bank Indonesia
Source: Author



Figure 2.13. Photo of the old bank building in 1918

Source: Wikipedia

Chapter 3

Methodology

Chapter 3 Methodology

This chapter deals with the research methodology adopted to address the research objectives outlined in Chapter 1. First, the strategic approach of the methodology underpinning the research is described, and then the research methods employed in this study are explained. Finally, the field work and desk study techniques used in the research are discussed.

The main purpose of this research was to investigate the heritage aspects of alun-alun in Indonesia. Therefore, a comprehensive approach was adopted to investigate the attributes influencing the quality of alun-alun.

3.1. Research flow

The research comprised two parts.

First, the study explored the characteristics of alun-alun from the viewpoint of history and its unique and identifiable aspects. To this end, a literature survey, field survey, and interviews were conducted. Based on the results, the historical and cultural originality of alun-alun were clarified. Moreover, the local features showcasing its historical background were revealed. The question regarding why alun-alun is not treated as a cultural heritage site emerged.

Next, the possibility of considering alun-alun as heritage was considered, with a focus on how people perceive these spaces. To this end, a questionnaire, interviews, and a LIST survey were conducted, the results of which clarified the obstacles to considering alun-alun as heritage. As a conclusion, this study proposed alun-alun as heritage. The research flow is illustrated in Figure 3.1.

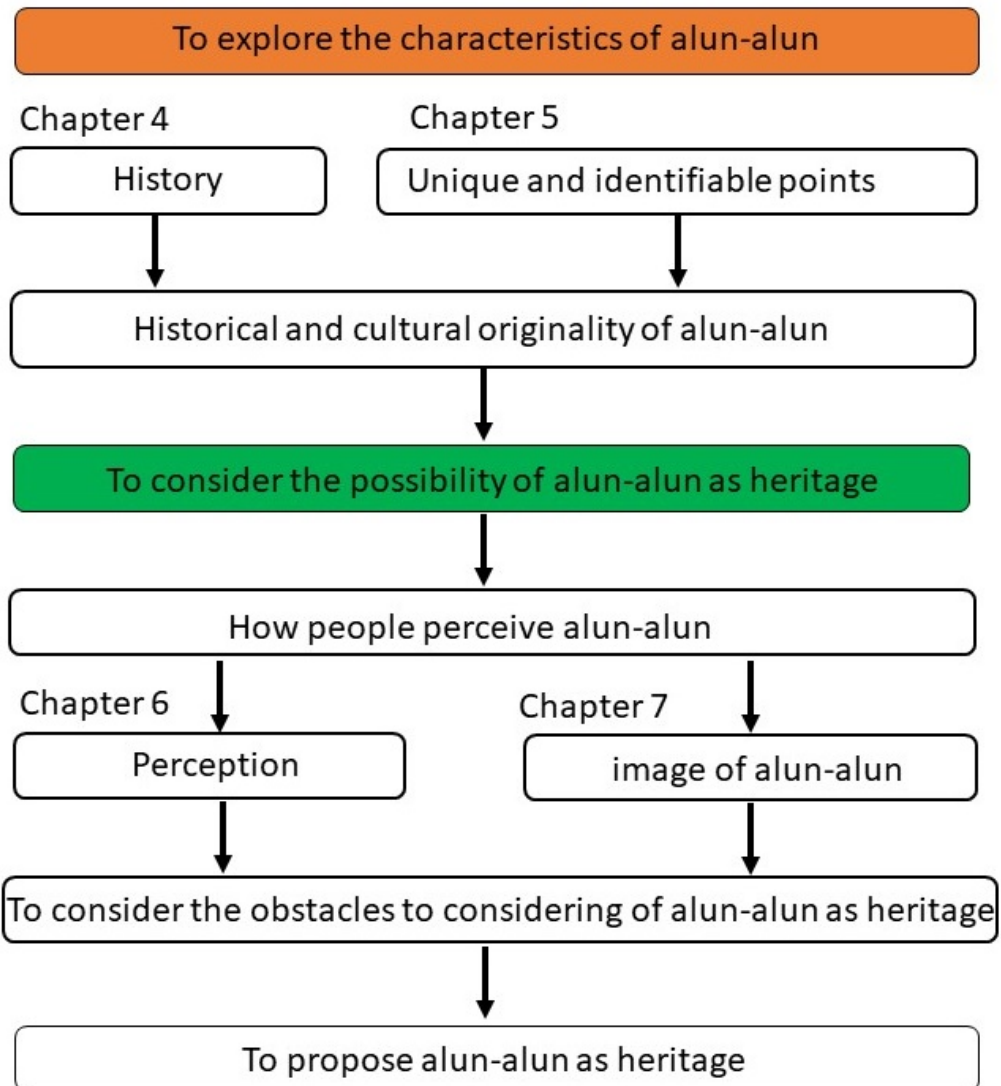


Figure 3.1. Research flow

3.2. Research site

The sample of the study was students at Bogor Agricultural University and Gadjah Mada University. The location of the universities is shown in Figure 3.2.

The average age in Indonesia is 28,3 years old (2018), meaning that the population of the country is young. Thus, the opinions of young people are likely to affect Indonesia in the future. In particular, students can be researched in English, compared to others who may not speak the language. This was a positive point in terms of the study, because more in-depth information could be elicited from them through conversation.

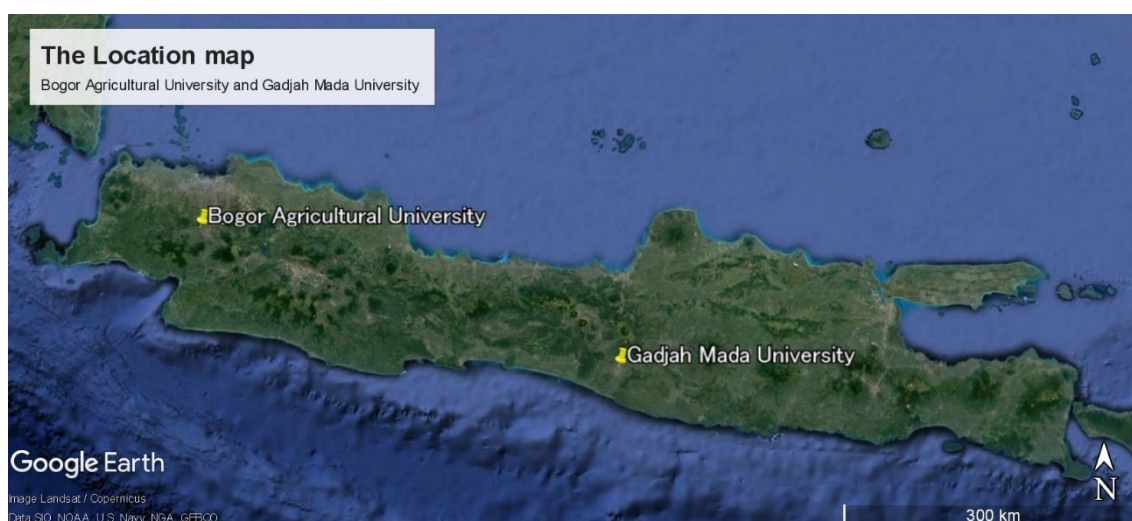


Figure 3.2. Location map

Source: Google Earth

Bogor Agricultural University

In the Indonesian language, the university is named Institut Pertanian Bogor (IPB). Established on September 1, 1963, Bogor Agricultural University is located in Bogor in West Java province. It consists of nine faculties providing undergraduate programs in agriculture, livestock, veterinary science, and life science.



Figure 3.3 Entrance of the Landscape Department, Bogor Agricultural University
Source: Author



Figure 3.4. Main road in the university
Source: Author



Figure 3.5. Map of the Bogor Agricultural University
Source: Official Homepage of Bogor Agricultural University

Gadjah Mada University

In the Indonesian language, this university is named Universitas Gadjah Mada (UGM). Established on December 19, 1949 as a state and national university, Gadjah Mada University is located in Yogyakarta, a Special Region of Yogyakarta. It is one of the oldest and largest higher education institutions in the country, consisting of 18 faculties and 27 research centers.



Figure 3.6. Main road in the Faculty of Agriculture, Gadjah Mada University

Source: Author



Figure 3.7. Courtyard in the Faculty of Architecture

Source: Author

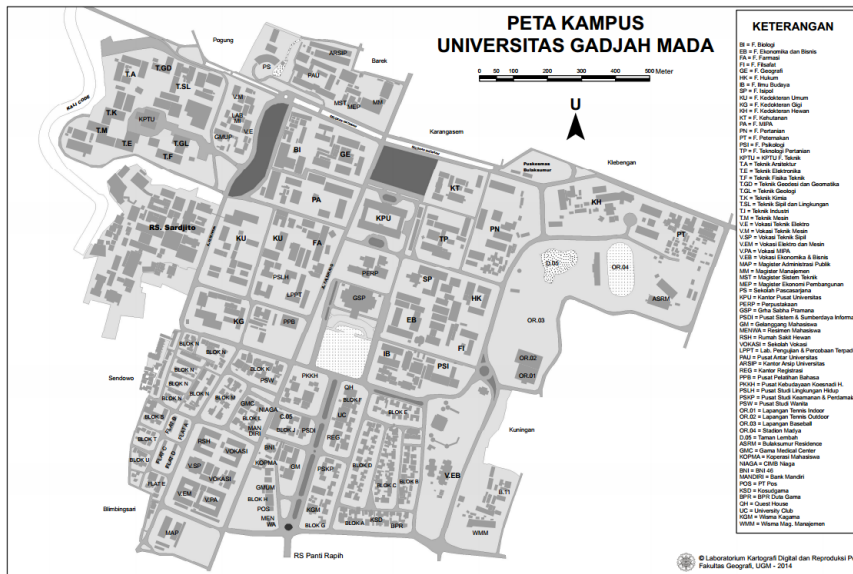


Figure 3.8. Map of Gadjah Mada University
 Source: Official Homepage of Gadjah Mada University

3.3. Historical content survey

The historical content survey was employed to reveal spatial phenomena, with a focus on maps, literature, and pictures.

From the 19th to 20th century, Indonesia changed rapidly from the Dutch colonial era, Japanese colonial era, and independence era. From that, the historical documents on alun-alun are insufficient. In this research, the following maps were used: 1) maps from the Dutch colonial era owned by Leiden University, 2) maps from the Japan colonial era owned by Leiden University, 3) maps published by Bakosurtanal (now Badan Informasi dan Geospasial or BIG) of Indonesia in 1995, and 4) current aerial photos and data published by Google Earth Pro. To comprehensively grasp the locations of alun-alun in the colonial era, we used maps 1) and 2), focusing on a topographic map of 1:25,000 and city maps of Java Island, where alun-alun could be identified according to land use. However, in some areas of the provinces of Central Java and East Java, we could only

obtain a 1:50,000 map. For that described in 3), we obtained 151 maps of the entire island from Bakosurtanal.

This study comprised the following three parts. First, the places described on the map of alun-alun in the colonial era with clearly written names of the buildings and infrastructure were extracted. All the names of the buildings and infrastructure surrounding the alun-alun were identified to define the spatial form thereof. The information on the maps used in this survey is provided in Table 3.2. Using these definitions, alun-alun that had existed from the colonial period to the present were extracted for the whole island. Finally, the current appearance of the extracted alun-alun was summarized from two perspectives: (1) area and (2) spatial composition. The spatial trends of the places surrounding the alun-alun were focused on. The aerial photograph images from Google Earth Pro and the software's measurement tool were supplementary material for the study.

Table 3.1. Sources of alun-alun maps from the Dutch colonial era

Source: Leiden University

<i>NO.</i>	<i>City name</i>	<i>Year</i>	<i>Scale</i>	<i>Map type</i>	<i>Document number</i>
1.	Bandung	1921	1:5000	city maps	03848-4
2.	Cirebon	1921	1:5000	city maps	03933
3.	Tegal	1918	1:25000	topographic maps	05075-116
4.	Banyumas	1920	1:2500	city maps	03925
5.	Magelang	1923	1:2500	city maps	03946-1
6.	Serakarta	1927	1:25000	topographic maps	05075-460
7.	Yogyakarta	1925	1:10000	city maps	03868
8.	Wonosari	1932	1:25000	topographic maps	05075-404
9.	Madiun	1917	1:5000	city maps	03943-1
10.	Kediri	1913	1:5000	city maps	03942
11.	Bangkalan	1919	1:20000	topographic maps	05053-003
12.	Malang	1946	1:10000	city maps	03947
13.	Banyuwangi	1916	1:5000	city maps	03929

3.4. Questionnaire

The questionnaire was used to reveal social phenomena, with a focus on students' perceptions. In this research, students from Bogor Agricultural University were surveyed. The questionnaire survey consisted of selection and description responses, and was conducted at two-time points. Details of each survey information are in Table 3.2. In total, 473 students subjects participated.

Table 3.2. Questionnaire survey information

Survey Name	Day	Method	Number of Respondents
The First Survey	May 2013	Questionnaire	357 people
The Second Survey	March 2014	Questionnaire, Semi-structured interviews	116 people

The attributes of the respondents are listed in Table 3.3. The research covered all faculties, and nearly three-quarters of the respondents were aged 19 to 21 years. Because Bogor Agricultural University is located on Java Island, the hometown of most respondents is Java Island. However, we also targeted students from Non-Java Islands who know about the alun-alun and have visited one.

In the first survey, we investigated the following four major items: attributes of respondents, specialness of alun-alun, changes in the spatial composition of alun-alun, and activities in alun-alun. Regarding respondents' attributes, we asked about their gender, age, faculty, and birthplace. For the specialness of alun-alun, it was asked whether they knew about the alun-alun, their experience of visiting alun-alun, and whether they considered it a special place compared to other open spaces. Regarding the changes in the spatial composition of alun-alun, we asked about the favorite alun-alun style, most visible alun-alun style, and whether they considered the changes positive or negative. Finally,

for activities in the alun-alun, we asked about what types of activities they engage in each. In the second survey, in addition to the items of the first survey, it was asked why alun-alun is a special place compared to other open spaces and why they consider the changes as positive or negative. These questions were asked in the interviews.

Table 3.3. Attributes of respondents in questionnaire

		The first survey		The second survey	
		Number of Respondents	Percent	Number of Respondents	Percent
Gender	Men	135	37.8%	40	34.5%
	Women	218	61.1%	75	64.7%
	Unknown	4	1.1%	1	0.9%
Age	18	4	1.1%	4	3.4%
	19	49	13.7%	39	33.6%
	20	108	30.3%	27	23.3%
	21	98	27.5%	24	20.7%
	22	46	12.9%	7	6.0%
	23	15	4.2%	6	5.2%
	24	9	2.5%	2	1.7%
	25	13	3.6%	3	2.6%
	26	5	1.4%	1	0.9%
	27	2	0.6%	1	0.9%
	28	1	0.3%	1	0.9%
	Over 29	6	1.7%	0	0.0%
	Unknown	1	0.3%	1	0.9%
Faculty ²	A	130	36.4%	10	8.6%
	B	41	11.5%	2	1.7%
	C	38	10.6%	14	12.1%
	D	29	8.1%	9	7.8%
	E	43	12.0%	14	12.1%
	F	19	5.3%	25	21.6%
	G	14	3.9%	24	20.7%
	H	29	8.1%	12	10.3%
	I	9	2.5%	6	5.2%
	Unknown	5	1.4%	0	0.0%
Hometown	Java	260	72.8%	88	75.9%
	Non-Java	90	25.2%	28	24.1%
	Unknown	7	2.0%	0	0.0%
Total		357	100.0%	116	100.0%

²A: Faculty of Agriculture, B: Faculty of Veterinary Medicine, C: Faculty of Fisheries and Marine Science, D: Faculty of Animal Science, E: Faculty of Forestry, F: Faculty of Agricultural Technology, G: Faculty of Mathematics and Natural Sciences, H: Faculty of Economics and Management, I: Faculty of Human Ecology



Figure 3.9 Students who cooperated in the survey

By taking a communication course, the author could make many friends.

Source: Author

3.5. The Landscape Image Sketching Technique

In this study, LIST was used to reveal psychological phenomena. The focus was on students' memories of alun-alun. Students at Gajah Mada University (UGM) and Bogor Agricultural University (IPB) were surveyed. The reason students were selected as the research object was that it enabled the study to be conducted in English, which may not have been possible for other generations. More detail on the LIST survey is provided in Table 3.3.

To make it easier for students to understand, we prepared all questionnaires in the Indonesian language. We handed the question form directly to the students on campus and collected them on the spot. It took each subject around 15 minutes to complete the survey.

In total, 412 subjects participated (UGM: 202 people, IPB: 210 people). Of these, 184 were male, 200 were female, and 28 people did not indicate their gender. The average age of the subjects on both sites was similar. At both sites, the standard deviation in age was small, meaning respondents' were similarly aged. In the case of UGM, because it is located in Yogyakarta city, more than half the respondents were from Central Java State and the Special Administrative Region of Yogyakarta. For IPB, which is located in Bogor city, nearly 40% of respondents were from West Java and 27% from non-Java islands. The main hometown state was Sumatra Island. Table 3.4 lists the respondents' attributes.

Table 3.4. Attributes of respondents of the LIST study

Survey area	Gajah Mada University	Bogor Agricultural University
Date	September 16–27, 2015	January 18–25, 2017
Number of responses (people)	202	210
Gender (people)		
Male	101 (50.0%)	83 (39.5%)
Female	80 (39.6%)	120 (57.1%)
Unknown	21 (10.4%)	7 (3.3%)
Age (years)		
Average value	20.47	20.67
Median	20	20
Mode	19	20
Standard deviation	1.917	1.839
Minimum value	17	18
Maximum value	27	36
State (people)		
Banten	8	8
West Java	12	82
Special Capital Region of Jakarta	7	15
Central Java	61	27
Special Administrative Region of Yogyakarta	53	2
East Java	15	15
Non-Java	32	56
Missing Value	14	5

3.5.1. Theoretical background of Landscape Image Sketching Technique

Ueda devised LIST, which is a practical, empirical research method to externalize the landscape image as a subjective way of seeing the landscape (Ueda et al., 2012). Ueda noted that the idea underlying this landscape imaging method was derived from Lynch's "The Image of the City" (1960). In the Image of the City, Lynch examined the relationship between people and the visual character of the urban environment. Lynch noted that "environmental images are the result of a two-way process between the observer and his environment" (p. 6), and defines three components of an environmental image: "identity," "structure," and "meaning." Identity is not a sense of equality with something else, but the sense of individuality or oneness. Structure is the spatial pattern and relationship of the object to the observer and other surrounding objects. Meaning for the observer is a complex practical and emotional relationship, which is therefore not as easily influenced by physical manipulation as the other two components. Thus, the image of a given reality may vary significantly between different observers.

Ueda also referred to Nakamura's paper as fundamental to this method. Nakamura (1982) suggested that a "landscape image" exists between a physical setting image and mental picture. Nakamura (2001) explained "landscape" in the Japanese sense as a phenomenon with five characteristics: view, knowledge, orientation, place-network, and generation. View refers to how the landscape is seen. This is the spatial landscape in sight as viewed by a person standing on the ground. Knowledge is a representation composed of linguistic elements, consisting of landscape representation, textual production, and the name of the landscape. Orientation is the position of a person-environment relationship in the environment, which locates the personal values of the landscape. Place-network is a

setting of experiences and an accumulation of the consequences. Generation means the change of the landscape, and is the temporal dimension of landscape awareness.

Lynch's environmental image and Nakamura's landscape image share many commonalities. For example, Ueda tried to develop the idea of a landscape image as a core concept of an empirical methodology. A landscape image comprises both the spatial and semiotic aspects of the landscape. The combination of Nakamura's "view" and "knowledge" corresponds with Lynch's "identity" regarding the process to objectify the landscape. Ueda named the two aspects of the landscape image "spatial view" and "linguistic knowledge." The landscape image cannot be separated from an observer's viewpoint. The role of the landscape image is to relate the subject to the environment, which appears as a landscape, and to test his or her attitude and intention. The subject's "orientation" is a representative standpoint in the "structure" of the relationship between the landscape elements and body-subject. In this respect, the landscape image is equivalent to person-environment interaction. Ueda called this aspect "**self-orientation.**" Place-network, through experiences and communications, corresponds to the "public image" shared within a social group. Thus, Ueda assumed a collectively shared "**social meaning**" of the environment when the landscape image homogenizes in a social group. According to Ueda, communication is mediated by a landscape through a **spatial view** and **linguistic knowledge**. He pointed out that the landscape image is formulated within a certain cultural framework and normalizes individual perception and social construction. Ueda summarized landscape image through the elements of spatial view, linguistic knowledge, self-orientation, and social meaning. Figure 3.10 shows the landscape image at the center of the square model and that it comprises all these elements (Figure 3.10.³)

³ Figure 1. Adapted from "Landscape Image Sketches of Forests in Japan and Russia," by

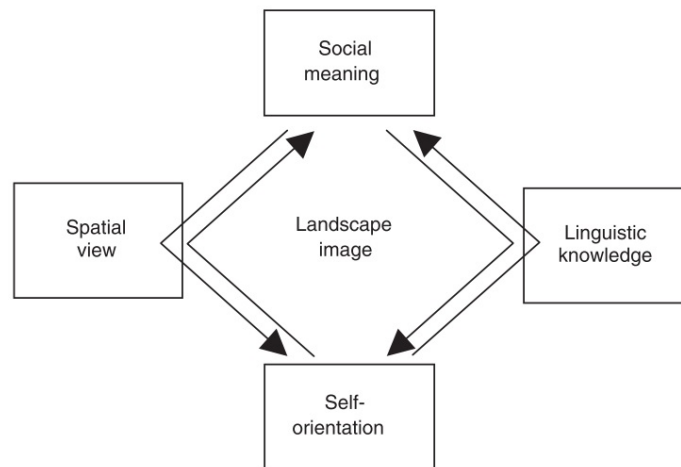


Figure 3.10. Diagram of a landscape image (Ueda et al., 2012)

3.5.2. *The Landscape Image Sketching Technique method*

LIST consists of three parts: the brief landscape sketch, keywords referring to the landscape, and a short verbal description of the landscape. This method can reveal people's view of their environment, and provides new insights to understand public image through the perception of a landscape.

Ueda explained that the most distinctive aspect of LIST is the analysis of the visual data of a scenic sketch. The drawing sketch is one type of representation of a person's landscape imagery, which can be interpreted through elements such as mental mapping based on the classic idea of Gestalt psychology. Furthermore, Ueda emphasized that the three phases have four Fukei conditions: 1) identification of landscape elements (through spatial view and linguistic knowledge), 2) structure of the person-environment relationship (as self-orientation), and 3) the meaning (intersubjective values) of place according to how one's intentions are interpreted.

Hirofumi Ueda, Toshihiro Nakajima, Norimasa Takayama, Elena Petrova Hajime Matsushima, Katsunori Furuya, Yoji Aoki. (2012). *Forest Policy and Economics*, vol.19, p. 20–30.



Figure 3.11. Photo of students completing the questionnaire sheet,
Gadjah Mada University
Source: Author

3.6. Field survey

The field survey was conducted from March 10–12, 2015. The author and Indonesian research collaborator’s family drove from West Java to East Java by car. We visited 15 alun-alun in 12 cities in the northern Java area, namely Cirebon, Batang, Demak, Jepara, Kudus, Pati, Juwana, Yogyakarta, Surakarta, Tuban, Lamongan, and Gresik.

Through the investigation, the author was able to visit various alun-aluns, and witness firsthand the diversity thereof. It was important to see the state of real alun-alun. This experience led to the following stage of the study.



Figure 3.12. Locations of the field survey

3.6. Interview survey

We interviewed Ms. Ni Made Dwipanti Indrayanti on September 21, 2015 at Kantor Bappeda DIY, Kepatihan Danurejan Yogyakarta.

The interview was conducted in the Indonesian language. A student from Gadjah Mada University accompanied the author as an interpreter. The interview lasted about 30 minutes, and was recorded using an IC recorder.

Chapter 4

Overview of Alun-alun

Chapter 4 Overview of Alun-alun

4.1. Historical elements of cities in Java Island

The historical elements of the cities in Java Island are the alun-alun, City Hall (Regent's office), mosques, and commercial facilities. These four elements are called *catur tunggal* (= four in one), and are located in the city center. Figure 4.1 shows the layout, indicating that the City Hall (Regent's office), mosques, and commercial facilities surround the alun-alun (Ikaputra & Narumi, 1994).



Figure 4.1. Location of facilities: Case study of Kudus

4.2. History of alun-alun

The historical background of alun-alun was derived from previous research.

Alun-alun existed as part of the palace complex from the Majapahit to Mataram eras (13th–18th centuries). In the traditional society of the past, the palace (Indonesia: Kraton) was the center of government and culture.

To understand the palace complex, it is important to focus on the relationship between religion and the city. In the rural religious society of Java, spaces are traditionally divided into two types, namely homogeneous or sacred space and inhomogeneous or irregular space (Eliade, 1959). The palace complex was considered a homogeneous region with regulated organization, as reflected in the placement of the palace, which was considered a small macrocosm. The pattern of the city was shaped like a mandala, influenced by the Javanese Hindu era (Figure 4.2). The king's residence was called "dalem ageng" and associated with the peak of Mahameru (Mount Semeru). Here, the king's power and authority are strongest. In the outer circle area is the "negara agung," where the king's power is also strong. The area outside the negara agung is called the "mancanegara," which is where the king usually received guests. Then, the area outside the mancanegara is referred to as the "pasisir." The outer boundary extends to the "Siti Inggil," a building located on the boundary of the alun-alun and Palace. The king appeared in the pasisir area on certain celebrations a few times a year. The outermost area is the "sabrang," which contained the meeting hall for the Regents. It can clearly be seen that the alun-alun was located in the outermost area, but still inside the palace complex. Handinoto noted a clear difference between alun-alun and the Agora in Greece. Alun-alun was originally designed

as a sacred space, while the Agora is a more secular space reflecting the democratic ideology adopted by the Greek state at the time.

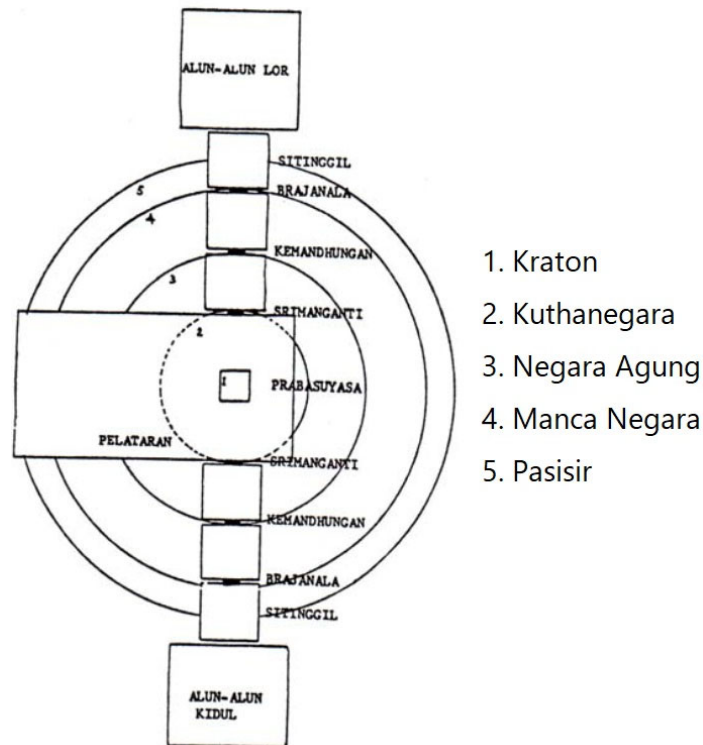


Figure 4.2. The Javanese palace by Behrend 1983 (Handinoto, 1992)

In the Majapahit Palace, as described by Prapanca in the book *Negarakretagama*⁴, two alun-alun are located on the north side of the Kraton complex, namely Bubat and Waguntur (Figure 4.3). The functions of the two alun-alun differ. Both played an important role as part of the city center. Alun-alun Bubat was a more secular space where folk festivals were held once a year in the month of Caitra (March/April). In the last three to four days of the festival, performances and games were held in the presence of the king.

⁴ The book *Negarakretagama* was discovered in Lombok in 1902. Since then, many historians and other experts have tried to reconstruct the capital of Majapahit based on the description by Prapanca.

Alun-alun Waguntur was a more sacred space located inside the Majapahit king temple, which was used for the coronation ceremony or state reception. The worship complex (Shiva temple) was located on the east side of alun-alun Waguntur, which was similar to the alun-alun in Yogyakarta or Surakarta. The worship complex (Shiva temple) was replaced with a mosque, which is located in the west side of alun-alun Waguntur.

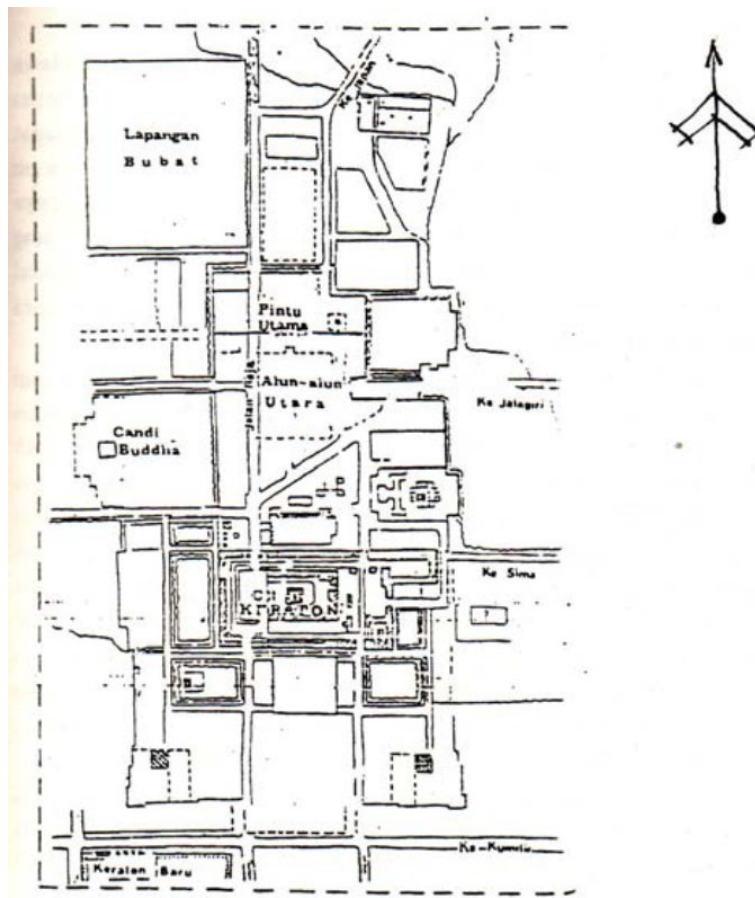


Figure 4.3. Reconstruction of the Majapahit Palace by H. Maclaine Pont (Handinoto, 1992)

This prototype of alun-alun in Java in an earlier era was also evident in Yogyakarta and Surakarta. Both places had two squares, namely the North alun-alun (alun-alun Lor) and South alun-alun (alun-alun Kidul). In the past, the North alun-alun served as the place for the king's rule, and the South alun-alun was where preparations were made to support the

positive relationship of the palace with the universe. Alun-alun Kidul also symbolized the sacred unitary power between the king and the nobles who lived around the square. Figure 4.4 depicts the relationship between the palace and alun-alun of Yogyakarta city in 1812.

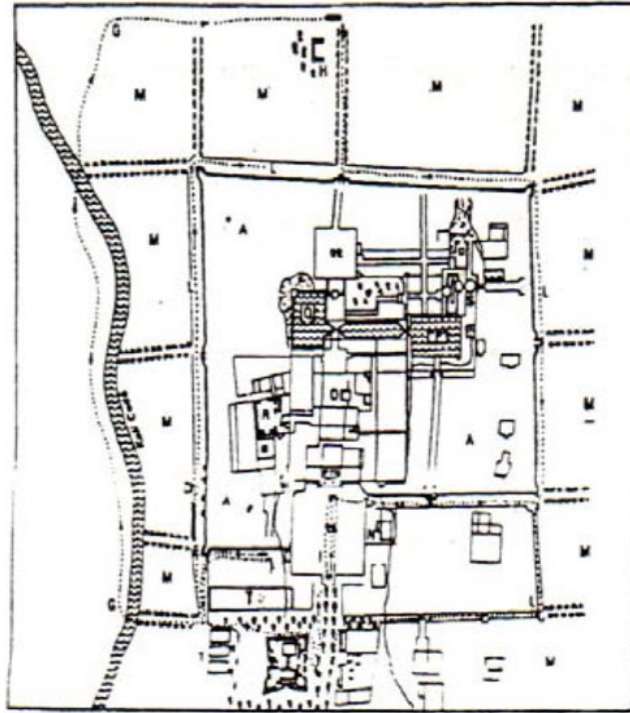


Figure 4.4. Sketch of Yogyakarta Palace and its environment during the British attack in June 1812 (Handinoto, 1992)

The Yogyakarta North alun-alun in the past was shaped as a rectangular outer space measuring 300 x 265 meters. Two *Ficus Benjamina* (banyan trees) were located in the middle, and around them were planted another 64 banyan trees. The surface of the alun-alun was covered with fine sand. The two banyan trees at its center were surrounded by a rectangular fence, which the Javanese people called “Waringin Kurung.” The name Waringin stems from two syllables: “wri” and “ngin.” Wri derives from the word “wruh,” which means “knowing” or “seeing,” and ngin means “thinking” (Pigeaud, 1940). Both terms symbolize the maturity of wise human beings, as Javanese people believed that

wise activities originated from the cosmos. Furthermore, the *Ficus Benjamina* tree symbolizes unity and harmony between humans and the universe, as well as the sky and surface of the land. This can be interpreted as humans' duty to regulate life on earth and in nature (Pigeaud, 1940).

Figure 4.5 is a photograph of the *Ficus Benjamina* in alun-alun Yogyakarta. This tree also features in the national emblem of Indonesia (Figure 4.6.)



Figure 4.5. *Ficus Benjamina* in alun-alun Yogyakarta



Figure 4.6. National emblem of Indonesia

Source: <https://indonesianembassy.org.kz/page/web/65/national-symbols>

In the Mataram era, alun-alun was used by residents (ordinary people) to meet directly with the king. People had to wear white clothes and headgear to do so, and were required to wait between the two banyan trees until summoned to face the king. This action was called “pepe.”

Also in the Mataram era, every Saturday afternoon (the Sultanate was held on a Monday and thus called Seton or Senenan), a show called “Sodoran” was put on in the alun-alun, during which the gamelan (a traditional instrument) was played. In addition to the Sodoran performances, there was occasionally also a performance featuring a bull and tiger, which always ended with the bull victorious. The banteng is a symbol of the king’s power, and the tiger the symbol of chaos. In the colonial era, the bull often symbolized the Javanese people and tigers the Dutch. Another performance referred to as “tiger logging” entailed killing the tiger (a symbol of chaos).

In conclusion, in the pre-colonial era, alun-alun functioned as 1) the symbol of the establishment of the king’s power system toward his people, 2) a place for all important religious ceremonies⁵, and 3) a place to demonstrate profane militarist power (Santoso, 1984).

⁵ An important relationship exists between the Palace-Masjid and alun-alun.

While the Dutch dominated the 19th century, they created a new city in Indonesia by incorporating rational urban planning in the country's existing cities (Heryanto, 2000). The Dutch aimed to create economic, political, and administrative hegemony. The city of Batavia (Jakarta) is a clear example of how the colonizers forced their ideas onto the development of Indonesian cities. After the Dutch defeated the ruler of the town of Jayakarta, they laid out a new settlement, namely the city of Batavia in 1619. Batavia was designed in a similar way to Amsterdam in various ways. Following this, the cities of Surabaya, Semarang, Bandung, Medan, Malang, Makassar, and others followed a similar pattern. From that period, European and Dutch urban design and planning philosophies began penetrating the traditional indigenous approach.

However, because of the hot and humid climate, there was a mismatch between Dutch design and the Indonesian environment. Eventually, through private and official interactions with the native people, the "mestizo" first appeared. Consequently, the "Indische" culture began to influence building design and town planning in Indonesian cities. "Indische architecture" and "Indische town planning" was applied to the planning of new buildings in the colony.

During Dutch sovereignty, the development of Indonesian cities could not flourish without the power of mature bureaucracies and participation of Dutch architects. Several Dutch architects came to the colony to participate in the construction of buildings as a result of the economic activity during the liberalization period that began in 1870. Thereby, the Indische style in architecture and urban planning adopted in the 16th century flourished in several cities through the involvement of Dutch architects and planners. For example, *Kromoblanda* included a good illustration of a typical Indische town plan⁶. The

⁶ On the Question of Living Conditions in Kromo's Vast Country by HF Tillema based on

spatial patterns mapped the integration of the local and colonial administrative structure through the manifestation of the main square (Wiryomartono, 1995).

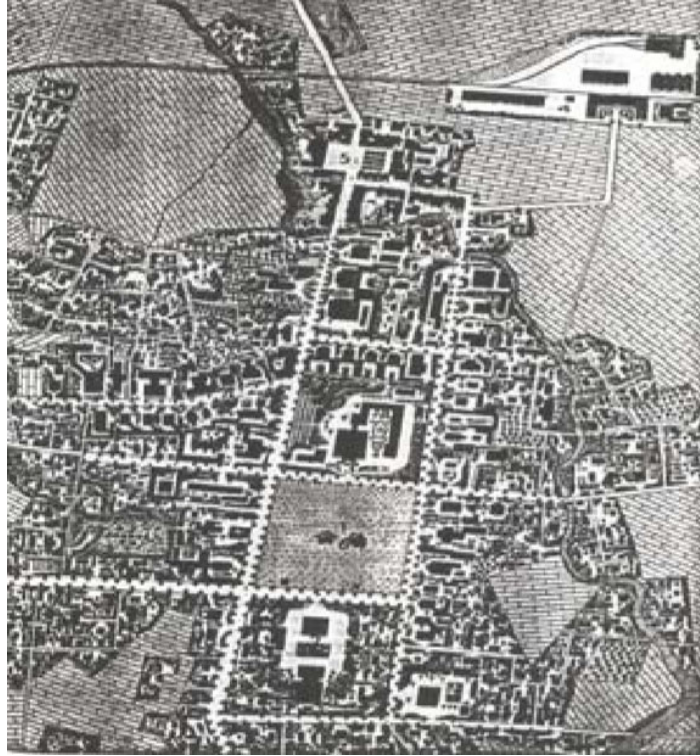


Figure 4.7. Model of a colonial town in Java in the mid-19th century based on Wartheim by HPH Withamp (Wiryomartono, 1995).

Moreover, in 19th-century Europe, a movement to create open space emerged because of improvements to the sanitary aspects of the city. Through colonial governance, these concepts were applied to Indonesia (Handinoto, 1992). Based on this social background, the number of alun-alun had increased, which Paulus described in “Encyclopedie van Nederlandsch Indie” (1917) as follows:

In almost every residence of the Regent, a district chief in Java, people always find a vast grass field surrounded by Beringin trees in the middle. This field is called “alun-alun.” Former ancient kingdom cities (such as Surakarta and Yogyakarta) have two alun-alun,

Wertheim (1957).

one located in the north of the Kraton and another in the south of the Kraton. On the surface of the alun-alun, there should be no grass growing and above it should be covered with fine sand. In the southern part of the alun-alun, an entrance leads to the residence of the King or Regent, where there stands a pavilion. Civil servants or other people who want to meet the king or regent wait for a time there to be called if the King approves of receiving their arrival. Therefore, the pavilion is sometimes also called Paseban. In the past in the alun-alun, every Saturday or Monday (Seton or Senenan) Sodoran games were held (matches on horses using blunt ends), or a turret match in a row called "tiger boot." At the time of this performance, the king sat in Siti Inggil, the highest place in front of the Kraton door. At the Regent's place, there was a stage to see the spectacle. In West Java, there is also a small alun-alun in front of the village head's house, but it is not surrounded by Beringin trees. The mosque is often located on the west side of the alun-alun.

However, in recent years, the alun-alun is undergoing drastic changes. One is a reconstruction of its spatial composition. The Indonesian government launched an initiative to alter alun-alun (Arfin, 2013), and began paying attention to the necessity of a plan and design reflecting symbolic and aesthetic viewpoints from users' perspectives (Winansih, 2010). Moreover, the existence of alun-alun has been affected by urban sprawl. The government developed a new town center based on the needs of the era. Thus, when the city center shifted, the old alun-alun was lost, and another square created in the new city center (Rukayah, 2012).

Previous research clarified that various points in history influenced alun-alun. Therefore, these open spaces are considered an asset in the historical heritage representing the culture and history of Indonesia.

4.3. Recent usage of alun-alun

Currently, alun-alun is used for daily activities such as markets and special activities such as ceremonies and events. Twenty-four hours a day, the young and old and rich and poor use alun-alun. It is familiar to people and has become a symbol of the city. Indonesia is located near the equator, so the daytime temperature is high. Therefore, people tend to go outside and do activities in the early morning and after sunset.



Figure 4.8. Daytime at alun-alun Yogyakarta

Source: Author

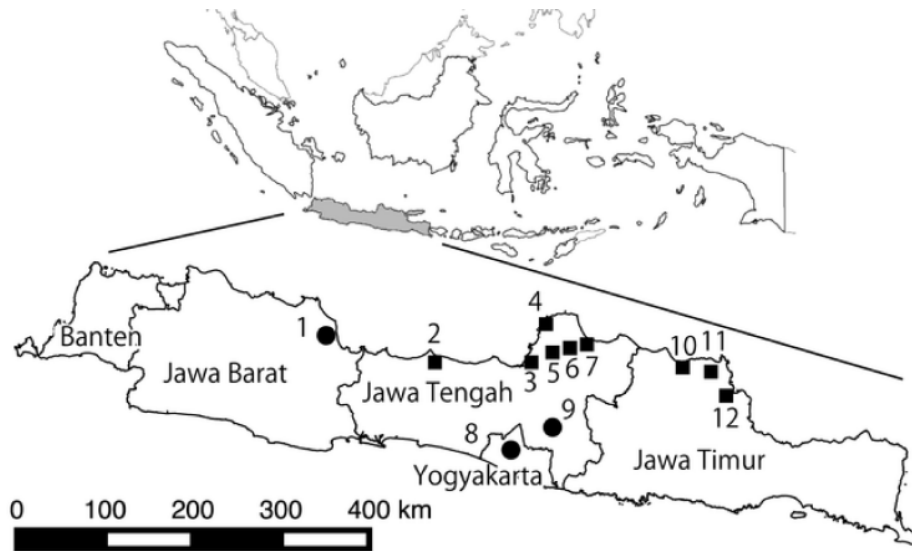


Figure 4.9. Nighttime at alun-alun Yogyakarta

Source: Author

4.4. Photos of alun-alun

We visited 15 alun-alun in 12 cities, namely Cirebon, Batang, Demak, Jepara, Kudus, Pati, Juwana, Yogyakarta, Surakarta, Tuban, Lamongan, and Gresik. The location of each city is indicated in Figure 4.10.



1 :Cirebon, 2 :Batang, 3 :Demak, 4 :Jepara, 5 :Kudus, 6 :Pati, 7 :Juwana,
8 :Yogyakarta, 9 :Surakarta, 10:Tuban, 11:Lamongan, 12:Gresik

Figure 4.10. Location of the alun-alun in the field survey

Alun-alun Kasepuhan, Cirebon



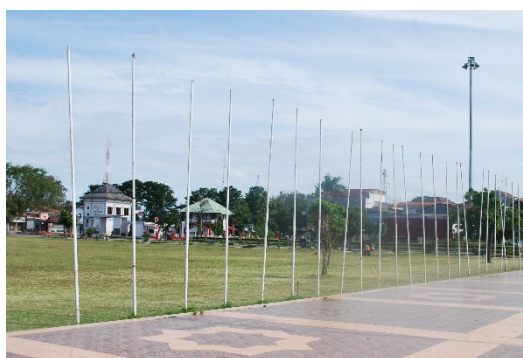
Alun-alun Kejaksan, Cirebon



Alun-alun Batang



Alun-alun Demak



Alun-alun Jepara



Alun-alun Kudus



Alun-alun Pati



Alun-alun Juwana



Alun-alun Yogyakarta (North)



Alun-alun Yogyakarta (Selatan)



Alun-alun Surakarta (North)



Alun-alun Surakarta (Selatan)



Alun-alun Tuban



Alun-alun Lamongan



Alun-alun Gresik



Figure 4.11. Photos of the alun-alun in the field survey

Figure 4.12 is a detailed diagram of each alun-alun.

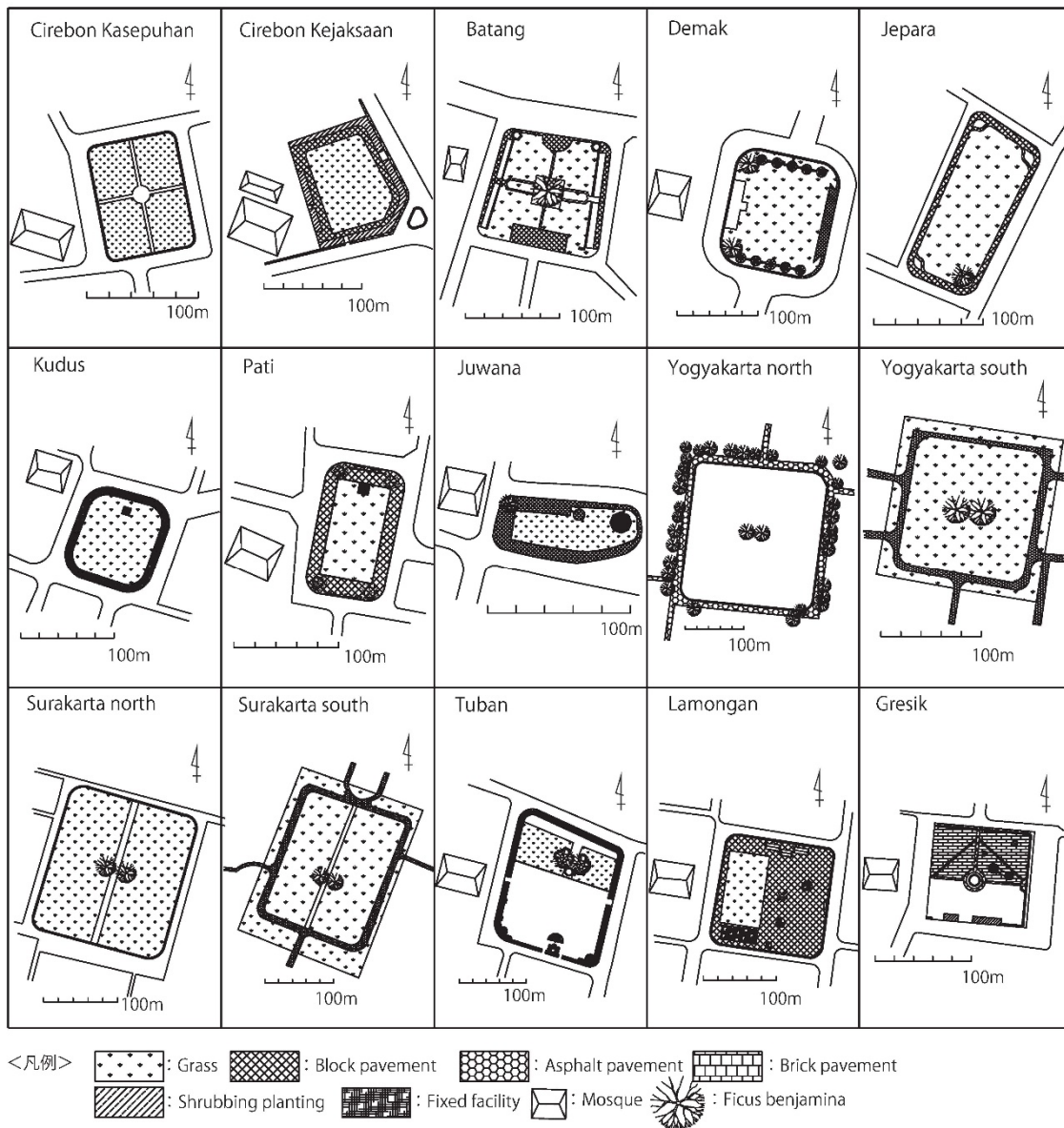


Figure 4.12. Detailed characteristics of the alun-alun in the field survey

Visiting some alun-aluns confirmed that although they do share commonalities such as a square shape, the direction, and a vacant space, they also vary in terms of plantings, facilities, and people's activities.

4.5. Zoning and management of alun-alun in Yogyakarta city

City zoning

The spatial and detailed plan city zoning regulations for Yogyakarta⁷ designate alun-alun as a “green (*Penghijauan*)” zone. The green zone includes the Environmental Park (*Taman Lingkungan*), City Park (*Taman Kota*), Heroes Cemetery (*Taman Makam Pahlawan*), Public Cemetery (*Taman Pemakaman Umum*), City Forest (*Hutan Kota*), alun-alun, and the Disaster Evacuation Center (*Ruang Evakuasi Bencana*). More information on each space is provided in Table 4.1.

Table 4.1. Information on the green zone in Yogyakarta

Name	Information
Environmental Park	Garden facilities located in residential neighborhoods can be in the form of neighborhood parks, district parks, and sub-district parks.
City Park	Open land with social and aesthetic functions for recreational activities, education, or other activities at the city level.
Heroes Cemetery	A cemetery (burial ground) for the nation's heroes was equipped with facilities and infrastructure.
Public Cemetery	A cemetery equipped with facilities and infrastructure.
City Forest	An expanse of land on which compact trees grow in urban areas on state land and with land rights designated as an urban forest by authorized officials.
Alun-alun	Large space or land usually used for sports and as a public space.
Disaster Evacuation Center	Public space to evacuate for disasters.

Yogyakarta city is at risk of natural disasters including earthquakes and volcanic eruptions. Both the North and South alun-alun have been designated as disaster evacuation centers.

⁷ Regional regulations of the city of Yogyakarta, Number 1 in 2015, Spatial and Detailed Plan for City Zoning Regulations in Yogyakarta 2015–2035.

Management

The sources of funds to maintain the grass and trees in alun-alun are the APBN (Anggaran Pendapatan dan Belanja Negara, English: the State Budget) and APBD (Anggaran Pendapatan Belanja Daerah, English: the Regional Budget). In addition, the implementing agency and responsible agency are the DIY PUP-ESDM Office and Kimpraswil Office in Yogyakarta City. The DIY PUP-ESDM Office conducts the affairs of the Regional Government in the fields of public works, housing, spatial planning, and energy mineral resources as well as the deconcentration and assistance tasks given by the government. The Kimpraswil Office conducts affairs related to the housing and regional infrastructure, public road handling, and urban planning.

4.3. Conclusion

In this chapter, the following four points were clarified.

1. Regarding the spatial composition of alun-alun, there are two historical types: the *Ficus Benjamina* type, in which *Ficus Benjamina* are planted in the center of the site, and the open space type, which spreads to the vacant space in the center of the site (Rully Damayanti, & Handinoto, 2005). The site survey confirmed these historical alun-alun and highlighted their individuality, which was asserted by details such as plantings and facilities.
2. The previous literature positions alun-alun as an historical element of the cities in Java.
3. The alun-alun played the role of a sacred symbol related to the dynasty, and the space reflecting Indische town planning was related to the colonial era. Historically, it became clear that alun-alun was considered unique.
4. In terms of urban planning, alun-alun is positioned independently from parks and open space, and described separately from these for management and maintenance costs.

Chapter 5

Spatial Composition of Alun-alun on Java
Island Today

Chapter 5 Survey Research on the Spatial Phenomenon

5.1. Aim and objectives

Alun-alun were established based on the era and became an asset in the historical heritage representing Indonesia's culture and history. However, people still do not sufficiently respect the history of alun-alun, especially those that have existed for about 100 years since the colonial era.

Based on the discussion above, the preservation of the authenticity of alun-alun is facing a crisis in that the term is used freely. Any rectangular-shaped space is now called an alun-alun, despite being newly constructed. However, the actual conditions of these places differ from the historical characteristics of the original alun-alun. Thus, the various perceptions of alun-aluns are likely to decrease people's awareness of their historical value.

This study posed several questions regarding the identity of alun-alun. How are alun-alun distributed from the colonial period to the present? What are the characteristics of alun-alun? Is there a regional trend in the features of alun-alun? How can we use alun-alun while preserving them as a Javanese cultural heritage? To preliminarily answer these questions, the map data of Java Island from the colonial era to the present were collected and employed to clarify the features of current alun-alun from a spatial composition perspective. Our results provide the first step toward improving people's understanding of the historical value of alun-alun and recognition of them as regional assets.

5.2. Results of the survey

5.2.1. Characteristics of alun-alun based on Dutch colonial era maps

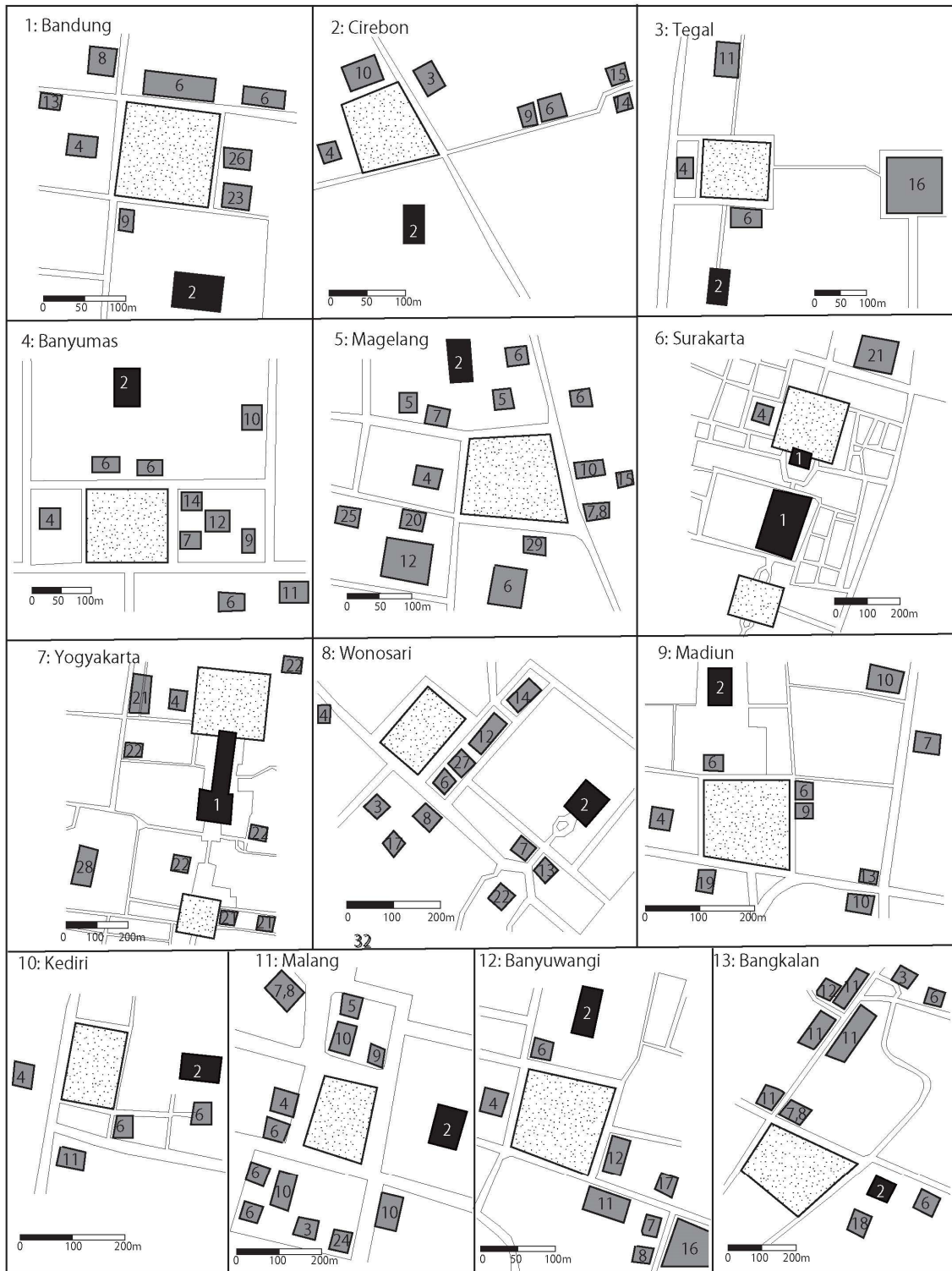
The old maps of the Dutch colonial era published by Leiden University confirmed the spaces specified as alun-alun in 4 provinces and 13 cities including Bandung, Cirebon, Tegal, Banyumas, Magelang, Surakarta, Yogyakarta, Wonosari, Madiun, Kediri, Malang, Banyuwangi, and Bangkalan city⁸. The positional relation between alun-alun and its surrounding facilities is illustrated in Figure 5.1. To compare each city, the surrounding facilities are listed in Table 5.1.

According to the spatial land use surrounding alun-alun, two major characteristics emerge near the palace and Regent's Office.

In Surakarta and Yogyakarta city, alun-alun is located near the Javanese Kingdom Palace.

In these cities, alun-alun existed in the same zone as the palace, while those in other cities were not located near the palace, but adjacent to the Regent's office.

⁸ Scan data of each map is provided in the appendix.



[Legend] 1. Palace, 2. Regent office, 3. Assistant Regent office, 4. Mosque, 5. Church, 6. School, 7. Telecommunication or Telephone office, 8. Post office, 9. Bank, 10. Hotel, 11. Market, 12. Prison, 13. Drugstore, 14. Hospital, 15. Factory, 16. Park, 17. Christian Cemetery, 18. Barrack army, 19. Chinese captain house, 20. Fire station, 21. Fortress, 22. Government staff settlements, 21. Kingdom Staff Settlements, 22. Kingdom Family Settlements, 23. Movie Theater, 24. Pawn shop, 25. Police, 26. Restaurant, 27. Resident settlement, 28. Water castle, 29. Water management office,

Figure 5.1. Map of 13 cities from the Dutch colonial era

Source. Digitized from the Leiden University maps

Table 5.1. Spatial features of alun-alun perimeters by city

Source. Digitized from the Leiden University maps

Name	Banyuwangi	Malang	Bangkalan	Kediri	Madura	Wonosari	Yogyakarta	Surakarta	Magelang	Banyumas	Tegal	Cirebon	Bandung
Palace							v	v					
Regent's office	v	v	v	v	v	v							
Assistant Regent's office			v			v							
Mosque	v	v	v	v	v	v	v	v	v	v	v	v	v
Church									v				
School	v	v	v	v	v				v	v	v	v	v
Telecommunication office						v	v						
Post office	v					v			v				
Bank	v	v								v			
Hotel			v						v	v			
Market										v	v		
Prison						v			v				
Drugstore	v					v	v						
Hospital						v				v			
Factory			v						v				
Park											v		
Christian Cemetery						v							
Water Management Office													
Pawn shop													
Army barracks													
Chinese captain's house													
The resident settlement, Government staff settlements													
Kingdom Family Settlements, Kingdom Staff Settlements, Water Castle													
Fortress													
Police, Fire station													
Movie Theater, Restaurant													
Other													

In Surakarta and Yogyakarta city, rectangular-shaped alun-alun was located near the Javanese Kingdom Palace. The two open spaces here are the North and South alun-alun, and the palace is located between the two. In both Surakarta and Yogyakarta city, the north side of the alun-alun is described in the map by connecting buildings as part of the palace. The other similarity is the location of a city mosque located on the west side of the North alun-alun.

In Bandung, Cirebon, Tegal, Tegal, Banyumas, Magelang, Wonosari, Madiun, Kediri, Malang, Banyuwangi, and Bangkalan city (hereafter, 11 cities), rectangular-shaped alun-alun were adjacent to the Regent's office. The buildings' name and land-use surrounding the alun-alun were identified. It was found that the city mosque was adjacent to alun-alun in 10 cities, and in addition, "vocational training schools" and the "European School" were adjacent to alun-alun in 11 cities. Prisons, which became important buildings in the colonial era, were constructed in five cities, and the Assistant Resident⁹ in four cities. Other buildings and infrastructure such as the post office, telegram station, and telephone office were located around the alun-alun in 11 cities.

Based on these results, the spatial form of alun-alun were defined according to the existence of the palace or Regent's office, as well as the presence of the mosque and school. Previous studies have also described the relationship between alun-alun and various facilities. However, this study confirmed the relationship between alun-alun and the various facilities based on historic and contemporary land use.

⁹ Kat Angelino noted, "As the Assistant Residency usually coincided with the semi-feudal Regency, we see here for the first time coming into the foreground the double administrative organization, which was a peculiar characteristic of the Dutch administrative system in Java up to the time of the recent administrative reforms (1925). The Assistant Resident usually exercised in his own division the same powers (mainly administration and police services) as was exercised by the Resident over the whole Residency."

A.D.A. Kat Angelino. Colonial Policy: Volume II The Dutch East Indies. Springer Science & Business Media
2012/12/06 p. 674

5.2.2. Distribution of alun-alun across Java

Based on the abovementioned results, for the purposes of this study, the position of alun-alun was extracted based on the following three points: 1) rectangular land, 2) located adjacent to the mosque, and 3) located adjacent to the Regent's office or palace. In the colonial map, "mosque," "Regent's office," and "palace" were described using symbols and names; however, "school" was not; thus, it was excluded from the extraction.

The survey revealed that 90 alun-alun existed in 87 cities from the past to the present. The alun-alun was distributed widely over the area of Java Island (Figure 5.2). Current alun-alun was identified in Banten province (3 alun-alun), West Java province (35), Central Java province (19), Special Region of Yogyakarta (4), and East Java (29). It was not possible to confirm the location of any alun-alun in the Special Capital Region of Jakarta. The alun-alun in West Java province were located in the inland cities, especially concentrated around Bandung city (B8), while the alun-alun in Central Java and East Java province were distributed in both inland and coastal cities.

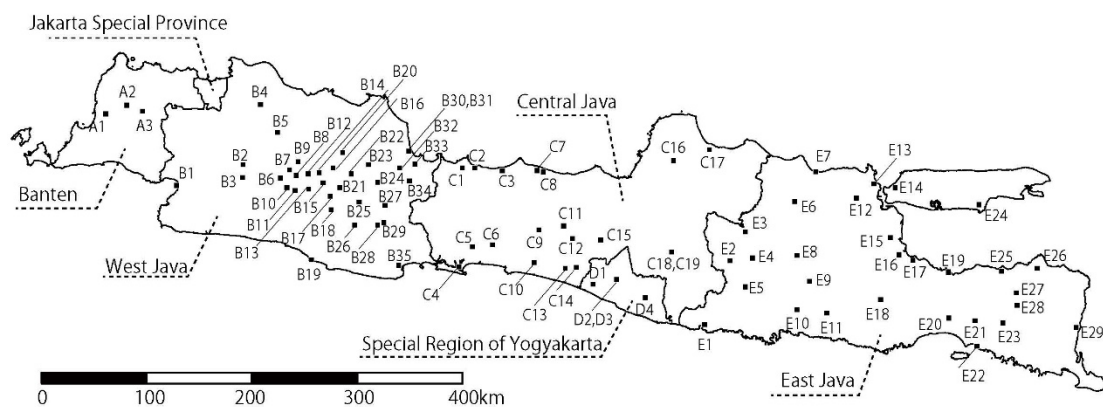


Figure 5.2. Diagram of the position of alun-alun on Java Island

5.2.3. Area of each alun-alun

The area of each alun-alun in each city was measured and analyzed to identify their characteristics according to city and province (Figure 5.3). Moreover, the median value, standard deviation value, maximum value, and minimum value of the area of alun-alun of each province were calculated and are presented in Table 5.2.

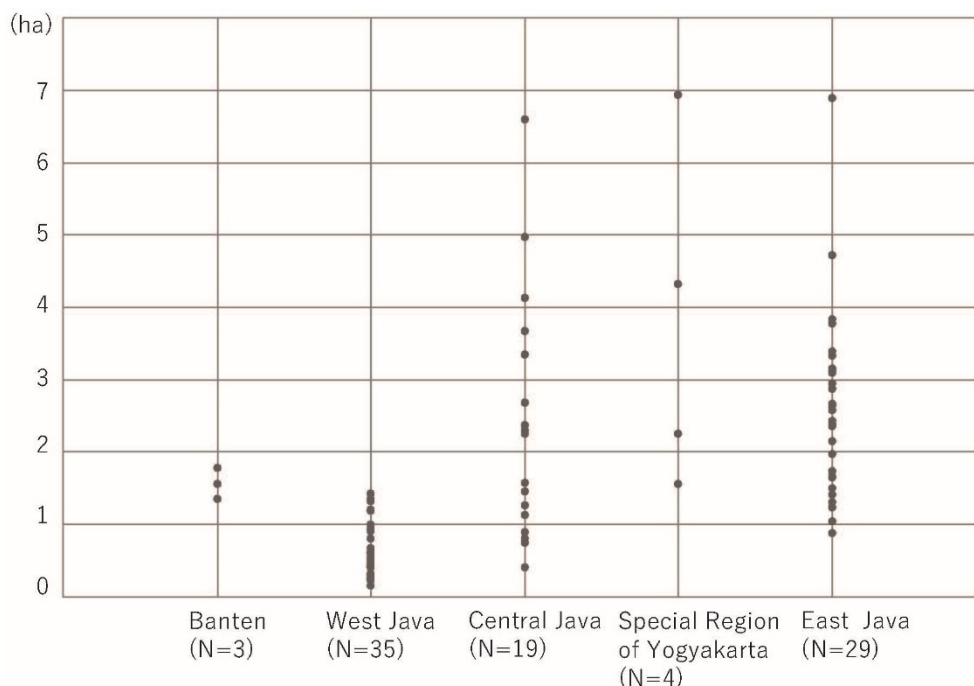


Figure 5.3. Plot diagram of the alun-alun area in ha by state

Source: Digitized from Google Earth data

Table 5.2. Area of alun-alun by province

Source: Digitized from Google Earth data

	Banten (N=3)	West Java (N=35)	Central Java (N=19)	Special Region of Yogyakarta (N=4)	East Java (N=29)
Median Value	1.56	0.51	1.58	3.30	2.43 (2.41)
Standard Deviation	0.18	0.36	1.62	2.09	1.22 (0.92)
Maximum Value	1.78	1.43	6.60	6.94	6.89
Minimum Value	1.35	0.16	0.42	1.56	0.88

Source: Mapped from Google Earth data

The analysis indicated that (1) in Banten and West Java provinces, the standard deviation was small, meaning the area of the alun-alun in these provinces were similar. In West Java, the area of alun-alun was mostly 1.5 ha or less. (2) In Central Java, the area of alun-

alun of each city varied. (3) In East Java, the alun-alun in Ngawi city (6.89 ha) was the largest in the region, and an outlier according to the definition of the interquartile range. In general, the areas of alun-alun in East Java were 1.0 ha to 4.0 ha. (4) The maximum values of the area of alun-alun in Central Java province, Special Region of Yogyakarta, and East Java province were similar.

Next, data considering the location of the city was focused on. The inland and coastal cities in Central Java and East Java province had different characteristics. In the survey, cities located within 10 km of the coast were considered coastal cities. In Central Java, there were 12 inland cities and 7 coastal cities. In East Java, there were 17 inland cities and 12 coastal cities. The plot diagram of the area of alun-alun in each city is provided in Figure 5.4. and Figure 5.5. The median value, standard deviation value, maximum value, and minimum value of the areas of alun-alun are provided in Table 5.3.

Based on the results, (1) in Central Java and East Java province, the maximum value and median value of the area of alun-alun in inland cities were larger than the area in coastal cities. (2) In Central Java and East Java province, the standard deviation of the area of alun-alun in coastal cities was smaller than that in inland cities. This showed that the area of alun-alun in coastal cities was similar. (3) Especially in Central Java province, the standard deviation of the area of alun-alun in coastal cities was small, and the area values were in the range of 0.5–1.5 ha. The area of the alun-alun in each city is presented in Table 5.4.

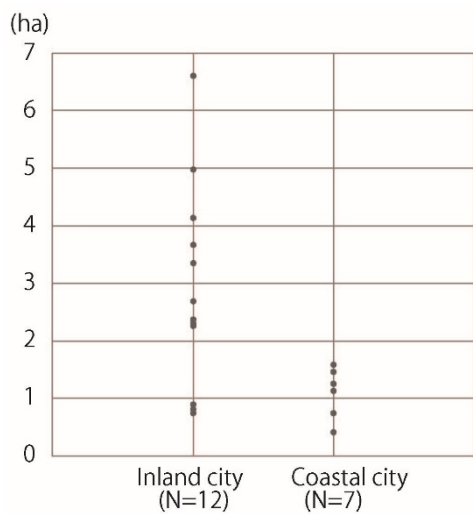


Figure 5.4. Plot diagram of Central Java
 Source: Digitized from Google Earth data

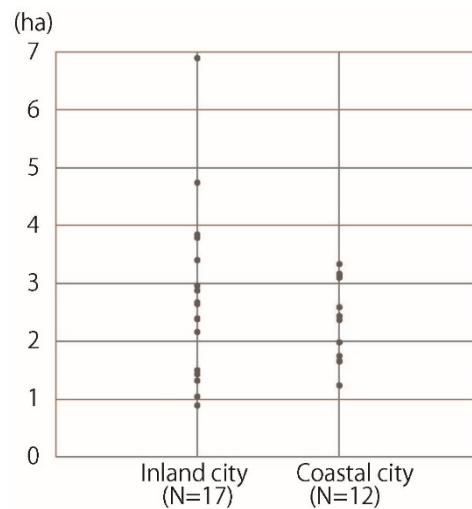


Figure 5.5. Plot diagram of East Java
 Source: Digitized from Google Earth data

Table 5.3. Area of alun-alun by inland and coastal city

Source: Digitized from Google Earth data

	Central Java		East Java	
	inland city (N=12)	coastal city (N=7)	inland city (N=17)	coastal city (N=12)
Median Value	2.53	1.13	2.64	2.40
Standard Deviation	1.69	0.37	1.46	0.68
Maximum Value	6.60	1.58	6.89	3.33
Minimum Value	0.74	0.42	0.88	1.23

5.2.4. *Spatial composition of the alun-alun site*

The spatial composition inside each alun-alun was delineated, focusing on historical and modern characteristics. Historical characteristics included the presence of open space and the number of *Ficus Benjamina* trees. Modern characteristics included the presence of ornamental structures and the division of the site. Information on the spatial composition in each city is provided in Table 5.4.

As a result, we delineated the sites into the following six types: (1) open space, (2) one *Ficus Benjamina* tree, (3) two *Ficus Benjamina* trees, (4) ornamental structure, (5) divided by elements, and (6) other. Some alun-alun had both historical and modern features, in which case, both are listed in the table. The following four aspects thus emerge. (1) In West Java, no alun-alun had a *Ficus Benjamina* tree. (2) In Central Java, all alun-alun involved the presence of open space or a *Ficus Benjamina tree*. (3) In the Special Region of Yogyakarta, all alun-alun had two *Ficus Benjamina trees*. (4) Some cities in East Java had alun-alun divided in half, with the two areas used separately as a planting zone, an open-space zone, or for other purposes.

Table 5.4. Detailed data of alun-alun
 Source: Digitized from Google Earth data

Province	No.	City Name	Area (ha)	Spatial Composition	Province	No.	City Name	Area (ha)	Spatial Composition
Banten	A1	Menes	1.35	open space	Central Java	C1	Brebes	0.75	open space
	A2	Pandeglang	1.78	open space		C2	Tegal*	1.46	open space
	A3	Rangkasbitung	1.56	open space		C3	Pemalang	1.26	2 Ficus Benjamina + site division
West Java	B1	Palabuhan	0.44	open space		C4	Cilacap	1.13	open space
	B2	Cianjur	0.81	ornamental structure		C5	Jatiwangi	0.81	open space
	B3	Cibeber	0.16	open space		C6	Banyumas*	2.26	open space
	B4	Krawang	0.42	ornamental structure		C7	Pekalongan	1.13	open space
	B5	Purwakarta	0.26	ornamental structure		C8	Batang	1.58	1 Ficus Benjamina
	B6	Cililin	0.42	open space		C9	Banjarnegara	2.37	2 Ficus Benjamina
	B7	Cimahi	0.42	open space		C10	Kebumen	3.67	1 Ficus Benjamina
	B8	Bandung*	1.21	open space		C11	Wonosobo	3.35	1 Ficus Benjamina
	B9	Lembang	0.30	open space		C12	Sapuran	0.74	open space
	B10	Soreang	0.62	open space		C13	Kutoarjo	2.68	1 Ficus Benjamina
	B11	Banjaran	0.63	open space		C14	Purworejo	6.6	2 Ficus Benjamina
	B12	UjungBerung	0.54	open space		C15	Magelang*	2.3	1 Ficus Benjamina
	B13	Ciparay	0.33	ornamental structure		C16	Kudus	0.89	open space
	B14	Tanjungsari	0.42	open space		C17	Juwana	0.42	open space
	B15	Cicalengka	0.23	ornamental structure		C18	Serakarta (north)*	4.13	2 Ficus Benjamina
	B16	Sumedang	1.43	ornamental structure		C19	Serakarta (south)*	4.97	2 Ficus Benjamina
	Special Region of Yogyakarta	B17	Leles	0.63	open space	D1	Wates	4.33	2 Ficus Benjamina
		B18	Garut	1.19	open space	D2	Yogyakarta(north)*	6.94	2 Ficus Benjamina
		B19	Pameungpeuk	0.25	open space	D3	Yogyakarta(south)*	2.26	2 Ficus Benjamina
		B20	Conggeang	0.27	open space	D4	Wonosari*	1.56	2 Ficus Benjamina
		B21	Bluburlimbangan	0.47	open space	E1	Pacitan	2.58	site division
		B22	Darmaraja	0.26	open space	E2	Magetan	2.16	1 Ficus Benjamina + site division
		B23	Majalengka	1.33	open space	E3	Ngawi	6.89	ornamental structure
		B24	Talaga	0.63	open space	E4	Madiun*	2.87	site division
		B25	Ciawi	0.32	open space	E5	Ponorogo	3.40	2 Ficus Benjamina
		B26	Singaparna	0.61	ornamental structure	E6	Bojonegoro	2.37	ornamental structure
		B27	Kawali	0.91	ornamental structure	E7	Tuban	3.14	2 Ficus Benjamina
		B28	Manonjaya	0.95	open space	E8	Nganjuk	1.50	1 Ficus Benjamina + ornamental structure
		B29	Ciamis	1.36	ornamental structure	E9	Kediri*	0.88	ornamental structure
		B30	Cirebon (Kasepuhan)	1.00	open space	E10	Tulungagung	1.42	ornamental structure
		B31	Cirebon (Kejaksaaan)*	1.19	open space	E11	Blitar	2.95	1 Ficus Benjamina
		B32	Cilimus	0.28	ornamental structure	E12	Lamongan	2.39	ornamental structure
		B33	Lemahabang	0.51	open space	E13	Sidaju	3.33	ornamental structure
		B34	Ciawigebang	0.42	open space	E14	Bangkalan*	2.43	ornamental structure
		B35	Parigi	0.68	open space	East Java	E15	Sidoarjo	3.78
				E16	Bangil		1.97	1 Ficus Benjamina + site division	
				E17	Pasuruan		1.74	ornamental structure	
				E18	Malang*		2.64	ornamental structure	
				E19	Probolinggo		3.16	site division	
				E20	Lumajang		3.84	1 Ficus Benjamina + ornamental structure	
				E21	Tanggul		1.31	open space	
				E22	Puger		1.23	open space	
				E23	Jember		2.67	open space	
				E24	Pamekasan		3.10	ornamental structure	
				E25	Besuki	1.66	open space		
				E26	Situbondo	2.36	site division		
				E27	Bondowoso	4.73	1 Ficus Benjamina + site division		
				E28	Tamanan	1.04	open space		
				E29	Banyuwangi*	1.65	ornamental structure		

5.3. Conclusion

In this chapter, the following points were clarified.

1. In the cities of Banten and West Java provinces, the area of alun-alun was small. In West Java province, the value of the area was similar, usually 1.5 ha or less. Moreover, most of the spatial composition was open space, and no *Ficus Benjamina* tree was planted in the center.
2. In the cities of Central Java province, the area of alun-alun varied, and the area of inland and coastal cities differed. Areas in the coastal cities were similar, usually 0.5–1.5 ha. Moreover, the spatial composition inside the alun-alun included historical characteristics such as the presence of open space or a *Ficus Benjamina* tree.
3. In the cities of the Special Region of Yogyakarta, the area of alun-alun varied, and the spatial composition inside the alun-alun included two *Ficus Benjamina* trees.
4. In the cities of East Java, the area of alun-alun was 1.0–4.0 ha without an outlier. The area size of inland and coastal cities differed. Coastal cities were smaller and the area sizes differed less. There was a unique composition of the alun-alun in these cities, which were delineated into open spaces, planted spaces, structures, and facilities.
5. The results clarify that alun-alun have regional tendencies, and differ by province and whether they are located in inland or coastal cities. In this way, the historical background has persisted to the present, and remains a regionally unique feature. It is thus useful to consider the historical position of alun-alun in urban and spatial planning in Indonesia.

Chapter 6

Students' Recognition of the Changing Spatial

Composition of Alun-alun

Chapter 6 Survey Research of the Social Phenomenon

6.1. Aim and objectives

The Indonesian government has led the initiative to change the spatial composition of alun-alun. Both sides of the argument (for and against) are being discussed; however, no conclusion has thus far been reached. This chapter aims to explore the social aspects accompanying the changes to the alun-alun. Specifically, the influence of the young generation's perceptions is focused on, as they are responsible for the future Indonesia. Based on students' experiences, their recognition and use of alun-alun were clarified. Furthermore, each spatial composition type was compared.

6.2. Results of the survey

6.2.1. *The reason alun-alun is a special place*

Table 6.1 shows the results of the survey on awareness of alun-alun, having visited alun-alun, and the outstanding value of alun-alun. In total, 462 students (97.7%) responded that they were aware of the alun-alun, 445 (94.1%) that they had visited one, and 338 (76.0%) that alun-alun had outstanding value compared to other open spaces. The results of the interview survey are provided in Figure 6.1.

Table 6.1. Results for awareness, previous visits, and outstanding value

	Students who know about alun-alun		Students who have visited alun-alun		Students who consider alun-alun to have outstanding value	
	Number	Percent	Number	Percent	Number	Percent
The first survey (N=357)	349	97.8%	342	95.8%	248	69.5%
The second survey (N=116)	113	97.4%	103	88.8%	97	83.6%
Total (N=473)	462	97.7%	445	94.1%	345	72.9%

Table 6.2 presents the opinions of the 97 people who responded that alun-alun had outstanding value compared to other open spaces. The most frequent reason was the diversity of usage (88 people). They mentioned its usage as a place where people gather (49 people) and a place for social activities like events and ceremonies (19 people). The

Table 6.2. Results regarding opinions of outstanding value

	Items	Details of items	Opinion example
Has Outstanding Value	Diverse usage	Gathering place	a: Gathering place (27), b: Spending time with family and friends (15), c: Meeting place (3), d: Lively place (3), e: Crowded place (2), f: Community place (1)
		Social activity	g: Events (6), h: Ceremonies (5), i: Tourist spot (3), j: Social activity place (2), k: Cultural activity place (1), l: Collective worship place (1), m: City information place (1)
		Activities on narrow site	n: Relax (3), o: Refresh (3), p: Rest area (2), q: Children's playground (2), r: Art creation place (1), s: Club activities (1), t: Simple activity (1), u: Discussion place (1), v: Place for listening to music (1)
		Activities on large site	w: Playing sport (3), x: Recreation (2), y: Picnic place (1)
		Relationship with the city	z: Location in the center of the city (15), aa: Symbol of the city (4), ab: Relationship with mosques, palaces, administrative facilities, and markets (3), ac: One in the city (2), ad: Buffer zone with the surrounding environment (1)
	Spatial features	Spatial composition	ae: Size of the area (12), af: Expansion of green spaces (7), ag: Mobile sales (3), ah: Simple space composition (1)
		Vegetation	ai: No trees (4), aj: Grass lawn spreads (2), ak: Special tree like Ficus Benjamina (1), al: No flowers (1)
	Specialness	Identity	am: Special spatial composition (5), an: Characteristic activities (3), ao: Singular policy (2), ap: Uniqueness (1)
		History	aq: Traditional open space (3), ar: History (2), as: Heritage (1), at: Traditional landscape (1), au: Symbol of culture (1), av: Public property (1)
		Specialness	aw: Special place for people (3), ax: Special places for local society (1)
	Freedom of usage	Wide range of activities	ay: Place for a wide variety of activities (13), az: No limit for the contents of activities (1)
		No limit for the user	ba: Places where different age people spend time together (1), bb: Place where anyone in the city can go (1)
	Has no Outstanding Value	The activity	bc: People's activities are similar to those in other open spaces (8), bd: It differs from the alun-alun of the past (1)
		The facility	be: The facilities are similar to those in other open spaces (6), bf: It is only one of the gardens (1) bg: Alun-alun in a big city like Jakarta does not have its own function (1)

content of activity was not limited, because of the wide site. People performed various activities in alun-alun. Next, the second most frequent reason was spatial features (56 people). They mentioned its location in the center of the city (15 people) and size of the area (12 people).

Next, the opinions of 13 people who responded that alun-alun had no outstanding value compared to other open spaces were analyzed. There was an opinion that the activities were similar to those in other open spaces (nine people), and they did not see any differences in the facilities (eight people).

6.2.2. Changes in alun-alun

In recent years, a movement to reconstruct alun-alun as a City Garden has emerged through a government initiative¹⁰. In this research, alun-alun was categorized into four types according to spatial composition: 1) two Ficus Benjamina type, 2) planter installation type, 3) entertainment type, and 4) garden type. Two Ficus Benjamina type is generally considered the historical style. And it has not undergone any changes to the spatial composition. Alun-alun in Yogyakarta and Surakarta are examples of this two Ficus Benjamina type . The spatial composition has changed for the planter installation, entertainment, and garden types of alun-alun. Trees are regularly planted in the planter installation type, which blocks the spread of the center of the alun-alun. Alun-alun in Bandung is an example of this Planter installation type¹¹. In the entertainment type, amusement facilities like a Ferris wheel are found. This western park type has a

¹⁰ Hadi susiro Arfin HP

¹¹ However, the spatial composition of alun-alun Bandung changed after this survey.

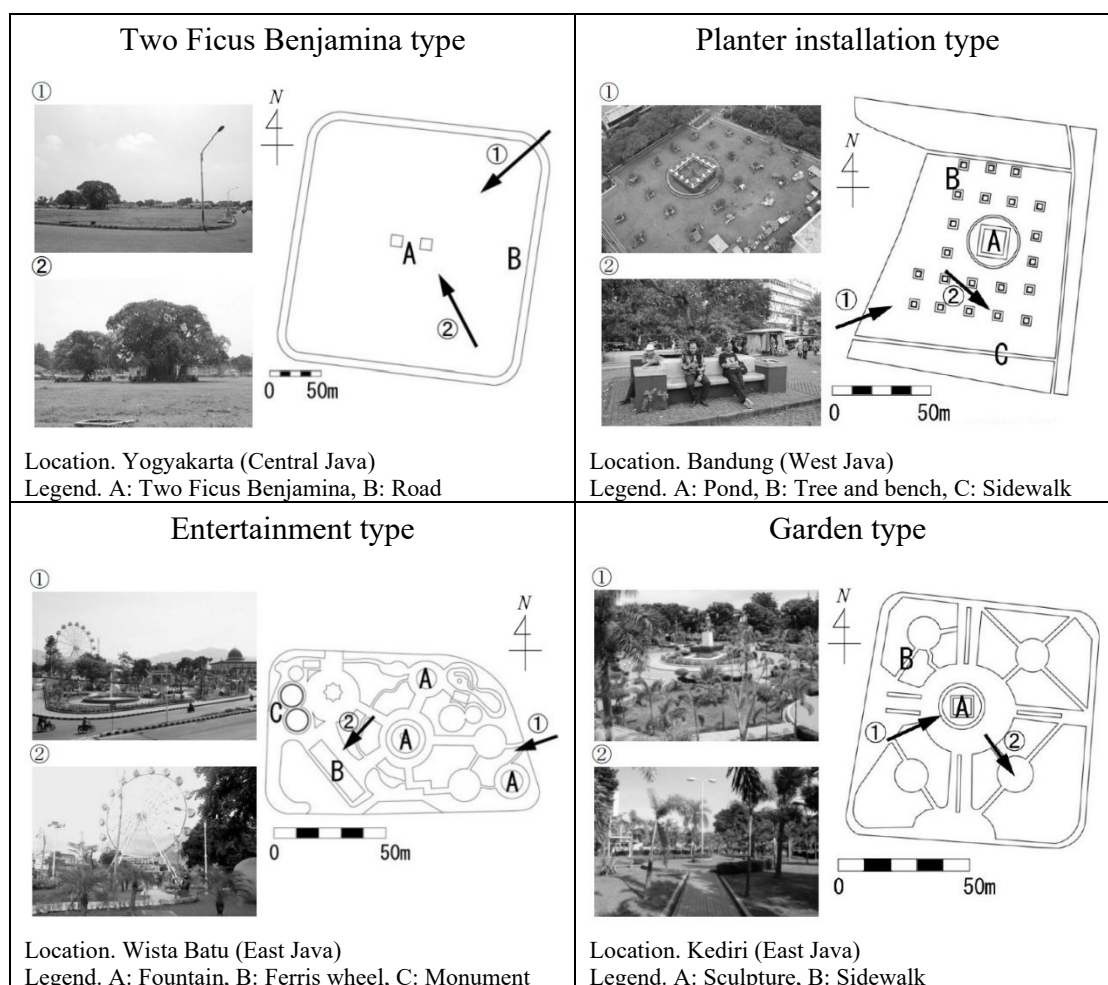


Figure 6.1. Status of recent alun-alun

geometrically designed garden, planted flowers, and a bronze statue. In total, 342 people who knew about alun-alun and had visited one were surveyed¹². Of these, 235 students (69%) responded that the most visible alun-alun was the two Ficus Benjamina type in all states, and 168 (49%) students responded that the most favorite alun-alun was the two Ficus Benjamina type as well in all states. Compared with the most visible alun-alun, most favorite alun-alun had more variety. The total number of entertainment type and garden type was 158 (46%) students.

¹² This question was in the first survey.

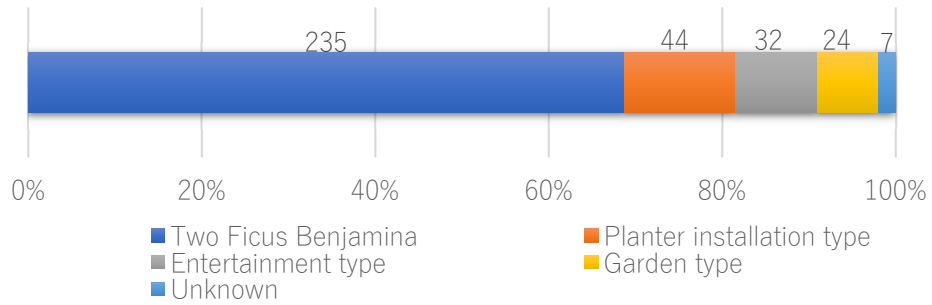


Figure 6.2. The most visible alun-alun

Table 6.3. The most visible alun-alun

State		Two Ficus Benjamina type	Planter installation type	Entertainment type	Garden type	Unknown	Total
		Frequency	Percent of state	Frequency	Percent of state	Frequency	Percent of state
Banten	Frequency	15	3	2	1	1	22
	Percent of state	68.2%	13.6%	9.1%	4.5%	4.5%	100.0%
West Java	Frequency	82	16	13	6	1	118
	Percent of state	69.5%	13.6%	11.0%	5.1%	0.8%	100.0%
Special Capital Region of Jakarta	Frequency	21	5	5	8	0	39
	Percent of state	53.8%	12.8%	12.8%	20.5%	0.0%	100.0%
Central Java	Frequency	26	3	1	1	2	33
	Percent of state	78.8%	9.1%	3.0%	3.0%	6.1%	100.0%
Special Administrative Region of Yogyakarta	Frequency	1	0	0	0	0	1
	Percent of state	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
East Java	Frequency	24	4	2	2	0	32
	Percent of state	75.0%	12.5%	6.3%	6.3%	0.0%	100.0%
Non-Java	Frequency	61	13	9	5	3	91
	Percent of state	67.0%	14.3%	9.9%	5.5%	3.3%	100.0%
Unknown	Frequency	5	0	0	1	0	6
	Percent of state	83.3%	0.0%	0.0%	16.7%	0.0%	100.0%
Total	Frequency	235	44	32	24	7	342
	Percent of state	68.7%	12.9%	9.4%	7.0%	2.0%	100.0%

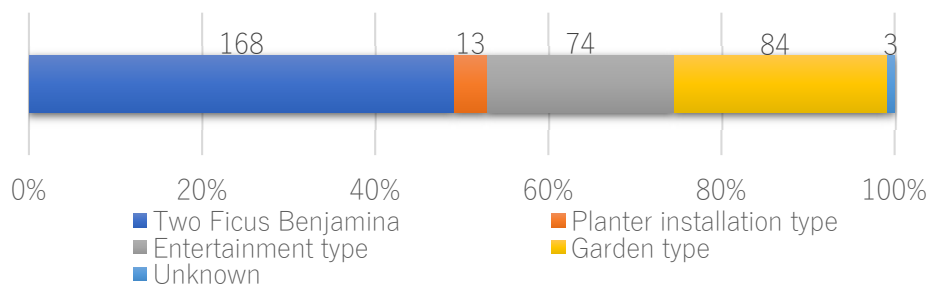


Figure 6.3. The favorite alun-alun

Table 6.4. The favorite alun-alun

		Traditional type	Planter installation type	Entertainment type	Garden type	Unknown	Total	
State	Banten	Frequency	11	0	7	3	1	22
		Percent of state	50.0%	0.0%	31.8%	13.6%	4.5%	100.0%
	West Java	Frequency	57	4	30	27	0	118
		Percent of state	48.3%	3.4%	25.4%	22.9%	0.0%	100.0%
	Special Capital Region of Jakarta	Frequency	19	2	6	12	0	39
		Percent of state	48.7%	5.1%	15.4%	30.8%	0.0%	100.0%
	Central Java	Frequency	17	2	3	9	2	33
		Percent of state	51.5%	6.1%	9.1%	27.3%	6.1%	100.0%
	Special Administrative Region of Yogyakarta	Frequency	1	0	0	0	0	1
		Percent of state	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	East Java	Frequency	18	1	6	7	0	32
		Percent of state	56.3%	3.1%	18.8%	21.9%	0.0%	100.0%
	Non-Java	Frequency	40	4	22	25	0	91
		Percent of state	44.0%	4.4%	24.2%	27.5%	0.0%	100.0%
	Unknown	Frequency	5	0	0	1	0	6
		Percent of state	83.3%	0.0%	0.0%	16.7%	0.0%	100.0%
Total		Frequency	168	13	74	84	3	342
		Percent of state	49.1%	3.8%	21.6%	24.6%	0.9%	100.0%

Next, we investigated the changes to the alun-alun. In total, 445 people who knew about alun-alun and had visited one were surveyed¹³. Of these, 290 students (65.2%) considered the changes to the alun-alun positive. However, 151 students (33.9%) considered the changes negative, indicating that they viewed alun-alun as a special place. Changes to alun-alun might lead to loss of the original alun-alun meaning and role. However, few were aware of the crisis regarding these changes.

To obtain more in-depth information on the survey responses, 77 people who considered changes to the alun-alun positive were interviewed. The most frequent reason was the change in user consciousness (47 people), followed by increased usage (16 people) and attractiveness (15 people). They thought that if alun-alun became more attractive, people

¹³ This question was in the first survey and the second surveys.

who had not been interested before might then visit. Next, the second most frequent reason was the enhanced quality of facilities (38 people). They mentioned establishing new facilities (14 people) and adding playground equipment for amusement (8 people).

Table 6.5. Results of the interview on opinions regarding changes to alun-alun

	Items	Item detail	Opinion example
Change is good	change in user consciousness	Increase in usage	a: Many people visit alun-alun (7), b: Attracting people (6), c: Promoting usage (2), d: Invite people (1)
		Improved attractiveness	e: Interesting (7), f: Become good (5), g: Become attractive (2), h: Feeling interesting (1)
		Improved convenience	i: Comfortable (5), j: Convenient (3)
		Diversity of activities	k: Expand the range of activities (3), l: Not simple (1), m: Not boring (1)
		Other	n: Change is good if users want it (2), o: It relates to preserving alun-alun (1)
	enhanced quality of facilities	Establishment of medium and large-scale facilities	p: Installation of facilities (8), q: Permanent store setting (3), r: Build a mosque (1), s: Make a parking lot (1), t: Placement of the toilet (1)
		Playground equipment	u: Installation of entertainment facilities (4), v: Creating play space (4)
		Improved functionality	w: Having various functions (7)
		Establishment of small-scale facilities	x: Electric lights (3), y: Bench, table, chair (3)
		Economic merit	z: Good for the economy (2), aa: The value of the place will be higher than before (1)
	quality of space	Beauty	ab: Beautiful (6), ac: Elaborate (2), ad: Colorful (1), ae: Planting many trees (1)
		Design	af: Diversity of variations (5), ag: Unique (2), ah: The combination of tradition and modern is interesting (1)
		Clean	ai: Well organized (2), aj: Clean (1)
	new age	Changing times	ak: Modern (6), al: Innovation (3), am: Globalization (3)
		Introduction of technology	an: Introduction of new technology (1), ao: Electric decoration (1), ap: Introduction of crime prevention technology (1), aq: Improve drainage (1)
	Change is bad	change in the environment	Deterioration of the natural environment
Degradation of facility environments			at: Scattering of garbage (2), au: Graffiti (1), av: Permanent stores like cafes interfere with walking (1)
Decrease in rainwater absorption capacity			aw: The stone pavement could not absorb water as well as the lawn (3)
loss of historical value		Loss of originality	ax: Protect Java's original style (3), ay: Preserve special characteristics of alun-alun (2)
		Loss of tradition	az: Historical symbol (1), ba: Traditional one is the most beautiful (1), bb: Preservation of traditional ones (1), bc: Preservation of culture for the next generation (1)
changes in social function		Loss of cultural and social position	bd: Places for cultural activities are lost (2), be: Places for social activities are lost (1), bf: The existence of alun-alun becomes simple (1)
	User restriction	bg: Alun-alun becomes a place for specific people (1)	

Next, the opinions of 12 people who considered changes to the alun-alun negative were probed. The most frequent reason was the change in the environment (12 people). They mentioned the deterioration of the natural environment as the loss of trees, and attributed the degradation of facilities to increased garbage and graffiti. Next, the second most frequent reason was the loss of historical value (9 people). They mentioned the loss of the original character and Java's traditional culture.

6.2.3. Activities in each type of alun-alun

This section focuses on the relationship between the spatial composition of the alun-alun and activities. In total, 342 people who knew about alun-alun and had visited one were surveyed¹⁴. Among them, 331 students without missing values were targeted.

As examples of activities, we showed them the following 19 items: Rites, playing football, playing badminton, playing chess, playing the "passing tree game," flying a kite, walking, listening to music, playing music, exercising, reading a book, sitting, talking, shopping, eating, drawing, cycling, riding a becak¹⁵, and riding a horse carriage. In all spatial composition type, students answered all applicable items for 19 items. The activities were surveyed in terms of the spatial composition of the alun-alun and classified in table 6.6.

¹⁴ This question was in the first survey.

¹⁵ Becak (a cycle rickshaw) is a small-scale local means of transport. Becak, powered by pedaling, is a type of tricycle designed to carry passengers on a for-hire basis. Becak is sometimes decorated. At night, it is colored with various electric decorations.

Table 6.6. Results of activities in each type of alun-alun

<i>Total(N=331)</i>	<i>Two ficus benjamina type</i>	<i>Planter installation type</i>	<i>Entertainment type</i>	<i>Garden type</i>
<i>Rites</i>	144 43.5%	10 3.0%	0 0.0%	6 1.8%
<i>Playing football</i>	119 36.0%	6 1.8%	2 0.6%	3 0.9%
<i>Playing Badminton</i>	51 15.4%	6 1.8%	0 0.0%	5 1.5%
<i>Walking</i>	265 80.1%	228 68.9%	254 76.7%	222 67.1%
<i>Gymnastics</i>	116 35.0%	35 10.6%	5 1.5%	14 4.2%
<i>Playing "passing the tree game"</i>	162 48.9%	31 9.4%	15 4.5%	17 5.1%
<i>Flying kite</i>	103 31.1%	16 4.8%	6 1.8%	7 2.1%
<i>Playing chess</i>	16 4.8%	21 6.3%	2 0.6%	10 3.0%
<i>Listening to music</i>	119 36.0%	142 42.9%	102 30.8%	139 42.0%
<i>Playing music</i>	49 14.8%	43 13.0%	30 9.1%	46 13.9%
<i>Reading a book</i>	99 29.9%	110 33.2%	50 15.1%	120 36.3%
<i>Sitting</i>	240 72.5%	242 73.1%	186 56.2%	239 72.2%
<i>Talking</i>	200 60.4%	189 57.1%	179 54.1%	192 58.0%
<i>Drawing a picture</i>	57 17.2%	65 19.6%	41 12.4%	67 20.2%
<i>Shopping</i>	45 13.6%	23 6.9%	55 16.6%	25 7.6%
<i>Eating</i>	190 57.4%	182 55.0%	192 58.0%	166 50.2%
<i>Cycling</i>	129 39.0%	48 14.5%	37 11.2%	62 18.7%
<i>Riding a becak</i>	37 11.2%	4 1.2%	5 1.5%	1 0.3%
<i>Riding a horse carriage</i>	41 12.4%	4 1.2%	22 6.6%	5 1.5%

Regarding the activities by spatial composition type, walking, sitting, talking, and eating was the most frequent. Those items exceeded half in all types.

In the two ficus benjamina type, playing the “passing the tree game” and "rites" followed the top four activities. In planter installation type, entertainment type, and garden type, "listening to music" followed the top four activities.

For the two ficus benjamina type, playing football and playing badminton were also mentioned. However, in the other types of alun-alun, fewer than ten people indicated these items, indicating that students recognized two ficus benjamina type as a space to engage in various activities such as those requiring a large space like football or narrow space like gymnastics.

The results of the chi-square test are provided in Figure 6.4. The results highlight significant differences between all five major items: Rites, exercise (playing football, playing badminton, playing “passing the tree game,” flying kite, walking, gymnastics), quiet activity (playing chess, listening to music, playing music, reading a book, sitting, talking, drawing), vehicles (cycling, riding a becak, riding a horse carriage), and food and shopping (shopping, eating). For the two ficus benjamina type, all six items constituting the “exercise” category demonstrated a statistically significant difference.

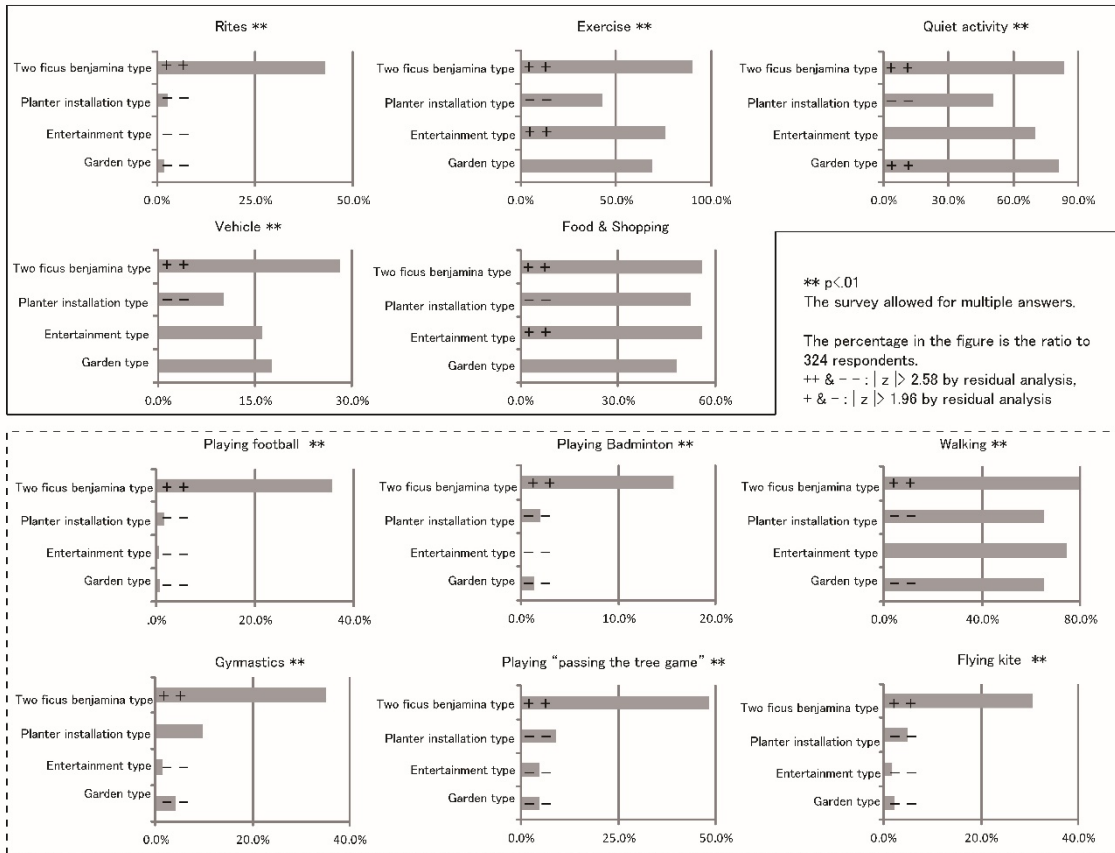


Figure 6.4. Results of the chi-square test of spatial composition and activity

6.3. Conclusion

In this chapter, the following points were clarified.

1. Most students recognized alun-alun and had visited one.
2. About three-quarters of respondents considered alun-alun more special than other open spaces because of its historical background.
3. However, only 34% of respondents considered changes to the alun-alun's spatial composition change as negative. Although many recognized alun-alun as a special place, only a few considered the changes a crisis.
4. In total, 24% of respondents did not consider alun-alun a special place. They thought that events and festivals were held in a limited number of alun-alun and that most were the same as other parks and plazas.
5. Furthermore, 65% of respondents had a positive opinion of changes to alun-alun, because these made it more comfortable and fun.
6. Two ficus benjamina type was a space in which to engage in various activities. Some activities could not be performed in some types, but these could be used for traditional activities like rites.
7. Changes to the spatial composition of the alun-alun might greatly influence Java's traditional culture.

Chapter 7

Comparative Study on the Perception of Spatial
Features of Alun-alun Using the LIST Method

Chapter 7 Comparative Study on the Perception of Spatial Features of Alun-alun Using the LIST Method

7.1. Aim and objectives

This chapter presents the results of the psychological aspect. The main objective of this chapter is to clarify the spatial features of alun-alun as mental scenery based on students' perception.

In the academic view, the word alun-alun is related to "history" and "kingdom."

However, it was considered that such images of alun-alun might differ from those of alun-alun as a daily space. It is thus important to know how students perceive alun-alun.

This study also focused on regional tendencies, and the regional diversity of alun-alun was clarified in Chapter 5. It is also considered that people's image is strongly influenced by their experience.

7.2. Results of the survey

7.2.1. Image sketch

In total, 412 subjects participated. Of these, 390 students drew an image sketch (UGM: 197 people, IPB: 193 people) in Banten (15 people), West Java (91 people), the Special Capital Region of Jakarta (21 people), Central Java (85 people), the Special Administrative Region of Yogyakarta (55 people), East Java (30 people), and Non-Java (80 people).

The questionnaire instructed students to draw alun-alun as an image sketch. As a result, 287 respondents drew only an alun-alun (Figure 7.1), and 103 respondents drew the surrounding facilities located outside the alun-alun (Figure 7.2).

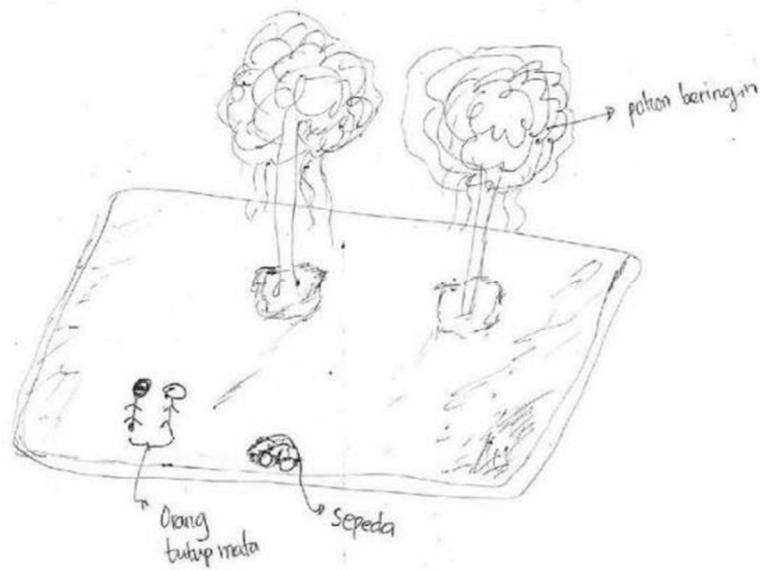


Figure 7.1. Example sketch of only an alun-alun

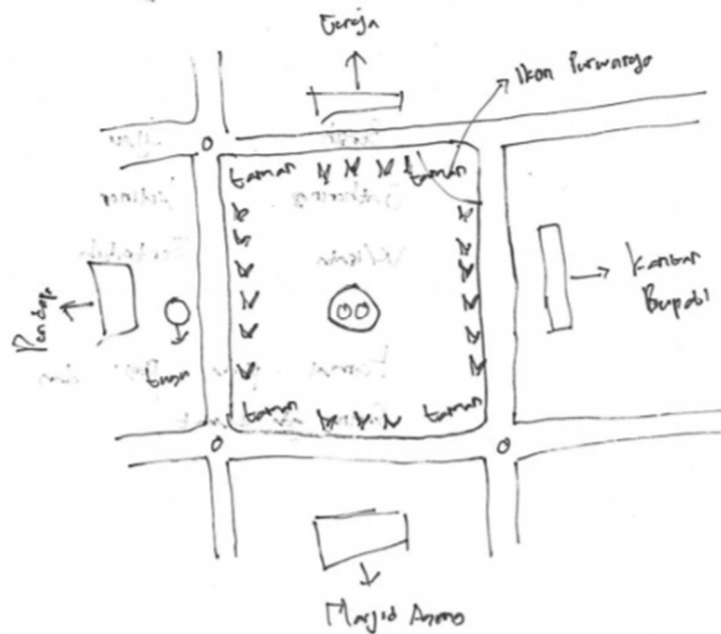


Figure 7.2. Example sketch of alun-alun and surrounding facilities

7.2.2. Surrounding facilities

In this survey, 390 people were targeted to draw image sketches. First, the following surrounding facilities were drawn by 103 people: the mosque (77 people), palace (26 people), City Hall (26 people), shopping mall (11 people), post office (6 people), bank (4 people), police station (3 people), school (2 people), bus stop (1 person), church (1 person), hotel (1 person), and library (1 person). The breakdown of surrounding facilities by state is shown in Table 7.1. The total number for each state is the number of students who drew image sketches.

As evident, in all provinces except the Special Administrative Region of Yogyakarta, the mosque was most frequently indicated. In the Special Administrative Region of Yogyakarta, the palace was most indicated. Furthermore, some respondents perceived the surrounding facilities as part of the alun-alun and considered these elements important.

Table 7.1. Breakdown of surrounding facilities by state

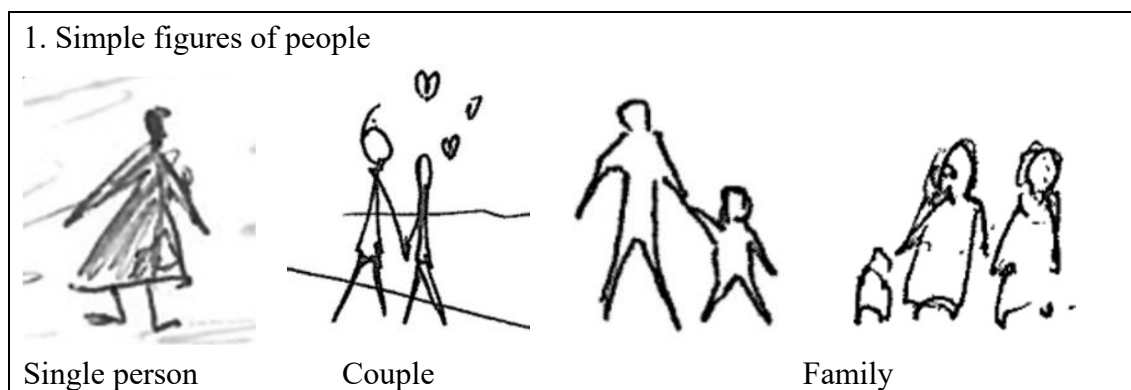
	State						
	Banten (N=15)	West Java (N=91)	The Special Capital Region of Jakarta (N=21)	Central Java (N=85)	The Special Administrative Region of Yogyakarta (N=55)	East Java (N=3-)	Non- Java (N=8-)
Palace	-	1	-	6	14	2	1
Mosque	3	24	2	19	5	8	13
City Hall	1	9	-	9	2	4	1
Shopping center	-	5	1	3	-	1	1
Post office	-	3	-	2	1	-	-
Bank	-	1	-	1	1	1	-
Police station	-	-	-	2	-	-	1
School	-	2	-	-	-	-	-
Bus terminal	-	1	-	-	-	-	-
Church	-	-	-	1	-	-	-
Hotel	-	-	-	-	-	1	-
Library	-	-	-	1	-	-	-
Total	4	45	3	44	23	17	17

7.2.3. Sketches of people

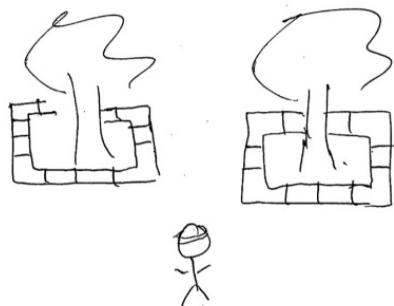
Many people spend their time at alun-alun, and thus, people are an important element of these open spaces. Therefore, students drew people in the image sketches. In total, the 15 activities were confirmed. The sketches that people engage in alun-alun are illustrated in Figure 7.3.

The sketches of people were classified by states in table 7.2. The sketches drawn were mostly of simple figures depicting people, including a person, two people (a family and couple), and more than three people. Next, the people were drawn playing football (13), sellers (12), sitting (11), playing the blindfold game (7), and flying a kite (7). The sketches indicate that people are playing sports, children are playing, eating and drinking, relaxing, and sightseeing.

Although the number of respondents differed by state, respondents in West Java drew more sketches included people compared other states. In the Special Administrative Region of Yogyakarta, only a few respondents included people in their sketches despite a large number of respondents.



2. A person playing the blindfold game*



*The blindfold game is a traditional game in which people pass through the trees with a blindfold on.

3. People riding an odong-odong**



**Odong-odong is an amusement vehicle.

4. People playing football



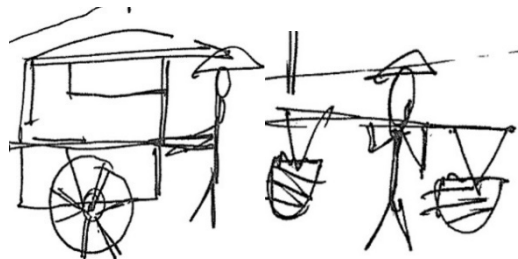
5. People flying a kite



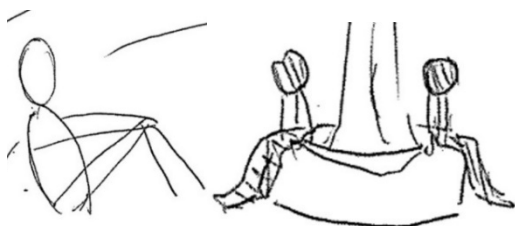
6. Joggers



7. Sellers



8. People sitting



9. A person walking a dog



<p>10. People eating or drinking</p> 	<p>11. People taking a photo</p> 
<p>12. People blowing soap bubbles</p> 	<p>13. A person with a balloon</p> 
<p>14. A person lying down</p> 	<p>15. People using the playground equipment</p> 

Figure 7.3. People's activities indicated in the image sketch

Table 7.2. People's activities by state

	State								Total
	Banten (N=15)	West Java (N=91)	The Special Capital Region of Jakarta (N=21)	Central Java (N=85)	The Special Administrative Region of Yogyakarta (N=55)	East Java (N=30)	Non- Java (N=80)	Unknown (N=13)	
1. Simple figures of people	1	29	2	8	4	3	10	2	59
2. A person playing the blindfold game	-	-	-	1	2	1	3	-	7
3. People riding an odong-odong	-	-	-	-	1	-	-	-	1
4. People playing football	1	5	3	-	-	-	3	1	13
5. People flying a kite	1	5	-	-	-	-	-	1	7
6. Joggers	1	-	-	-	-	-	-	1	2
7. Sellers	-	5	1	2	2	-	2	-	12
8. People sitting	-	4	3	-	-	2	1	1	11
9. A person walking a dog	-	-	-	-	-	-	-	1	1
10. People eating or drinking	-	1	1	-	-	-	-	-	2
11. People taking a photo	-	1	-	-	-	-	-	-	1
12. People blowing soap bubbles	-	1	-	-	-	-	-	-	1
13. A person with a balloon	-	2	-	-	-	-	1	-	3
14. A person lying down	-	1	-	-	-	-	-	-	1
15. People using the playground equipment	-	-	-	-	-	-	2	-	2
Total	4	54	10	11	9	6	22	7	123

7.2.4. Composition of the sketches

Next, the composition of the image sketches was delineated as follows: (A) Image sketch drawn to depict a Birdseye view of the entire site (Figure 7.4), (B) image sketch drawn to include important elements to distinguish the composition of the site (Figure 7.5), and (C) image sketch showing only a partial area that does not distinguish the composition of the site (Figure 7.5).

In total, 298 students (76.4%) drew image sketch type A, 64 (16.4%) image sketch type B, and 28 (7.2 %) image sketch type C.

The breakdown of the composition of the sketches by state is shown in Table 7.3. The total number for each state is the number of students who drew the image sketches.

Based on this, most subjects perceived alun-alun as a whole (A). The next study focused on types A and B, which delineate the spatial configuration of the alun-alun.

Table 7.3. Sketch composition by state

	Composition	Whole site		Important elements		Partial area		Total
		Count	%	Count	%	Count	%	
State	Banten	13	86.7 %	0	0.0 %	2	13.3 %	15
	West Java	62	68.1 %	21	23.1 %	8	8.8 %	91
	the Special Capital Region of Jakarta	10	47.6 %	7	33.3 %	4	19.0 %	21
	Central Java	79	92.9 %	4	4.7 %	2	2.4 %	85
	the Special Administrative Region of Yogyakarta	42	76.4 %	11	20.0 %	2	3.6 %	55
	East Java	24	80.0 %	5	16.7 %	1	3.3 %	30
	Non-Java	56	70.0 %	15	18.8 %	9	11.3 %	80
	Unknown	12	92.3 %	1	7.7 %	0	0.0 %	13
	Total	298	76.4 %	64	16.4 %	28	7.2 %	390

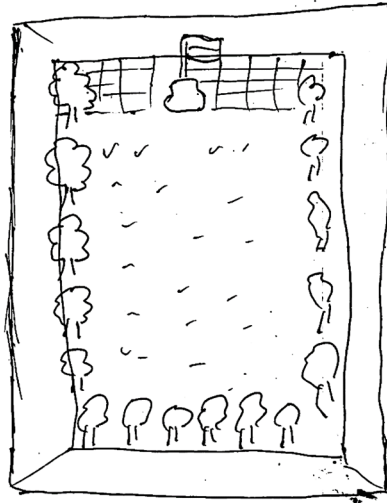


Figure 7.4. Image sketch A



Figure 7.5. Image sketch B

" Selamat datang di Jakarta "

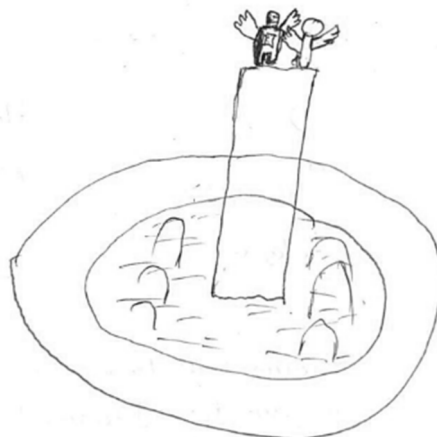




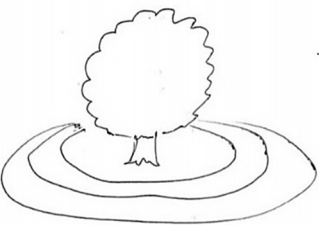
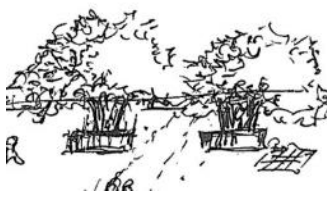
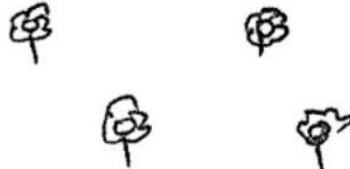
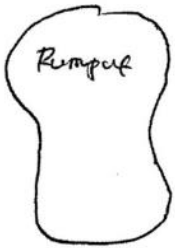
Figure 7.6. Image sketch C



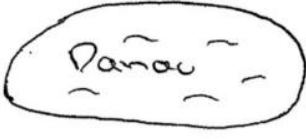
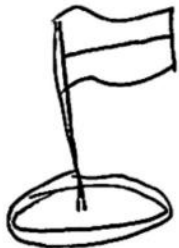

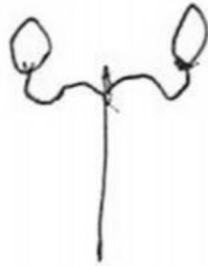
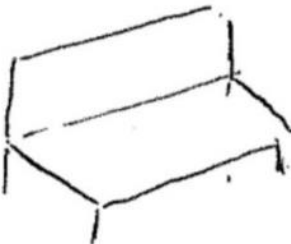



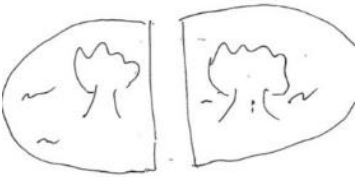
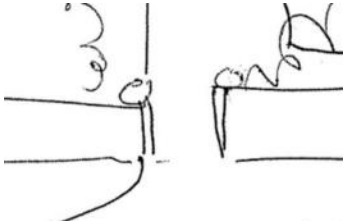
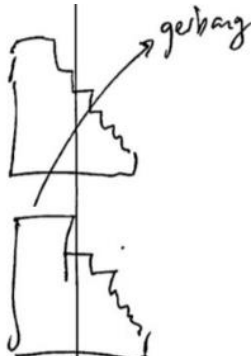
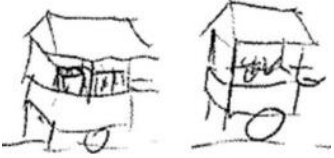
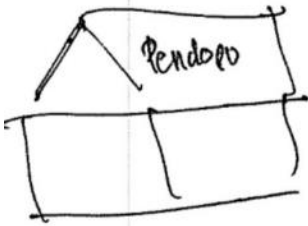
7.2.5. Elements included in the image sketch

The elements included in the sketch were then analyzed. The analysis targeted the 362 students who had drawn image sketch types A and B. All extracted elements are shown in Figure 7.7, and the elements by state are listed in Table 7.4.

Many characteristic elements were drawn in the sketches including Ficus Benjamina; aesthetic elements like flowers, monuments, and fountains; beneficial elements like benches, lamps, toilets, and garbage box; fixed elements like flags, a stage, gates, fences, pendopo, TV LCD, and Rumah gadang; and entertainment elements like vehicles, playground equipment, and sports fields or courts. In addition, compass points were included in the sketches, despite not being a visible element

The elements included in the sketch were classified by states in table 7.4. In Special Administrative Region of Yogyakarta, 44 students (83% of the state) drew the two ficus benjamina sketches. Compared to other states, Central Java students drew more the one ficus benjamina.

Points of the compass 	Open space 	One Ficus Benjamina 
Two Ficus Benjamina 	Flower 	Grass 

<p>Monument</p> 	<p>Fountain</p> 	<p>Pond</p> 
<p>Flagpole</p> 	<p>Stage</p> 	<p>Lamp</p> 
<p>Bench</p> 	<p>Jogging track</p> 	<p>Car</p> 
<p>Bicycle</p> 	<p>Center road</p> 	<p>Fence, wall</p> 
<p>Entrance gate</p> 	<p>Sellers</p> 	<p>Pendopo</p> 

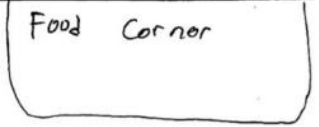

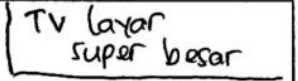


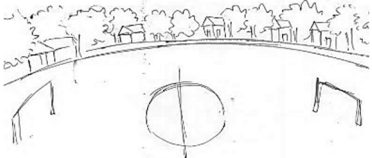
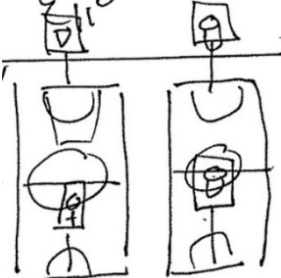
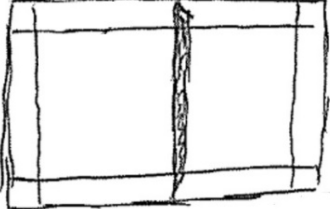
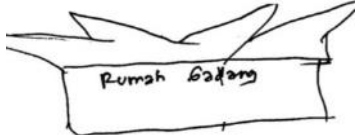

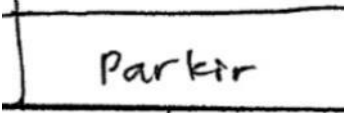

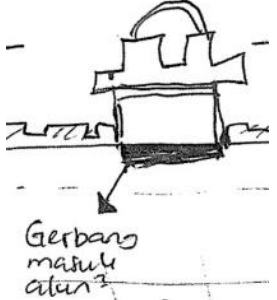
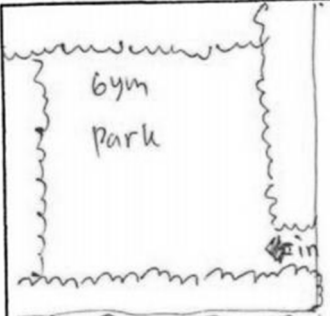
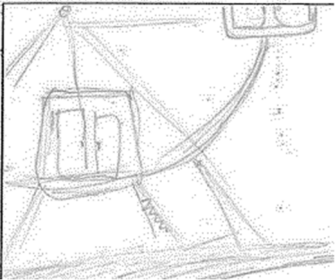
<p>Eating space</p> 	<p>Toilet</p> 	<p>TV, LCD</p> 
<p>Display</p> 	<p>City name sign</p> 	<p>Football field</p> 
<p>Basketball court</p> 	<p>Court for other sports</p> 	<p>Rumah gadang</p> 
<p>Children's play area</p> 	<p>Parking</p> 	<p>Cow</p> 
<p>Garbage box</p> 	<p>Fitness area</p> 	<p>Ferris wheel</p> 

Figure 7.7. Elements included in the sketches

Table 7.4. Elements included in the sketches by state

	State								Total (N=362)
	Banten (N=13)	West Java (N=83)	The Special Capital Region of Jakarta (N=17)	Central Java (N=83)	The Special Administrative Region of Yogyakarta (N=53)	East Java (N=29)	Non- Java (N=71)	Unknown (N=13)	
Points of the compass	-	2	-	2	11	3	1	1	20
Open space	7	40	7	44	10	13	34	4	159
One Ficus Benjamina	1	4	1	8	1	1	-	1	17
Two Ficus Benjamina	-	9	2	20	44	4	14	4	97
Flower	3	9	3	9	5	3	6	1	39
Grass	1	6	1	11	4	1	5	4	33
Monument	2	16	6	10	1	12	9	1	57
Fountain	1	12	3	14	1	6	11	2	50
Pond	1	4	1	-	1	-	3	1	11
Flagpole	-	12	1	17	3	3	6	2	44
Stage	-	6	-	9	-	4	1	-	20
Lamp	-	4	1	5	1	2	4	-	17
Bench	3	21	6	9	4	4	19	2	68
Jogging track	1	4	2	2	3	3	6	2	23
Car	-	4	-	1	1	-	2	-	8
Bicycle	-	2	-	2	3	-	4	1	12
Center road	-	10	3	8	9	5	3	2	40
Fence, wall	-	5	3	2	3	1	4	1	19
Entrance gate	2	3	1	2	5	5	7	-	25
Sellers	2	18	6	16	15	4	11	3	75
Pendopo	-	8	1	5	-	2	4	-	20
Eating space	-	4	-	2	2	4	4	-	16
Toilet	-	2	-	2	-	-	1	-	5
TV LCD	-	-	-	4	-	-	-	-	4
Display	-	-	-	1	-	-	1	-	2
City name sign	1	3	-	2	-	1	1	-	8
Football field	-	4	2	1	1	3	7	-	18
Basketball court	-	2	-	1	-	4	-	-	7
Court for other sports	-	1	-	-	-	3	1	-	5
Rumah gadang	-	-	-	-	-	-	2	-	2
Children's play area	1	4	-	4	1	5	7	-	22
Parking	-	1	-	2	-	2	1	-	6
Cow	-	-	-	-	1	-	-	-	1
Garbage box	-	1	-	1	-	-	5	-	7
Fitness area	-	1	-	-	-	-	4	-	5
Ferris wheel	-	-	-	-	-	-	1	-	1

7.2.6. Spatial composition

Next, the focus was on the spatial composition of the center of the site. Based on this, alun-alun was classified as the following types: the two Ficus Benjamina type, one Ficus Benjamina type, open space type, and monument type.

The two Ficus Benjamina type: Sketch showing two Ficus Benjamins in the center of the site (Figure 7.8). One Ficus Benjamina type: Sketch showing one Ficus Benjamina in the center of the site (Figure 7.9). Open Space type: Sketch showing vacant space in the center of the site and no Ficus Benjamina tree (Figure 7.10). Monument type: Sketch showing structures such as a monument, fountain, or pond in the center of the site and no Ficus Benjamina tree (Figure 7.11). As more students sketched a monument, this type was named the monument type. Another type of alun-alun is a complex with various facilities including a roundabout and roadside tree. The number of each type per state is indicated in Table 7.5.

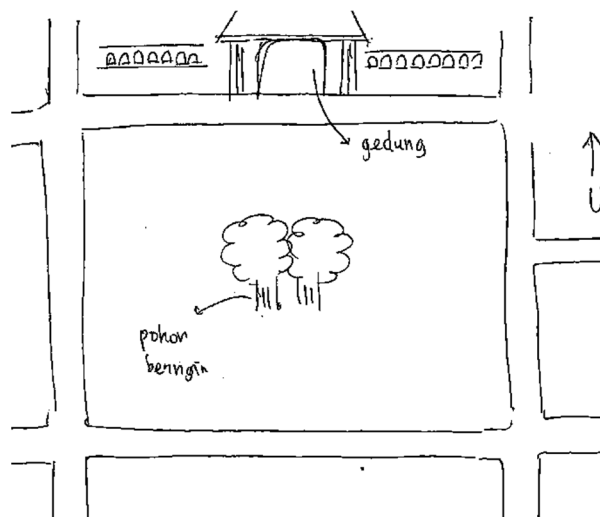


Figure 7.8. The two Ficus Benjamina type

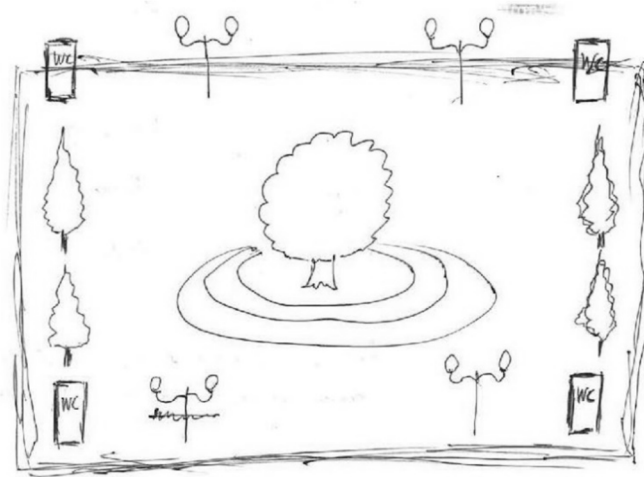


Figure 7.9. The one Ficus Benjamina type

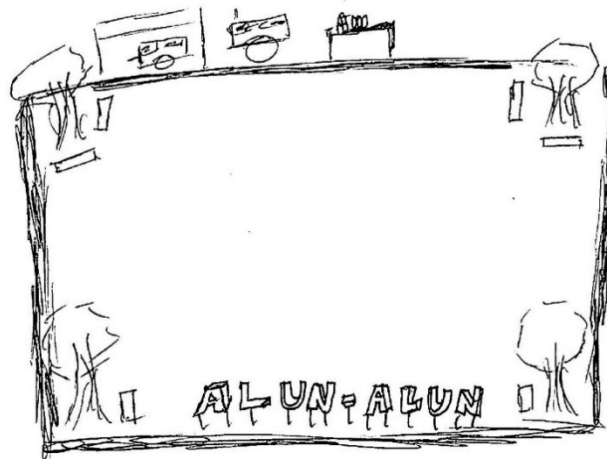


Figure 7.10. Open space type



Figure 7.11. Monument type

Based on the spatial composition, the following characteristics were derived. Nearly half the alun-alun was the open space type, around a quarter were the two Ficus Benjamina type, around 20% the monument type, and about 5% the one Ficus Benjamina type.

The open space type of alun-alun was mostly located in Banten, West Java, the Special Capital Region of Jakarta, Central Java, and Non-Java. In Banten, West Java, the Special Capital Region of Jakarta, and Non-Java, the trend was similar to that mentioned earlier. The open space type accounted for nearly half the alun-alun, followed by the monument type. In Central Java, the open space type accounted for more than half the alun-alun and the two Ficus Benjamina type for about a quarter. Compared to the other states, Central Java had many one Ficus Benjamina type alun-alun, while the Special Administrative Region of Yogyakarta had many of the two Ficus Benjamina types was the largest type (nearly 80%). In East Java, the open space and monument type were evenly dispersed, accounting for more than 80% of the total.

Table 7.5. Classification of spatial composition by state

	Two Ficus Benjamina	One Ficus Benjamina	Open space	Monument	Other
Banten (N=13)	0	1	7	2	3
West Java (N=83)	9	4	43	25	2
the Special Capital Region of Jakarta (N=17)	2	1	8	6	0
Central Java (N=83)	20	9	44	10	0
the Special Administrative Region of Yogyakarta (N=53)	44	1	7	1	0
East Java (N=29)	4	1	12	12	0
Non-Java (N=71)	14	0	35	22	0
Unknown (N=13)	4	1	3	3	2
Total (N=362)	97	18	159	81	7

7.2.7. Analysis of space composition

The data were reanalyzed in terms of spatial composition type. The analysis targeted the 362 students who had drawn image sketches classified as composition A and B.

Relations with surrounding facilities and spatial composition type

The following was clarified based on the relationship between surrounding facilities and spatial composition type. First, most palaces, post offices, and banks were found in the two Ficus Benjamina type of alun-alun. Yogyakarta city is a good model of this type. A mosque was included for every type, although the open space and one Ficus Benjamina types of alun-alun had the most. Finally, the City Hall was generally found in the open space type.

Table 7.6. Surrounding facilities by space composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Monument (N=81)</i>
Palace	25	-	1	-
Mosque	12	7	44	13
City hall	2	3	18	3
Shopping center	-	-	7	4
Post office	3	1	1	1
Bank	3	1	-	1
Police station	-	-	2	-
School	-	-	1	-
Bus terminal	-	-	1	-
Church	1	1	-	-
Hotel	-	-	-	1
Library	-	-	-	1

Relationship between the figures of people and spatial composition type

The following is evident regarding the relationship between the figures of people and spatial composition type. First, the blindfold game was included in six sketches, and all were of the two Ficus Benjamina type. The blindfold game is a traditional game in which people pass through the trees blindfolded. All the trees in the sketch were Ficus Benjamina. Activities requiring a wide space such as football and flying a kite were also seen in the open space type of alun-alun, rather than the other types.

Table 7.7. Figures of people by spatial composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Monument (N=81)</i>
A person playing the blindfold game	6	-	-	-
Simple figures of people	15	1	31	8
People riding an odong-odong	1	-	-	-
People playing football	1	1	8	2
People flying a kite	1	-	5	-
Joggers	-	-	1	-
Sellers	5	1	5	-
People sitting	-	1	7	2
A person walking a dog	-	-	1	-
People using playground equipment	-	-	1	1
People taking a photo	-	-	-	1
People blowing soap bubbles	-	-	-	1
A person with a balloon	-	-	1	1
A person lying down	-	-	1	-
People eating or drinking	-	-	1	1

Relationship between elements and spatial composition type

The following is evident regarding the relationship between the elements included in the image sketches and spatial composition type.

First, points of the compass were included in 20 sketches, and 17 sketches showed the two Ficus Benjamina type of alun-alun. Next, a flagpole was included in 44 sketches, of which 34 were of the open space type. Most flagpoles were drawn with the national flag of Indonesia. Moreover, the stage was drawn with the flagpole. A stage was included in 20 sketches, of which 16 were of the open space type. The flagpole and stage were used for ceremonies and events. These were important components based on usage. The open space and monument type often included children's playground equipment, sports fields and courts, a garbage box, and bench.

It was clarified that the two Ficus Benjamina type had a specific fixed image, and the component elements students sketched were similar. However, the open space and monument types included various elements in varied sketches.

The elements by spatial composition type are listed in Table 7.8.

Table 7.8. Elements by spatial composition type

	<i>Two Ficus Benjamina</i> (N=97)	<i>One Ficus Benjamina</i> (N=18)	<i>Open space</i> (N=160)	<i>Monument</i> (N=81)
Points of the compass	17	1	1	1
Flower	6	1	19	12
Grass	9	2	15	6
Monument	3	2	9	46
Fountain	4	1	13	35
Pond	1	-	-	11
Flagpole	4	4	34	2
Stage	1	1	16	2
Lamp	2	1	5	7
Bench	4	2	32	29
Jogging track	5	-	14	4
Car	5	1	1	1
Bicycle	6	-	4	2
Center road	21	2	8	6
Fence, wall	8	-	10	1
Entrance gate	9	2	10	4
Sellers	20	7	38	10
Pendopo	2	3	7	8
Eating space	2	1	7	5
Toilet	-	2	1	1
TV LCD	-	-	3	1
Display	-	-	1	1
City name sign	-	2	4	1
Football area	2	2	9	5
Basketball court	-	1	4	1
Court for other sports	-	-	3	2
Rumah gadang	-	-	2	-
Children's play area	2	1	10	10
Parking	-	-	5	1
Cow	1	-	1	-
Garbage box	-	-	3	4
Fitness area	1	-	1	3
Ferris wheel	-	-	-	1

7.2.8. The keyword survey

This section clarifies the results of the keyword survey conducted to complement the image sketches. The questionnaire instructed students to write zero to nine keywords. The number of keywords students wrote is indicated in Table 7.9. The average value was six, the mode average was eight, and the median value was eight. Thereafter, 411 people were targeted to enter the keywords.

Table 7.9. Number of keywords and responses

	Number of keywords										
	0	1	2	3	4	5	6	7	8	9	total
Number of responses	1	5	7	54	43	51	66	65	67	53	412

The survey obtained 89 keywords. The top 15 words were lively (224), broad (159), field (139), city center (110), gathered (96), tree (86), merchant (85), grass (78), park (76), Ficus Benjamina (72), sport (61), icon (59), rites and events (57), food and drink (56), and green (46).

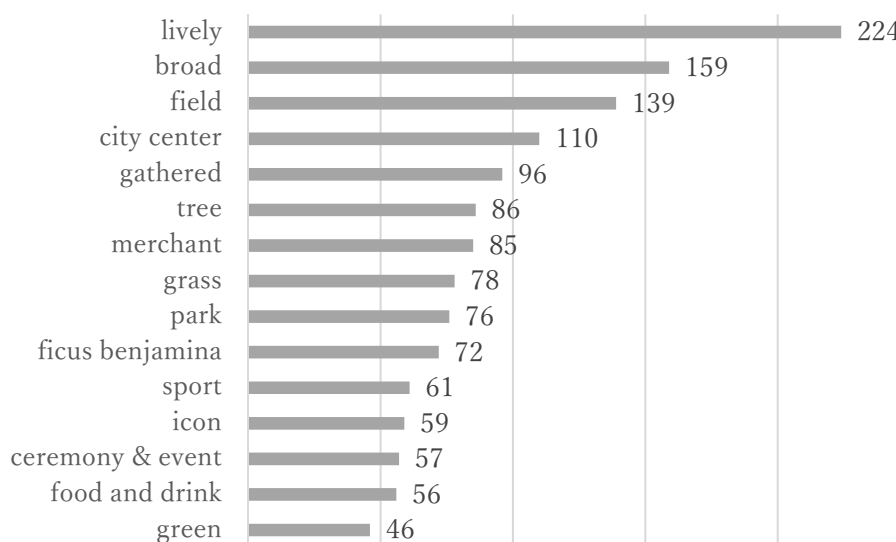


Figure 7.12. Top 15 keywords

The keywords were categorized into four groups: spatial composition, people's activity, image, and history. Tables 7.10 to 7.13 provide the cross-tabulations of each keyword group and the state. As evident, there were differences by state and in the number of responses.

In the spatial composition group, more people wrote "Ficus Benjamina" than "tree" in Central Java and the Special Administrative Region of Yogyakarta. However, "tree" was more frequently indicated in other states. In Banten, West Java, and Non-Java, less than 10% of respondents included "Ficus Benjamina."

In the Special Administrative Region of Yogyakarta, the most frequent keyword in the spatial composition group was "Ficus Benjamina."

In total, many words about green spaces such as field, tree, Ficus Benjamina, grass, and park were included.

Table 7.10. Spatial composition group by state

	<i>Banten</i> (N=16)	<i>West</i> <i>Java</i> (N=93)	<i>The</i> <i>Special</i> <i>Capital</i> <i>Region</i> <i>of</i> <i>Jakarta</i> (N=22)	<i>Central</i> <i>Java</i> (N=88)	<i>The Special</i> <i>Administrative</i> <i>Region of</i> <i>Yogyakarta</i> (N=55)	<i>East</i> <i>Java</i> (N=30)	<i>Non-</i> <i>Java</i> (N=88)	<i>Unknown</i> (N=19)	<i>Total</i> (N=411)
<i>Ficus Benjamina</i>	-	8	3	23	23	3	8	4	72
<i>Tree</i>	6	22	4	15	9	3	23	4	86
<i>Grass</i>	4	15	2	22	9	3	19	4	78
<i>Green</i>	3	8	2	14	2	7	9	1	46
<i>Sand</i>	1	-	-	2	4	-	2	2	11
<i>Conblock</i>	1	1	1	-	-	1	2	-	6
<i>Lamp</i>	-	5	2	6	2	3	9	-	27
<i>Flagpole</i>	-	2	-	3	3	2	3	-	13
<i>Sculpture</i>	1	16	1	5	1	3	6	1	34
<i>Fountain</i>	1	7	1	3	-	2	4	1	19
<i>Wall</i>	-	1	-	1	1	-	-	-	3
<i>TV LCD</i>	-	-	-	3	-	-	-	-	3
<i>Wi-Fi</i>	-	1	-	2	-	1	-	1	5
<i>Seat</i>	1	5	5	3	2	1	3	2	22
<i>Gate</i>	1	1	-	2	1	1	1	-	7
<i>Sidewalk</i>	-	4	-	1	-	-	2	2	9
<i>Field</i>	5	39	9	29	17	7	28	5	139
<i>Park</i>	3	24	5	13	2	8	19	2	76
<i>Garden</i>	-	-	-	-	-	-	2	-	2
<i>Parking</i>	-	-	-	3	1	-	5	-	9

Next, people's activity group was analyzed. In Banten and East Java, "sports" was the most frequent keyword. In West Java, the Special Capital Region of Jakarta, Central Java, and Non-Java, "gathered" and "merchant" appeared frequently. In the Special Administrative Region of Yogyakarta, "traditional festival" was the most frequent keyword, which did not really appear for other states.

Table 7.11. People's activity group by state

	<i>Banten</i> (N=16)	<i>West</i> <i>Java</i> (N=93)	<i>The</i> <i>Special</i> <i>Capital</i> <i>Region</i> <i>of</i> <i>Jakarta</i> (N=22)	<i>Central</i> <i>Java</i> (N=88)	<i>The Special</i> <i>Administrative</i> <i>Region of</i> <i>Yogyakarta</i> (N=55)	<i>East</i> <i>Java</i> (N=30)	<i>Non-</i> <i>Java</i> (N=88)	<i>Unknown</i> (N=19)	<i>Total</i> (N=411)
<i>Ceremony & event</i>	3	18	4	11	4	6	6	5	57
<i>Traditional festival</i>	-	3	1	4	10	1	2	-	21
<i>Sport</i>	6	14	2	9	5	10	10	5	61
<i>Gatherings</i>	2	26	7	19	8	6	22	6	96
<i>Chat</i>	3	-	-	1	1	-	2	2	9
<i>Tour</i>	1	8	2	3	3	2	11	1	31
<i>Courtship & dating</i>	1	1	-	2	3	2	3	1	13
<i>Play</i>	3	12	1	9	1	2	7	5	4-
<i>Recreation</i>	2	8	3	5	2	2	4	1	27
<i>Music</i>	-	2	-	2	1	1	2	1	9
<i>Entertainment</i>	-	1	-	1	3	2	8	1	16
<i>Taking pictures</i>	-	-	2	1	1	1	2	1	8
<i>Creative space</i>	-	2	-	-	-	-	-	-	2
<i>Sales</i>	-	3	1	2	2	-	1	1	10
<i>Toys</i>	-	-	-	2	4	1	1	-	8
<i>Food and drink</i>	2	10	2	14	6	7	13	2	56
<i>Traditional food</i>	1	1	-	2	1	2	2	-	9
<i>Traditional street</i>	-	-	1	4	2	1	1	-	9
<i>Stall</i>									
<i>Merchant</i>	5	24	5	20	5	6	17	3	85
<i>Vehicle</i>	-	2	1	7	2	-	4	-	16
<i>Bicycle</i>	-	3	-	4	7	-	3	1	18
<i>Night market</i>	2	3	1	4	6	-	4	-	20
<i>Children</i>	-	6	2	5	1	2	2	3	21
<i>Community</i>	-	5	2	2	1	1	3	1	15
<i>Full</i>	-	1	-	5	3	-	5	4	18

Next, the image group was analyzed. In all states, the most frequent and second frequent words were the same: "lively" and "broad."

In Banten, West Java, Central Java, East Java, and Non-Java, the third most frequent words had positive meanings: “cozy,” “clean,” and “good scenery.” In the Special Capital Region of Jakarta, “typical” was the third most frequent word, which was “hot” in the Special Administrative Region of Yogyakarta. This was followed by “dust,” which has a negative meaning.

Table 7.12. Image group by state

	<i>Banten</i> (N=16)	<i>West Java</i> (N=93)	<i>The Special Capital Region of Jakarta</i> (N=22)	<i>Central Java</i> (N=88)	<i>The Special Administrative Region of Yogyakarta</i> (N=55)	<i>East Java</i> (N=30)	<i>Non-Java</i> (N=88)	<i>Unknown</i> (N=19)	<i>Total</i> (N=411)
<i>Cozy</i>	2	3	1	9	2	6	10	-	33
<i>Relax</i>	-	1	2	7	1	2	11	1	25
<i>Refresh</i>	-	3	-	1	1	1	6	-	12
<i>Fun</i>	1	3	1	6	-	-	4	2	17
<i>Nostalgic</i>	-	-	-	1	-	-	1	-	2
<i>Clean</i>	2	8	2	6	2	1	14	-	35
<i>Good scenery</i>	1	9	2	8	3	5	16	-	44
<i>Peace</i>	-	1	-	5	-	3	5	-	14
<i>Simple</i>	-	1	-	-	1	1	1	-	4
<i>Quiet</i>	1	1	-	-	-	-	2	-	4
<i>Typical</i>	-	5	4	-	2	-	8	-	19
<i>Romantic</i>	-	-	1	4	-	-	-	-	5
<i>Majestic</i>	-	-	-	3	1	-	-	1	5
<i>Lively</i>	5	51	11	50	28	18	54	7	224
<i>Exotic</i>	-	-	-	-	2	-	-	-	2
<i>Hot</i>	-	1	-	3	17	1	3	1	26
<i>Cool</i>	1	4	1	13	2	3	11	-	35
<i>Shady</i>	-	2	-	3	2	4	3	1	15
<i>Drought</i>	-	-	-	2	8	-	-	-	10
<i>Broad</i>	6	31	8	29	29	14	34	8	159
<i>Square</i>	1	6	-	4	1	-	2	-	14
<i>Circle</i>	-	3	-	5	2	-	1	1	12
<i>Gross</i>	1	1	-	3	3	1	4	-	13
<i>Dust</i>	-	-	-	3	11	1	1	2	18
<i>Not maintained</i>	-	1	-	1	-	1	1	-	4
<i>Crime</i>	-	1	-	-	1	2	1	-	5
<i>Haunted</i>	-	-	-	2	1	1	-	1	5
<i>Traffic</i>	-	2	-	2	5	1	1	-	11
<i>Jammed</i>									
<i>Bad people</i>	1	-	-	3	2	-	1	-	7

Next, the history group was analyzed.

In West Java, the Special Capital Region of Jakarta, East Java, and Non-Java, the most frequent word was “city center,” followed by “icon.”

In Central Java, the most frequent word was also “city center,” followed by “palace.”

In the Special Administrative Region of Yogyakarta, the most frequent word was “palace,” followed by “icon.” The icon in this case is likely that of the kingdom, not the city.

Table 7.13. History group by state

	<i>Banten</i> (N=16)	<i>West Java</i> (N=93)	<i>The Special Capital Region of Jakarta</i> (N=22)	<i>Central Java</i> (N=88)	<i>The Special Administrative Region of Yogyakarta</i> (N=55)	<i>East Java</i> (N=30)	<i>Non-Java</i> (N=88)	<i>Unknown</i> (N=19)	<i>Total</i> (N=411)
<i>History</i>	-	2	-	2	4	2	4	-	14
<i>Traditional building</i>	1	1	-	1	-	-	1	1	5
<i>Myth</i>	-	1	1	4	2	-	3	-	11
<i>Icon</i>	-	27	5	5	5	6	9	2	59
<i>Palace</i>	-	2	-	7	20	-	5	-	34
<i>Kingdom</i>	-	-	-	1	1	-	1	1	4
<i>Yogyakarta</i>	2	-	1	-	3	1	1	-	8
<i>City center</i>	2	45	8	18	3	7	26	1	110
<i>Government</i>	-	8	3	4	-	2	2	-	19
<i>Mosque</i>	-	17	2	6	3	1	4	-	33
<i>Street</i>	1	2	-	5	4	2	2	-	16
<i>Urban facilities</i>	-	7	3	2	-	-	2	-	14

7.2.9. Keywords by spatial composition

In this section, the keywords are classified by each spatial composition type described in section 7.2.6. For the analysis, the 362 students who had drawn image sketches depicting composition A and B were targeted. Tables 7.14 to 7.16 show the cross-tabulations for each keyword group and spatial composition type.

The spatial composition group was then analyzed. In the two Ficus Benjamina type of alun-alun, the most frequent word was “Ficus Benjamina,” followed by “field.” In the one Ficus Benjamina type, the most frequent word was “tree,” followed by “field” and “grass.” In the open space type, the most frequent word was “field,” followed by “grass.” In the monument type, the most frequent word was “park,” followed by both “tree” and “field.” In the monument type, “Ficus Benjamina” was not mentioned.

Table 7.14. Space composition group by spatial composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Monument (N=81)</i>	<i>Total</i>
<i>Ficus Benjamina</i>	50	5	12	0	67
<i>Tree</i>	9	9	36	19	73
<i>Grass</i>	17	7	39	8	71
<i>Green</i>	6	3	18	13	40
<i>Sand</i>	7	0	1	2	10
<i>Conblock</i>	0	0	4	0	4
<i>Lamp</i>	3	0	7	14	24
<i>Flagpole</i>	3	1	9	0	13
<i>Sculpture</i>	4	2	13	10	29
<i>Fountain</i>	0	0	2	15	17
<i>Wall</i>	1	0	1	0	2
<i>TV LCD</i>	0	0	3	0	3
<i>Seat</i>	0	1	7	10	18
<i>Gate</i>	1	0	3	1	5
<i>Sidewalk</i>	1	1	3	2	7
<i>Field</i>	37	7	62	19	125
<i>Park</i>	5	4	31	21	61
<i>Garden</i>	0	0	0	2	2
<i>Parking</i>	2	0	5	1	8

The people's activity group was then focused on.

In the two Ficus Benjamina and open space types, the most frequent word was “gathered.” The second most frequent word was “traditional festival” in the two Ficus Benjamina type and “ceremonies and events” in the open space type. In the one Ficus Benjamina and monument types, the most frequent word was “merchant,” followed by “food and drink” in the one Ficus Benjamina type and “sport” in the monument type. “Traditional festival” did not appear for the one Ficus Benjamina and monument types.

Table 7.15. People's activity group by spatial composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>Monument (N=81)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Total</i>
<i>ceremony & event</i>	13	4	30	4	51
<i>traditional festival</i>	14	0	5	0	19
<i>Sport</i>	12	4	21	13	50
<i>Gathered</i>	23	5	45	9	82
<i>Chat</i>	2	0	3	0	5
<i>Tour</i>	11	1	6	4	22
<i>Courtship & dating</i>	8	0	5	0	13
<i>Play</i>	5	2	17	7	31
<i>Recreation</i>	5	4	13	3	25
<i>Music</i>	3	1	3	2	9
<i>Entertainment</i>	3	1	4	2	10
<i>Taking pictures</i>	1	0	2	2	5
<i>Creative space</i>	1	0	1	0	2
<i>Sales</i>	1	0	7	2	10
<i>Toys</i>	3	1	2	2	8
<i>Food and drink</i>	13	6	22	9	50
<i>Traditional food</i>	2	0	2	3	7
<i>Traditional street stall</i>	5	0	3	1	9
<i>Merchant</i>	12	9	26	23	70
<i>Vehicle</i>	5	1	5	4	15
<i>Bicycle</i>	12	1	4	1	18
<i>Night market</i>	8	2	7	1	18
<i>Visitor</i>	3	1	2	1	7
<i>Children</i>	2	1	4	7	14
<i>Youth</i>	1	1	4	0	6
<i>Community</i>	1	0	9	2	12
<i>Full</i>	8	0	3	3	14

The image group was then analyzed.

For all spatial composition types, the most frequent word was “crowded,” followed by “broad.” In the two Ficus Benjamina type, “dust” was frequent, although this word did not appear for the other types of alun-alun.

Table 7.16. Image group by spatial composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>Monument (N=81)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Total</i>
<i>Cozy</i>	3	0	14	12	29
<i>Relax</i>	4	1	8	6	19
<i>Refresh</i>	2	0	5	1	8
<i>Fun</i>	2	0	7	2	11
<i>Nostalgic</i>	1	0	1	0	2
<i>Clean</i>	4	0	11	12	27
<i>Good scenery</i>	4	0	10	19	33
<i>Peace</i>	2	0	2	7	11
<i>Simple</i>	2	0	2	0	4
<i>Quiet</i>	1	0	1	1	3
<i>Typical</i>	4	0	6	4	14
<i>Romantic</i>	0	0	3	1	4
<i>Majestic</i>	0	1	1	2	4
<i>Crowded</i>	54	10	75	47	186
<i>Exotic</i>	1	0	0	0	1
<i>Hot</i>	17	1	4	2	24
<i>Cool</i>	3	0	18	10	31
<i>Shady</i>	2	0	6	5	13
<i>Drought</i>	9	0	1	0	10
<i>Broad</i>	47	5	68	24	144
<i>Square</i>	3	0	6	3	12
<i>Circle</i>	3	2	1	5	11
<i>Gross</i>	7	0	3	1	11
<i>Dust</i>	15	0	0	1	16
<i>Not maintained</i>	1	0	3	0	4
<i>Crime</i>	3	0	1	1	5
<i>Haunted</i>	4	0	1	0	5
<i>Traffic congestion</i>	6	0	3	1	10
<i>Bad people</i>	2	0	5	0	7

The history group was then analyzed. In the two Ficus Benjamina type, the most frequent word was “palace,” followed by “city center.” However, in other types, the most frequent word was “city center.” “Palace,” “kingdom,” and “Yogyakarta” were only indicated for the two Ficus Benjamina type.

Table 7.17. History group by spatial composition type

	<i>Two Ficus Benjamina (N=97)</i>	<i>Monument (N=81)</i>	<i>One Ficus Benjamina (N=18)</i>	<i>Open space (N=160)</i>	<i>Total</i>
<i>History</i>	7	1	4	1	13
<i>Traditional building</i>	0	0	3	0	3
<i>Myth</i>	8	0	0	2	10
<i>Icon</i>	13	2	25	14	54
<i>Palace</i>	30	0	3	0	33
<i>Kingdom</i>	3	1	0	0	4
<i>Yogyakarta</i>	5	0	0	0	5
<i>City center</i>	13	9	47	24	93
<i>Government</i>	2	0	12	0	14
<i>Mosque</i>	7	3	16	3	29
<i>Street</i>	5	0	6	1	12
<i>Urban facilities</i>	1	1	8	4	14
	97	18	159	79	353

7.2.10. Description of the situation

As supplementary information of the image sketch survey, we requested the description of the situation. Each type of situation text strongly corresponded to the contents of the sketch. The full text of the description is in the appendix.

Two ficus benajamina type

First, focusing on the summarize descriptions of two ficus benajamina type. Most students mentioned alun-alun in Yogyakarta city as an example of two ficus benajamina type. Alun-alun is crowded especially night and at the weekend. The night market is called *Sekaten* in Bahasa Indonesia. People gather and spend their time with family and friends. They described that alun-alun is a mystical place used in ceremonies. It has a strong relationship with Kraton (=Palace). There are two alun-alun; North alun-alun and South alun-alun. South alun-alun is a more secular place than North alun-alun. Alun-alun is one of the popular tourist spots both of domestic and foreign tourists. There are many sellers in alun-alun. For this, Alun-alun has so many garbage. The management in alun-alun is not good and it is dirty. One student described that the environment became bad because of too much emphasis on tourism, compared with the past.

One ficus benajamina type

Next, focusing on the summarize descriptions of one ficus benajamina type. Alun-alun is also crowded especially night and at the weekend. People gather and spend their time with family and friends. There are many sellers in alun-alun. Ficus benajamina is a sacred tree. Several students from East Java described that alun-alun has some divided area.

Open space type

Next, focusing on the summarize descriptions of open space type. People gather and spend their time with family and friends. There are many sellers in alun-alun. Alun-alun is located near a government office (like a city hall) and a mosque. Several students described a mosque as "big" or "great." Because of such location, alun-alun is also used as a religious place. Alun-alun is crowded especially night and at the weekend. Surround alun-alun, there is the main road of the city. So sometimes, there is a heavy traffic jam. Alun-alun is used for some specific event, like the Independence Day of August 17. Alun-alun is a city icon and symbol. Some students described that each alun-alun have diversity for reflecting city character. Several students also described a negative aspect. Because alun-alun does not have enough lights, it is so dark and dangerous a little bit. There is also a garbage problem, and violence by teenagers.

Monument type

Finally, focusing on the summarize descriptions of monument type. People gather and spend their time with family and friends. There are many sellers in alun-alun. Many students described this type of alun-alun is beautiful and clean. This alun-alun is described as a garden or a park. One student described an under construction alun-alun. He said there is a project to create an open space in an urban area. Also, a hotel garden and a university garden was also mentioned. From the description of the student, it clarified that their definition of alun-alun is almost same with garden and park.

7.3. Conclusion

This chapter clarified the following points.

1. The image sketches of most students were a Birdseye view of the entire site.
2. Some respondents perceived the surrounding facilities as part of the alun-alun, indicating a perceived special relationship between the alun-alun and surrounding facilities.
3. Based on the spatial composition at the center of the site, alun-alun were classified as four types: the two Ficus Benjamina type, one Ficus Benjamina type, open space type, and monument type. The two Ficus Benjamina type had a specific fixed image, and the component elements students sketched were similar. However, there were various types of sketches for the open space and monument types.
4. Some students drew people in the image sketch, indicating people as an important element of the alun-alun. Focusing on people's activities, the blindfold game was only sketched in the two Ficus Benjamina type. Activities requiring a wide space such as football and flying a kite were seen in many sketches of the open space type.
5. There was a regional tendency in the alun-alun image sketches.

In Central Java, the open space type accounted for more than half the alun-alun, and the two Ficus Benjamina type for about a quarter. Compared to the other states, many sketches were of the one Ficus Benjamina type in Central Java, and of the two Ficus Benjamina type in the Special Administrative Region of Yogyakarta (nearly 80%). In East Java, the open space and monument type were evenly dispersed, accounting for more than 80% of the total. In other states (mainly on the west side of Java), the open space type accounted for nearly half, followed by the monument type.

Chapter 8

Conclusion

Chapter 8 Conclusion

8.1. Conclusion

The overall aim of the research was to investigate the heritage aspects of alun-alun in Indonesia. The key research question of this study was: How do the characteristics of alun-alun position them in the category of heritage? To achieve the aim and answer the key research question, two objectives were set: 1. To explore the characteristics of alun-alun, and 2. to position alun-alun as heritage. This chapter presents the conclusions of the study.

8.2. Summary of the research

Literature review

Chapter 2 reviewed and discussed the literature in terms of the concept and definitions of heritage, the global heritage discourse, and Indonesian heritage discourse. As a world trend, the definition of heritage is gaining in importance. Currently, the conservation of heritage in Indonesia focuses on material cultural heritage (movable or immovable). Furthermore, it is argued that heritage conservation influences people's perception. Based on that, colonial buildings are considered subjects of conservation. Finally, it was explained that open space including alun-alun is difficult to acknowledge as heritage.

Methodology

Chapter 3 explained the research methodology employed to address the research objectives. To explore the characteristics of alun-alun, a spatial phenomenon survey was conducted of the historical content in maps, literature, and pictures. To position alun-alun as heritage, the social phenomenon survey probed students' perception.

History

Chapter 4 provided an overview of alun-alun. Alun-alun is historically important in two respects: as the sacred symbol related to the dynasty and a space reflected in the Indische town planning of the colonial era. Alun-alun was involved in the formation of the city. From an urban planning perspective, alun-alun differs from other types of open spaces, and is independently positioned as such. The alun-alun is based on an original framework not found in the concept of green spaces in other countries.

Unique and Identifiable points

Chapter 5 discussed the findings regarding spatial phenomena. An understanding of the appearance of alun-alun 100 years ago to the present confirmed their wide distribution across Java Island. Moreover, this chapter confirmed the regional tendencies of alun-alun, which differ by province and whether they are in inland or coastal cities. In this way, the historical background has persisted to the present, and each retains its regionally unique features. Furthermore, the characteristics described in the colonial era were still present. For example, in West Java, the alun-alun is smaller than in other states.

Perception

Chapter 6 discussed the findings for social phenomena. By understanding recent changes to the alun-alun, a basis for comprehending students' perception of these open spaces and how they used them was provided. Furthermore, the spatial composition of present-day alun-alun was clarified.

Although many students recognized that alun-alun have outstanding value compared to other open spaces, only a few considered any changes a crisis. Students thought that the

alun-alun should change to be more comfortable and fun, as they prioritized its current use and improvement of facilities. They also thought that while several alun-alun like the one in Yogyakarta had special meaning, most had the same role as other parks and plazas. It became clear that alun-alun were not viewed as an historic and cultural asset. In particular, students did not mention the historical value of alun-alun in terms of Indische town planning. The spatial composition of traditional alun-alun is suitable for ceremonies and events. This indicates that changes to these open spaces might greatly impact Java's traditional culture.

Image of alun-alun

Chapter 7 discussed the findings for social phenomena. The LIST survey clarified students' perceptions of alun-alun.

The image sketches were classified as those depicting the two Ficus Benjamina, one Ficus Benjamina, open space, and monument types of alun-alun. Regional tendencies were evident in the students' image sketches. The alun-alun with two Ficus Benjamina had a specific fixed image, and the component elements students drew were similar. However, the other sketches demonstrated more freedom and diversity.

8.3. Reflections

Based on their history and unique, identifiable characteristics, alun-alun can be positioned as heritage. However, there are some obstacles to regarding alun-alun as heritage. It is contended here that the following two factors influence alun-alun. The first is the diversity of regional alun-alun. If people do not have the correct knowledge of both the kingdom and Indische culture, they might overlook the value of these open spaces. Thus, clarifying the historical value of each alun-alun is important. The second is the trend of students viewing alun-alun as places to use. The difficulty of conserving a living heritage is an issue that must always be addressed, and it must be added that the bias of the heritage conservation policy toward material cultural heritage also influences students' perception. However, the relationship between people and alun-alun is not only negative, as they are commonly positively perceived. Students consider alun-alun a lively broad field in the city center where family and friends gather to spend their time. From a historical perspective, a gap existed between the academic and users' view of the meaning of alun-alun. By eliminating the gap, alun-alun will be used as a historical symbol.

Timothy identified four levels of heritage experiences: the world, national, local, and personal levels (Timothy, 1997). This classification can also be applied to alun-alun: a world level alun-alun, national level alun-alun, and local level alun-alun. Alun-aluns Yogyakarta and Surakarta are world-level alun-aluns, at the center of which are two Ficus Benjamina as a special element symbolizing the spirit of the kingdom. Alun-alun has a special role as a place for traditional ceremonies and events, and with the palace, is

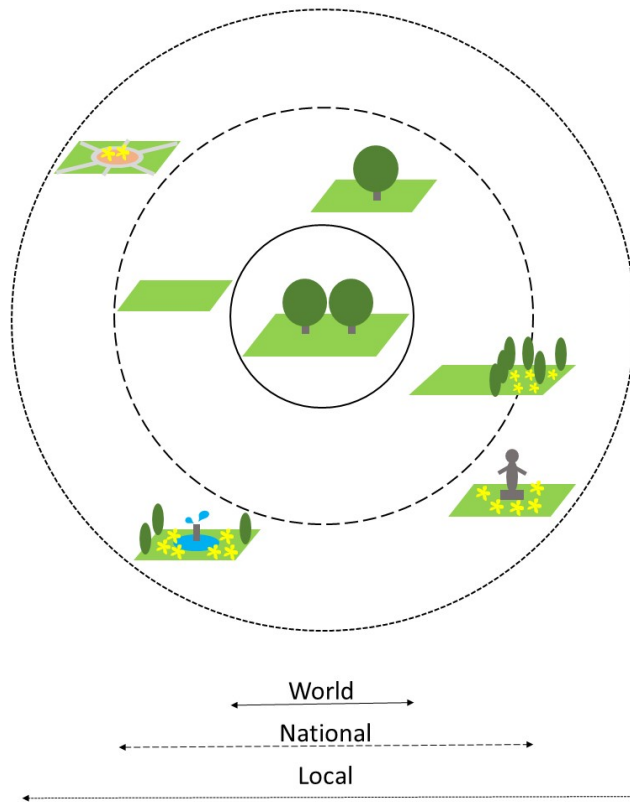


Figure 8.1. Levels of heritage

positioned as a sightseeing spot. This level of alun-alun is acknowledged in terms of conservation and utilization as heritage. World-level alun-alun represents Indonesia. Moulin noted that visiting international heritage attractions is a way of appreciating universal civilization (Moulin, 1990). Tourists can feel and experience the spirit and history of Indonesia that has continued from the past to the present. National-level alun-alun are generally of the open space and one *Ficus Benjamina* types. Alun-alun has a special role as places of traditional ceremonies and events. Therefore, a large vacant space is included in which many people can gather. This national-level alun-alun was developed by Indische urban planning, which blended the original theory of Java with Dutch colonial theory. This level of alun-alun is not acknowledged in terms of conservation and utilization as a heritage. The open space alun-alun can be seen across Java island, the one

Ficus Benjamina mostly in Central Java, and East Java has a divided type of alun-alun. This style retains elements of the original alun-alun (vacant space), but adds a new aspect as an aesthetic point. Thus, it is positioned between the national and local level alun-alun. Local-level alun-alun generally have a monument, fountain, and other decorative facilities, and previously had a vacant space for traditional ceremonies and events. The local-level alun-alun no longer include vacant space in response to residents' demand. Instead, facilities and aesthetic elements have been added. Local-level alun-alun are found throughout Java Island except in the region of Yogyakarta. Western Java tends to have more of this type. Although the heritage level is low, it is a place where residents can gather. In terms of other types of alun-alun, a new type has emerged. Because alun-alun is positively perceived as a lively place in the city center, the word alun-alun is sometimes used for newly created places. However, while this is not heritage, it is an interesting case showing the pervasiveness of alun-alun.

In this way, alun-alun can be positioned as heritage and used for regional revitalization. We should conserve alun-alun as soon as possible to hand over our heritage to the next generation. The preservation of heritage-rich open spaces is essential to affluent cities. This research will be the basis for the conservation and utilization of alun-alun in the future.

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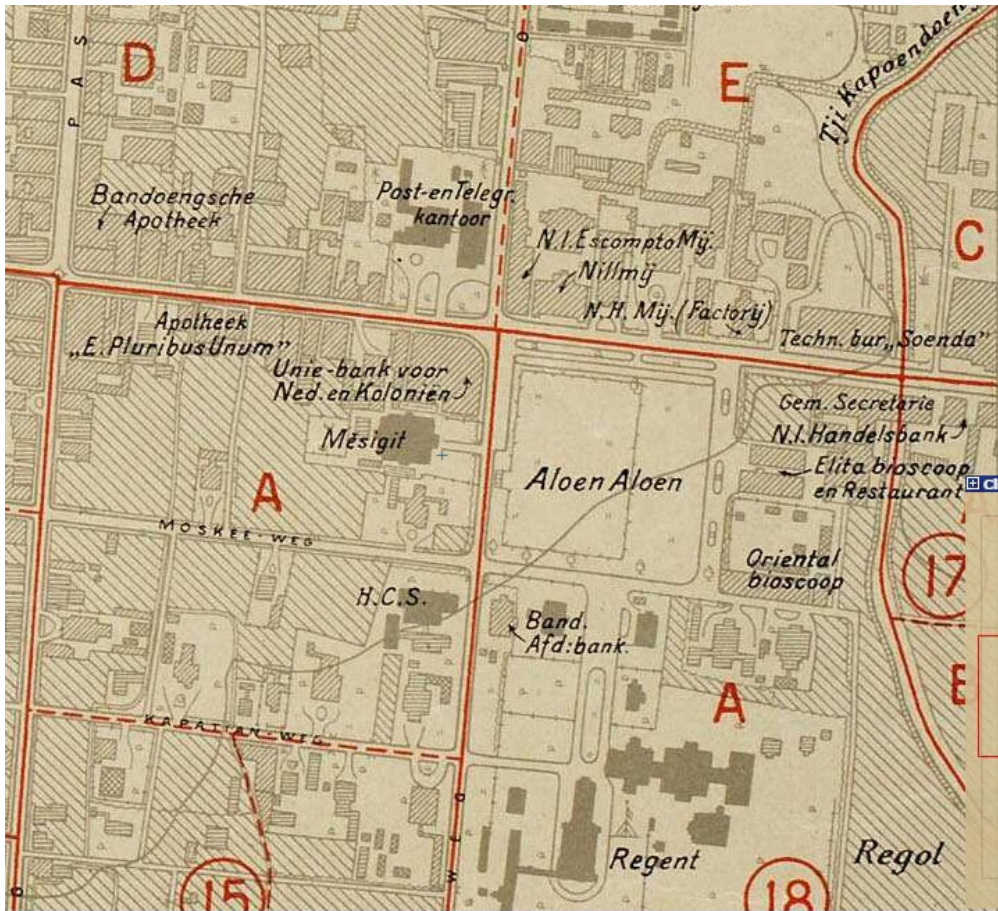
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Appendix

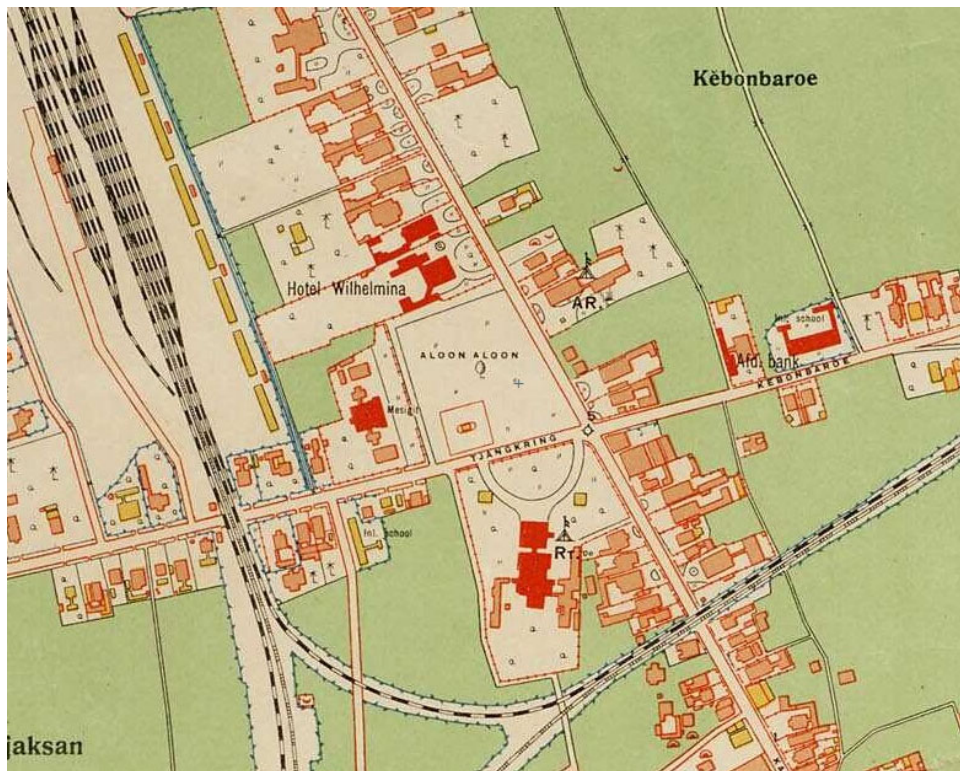
Contents

1. Chapter 5 - alun-alun locations from the Dutch colonial era maps
2. Chapter 6 - First survey questionnaire to Bogor Agricultural University
3. Chapter 6 - Second survey questionnaire to Bogor Agricultural University
4. Chapter 7 - Questionnaire (LIST survey) to Gadjah Mada University
5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

1. Bandung (1921)



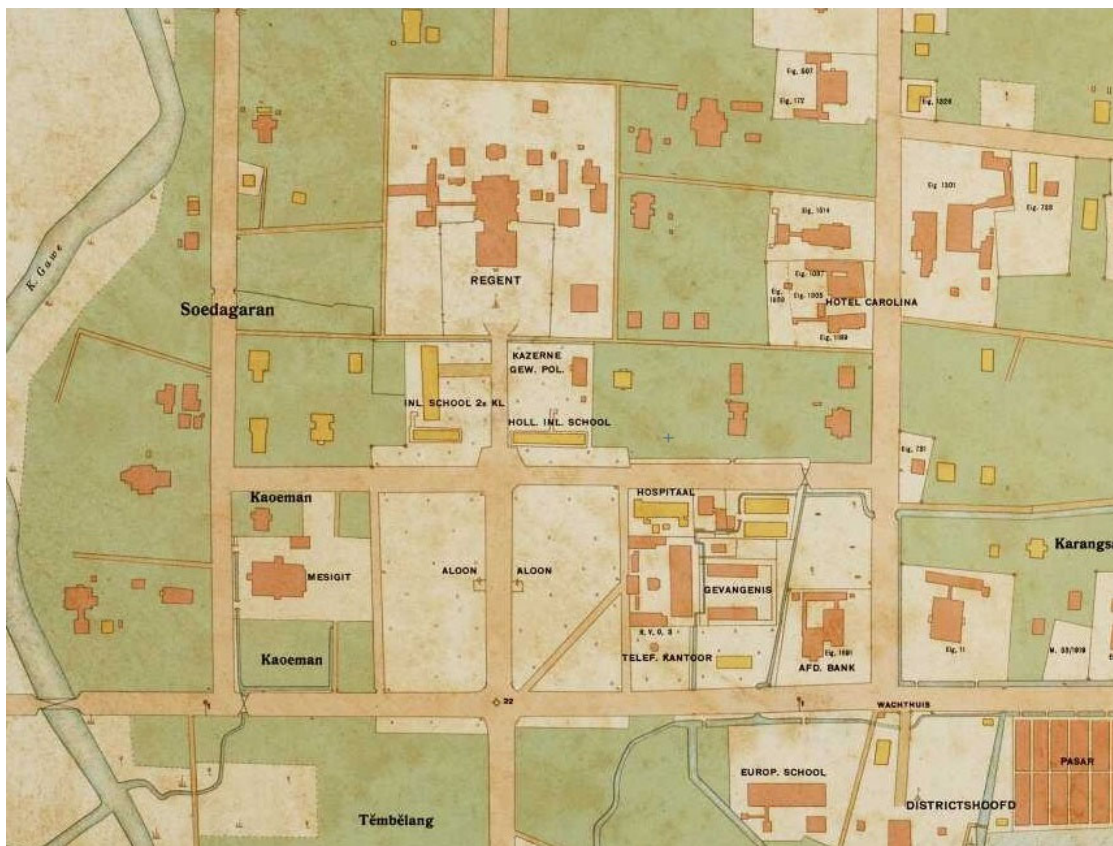
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3. Tegal (1918)



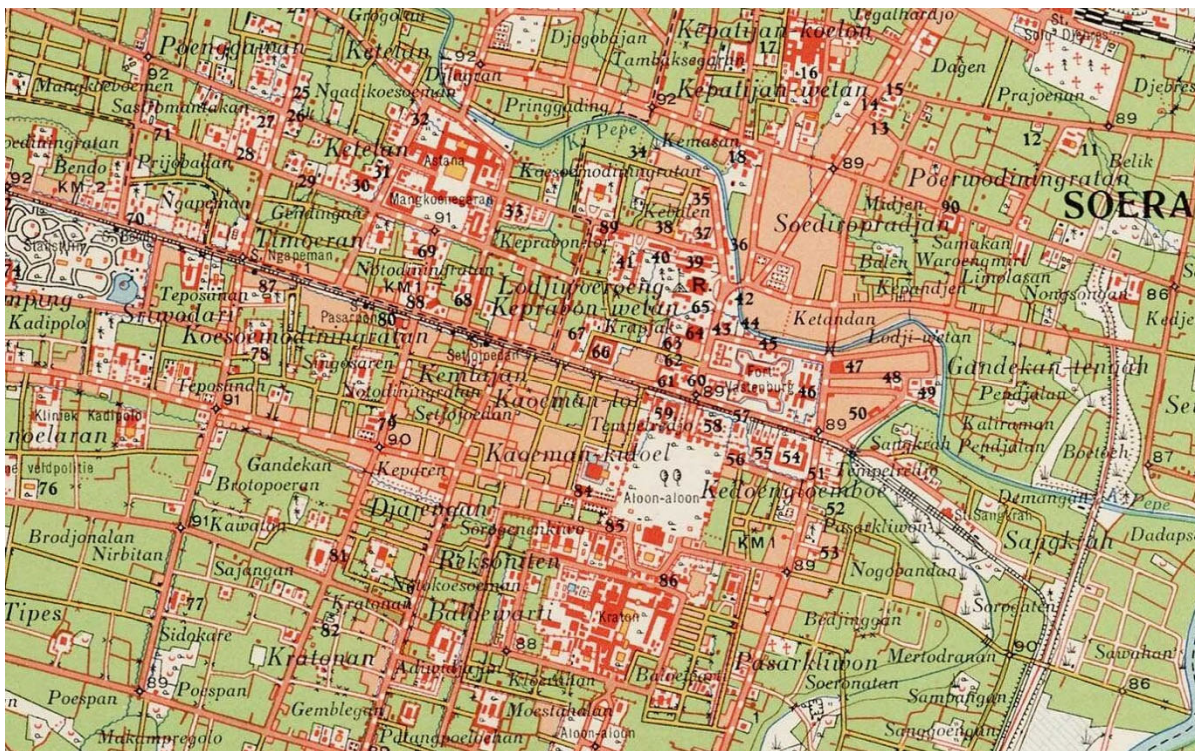
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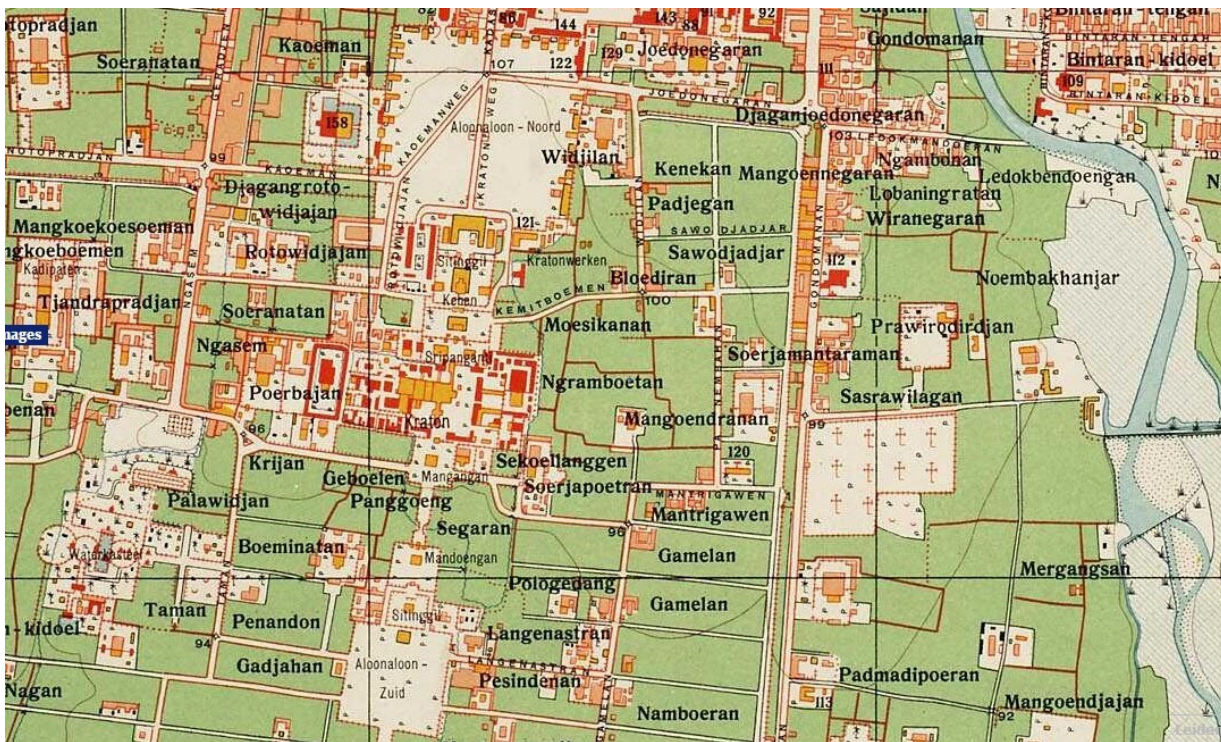
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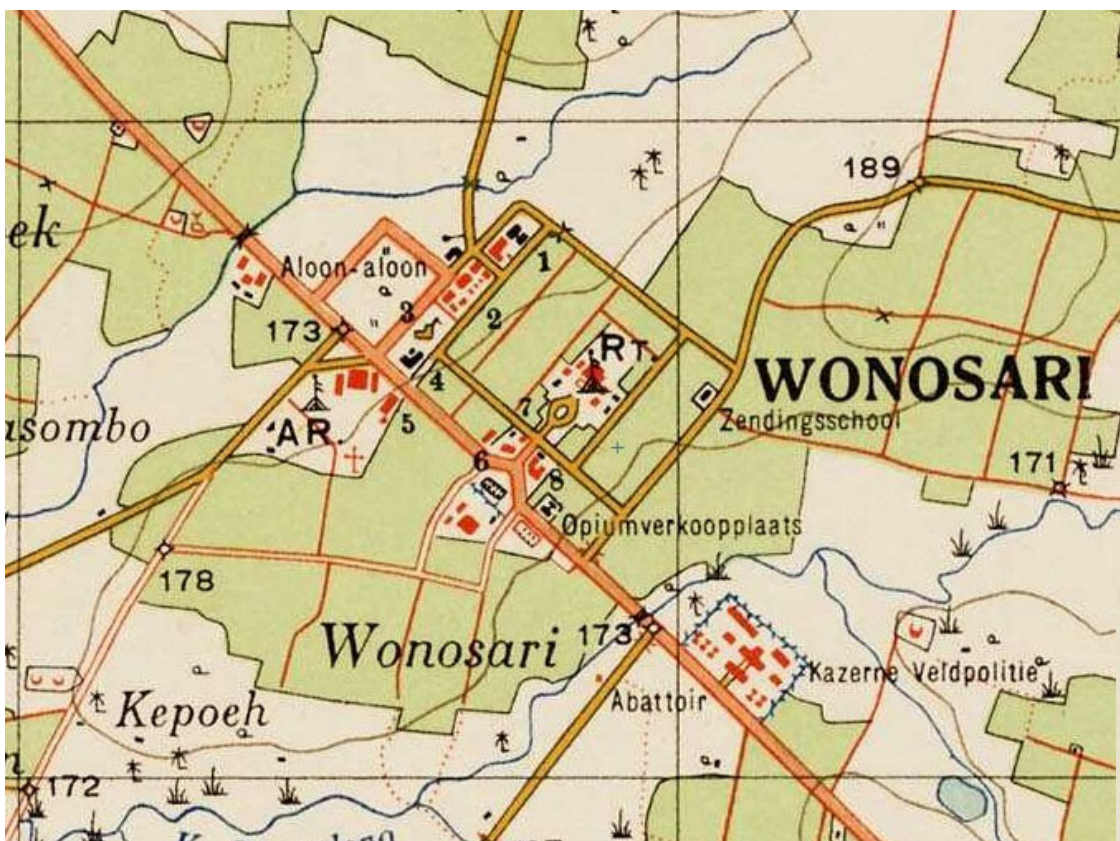
6. Surakarta (1927)



7. Yogyakarta (1910)



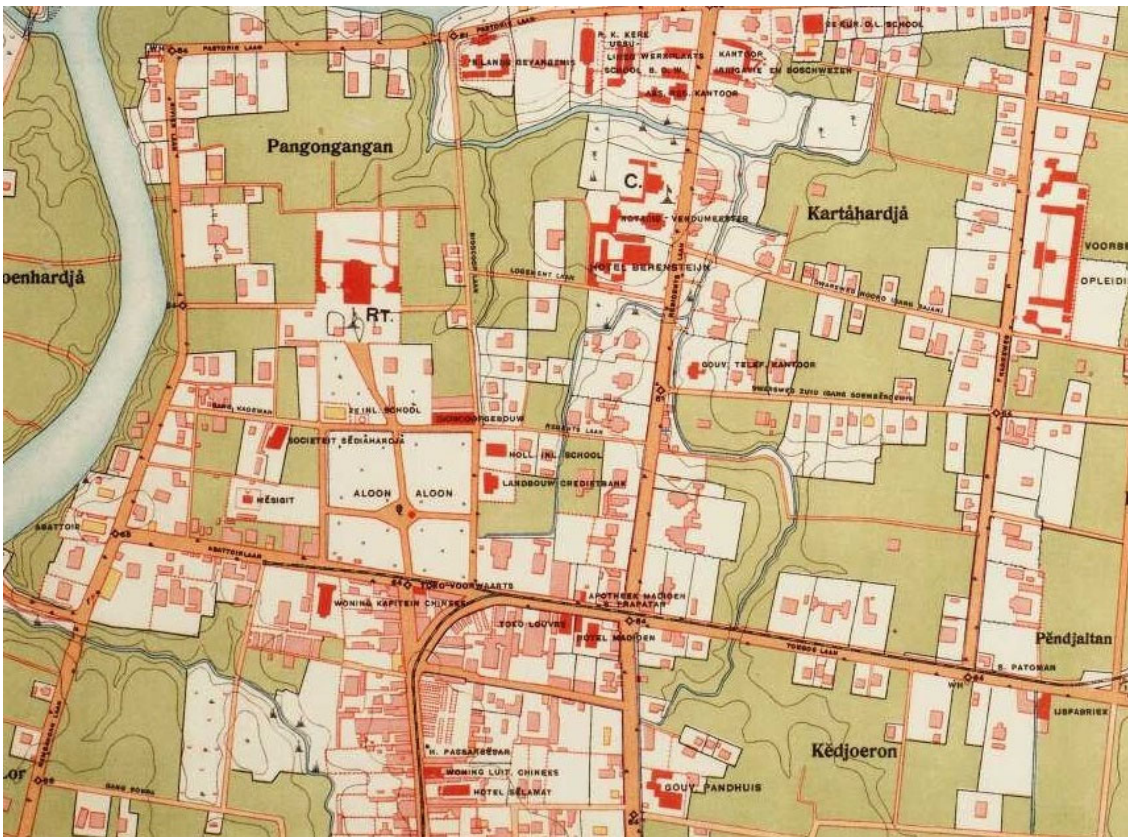
8. Wonosari (1932)



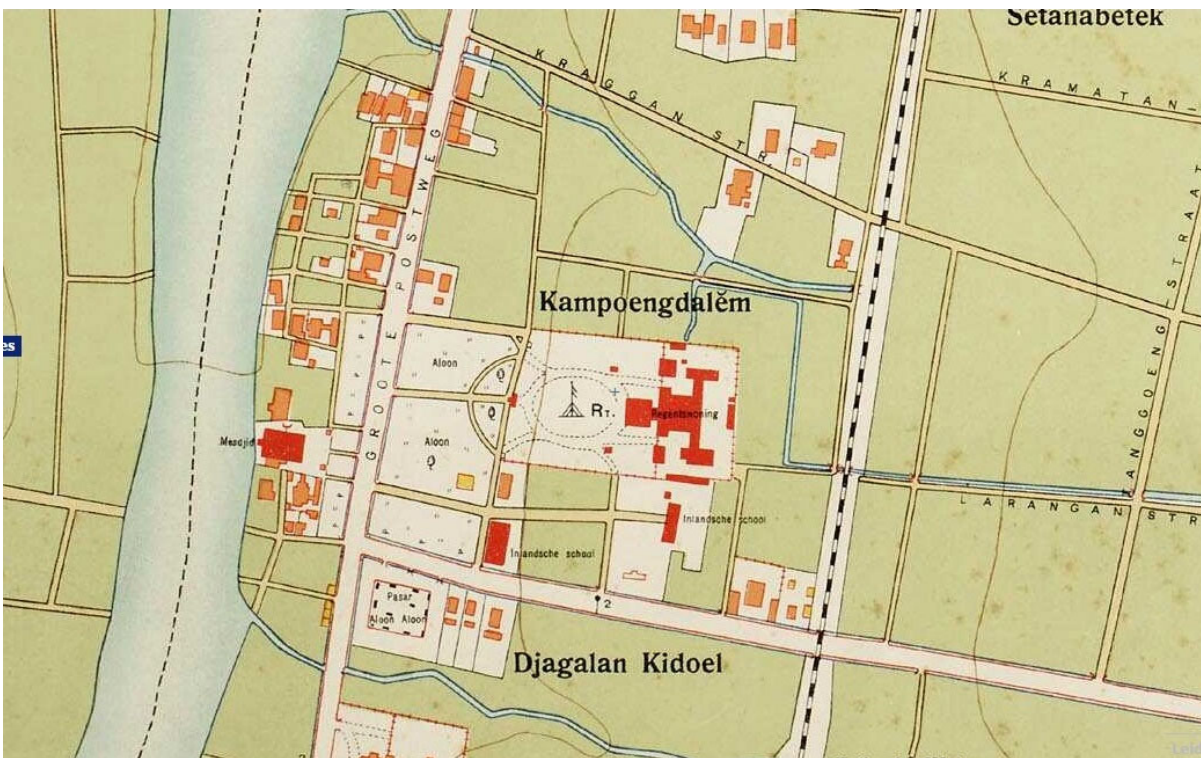
TOELICHTINGEN.

- 1 Hospitaal.
- 2 Gevangenis.
- 3 Pasanggrahan.
- 4 2e Inl. school.
- 5 Hulppostkantoor.
- 6 Zoutpakhuis.
- 7 Telefoonkantoor.
- 8 Pandhuis.

9. Madiun (1917)



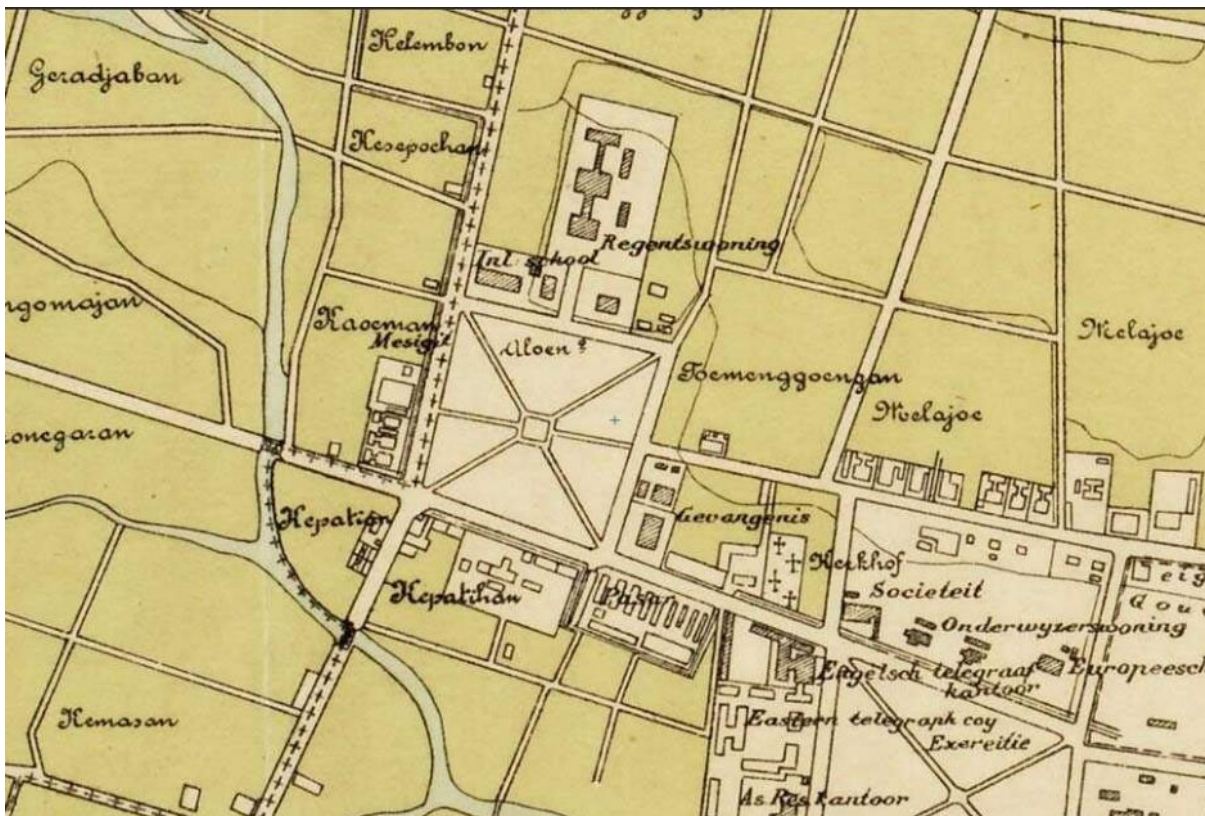
10. Kediri (1913)



11. Malang (1946)



12. Banyuwangi (1916)



13. Bangkalan city (1919)





Departemen Arsitektur Lanskap
Fakultas Pertanian
Institut Pertanian Bogor

Judul Riset : Studi pada Kesadaran Masyarakat terhadap Perubahan Alun-alun

Nama Mahasiswa : Takako Kohori

Dep/Fak/Univ : Arsitektur Lanskap/Fakultas Pertanian/Institut Pertanian Bogor

Responden Yth. Terima kasih atas waktu yang telah Saudara sediakan untuk mengisi kuisisioner ini. Data yang ada di dalam kuisisioner ini akan digunakan dalam kegiatan penelitian. Nama dan identitas responden akan dirahasiakan.

Pilih salah satu jawaban dengan memberikan tanda (☐) pada kotak pilihan

Jenis kelamin: ☐ Laki-laki ☐ Perempuan

Usia : _____

Major : _____

Daerah asal : _____

Tipe lokasi daerah asal : Kota / Pinggiran kota / Pedesaan

1. Apakah Saudara mengetahui alun-alun?

☐ Ya ☐ Tidak

2. Pernahkah Saudara pergi ke alun-alun?

☐ Ya ☐ Tidak

3. Berapa kali Saudara pergi ke alun-alun?

☐ lebih dari satu kali dalam seminggu ☐ satu kali dalam seminggu ☐ satu kali dalam sebulan
☐ satu kali dalam beberapa bulan ☐ satu kali dalam setahun ☐ satu kali dalam beberapa tahun

4. Apakah Saudara mengetahui terjadi perubahan pada alun-alun akhir-akhir ini?

☐ Ya ☐ Tidak

5. Apakah Saudara beranggapan bahwa alun-alun adalah ruang terbuka tradisional di Indonesia?

☐ Ya ☐ Tidak

**3. Themepark type
(Gaya taman bertema)**



	-3 -2 -1 0 1 2 3	
Tidak Familiar	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Familiar
Artifisial	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Alami
Tidak disukai	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Suka
Tidak Indah	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Indah
Membosankan	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Menyenangkan
Sunyi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Ramai
Gaya Barat	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Gaya Indonesia
Tidak nyaman	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Nyaman
tidak meriah	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	meriah
Sedikit ruang hijau	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Banyak ruang hijau
Gaya modern	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Gaya tradisional
Biasa	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unik
Kotor	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Bersih
Aktivitas terbatas	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Bebas beraktivitas
Sederhana	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Kompleks

**4. Garden type
(Gaya taman Barat)**



	-3 -2 -1 0 1 2 3	
Tidak Familiar	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Familiar
Artifisial	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Alami
Tidak disukai	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Suka
Tidak Indah	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Indah
Membosankan	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Menyenangkan
Sunyi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Ramai
Gaya Barat	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Gaya Indonesia
Tidak nyaman	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Nyaman
tidak meriah	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	meriah
Sedikit ruang hijau	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Banyak ruang hijau
Gaya modern	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Gaya tradisional
Biasa	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Unik
Kotor	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Bersih
Aktivitas terbatas	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Bebas beraktivitas
Sederhana	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	Kompleks

8. Kegiatan apa yang Saudara lakukan di Alun-alun?

1. Grass and tree type (Gaya rumput & pepohonan) (boleh lebih dari satu)



- Upacara Sepak bola Badminton Catur Jalan-jalan
- Senam Bermain Melewati Jalur antara dua pohon Beringin
- Bermain layang-layang Mendengar musik Bermain musik
- Membaca buku Duduk-duduk Berbincang Berbelanja
- Makan-minum Menggambar Bersepeda Naik beca
- Naik kereta kuda lainnya()

2. Planter type (Gaya tanaman dalam pot) (boleh lebih dari satu)



- Upacara
- Sepak bola
- Badminton
- Catur
- Jalan-jalan
- Senam
- Bermain Melewati Jalur antara dua pohon Beringin
- Bermain layang-layang
- Mendengar musik
- Bermain musik
- Membaca buku
- Duduk-duduk
- Berbincang
- Berbelanja
- Makan-minum
- Menggambar
- Bersepeda
- Naik beca
- Naik kereta kuda
- lainnya()

3. Themepark type (Gaya taman bertema) (boleh lebih dari satu)



- Upacara
- Sepak bola
- Badminton
- Catur
- Jalan-jalan
- Senam
- Bermain Melewati Jalur antara dua pohon Beringin
- Bermain layang-layang
- Mendengar musik
- Bermain musik
- Membaca buku
- Duduk-duduk
- Berbincang
- Berbelanja
- Makan-minum
- Menggambar
- Bersepeda
- Naik beca
- Naik kereta kuda
- lainnya()

4. Garden type (Gaya taman Barat) (boleh lebih dari satu)



- Upacara
- Sepak bola
- Badminton
- Catur
- Jalan-jalan
- Senam
- Bermain Melewati Jalur antara dua pohon Beringin
- Bermain layang-layang
- Mendengar musik
- Bermain musik
- Membaca buku
- Duduk-duduk
- Berbincang
- Berbelanja
- Makan-minum
- Menggambar
- Bersepeda
- Naik beca
- Naik kereta kuda
- lainnya()

9. Gaya alun-alun apa yang paling Saudara sukai? (Pilih satu)

- 1.Grass and tree type (Gaya rumput & pepohonan)
- 2.Planter type (Gaya tanaman dalam pot)
- 3. Themepark type (Gaya taman bertema)
- 4. Garden type (Gaya taman Barat)

10. Gaya alun-alun apa yang sering Saudara lihat? (Pilih satu)

- 1.Grass and tree type (Gaya rumput & pepohonan)
- 2.Planter type (Gaya tanaman dalam pot)
- 3. Themepark type (Gaya taman bertema)
- 4. Garden type (Gaya taman Barat)

11. Apa tanggapan Saudara tentang perubahan pada alun-alun?

- Baik Buruk

12. Apakah Saudara berpikir bahwa fungsi alun-alun dapat berlanjut di masa depan?

- Ya Tidak

13. Untuk melestarikan alun-alun, apakah perlu melakukan beberapa upaya?

- Ya Tidak

14. Jika Saudara menjawab “Ya” pada No.13, sebutkan beberapa upaya yang harus dilakukan?

15. Apakah Saudara beranggapan bahwa kita harus melestarikan alun-alun?

- Ya Tidak

“Terima kasih atas partisipasi Saudara dan selamat melanjutkan aktivitas



Departemen Arsitektur Lanskap

March.2014

Fakultas Pertanian

Institut Pertanian Bogor

Judul Riset : Studi pada Kesadaran Masyarakat terhadap Perubahan Alun-alun

Nama Mahasiswa : Takako Kohori

Dep/Fak/Univ : Arsitektur Lanskap/Fakultas Pertanian/Institut Pertanian Bogor

Pilih salah satu jawaban dengan memberikan tanda (□) pada kotak pilihan

Jenis kelamin: Laki-laki Perempuan

Usia : _____

Major :

A: Faculty of Agriculture, B: Faculty of Veterinary Medicine, C: Faculty of Fisheries and Marine Science,
D: Faculty of Animal Science, E: Faculty of Forestry, F: Faculty of Agricultural Technology,
G: Faculty of Mathematics and Natural Sciences H: Faculty of Economics and Management I: Faculty of Human Ecology

Daerah asal :

Pulau Jawa Pulau Sumatera Pulau Sulawesi Pulau Papua Nugini Pulau Sumbawa Pulau Belitung Pulau Seram Pulau Lombok Pulau Kalimantan Pulau Bali Pulau Timor
another()

1. Do you know alun-alun?

Yes No

2. Have you ever go to alun-alun?

Yes No

3. Chapter 6 -Second survey questionnaire to Bogor Agricultural University

3. Do you think alun-alun is different with another open space?

- Yes No

4. Why do you think about it?

[

5. Do you know alun-alun original style?

- Yes No (No. _____)

6. Do you know alun-alun style is changed and recently there are many variations?

- Yes No

7. What do you think about this change?

- Good Bad

8. Why do you think about it?

[

9. Do you think alun-alun need to conserve and pass to the next generation?

- Yes No

10. Do you think alun-alun need to conserve "original style"?

- Yes No

3. Chapter 6 -Second survey questionnaire to Bogor Agricultural University

11. Why do you think about it?

[]

12. Do you think that alun-alun change is influenced by the surrounding?

- Yes No

13. Do you think alun-alun need to conserve with surrounding?

- Yes No

14. Why do you think about it?

[]

“Terima kasih atas partisipasi Saudara dan selamat melanjutkan aktivitas kembali

Survey Presepsi Gambar “alun-alun” di UGM

Takako Kohori

Investigasi ini menganalisis kata kunci linguistik dan sketsa visual dari gambar alun-alun. Silakan mengisi kuesioner dengan pena. (15 menit).

Pria / Wanita , Fakultas _____ , Umur _____ , Kota asal _____

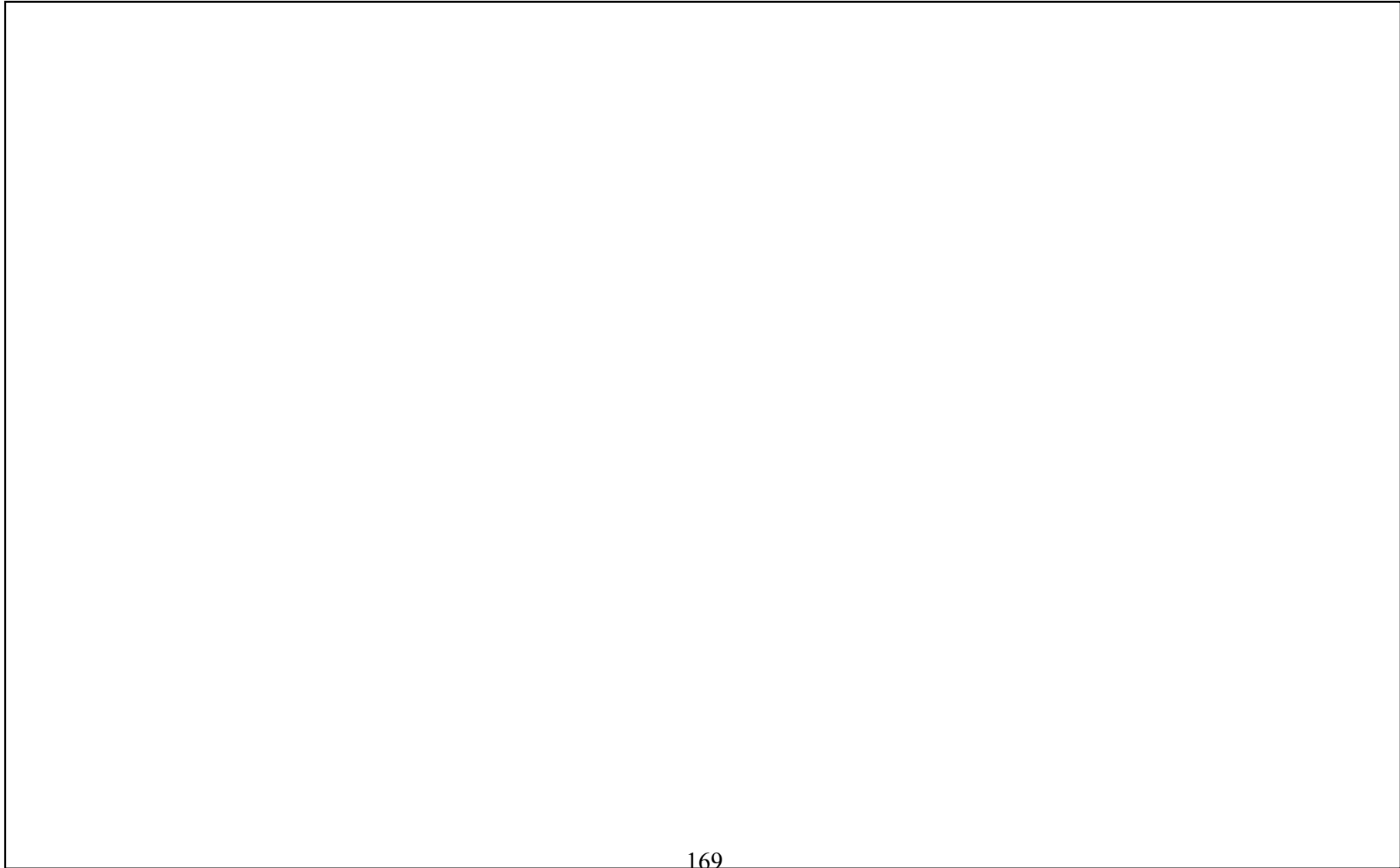
Apa yang anda bayangkan dari kata “alun-alun”? Mengenai, gambar alun-alun anda, silakan jawab pertanyaan berikut.

- ① Silakan isi tabel di halaman selanjutnya dengan beberapa kata kunci tentang asosiasi ‘alun-alun’ yang anda bayangkan (min 3-10 kata).
- ② Silakan jelaskan situasi gambar alun-alun dengan beberapa kalimat (maks 100 kata) (5 menit)
- ③ Silakan membuat sketsa alun-alun yang anda bayangkan (dapat ditambahkan dengan kata-kata jika itu penting). (5 menit)

① Kata kunci (Silakan isi tabel berikut dengan masing-masing satu kata)

② Situasi

③Sketsa



Survey Presepsi mengenai “alun-alun” dengan media Gambar

Responden: mahasiswa IPB - Peneliti: Takako Kohori

Penelitian ini bertujuan untuk menganalisis kata kunci linguistik beserta sketsa visual dari apa yang Anda pikirkan mengenai alun-alun. Silakan isi questionnaire ini menggunakan alat tulis pulpen, pena, pensil atau alat tulis lainnya.

- 1) Jenis kelamin: Pria / Wanita* , 2) Dept/Fakultas: _____ / _____, 3) Umur _____, 4) Kota asal _____ ,
 5) Tanggal pengisian: _____, 6) Apakah anda pernah mengunjungi alun-alun sebelumnya? A: Ya , B: Tidak

Pertanyaan utama dalam penelitian ini adalah "Apa yang anda bayangkan dari “alun-alun”?"
 Untuk menjawab pertanyaan tersebut, silahkan jawab pertanyaan di bawah ini

- ④ Silakan isi tabel di samping dengan kata kunci (satu kotak satu kata) yang berkaitan dengan ‘alun-alun’ dalam bayangan Anda (minimal 3 kata maksimal 9 kata).
- ⑤ Jelaskan secara singkat seperti apa situasi yang Anda bayangkan mengenai alun-alun (maks 100 kata)
- ⑥ Buatlah sketsa alun-alun sesuai dengan yang Anda bayangkan, di halaman selanjutnya (catatan: gambar dapat dilengkapi dengan kata-kata atau penjelasan singkat).

① Kata kunci (Silakan isi tabel berikut, masing-masing kotak satu kata)

② Situasi yang Anda bayangkan mengenai alun-alun

③ Sketsa Dari sketsa yang Anda buat, Apakah anda bermaksud ingin menggambar alun-alun dari kota tertentu?

A: Ya (Nama Kota ATAU nama alun-alun: _____), B: Tidak*



Table 1. The description of the situation in the two ficus benjamina type

State	Situation
West Java	According to my situation in alun-alun is crowded because alun-alun can be a collective area of good communities to play, socialize, take an event or as a green open space and a city.
Special Capital Region of Jakarta	The open space is the city's trademark. There is no limit on activities.
West Java	General open space in java area. There is an open grass field. Also, there are two winding trees as the gate, in the arrival part. Many people are doing activities.
West Java	The extra open space, the place of communities in the city collected to relax, spend a weekend, a place to have a certain event
Non-Java	Fulfillment of communities around the beautiful atmosphere and stories. alun-alun are a place to collect when the place is enacting between communities around the area. Usually fulfilled with many people to support the excellent alun-alun.
West Java	Situation: many visitors, city government location center, near the mosque, some cities are located by street vendors, places are imported, important events, weekly used cafes around alun-alun, and formal forms, in width open fields.
West Java	Usually, it is in front of a city rich mosque, located in the middle of the city meeting. Feeling by traders and travelers in holidays. Sometimes of many wastes associated because of travelers/visitors who are not responsible.
Central Java	Alun-alun tends crowded from local visitors and no local until traders. Alun-alun is around the keraton (usually). Every new year is always treated a place that is good to come to celebrate and see the fireworks. Alun-alun own is a wide field owned by keraton that is open to the public attraction.
West Java	Alun-alun is one of the city rooms with nodes that may be used by communities or public for various activities. Usually, shapes are in the form of an extensive grass field.
Special Region of Yogyakarta	Alun-alun is a lot of long-square long-formed fields containing meaning and meaning. History of the alun-alun past when it worked as a place to meet the king with ordinary people. Now, alun-alun become a recreation place for original communities so also for visitors and tourists. Alun-alun gives containers or place as a community room, gathering for welfare for original communities, especially.
Special Region of Yogyakarta	Open space, a form of geometries (long square) through government center, community, and settlements around it. Used as a room of activities for culture, religion, education, or government activities.
Non-Java	The state where the city communities are. Please get memories. Where king or authority can watch and hope the people.
West Java	An extraordinary field surrounded by historical public places such as a mosquito, cotton, government office. Frequently visited by travelers. Moreover, it located in the city center.
Central Java	Place a wide form of a circle with two winding trees in the middle. Every night will be failed by the street vendors that trade it. Other than, a lot of collected and several families are that increases ornamental peaks.
Central Java	Alun-alun is a place for community communities around, a place to play, the place to have a true administration, like mold nabi in alun-alun kidul also discovered winning a tree.
Non-Java	A place to play, gathering, and relaxing. Alun-alun as a wide field and many people who visit as well as available also snacks available as also friendly
Central Java	An extra field in the city center. Many people are doing activities such as jogging, music stories, and other outdoor activity.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special Region of Yogyakarta	Alun-alun is one of Jogja's symbol and culture because it near with keraton Yogyakarta. Because of alun-alun located downtown, it makes alun-alun crowded, place for tourism and many dealers. However, alun-alun becomes barren and less greenery.
West Java	Alun-alun always crowded every Sunday morning and every Ramadhan. Usually, alun-alun used to hang out with friends. Many sellers sell balloon, food, etc.
Special Region of Yogyakarta	I think alun-alun mostly used by communities to relaxing, jogging or place for business (selling foods or goods). Facilities still can be developing. Trashes spread in many places. Add more trees.
Non-Java	Alun-alun is a place to relax for city residents. Especially for UGM students to relieve feeling of tired. If the facilities of alun-alun are well provided, so it increases the comfort of visitors.
Special Region of Yogyakarta	A place to hang out for young people, jogging with friends, relieve tired after study, and cheap snacks.
Central Java	The situation of alun-alun become neat and well. It also becomes an attraction to the community for tourism.
Central Java	Alun-alun becomes more crowded at night, but becomes quiet in the morning (because of hot weather), better the situation become balance at morning or night. Alun-alun is large and wide, it suits for sport and hangs out.
Unknown	Alun-alun is one of the main destinations for everyone who lives in Yogyakarta. In addition to a wide place, many things we can do in alun-alun (ride bicycle, hang out with our friends).
Special Region of Yogyakarta	There are two alun-alun in Yogyakarta; they are north alun-alun and south alun-alun. North alun-alun near with post office and alun-alun can be night market when 'sekaten'. South alun-alun is famous with the myth about the twins of beringin trees (<i>ficus benjamina</i>) and odong-odong.
Special Region of Yogyakarta	There are north and south alun-alun (in Javanese, alun-alun lor = north and alun-alun kidul = south) which flank keraton Yogyakarta. There are twins of beringin trees (<i>ficus benjamina</i>) which have a philosophy. North alun-alun is wider than south alun-alun
Central Java	The condition of alun-alun is crowded with visitors and sellers at night. Many visitors spend time for hang out with friends or family. The main attraction of alun-alun is the twins of beringin trees (<i>ficus benjamina</i>). The other attraction is odong-odong which is like transportation with pedal and colorful lamps. Visitors also can find many street vendors that sell 'ronde,' baked corn, 'angkringan,' noodles, etc).
Central Java	Field area in front of keraton. Usually used for community/city activities and the public. Field area covered by grass with twins beringin tree (<i>ficus benjamina</i>) in the middle.
Non-Java	There are two alun-alun in Yogyakarta, north alun-alun and south alun-alun. North alun-alun identic to keraton which is near to each other. In the other hand, south alun-alun identic to the twins of beringin trees (<i>ficus benjamina</i>) which become a main attraction.
West Java	Yogyakarta has two alun-alun; north alun-alun and south alun-alun. North alun-alun identic to keraton and south alun-alun identic to the twins of beringin trees (<i>ficus benjamina</i>). Besides that, many attractions which are like transportation with pedal and decorated with lamps. It increases the attraction of south alun-alun.
Special Region of Yogyakarta	The condition of alun-alun is neat and clean now. Both north and south alun-alun used to hang out and tourism.
Central Java	Alun-alun is crowded at night. Many buy and sell transaction at night. Many beggars also sleep under the tree. The condition of alun-alun is barren now.
East Java	North alun-alun looks barren at noon because less of trees. Alun-alun is crowded with people at night, especially young people. North alun-alun located in the north of keraton and east of <i>gede</i> mosque. Many sellers come to vend and crowded. Because of that alun-alun becomes so dirty.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special Region of Yogyakarta	North alun-alun is the center of crowded place in Yogyakarta, which located at the north of keraton and there are beringin trees (<i>ficus benjamina</i>) in the middle as the symbol of protection and solid unity. There are the bringharjo market and the malioboro street at the north.
Special Region of Yogyakarta	North alun-alun is wide, barren, and has many trashes. It located near keraton. South alun-alun has many 'ronde' (kind of beverage). A traditional game is the passing in the middle of beringin trees (<i>ficus benjamina</i>) with closing eyes. There are many beringin trees and many tourists.
Special Region of Yogyakarta	Alun-alun is crowded with international or domestic tourist. The wide and ancient place becomes an attraction for tourist to walking around or just taking pictures. One of the object which is always crowded by tourist is keraton Yogyakarta. It is the place which sultan hamengkubuwono lives.
Special Region of Yogyakarta	There are two beringin trees (<i>ficus benjamina</i>) in the middle of alun-alun keraton. There is jogging track on the side of alun-alun's field which built by a concrete block. Grasses at alun-alun are dry and almost dusty at noon.
Non-Java	Alun-alun should be a cozy place to relax with family, cool and beautiful place. Alun-alun can be education park for children in order to introduce nature. It will be better if there is a free gym park for residents.
Non-Java	Alun-alun located near keraton. There are two beringin trees (<i>ficus benjamina</i>) that visitors always pass by and a little bit mystical. Alun-alun usually visited for tourism or hangs out.
Special Region of Yogyakarta	Alun-alun is barren, hot and dusty if there is a strong wind. In the holiday season, there are many tourists that can cause a traffic jam on the street to alun-alun. Because of the holiday season, alun-alun becomes crowded, many trash and dirty.
Special Region of Yogyakarta	Alun-alun is barren, hot and dusty. Sometimes, it is so dirty and full of trashes. Alun-Alun will be better if it can be designed and there are many plants and trees to makes a cool atmosphere. So that, visitors can feel comfort to visit alun-alun.
East Java	Crowded with the seller, so difficult to access. The not maintained condition makes alun-alun not so interest by the residents.
Non-Java	Alun-alun is a tourism place that crowded at night and place to hanging out with friends.
Special Region of Yogyakarta	alun cannot be separated from the culture in ngayogyakarta hadiningrat . The location is appropriate with the development concept of keraton which keraton, mosque, and alun-alun become a magnet for tourist. In addition, Yogyakarta is culture city. Unfortunately, the management of alun-alun on recentry is not good, many sellers makes alun-alun make dirty and uncomfortable.
Central Java	A wide place that good to visit to gather or hang out with friends or family. Nice place for social interaction in order to not feel alone.
Special Region of Yogyakarta	Alun-alun is a wide place. There are two beringin trees (<i>ficus benjamina</i>) inside alun-alun Yogyakarta. Alun-alun visited by many tourists. It often used for concert, etc.
Central Java	Alun-alun's atmosphere is beautiful and crowded at night. There are many 'angkringan lesehan (kind of food shop which the visitors sit down on the ground while eating)'. Alun-alun is always crowded. Many toys sell in alun-alun. There are big beringin trees (<i>ficus benjamina</i>) in the middle of alun-alun which is mystical.
Special Region of Yogyakarta	Alun-alun is hanging out place with friends. It also used for business. The influence of keraton culture is still strong.
Central Java	Alun-alun is one of tourism object which is usually visited by domestic or international tourist. There is a myth about the twins beringin (<i>ficus benjamina</i>) trees in south alun-alun.
Special Region of Yogyakarta	Alun-alun always crowded when holiday. Alun-alun is barren and hot at noon. It will be dusty if the wind blows. Alun-alun can be a pleasant place for tourist at night.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special Region of Yogyakarta	Alun-alun is hot at noon and many lamps at night. South alun-alun is more crowded. There are many sellers and a bicycle lamp.
Special Region of Yogyakarta	Alun-alun is hot at noon and cold at night. Beringin tree (<i>ficus benjamina</i>) is a symbol of alun-alun. Alun-alun is a wide place. There is many residents do exercise every Sunday morning. There are many sellers on the side of alun-alun.
Special Region of Yogyakarta	Many people are playing kite and football at noon, and many people are dating at night.
Central Java	Alun-alun is very hot and barren at noon. It is also dusty, so stuffy for breath. Alun-alun is crowded every night and weekend. Many people do some activities. There are beringin trees (<i>ficus benjamina</i>) which becomes the icon.
Unknown	A place to hang out for some communities. Usually used for community activity. The atmosphere is tranquil and warm. Angkringan is crowded enough at night.
Non-Java	It is one of the community gathering place in Yogyakarta. Alun-alun used to be central of the yogyakarta government at the old time. Alun-alun is strong with islamic atmosphere.
Special Region of Yogyakarta	Alun-alun Yogyakarta has been different in recent time, looks like abandoned. Many dusts, barren and less grass.
Special Region of Yogyakarta	North alun-alun is very hot and quiet at noon/afternoon. It is usually quiet every noon or night if there is no event. South alun-alun is quiet at noon but crowded at night. There are a lot of unique bicycles that can be rent and many sellers. But unfortunately, there are many street musicians.
Central Java	A wide place which is many green trees, crowded, a place for hang out and play.
Non-Java	Alun-alun is a wide field which used for hang out.
Non-Java	Alun-alun visited by many people, so it is always crowded and used as a place to hold some activities. Alun-alun creates a romantic atmosphere as hang out place at night.
Special Region of Yogyakarta	A place for tourism, hang out and play.
Special Region of Yogyakarta	There are two beringin trees (<i>ficus benjamina</i>) in the middle. Sidewalk used for pedestrians. There are many sellers and tourists.
Special Region of Yogyakarta	Alun-alun Yogyakarta is barren and surrounded by sidewalk. There are the twins of beringin tree (<i>ficus benjamina</i>).
Central Java	Cool and beautiful place is suitable for fresh air.
Special Region of Yogyakarta	Many people want to try passing the beringin trees (<i>ficus benjamina</i>) with closed eyes.
Central Java	Crowded every morning and afternoon. There are many events.
Central Java	Alun-alun is crowded with visitors, culinary, attraction, cool, many trees, and there is a sports area.
Special Region of Yogyakarta	Alun-alun is crowded, especially when there is a particular event held. It is a place to hanging out, relaxing or dating.
Non-Java	Alun-alun is a place that can be called as tourism place, which visited by residents, people from other cities or international. There are many attractions, snacks, transportation, etc. There is something special in alun-alun, it is beringin trees (<i>ficus benjamina</i>) which can be a favorite place for many people.
Central Java	Alun-alun is a little bit dark because it lighted only by city lamps and moonlight but always crowded with people who do not want to end their night.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special Region of Yogyakarta	Alun-alun is crowded with local and international tourist. A wide space of alun-alun is used to hang out for many people. Alun-alun is strong with their history which becomes characteristic of a place. Besides that, alun-alun is full of kid's games.
Special Region of Yogyakarta	Romantic with the light of the lamp from ordong-odong.
Special Region of Yogyakarta	There is <i>Sekaten</i> every mawlid that damaging the environment. South alun-alun is more maintained and creative. however, the field is still barren.
Non-Java	Alun-alun is a wide place that used for a hangout. Alun-alun is usually designed with attractive scenery in order to attract young people to hang out at night.
Central Java	Alun-alun is the crowded and enjoyable place to hang out with friends, family and someone. It is a special place that can be relieved of the feeling of tired.
Special Region of Yogyakarta	North alun-alun is a little bit quite than south alun-alun on weekdays, but the atmosphere is still crowded. Every night, it is used for entertainment. The rent of decorated bicycle is one of them. Besides that, alun-alun is used for <i>Sekaten</i> . The hygiene condition is less attention.
Special Region of Yogyakarta	South alun-alun is cheap recreation place for Yogyakarta residences. It is a public space used for family activity and exercise.
Special Region of Yogyakarta	Alun-alun is a wide field which used for public space. Many people are walking and chatting. There are some street vendors every night.
East Java	Alun-alun located in downtown. Alun-alun is a wide field with not too many trees, and there is a pathway inside it. Some games make alun-alun crowded at certain times.
Central Java	Alun-alun becomes one of the public facilities that support the fulfillment of community rights: culture, exercise, play, and discussion. In fact, alun-alun becomes the regional political constellation center, for example: <i>alun-alun lapangan tahrir</i> , <i>lapangan banteng</i> , etc.
Special Region of Yogyakarta	Alun-alun is crowded with snack sellers and attractions every <i>Sekaten</i> (night market). However, it will become an empty barren field if there is no event.
Special Capital Region of Jakarta	Alun-alun is hot, fewer trees, and many foods & drinks sellers.
Special Region of Yogyakarta	Always crowded because of one of tourism destination.
Special Region of Yogyakarta	Always crowded and there are street musicians at night.
Unknown	Alun-alun in Bantul district not so wide. There are beringin trees (<i>ficus benjamina</i>) in the middle. It usually used for ceremony, because it is near with regent office that called <i>Parasamnya</i> . That place also becomes family tourism and exercise place on Sunday.
Special Region of Yogyakarta	Alun-alun is a wide field that usually used for tourism. There are big beringin trees (<i>ficus benjamina</i>) and many sellers.
Special Region of Yogyakarta	Alun-alun Yogyakarta is a pleasure place for tourism at night.
Special Region of Yogyakarta	Crowded with people <u>who are</u> shopping while strolling.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special Region of Yogyakarta	Many people who try to pass the beringin trees with closed eyes.
Unknown	South alun-alun is crowded with visitors who dinner, riding a bike, dating, doing exercise at night.
Special Region of Yogyakarta	Many people do many activities.
East Java	Always crowded and there is a traffic jam.
Non-Java	Alun-alun is an entertainment place in the city. Alun-alun is usually crowded and visited by the community in that city or people from another city. Usually, there is a big beringin tree (<i>ficus benjamina</i>), as a symbol of alun-alun. There are many sellers. Alun-alun is a place for refreshing.
Special Region of Yogyakarta	There are many sellers on the side of the street. Many people who date in alun-alun. Many people believe the myth of beringin trees (<i>ficus benjamina</i>) in alun-alun.
Special Region of Yogyakarta	Alun-alun is a wide field used for hold traditional events to preserve the culture. It also used for playing by an international tourist who visits that place.

Table 2. The description of the situation in the One Ficus Benjamina type

State	Situation
Central Java	In the morning, many people are playing sports and looking for breakfast in alun-alun. There are street vendors surround alun-alun. In the afternoon, there are good communities, youth, children, or adults. They have various activities such as sport, discussion, gathering with families and others. In the evening, the glass lights are set in the culinary shop.
West Java	People feel holy to see the sunset light in alun-alun. Alun-alun is used as a gathering place.
West Java	Alun-alun is in the city center, near to the city /regent's office/government center. Around it, there are general facilities such as a mosque, shop, and miscellaneous. Alun-alun covered with grass or pavement. Usually, alun-alun crowded in the evening day by traders, visitors, or playing children.
Central Java	Alun-alun located at the city or district center. There is a big mosque on the west side of alun-alun, and there is a pendopo or government building on the north side of alun-alun. School located at the east side of alun-alun. Alun-alun is used for trading activities, settlements, and other activities. Alun-alun usually used as a gathering place, handling a big event.
Central Java	Wide, green, and quiet
Banten	Alun-alun is a great park in a city center, and it is used as a family gathering place. In alun-alun, there are many street vendors and tree. Alun-alun is also used as a special characteristic in the city.
Central Java	Kind when night. Sale of sales
Central Java	Alun-alun is a wide place that people gather. It is used for both an official event and not official event. Because of a broad field, alun-alun is usually used for sports. Also, alun-alun is used for the ceremony.
West Java	Alun-alun usually crowded, there is food and clothes sale.
West Java	Hundreds of communities have gathered in alun-alun. Alun-alun's identity is an extraordinary field, four square, many trees.
Central Java	There are many street vendors, and people gather with friends in alun-alun. There is a soft breeze in there. In the morning, there are many high school students in alun-alun. Alun-alun is used for a ceremony of August 17.
Special capital	Alun- alun is crowded because there are many traders. Alun-alun is cool and refreshing.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

region of Jakarta	
Central Java	A wide open space. In alun-alun, there are many shady trees, especially beringin trees (ficus benjamina). A place for looking for some snacks because there are many sellers. Free and simple recreation/ hang out spot.
Special Region of Yogyakarta	Alun-alun is a historical place. It is a place especially used on holiday. There are a sacred tree and many sellers who sell foods and drinks.
Central Java	A public facility for hanging out. A place to find foods and drinks which sell by street vendors. Open field for concert and night market.
Central Java	Alun-alun located in the center, and it is crowded. It is a symbol of government. Alun-alun is placed to gather for all people.
Unknown	There are many trees. Alun-alun is crowded with visitors. There are many sellers and playing children.
East Java	Alun-alun is a quiet wide space. There are many divided areas for the food court, basketball court, playground, and urban forest. There is a radio office as well.

Table 3. The description of the situation in the Open Space type

State	Situation
West Java	Alun-alun is an open space in a city. A field is spread and beautiful. There are some facilities. People could use for sitting, playing, and gathering. It is a place for all citizen.
West Java	Alun-alun is an open space generally used as a community gathering place. Relatively alun-alun always has the same layout, including a big mosque, government building, and field. This place is at the beginning spot as a local government center. Communities gather to obtain information or report something to the government.
West Java	Alun-alun is generally located near a government center and surrounded by the highway. Alun-alun is a broad field with vegetation. For some of alun-alun in Java islands, trees are also used for baring wind. Sometimes in the night, there are street vendors around alun-alun.
West Java	Alun-alun is a center for public activity. alun-alun location is also important in the urban area. It usually crowded in holidays/weekend for recreation, sporting, walking, gathering, and doing other activities. Alun-alun is usually used for specific events like national day ceremonies or music concerts. It is the center for economic and social activity.
Non-Java	Alun-alun is an open field used by communities for recreation, work, and other social-cultural activities. Alun-alun has facilities such as seats, cantes, or warung. On a sunny day afternoon, the field continues to dry because of heat. Young children play balls in alun-alun.
Special capital region of Jakarta	In alun-alun, there are some local communities and travelers, with multiple activities like gathering, playing, and many traders. Alun-alun is a peaceful spot at night day with decoration.
Non-Java	It is a spacious place. Community gathers in alun-alun. It is the city's landmark.
West Java	Alun-alun usually used as a gathering spot for communities from various type of social status. It is always crowded and used certain events.
Non-java	a Alun-alun is a general place for a community. It located in the city center and related to the government or religious building in such a city.
West Java	,Alun-alun is a community center and located in the city center. Usually,alun-alun is a broad field and surrounded by buildings like the mosque and government offices. In alun-alun, people relax in the field with the family and spend their time with peaceful. There are some youth playing balls. Also, there are some people who back from the mosque. Alun-alun has many street vendors and small attractions.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Special capital region of Jakarta	Alun-alun is a field with enough space for people gathering and handling activities.
West Java	Alun-alun has a green environment and garden. Many people are gathering there. It is used for big activities such as a ceremony of independence day and so on.
Special capital region of Jakarta	Alun-alun is a public space in a city for the community. Usually, it is used for playing, recreation, celebrate, trade, and other activities. Alun-alun has a specific orientation. Usually, it is surrounded by a great mosque, government building or office, school, and population house or store.
West Java	A friendly spot for people and visitors. It is used in various activities and objectives. Alun-alun located in the center.
West Java	Alun-alun is used for gathering. It is a broad open field with full facilities.
East Java	Communities in a city or district gather in alun-alun. The shape is like a soccer field (square), and the location is near to the government office, mosque.
Special capital region of Jakarta	A place for communities gathered. They relax and do many activities. Alun-alun is a religious place, and there are many sales traders.
West Java	Alun-alun usually located in the middle of the city or near the city center. Young people are pleased to gather and enjoy there.
West Java	Alun-alun is a place for the community's activities. It has a broad field.
Non-java	Alun-alun is a gathering spot in the city center. Usually, alun-alun is covered with green grass. There are trees in the area. It also could be used as a place to evacuate when there is a disaster. There are many traders around alun-alun.
East Java	Alun-alun is a city's landmark and located in a city center. People use alun-alun to gather and spend their time together in one place at the same time. Alun-alun must be cool and beautiful to support a comfortable place.
West Java	Alun-alun must be wide, clean, cool, and good security to use. Alun-alun located near to the government center, shopping place or market, and community center.
Non-java	Alun-alun is in the city. It is so crowded because many people visit and gathered. There are many traders of goods and services. It has significant forms. Alun-alun is the special places that represent a regional culture. It is one of the important and old assets, and it must be carried and watched.
Unknown	Alun-alun has a vast space in the outdoor without cost leading. So the communities are pleased to gather there.
West Java	Alun-alun is a place which is in the city center. General communities gather or just come to do some activity. There are some facilities like garden, sitting area, and field.
Banten	Alun-alun is a wide and open field. It usually has many traders. It is a meeting point. alun-alun has historical value. Generally, it has a green open space.
West Java	Green open space in the city center. It accepts various human activities such as gathering, playing, and holding events.
Non-java	The place visited by many people in a city that was made as a gathering spot. It is a spacious place. In a strategic public sector, it could be used for relaxing and religious. Also, there are some traders and other facilities. Alun-alun is also provided a space for the event in the city.
Non-java	Alun-alun is a broad open field. It surrounded by the road. It is used for the activities of the surrounding communities.
West Java	There are many people, and they do many activities. It is crowded with full of activities.
Central Java	Alun-alun is located in Ujung Kota or center. It has a strong history. It has two fields that are separated by the circulation path. In the center, there are the same two winding trees.
East Java	Alun-alun is an open spaces that are covered with lawn. It located in the city center, and it is used for important events like independence ceremony. Usually pendopo located in one of the sides. alun-alun is used to give identity to a city.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

West Java	Alun-alun is an open space with the village/city scale. It is used as a gathering place. Religious activities, indigenous ceremonies, and so on. Usually, there is a broad open field (grass / not). Alunalun is a landmark and important existence.
Central Java	Alun-alun is in the middle/center in a city/region. A field covered with grass. It located near the government center.
Non-java	Alun-alun is in the regional center. It located near to the street, the police office, community, and market. Alun-alun is used for some of the activities such as ceremony, night market, party, campaign, concerts, and more other events.
East Java	Alun-alun is in the middle of the city. It has many traders. Alun-alun is split into some parts. Usually, it contains broad fields, jogging tracks, garden, and trading area.
East Java	Alun-alun located in the city center. It is near to the religion mosque and government center. Wide, field, green, and crowded with people.
Central Java	Alun-alun is in the city center. Growing plants need maintenance regularly. The alun-alun's structure was set by the government. As a place for sports, gathering, and recreation. alun-alun is clean and has plants.s
West Java	Alun alun is Taman (Garden). There are many good traders, street vendors, or stores. It located in the city centers. Every city or district have alun-alun at least as the trademark of the city. Usually, there is a rich mosque near alun-alun.
Non-java	The situation in alun-alun is very happy. There are many sellers, and people can enjoy foods (roasted corn, meatballs, and other maizes). It also has some play for small children. It located in the middle city. Young people visited there.
Unknown	Alun-alun is a place of community. It is in the city center.
Central Java	Alun-alun is comfortable, safe and clean. There is no crime, comfortable to use play and relaxing place, and cleanly no waste and excessive pollution. Alun-alun has a religious aspect. There is a flower, trees, play equipment for children, and sports facilities.
Central Java	The regular city center has alun-alun. It is used as a relaxing place, running, and other sports area. Alun-alun is one of the places to have a great event.
Non-java	Alun-alun is a place to gather, associate, and for specific events. Alun-alun is in a city and provides a healthy environment.
Non-java	Alun-alun is used for gathering. It is also used for indigenous events and entertainment. Alun-alun usually is in the middle of a city as a monument or landmark that specifically establishes the area.
Banten	Alun-alun is the place of gathering. There is a cool atmosphere, sweet trees in the surrounding, green grass views, and beautiful parks.
Non-java	Many people are sitting relaxed in alun-alun. There are light food traders in around. It has fresh air. There is a many nice photo spot.
West Java	Alun-alun is a place with diversity features in each city. Alun-alun is used for local community and tourist. Because of the broad space, communities gather there. So alun-alun is crowded especially on holidays.
West Java	Crowded. Alun-alun usually is a place for playing, gathering with many people. Alun-alun is in a center for the city.
Non-java	Alun-alun is one destination for travelers. It is used to play, spend their time, and gather with friends.
Non-java	Alun-alun is a spacious place for meeting or gathering. Alun-alun is a center for tourism, so many visitors come to there. Also, many sellers are in alun-alun.
Non-java	Alun-alun is crowded. In the weekend, it is used as a place for a refreshing, removing mainly compliance.
West Java	The ground condition is not comfortable, for picnic or recreation with the family. There is a strong wind.
East Java	Places for plays and sports
Non-java	Alun-alun is a public space in a city. Every city usually reflects their culture into alun-alun. Alun-alun is usually used as a place for gathering, religious, and vocational services provided for all communities.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Non-java	Alun-alun location is good for gathering. People use alun-alun as only to relax. Sometimes there are some events. Alun-alun usually located in the middle of the city. So the visitors belongs to the urban community.
West Java	Crowded. A recreation place of the community. There is city name (signage) and some beauty spots like a garden, tugu (=tower), and others. There is a vacant area in the middle. Government center located near.
West Java	A broad grass field for gathering place. It is used for recreation, event, and local culture ceremony. Alun-alun usually close to markets. Because of the main transport road located around alun-alun, alun-alun is crowded.
West Java	Alun-alun is a broad grass or plaza. The location has a strategic meaning. Alun-alun is located in the middle of the city, close to the mosque and market. So that it makes collective activities for the citizen.
West Java	A gathering place for the community. Usually, it is in an urban area. Nearby there is an administrative office. It has multi-function for various activities.
West Java	Alun-alun is a place that the city event is held. There is the government, education place, markets, and jails near alun-alun.
West Java	Alun-alun is for the citizen. It is used as a sports place and a children's playing place.
Non-java	Alun-alun is associated with grass and garden. In alun-alun, people are gathering, walking, jogging, and resting. Alun-alun form is a broad field. There are specific events like shows.
Non-java	A broad grass area. alun-alun is crowded on some important days like ceremony and campaigns. Usually, there is a big tree. It is used for a trading place.
Special capital region of Jakarta	Alun-alun is a gathering place for an event/ceremony. Also, it is usually used as a place for tourism. For this, it is always crowded. Alun-alun is a broad area and has a gazebo. There is a government center around alun-alun.
Non-java	Alun-alun is a place of communities. City community activities there. usually, alun-alun is covered with grass or pavement.
West Java	Friendly place. there are many people with relaxing, playing. It is also full of religion. People sit on the edges while chatting and eating snacks.
Non-java	A broad space full of trees, snacks, playing children. In the evening, there are many lights.
Non-java	A broad space full of trees, snacks, playing children. In the evening, there are many lights.
West Java	Alun-alun is in the city center. Usually, people gather there and have city activities.
Non-java	Alun-alun is a spacious place in the city to gather. Usually, it is used as a meeting point. Alun-alun is a place for a break at the weekend.
West Java	Alun-alun is the gathering place that many people enjoy the city. There are many discounts shop and light. It is used for walking, sports (good place for sports), enjoy and meeting with friends on Sunday.
West Java	Alun-alun is a peaceful place and is shared with communities, local people, and travelers. Parents spend happy days with children there. Families refresh and youth walk in there. There is an extraordinary view.
West Java	Alun-alun is a field in the middle of the city. It is a place for people to play, sell, and buy. Alun-alun is an icon and symbol of the city. In afternoon time and evening, alun-alun is more crowded.
West Java	Religion place. Aun-alun is one of the recreation space in a city.
East Java	Alun-alun is the place in the city center. Alun-alun usually becomes an icon of the city. Also, it is used by communities for gathering, being refresh, sports, culinary, and others. Sometimes, alun-alun is located with the application of the regency office or mayor.
West Java	Ordinary alun-alun is used for sports and ceremony. Usually, it is in the middle of the district or city. Frequently, it is located in the public building such as city hall, place of worship, school, and others.
Unknown	Crowded place. There are many sellers. It is used for sports and ceremony. Ordinary, it is located in the city center or district.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Central Java	Alun-alun is a very open place for people. It is used for events. The traditional market, the great mosque, and the vacant area are important essentials to alun-alun. Traditionally, there is a private vocational school. There are many night markets, associated traders, street vendors. and they easy to earn.
West Java	A gathering place for communities in specific celebrations. Usually, it is located nears the government center. Usually, alun-alun have some facilities for sports and gathering. There are also monuments for reflected the city's history.
Non-java	There are many young people gathering. Also, sometimes they read a book in there. Friendly place. Alun-alun has many lights.
West Java	Friendly space. It is a gathering space with family and friends. Alun-alun is a city icon. Alun-alun is a spacious place which has a vacant area in it. Usually, there are some sellers and traders.
Central Java	Alun-alun is a place in the middle of the city. Usually, alun-alun is used for playing with families and communities. There is a pendopo, markets, and regional government offices near alun-alun. The atmosphere in alun-alun is always crowded because of many sellers. Playing in the park, sports, and sitting.
West Java	Crowded place
Central Java	Crowded place. there are many sellers, especially in the night market. Places for gathering.
Non-java	Alun-alun is crowded at night. In alun-alun, there are much variety of food, game, and sales. Alun-alun is reflected of the city. So alun-alun is beautiful with good view.
West Java	An open place with trees, monuments of stone. Alun-alun is located in the city center. And it is a friendly place for people.
Non-java	Alun-alun is crowded and full of people. It is used for gathering, running, jogging, playing, and flying kite.
East Java	Alun-alun is an "icon" of the city. Alun-alun has its own characteristic for the city.
West Java	the Alun-alun becomes neat because there are no sellers inside alun-alun. All sellers moved outside of alun-alun. So alun-alun become more neat and clean.
Central Java	Alun-alun is crowded with people. There are big trees on the side of alun-alun which makes a cool atmosphere. The surface of alun-alun covered with green grass. Usually used for ceremony, recreation, hang out, concert, parade, campaign, etc.
Central Java	Usually, alun-alun has a square shape with grass and wide field. It is always crowded by residents in the morning and evening. It is used for recreation by downtown people. There are many sellers.
Central Java	Alun-alun is very wide with the green grasses. There are beringin trees which look cool. It is crowded by street vendors. This place becomes favorite by young people for relaxing with friends.
Central Java	The wide grassy field. There are many attractions in it. There is a park which becomes a recreation place. LCD TV is used for watching together.
Special region of Yogyakarta	Alun-alun usually wide and barren because there are no trees, just beringin trees which are usually inside the alun-alun. Alun-alun in Yogyakarta usually is used for night market on specific feast days. Also, it is always crowded, and many communities visit there.
Central Java	Alun-alun is a wide place. Many people gather there together.
Central Java	Cool and comfortable place for study and discussion. It does not provide dating place.
Special region of Yogyakarta	A little bit quiet in the morning and crowded from afternoon until night. Usually it is used for social, culture, economic and religious activities.
Central Java	Alun-alun is covered with grass. There is a bench under the tree and gazebo.
Non-java	Park with a lot of trees and many people.
Non-java	Located in downtown with main road access. There are not enough facilities. Just look like a soccer field.
Central Java	There are many people who take a rest and do activities like exercising.
West Java	Alun-alun is covered with grass. And there is the Dutch ancient heritage. There are some rare trees that called <i>asem taring</i> .

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Non-java	A place for enjoying together with family. Usually, it is a place for medium events and political campaign.
Special capital region of Jakarta	Place for recreation, study and hang out.
Central Java	A wide and attracting place.
Central Java	It is so comfortable place because of the crowded atmosphere and cool.
Central Java	It is comfortable, cool, has green grass and beautiful flowers. However, it is also clean and safe.
Central Java	The situation is crowded but still safe, conducive and comfortable. It decorated with twilight lamps and fountain that will increase the feel or romantic at night.
Special region of Yogyakarta	Alun-alun is a wide and crowded place because many people visit there. It is comfortable, beautiful and cool because of many trees.
Central Java	Alun-alun is crowded. It was made a new composition and added a fountain.
Central Java	Many teenagers hang out in order to feel the lively atmosphere.
Central Java	Enjoyable place to hanging out.
Central Java	Alun-alun is crowded with people who spend their time to hang out at night.
Unknown	Alun-alun is so crowded with people who hang out or sell something. Alun-alun is more crowded than usual on the weekend. Sometimes, it makes traffic jam because many vehicles are parked irregularly on the street.
Special capital region of Jakarta	Alun-alun is a circular place which usually visited by people every night, from the cyclists, pedestrians, rider or driver with many kinds of different destination. Many activities appeared, such as relaxing, chatting, shopping, playing, buying-selling, and eat together. Also, the night life of some people also we can see there.
Banten	The place which all people gathered and do some activities, such as exercising, walking, hang out and selling goods.
Banten	Alun-alun is crowded and near with shopping mall in downtown.
Central Java	Alun-alun of karanganyar district is a little bit crowded on Friday to Sunday. It used for ceremony every Monday and celebrate independence day. Alun-alun of karanganyar district is alongside with <i>kasih ibu</i> monument, mosque, and regent office.
West Java	Alun-alun is a crowded place with many visitors and usually located in downtown. Adults and kids go to alun-alun. There are many street vendors and street musicians (<i>pengamen</i>) in alun-alun. There are many attractions to entertain visitors in alun-alun. Usually, alun-alun is a field with many big old trees.
Central Java	Crowded with young people who spend their time.
West Java	Crowded with young people dating and taking pictures. There are many sellers.
Non-java	Alun-alun in my hometown is very wide and surrounded by rubber plantation. It usually used for jogging, taking a picture and hang out every afternoon. There is a big mosque, and people always pray and immortalize the moment of alun-alun that officially opened this year.
Banten	A urban park usually used for exercise every Saturday and Sunday. Many kids and teenagers hang out.
East Java	Alun-alun became a public open space and hung out for communities.
Central Java	Alun-alun is very crowded with visitors and sellers. It is also romantic because of the colorful lighting and guitar instrument of a street musician.
Non-java	The crowded place used for some events such as the ceremony of August 17 th . It is lush and relaxing.
Central Java	There are many young people dating and hang out.
East Java	Alun-alun is a wide field located in the downtown and used for refreshing and exercising.
Central Java	Alun-alun is always crowded and become an enjoyable place for chatting or hang out.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Central Java	That will enjoy if start to visit from alun-alun klaten, because of the crowded atmosphere but friendly from the foods/drinks/goods seller who is always in alun-alun. It is crowded and quite messy, but the principle of 'keep maintaining' still held in high esteem. The form is similar to south alun-alun which is many attractions around alun-alun. It makes many families used it for vacation.
Central Java	Alun-alun is a center of gather point for residents. It is a wide space. There are some public facilities including the plants.
East Java	There are many events, sellers and many kind of activities that we can do in alun-alun.
Non-java	Alun-alun Yogyakarta is important to overseas people for discussion and hangs out with friends. Alun-alun is strategic for selling goods, etc.
Central Java	Alun-alun used as a recreation place for most people.
Central Java	Very crowded.
Central Java	The atmosphere is exciting because near to downtown.
Central Java	Always crowded until night.
Central Java	There are a skate park, circular path, trees, and many sellers in the middle of the park.
Central Java	There are two beringin trees, children playground, and many foods & toys sellers.
Non-java	Alun-alun is located in the middle of Medan. I usually used for jogging every morning and afternoon. Alun-alun in Medan is similar to other alun-alun, which many sellers who sell foods/goods and there is an exercise area. Overall, alun-alun in Medan is a simple place. It need to be fixed facilities in order to look more attractive.
Central Java	Crowded with visitors in the afternoon until night.
West Java	Alun-alun is a meeting place for Bekasi residences. Our alun-alun surrounded by some government offices. There are ground and ceramic fields.
Central Java	Alun-alun is a crowded place because visited by many people. However, unfortunately, alun-alun becomes the worst place because of the violence by naughty teenagers. Besides that, alun-alun is used by the community to find the livelihood. One thing that i know, alun-alun always located in front of the regent office in the area.
Central Java	The condition is crowded. But it is not so cool.
Central Java	Many people are dating.
Special region of Yogyakarta	There are benches under the tree for relaxing. There are many sellers and crowded with people who want recreation or just refreshing.
Central java	There are many sellers. Alun-alun is center for activities.
West Java	Alun-alun becomes a place to do activities and meeting. It is for the public and students. There are an internet connection and sports venue.
Non-java	Alun-alun is open space that becomes a public area for communities. Alun-alun has the main function as interaction place for the community. Alun-alun is expected to be a green area which is green, comfortable, safe and accessible.
Central Java	Alun-alun is open space that can use for creative area, meeting, doing activities. It can be accessed easily with all people.
Central Java	Alun-alun is Saturday night area for the residents.
Special region of Yogyakarta	Alun-alun is a wide place, hot and used for exercising, but there are many sellers on the side of the street.
Non-java	Alun-alun is a wide field used as a meeting place for the community. There are many sellers and attractions.
Special region of Yogyakarta	Alun-alun is a crowded place, full of people who are looking for entertainment. Most of alun-alun have many kinds of culinary with affordable price.
Special region of Yogyakarta	Alun-alun is a wide field, usually visited by many people for the particular event and there is a park which used for beautifying it. There is a sport venue as well.
Central Java	Alun-alun is a place that some sellers and residents meeting.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

East Java	Alun-alun is crowded when there is a big national day because there will be a ceremony and many other events. It usually visited by people who are exercising. Besides that, it is crowded with families who have children, because there is a children playground and attractions for children.
Banten	Alun-alun in my city is crowded, especially in the afternoon, because there are many cafés, street vendors, and children who play.
Special capital region of Jakarta	Alun-alun is usually crowded, many sellers who sell foods. The community always sits and enjoys the fresh air while relaxing.

Table 4. The description of the situation in the Monument type

State	Situation
Special capital region of Jakarta	Quiet, no noisy, and extraordinary views.
East Java	Alun-alun is a park with the identity of the city. Usually, it is in the city center.
East Java	My alun-alun image is a safe and comfortable green open space. It is used for outside activities.
Non-java	A broad space. Usually, it becomes a place to gather family and spend their time in the weekend.
West Java	My alun-alun image is a friendly place. There are many people are gathering and visiting alun-alun. Activities in alun-alun have variety include sales, playing balls, walking, and sitting. Sometimes, alun-alun is so hot and sometimes cool.
Special capital region of Jakarta	Alun-alun situation according to my experience is crowded. Many people do activities with different activities but most for recreation. There are vacant areas in the middle of areas for various activities. Great trees are provided as lighting around the alun-alun area. There are many traders around alun-alun. Alun-alun usually more crowded at night.
West Java	Crowded and flat field. Each city alun-alun has unique characteristics. Also, it has a historical monument.
Special capital region of Jakarta	It is in the city center and fulfilled with vegetation and grass. It is used as a gathering place for community and relaxation place for a citizen. It is located near general facilities, such as women's place, private vocational school, and others.
Non-java	Alun-alun usually is used for gathering, relaxing, and recreation for communities.
West Java	My image of alun-alun is always crowded from early morning to middle night in all days. There are many traders and sellers.
West Java	Alun-alun location is in the center of the city. It is surrounded by government, education, central, mosque. It is used for important events like ceremonies and certain celebrations. Alun-alun is a broad open field.
West Java	Alun-alun becomes a center in a city. Citizens play with family and friends in there. In the middle of alun-alun, there are a monument or some special symbols. Around alun-alun, there are many street vendors. Alun-alun is close to the government building.
Non-java	My image of alun-alun is great space with tree and grass. It is clean, no waste, organized neatly, good looking, with large space. Alun-alun atmosphere is friendly.
West Java	My image of alun-alun is the place for tourism. There is a special character like an icon and a statue. There is a night market. Alun-alun is a beautiful and interesting park with an aesthetic design. So the visitor will be happy.
West Java	In alun-alun, There are some plants like a garden. It is an icon of a city. A broad space is used to meet others, to play, to sports like jogging.
Non-java	Alun-alun is a wide and clean place for people.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Central Java	Alun-alun is surrounded by various public facilities, library, and others.
East Java	People use alun-alun in the morning for jogging. On the weekend, alun-alun is used by children, teen, adult, and elderly. They do various activities.
East Java	I could remove my stress of the city, and enjoy the free nature.
West Java	Alun-alun is usually located in the middle of cities. It is easy to access for a citizen. Alun-alun is a city's icon as a special characteristic. Usually, people visit the alun-alun with the family to play. Alun-alun's atmosphere is peaceful, relaxing, and cool.
Central Java	Alun-alun is located in the city center, and usually, it contains a city monument. Alun-alun must be set when a city creates. Alun-alun is used as a city activity center for the community.
West Java	Alun-alun is located in the center of a city or district. Many people are gathering there. There are various areas for many activities. It is used for sports and gathering with friends and family.
Non-java	There are many traders who sell special food and clothes. There is a night light. Also, there is a vehicle with some decorations.
West Java	The peaceful place. People use alun-alun as a public facility for events.
West Java	Organized space. when it become more comfortable, people will visit more.
Non-java	Alun-alun is clean and broad. Also, it has many grass and trees which reduce pollution air in the urban area. There are some pendopo to rest. There are no paid sports tools and space. Everyone can enjoy sports and green beauty.
Non-java	My alun-alun image is comfortable and safe. Alun-alun is a beautiful park as a recreation spot.
West Java	Alun-alun is an icon in the city center. A place for gathering. Clean place with some facilities.
Central Java	Alun-alun is always a peaceful place. People visit alun-alun to gather or exercise. There is playing equipment for children.
Non-java	Alun-alun is in the city center. It is crowded. It is also used for a tour. Alun-alun is one of the unique characteristic and icons of a city.
Central Java	Alun-alun is comfortable place. Many people. Full of grass. Family.
Central Java	Alun-alun is a friendly place which is located in a city center.
Special capital region of Jakarta	A city garden which was made to be a place for entertainment for local people and travelers.
East Java	There are many people and traders. People are gathering there. They go to alun-alun to remove tired and stress.
East Java	Alun-alun in Sidoarjo city has many events like dance show, and theater. Also, there are many foods. People can enjoy the place and remove their stress. However, there are also negative things. People need attention because there is a crime like pickpockets.
West Java	There are many sellers for foods and drinks. It is a place for rest.
West Java	A place to play with children. It is a friendly place. There are all ages visitors and many sellers.
Non-java	Crowded. It is a place for jogging, attractions, and shops. It is a cheap place, and do not need to pay to visit.
Non-java	The open space is generally in the form of a square. Communities gather in alun-alun on morning, afternoon, and evening. There is a gazebo. Some alun-alun also has a garden, playing equipment.
Unknown	Alun-alun is a place which describes identity in the city.
West Java	Friendly place. Full of people who are relaxing, playing, and religion. There are many amenities and traders.
East Java	Alun-Alun is a friendly place. It is a gathering place for a community around.
West Java	Alun-alun is broad. Alun-alun in Sumedang city has many shops for drinks and food. People are gathering with family, running, and relaxing.
Banten	Alun-alun is a comfortable place for relaxing. Usually, it is friendly in the morning every day. Around alun-alun, people are relaxing and doing light sports.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

West Java	Comfortable. Cool. Good air without no pollution.
West Java	In alun-alun, people are gathering and doing light discussion. The amazing atmosphere, beautiful, and clean. Many children are playing, and many traders are gathered.
Non-java	Alun-alun is usually located in the city center. It is used for relaxing and peaceful.
West Java	My alun-alun image is a field in the city center. Usually, alun-alun is used for a sports place on the weekend.
West Java	A crowded and a gathering place. People play in a spacious and shady place.
West Java	Alun-alun is a place for gathering. Usually, many people sit and relax in alun-alun. They enjoy the fresh air and snacks. Alun-alun is crowded with from children until adult.
Central Java	Alun-alun is a place for people especially family, teenagers, and children. In the evening, it becomes a friendly place full of food sellers and many vehicles. Alun-alun is located in the city center with an extremely large landscape, water fountains, and some trees.
Special capital region of Jakarta	There are many people includes children, mother, father, runners. Sometimes children play ball. There are many foods and drink sellers. There are renewing some spots. Many children are running and laughing.
Non-java	Friendly place with visitors. clean space for relaxing.
West Java	There are many communities. They used alun-alun for recreation, sports, and refreshing. People enjoy on the weekend.
Non-java	A place in the middle of the city. It has many free facilities, so communities visite there to play with family and friends.
West Java	Alun-alun is the identity of the city. Many alun-alun become an object for tourism. So young people hang out there.
Non-java	I think there are many people in alun-alun. It is a place for hanging out. It has a broad field, benches, and many shops. Usually, it is used for holding big events.
East Java	Usually, it is used for hanging out with friends and family.
Non-java	Alun-alun is a recreation place, especially at night. It is a livelihood place of some sellers. It also becomes hanging out a place for the visitors.
Special Region of Yogyakarta	Alun-alun is a place for holding events. In order to feel comfortable, alun-alun is made a shady and cool place.
Central Java	Safe and cool place. Beringin trees (<i>ficus benjamina</i>) make delight atmosphere. There are many flowers and some lamps which can brighten alun-alun.
East Java	If a condition is unsafe, many people afraid to come a little bit. There are many flowers. The ground is covered with green grass.
Non-java	Beautiful place is placed with many flowers and some green trees. It is comfortable if that place cool and safe.
Central Java	Alun-alun is a place for holding big events. At night, it looks so splendid with sparkling lights. There are benches spread in every side.
Non-java	There are many people who sell foods at alun-alun. It used for events.
East Java	Crowded with people.
Unknown	Place used for communities gathering to do some activities such as ceremony. It used for public and community's activity.
Unknown	Alun-alun of UGM is a field with a rectangle shape. There is a water refill station, bench, pathway, and a tropical flower park. There is a fountain in the middle of alun-alun, and it also functions as a sprinkler. Alun-alun has flowers, decorative plants, and fish pond. The planted plants are designed a dispersal pattern. Waste of fish used as a fertilizer for the flowers.
East Java	Alun-alun of Pamekasan district is quite crowded in every night on Saturday. There are many sellers in alun-alun at every night. Alun-alun is used for family recreation.
Central Java	The crowded place in the downtown area. A place to gather for residents and recreation with family and friends.

5. Chapter 7 – Questionnaire (LIST survey) to Bogor Agricultural University

Non-java	There are many trees. And it makes alun-alun cool. There are many visitors, foods and drinks sellers, etc.
Special capital region of Jakarta	Bundaran Hotel Indonesia (Bundaran HI) is a place located in the center of Jakarta city. It is very crowded with visitors and transportations. It is located in an office district and central business district in Jakarta. Bundaran HI is always used for photography.
West Java	Alun-alun is a quite wide, green, cool, and beautiful place. It is a symbol of the city. People enjoy Jogging track in alun-alun. There are many toys, foods, drinks sellers.
Central Java	Alun-alun is a meeting place for all people in the city. The place is suitable for chatting with friends and family. Colorful lamps are good for decorating the field at night.
West Java	Crowded with full of lamps, sellers, big trees, and selfie people. Sometimes, people are walking with closed eyes like weird people.
Banten	Alun-alun in Cilegon city is still under construction because the project of alun-alun Cilegon just started. The main development of Cilegon city is industrial. At the beginning of 2010, the project started to make a space for hanging out. Because there is no place like that.
East Java	The situation of Bengkulu park is so crowded because it is a famous icon of Surabaya. There are many sellers. Bungkul park always crowded every day, especially on holiday. Young people, old people, children are gathering there. It can be used as a meeting place for club/organization.
Non-java	Alun-alun is clean, beautiful and crowded.
Non-java	Alun-alun is clean, beautiful, comfortable and crowded.