



Planning Model of Religious Cultural Heritage Buildings as a Concept to Intensify the Image of the Region

Ashri Prawesthi D^{a*}, and Nyoman Teguh Prasadha^a

^a Department of Architecture, Faculty of Engineering, Pancasila University, INDONESIA

ARTICLE INFO

Article history:

Received 13 June 2012

Received in revised form

15 May 2013

Accepted 20 May 2013

Available online 23 May 2013

Keywords:

Religious Building;

Cultural Heritage;

Conservation;

Socio-cultural effect.

ABSTRACT

The issue of heritage buildings is an important part in the development of a city. Historic buildings have high value tourism, if managed properly. Unfortunately, the government is less concerned about the presence of historic buildings. Urban development is more focused on commercial activities and generates high revenue for the region.

Many historic buildings in the city of Jakarta are not properly maintained. Several historic buildings that have religious values often lead to conflict. The buildings are supposed to have an atmosphere of worship and sacred environment, even more immersed in line with the development of the city.

This study is to identify the problems of the religious cultural heritage buildings in Jakarta that will be processed based on the Physical Components and Socio-Cultural Components. The result of the study is the mapping of potential problems and give solution about a model of cultural heritage buildings in the area, especially religious building. This model hopefully can solve the problem of disharmony between the religious value of cultural heritage buildings and its environment surrounding.

© 2013 INT TRANS J ENG MANAG SCI TECH.



1. Introduction

The rapid development of Jakarta marked by the rising of modern buildings and diverse community activities has implications for the existence of religious cultural heritage buildings'

*Corresponding author (Ashri Prawesthi D.) Tel/Fax: +62-21-7864730 Ext.106. E-mail addresses: ashripd@yahoo.com ©2013 International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies. Volume 4 No.3 ISSN 2228-9860 eISSN 1906-9642. Online Available at <http://TuEngr.com/V04/225-240.pdf>

value. The value and meaning of these building began to be ignored in a rapid environmental development and in the activities of a dynamic urban society. The essences of each religious buildings of cultural heritage value have meanings. Architectural old mosques show the glory of religion (Dijk, 2009:50), the symbol of faith and Islam (Azra, 2003:14) and churches emit majesty (Vletter, 2009:275). But the existence of most of the religious heritage buildings located in major cities including the cities of Jakarta, merely act as a silent witness of history without meaning.

The problem of religion is still a very sensitive issue in many countries including Indonesia. All things that offend the religious sphere could trigger conflict in society (Herlianto, 1997: 32-33), including issues where religious activities are performed such as in places of worship and tombs. Incident between masses and government instruments in the case of tombs '*Mbah Priok*' in *Koja*, North Jakarta, was triggered by the action of local government in the course of controlling environmental problems and surrounding of that holy tomb.

The research results of *Groote* and *Haartsen* revealed that the role of cultural heritage objects is as a form for the identity of place (2008: 182-190). The identity or characteristics of an area is very important for community life. A local loss of uniqueness or particularity of the specific character of cultural image of the local community and environment will form the appearance of a monotonous environment, not meaningful, and does not reflect the true identity of the society and the environment.

Psychologically, Eckardt (1967: 20) says that the loss of place identity will cause the loss of sense of identity to the environment and community life. Yet sense of identity to the place is one form that shaped the basic needs of existence of the man himself.

Furthermore, the research results of *Milgram* describes that if a sense of identity of a place gets thin, then society will feel something called anomie (situation without norms) and feel alienated. This situation is highly susceptible to the actions violating the norms, including acts of violence that happened in *Mbah Priok's* tombs. The incident caused a lot of material losses and casualties. It is a concrete example as well as a warning that necessary attention should be taken on the religious buildings of cultural heritage, especially the ones which relate to the environment and surrounding communities.

In his paper, titled *the mosque as a reflection of Islamic civilization*, Professor of Islamic history and civilization, Azyumardi Azra (2003) said that the spatial arrangement of the mosque is an interesting subject.

The mosque is the focal point and the initial spatial arrangement of the Muslims living environment. From the mosque then developed other spatial units. The rapid development of architectural design and more intensive cultural exchanges between different regions of the Muslim world make architectural design Mosque in Indonesia increasingly having many choices.

However, the architecture of the mosque still need to give special attention since mosque is a place of worship, holy places, where every Muslim through acts of worship are held in mosques to be close to Allah SWT. Therefore, the architecture design of the mosque should encourage growth and improve the absorption and pilgrims' serenity, not only as a place of worship, but also as a neighborhood mosque as a whole (Azra, 2003: 14-15).

The existence of religious cultural heritage buildings and its environment that are mutually harmonious with the environment will shape the image of the region and will grow or increase community awareness and sense of belonging to protect and preserve objects of cultural heritage. Meaning and value that emanated from the religious buildings of cultural heritage value will establish the identity of the area which gives a positive influence to people's lives, especially the local community identity, as stated by Walmsley (1988): *Place identity is, after all, a part of self-identity*.

The research results of Eagles *et al.* (2002) illustrate that countries in Europe, America, Africa and Asia which success in managed development of a heritage tourism begin with the settlement arrangement have develop potential of its protected areas.

The description above describes various problems and potentials associated with the importance of arrangement of the area of religious cultural heritage buildings. This paper is to present the arrangement model of religious cultural heritage buildings to preserve and enhance the image of the region.

2. Literature Review

Until now, scientists have done many studies and researches with a topic on buildings, areas or sites of cultural heritage, for example: Kapel dan Kuil, Masjid dan Makam Bersejarah (Dijk, 2009; Heuken, 2003a; Sumalyo, 2006), Gereja (Heuken 2003b; Vletter, 2009), and Klenteng (Salmon and Lombard, 2003). These studies and researches deeply explored the history, anthropology and architecture of buildings or the areas of religious cultural heritage buildings. However, they did not examine specifically on the arrangement of religious cultural heritage buildings area.

Disharmony between the religious value of cultural heritage buildings and the surrounding environment is the subject matter of this research. This is indicated by the incompatible condition of the building and surrounding environment and the inharmonious relationship to the character of the heritage buildings. Results of research on improving the quality of housing in the *Betawi's* culture preservation area called *Setu Babakan* (Prawesthi *et al.*, 2009) found that socio-cultural background of a heterogeneous society in the region affect the appearance of some buildings and environmental conditions that are not harmonious with the architectural features of *Betawi's* culture. There were influences of socio-cultural background diversity of buildings and environmental arrangement, in accordance with the research results Djajadi (1990: 88) in Jakarta, Yogyakarta and Medan.

With regard to the relationship between humans and place, Pocock and Hudson (1978: 81) asserts that a place will be influenced by human beings, such as the appearance of the house will display the personal identity of its inhabitants; cultural values of society will affect the environment. In contrast, humans will also be influenced by the place, as an example of human behavior will be very different according to place, for example at home, in places of worship, or at the train station.

Various literature states that the spaces between buildings act as the main component affecting the appearance of the city. In his book, creating a city identity, Goldstein and Elliot (1994: ix) emphasized that the spaces between the buildings is a major element of urban settings.

The role of the spatial aspects as forming relationships, time stylists, stylists of an environment of community cultural values can indicate character traits and the environment as

an identity. In other words, the arrangement of space reflects the character, patterns of life and purpose of life in an environment, the values of life, even cultural communities (Prasidha, 1999:7). Briggs (Pocock and Hudson, 1978: 80) suggests that a sense of place relates to the relationship between people and place, as something that aware the differences in character on certain areas (the distinctive character of specific localities).

Altman and Chemers (1984: 253-265) mentioned three characteristics that make up the identity of an urban area (urban identity process), namely: 1) order/disorder, 2) homogeneity/diversity, and 3) individuality/community. Image of the city can be structured through the city image elements, namely nodes, paths, districts, edges, and landmarks (Lynch, 1982: 47-48, and 1992: 135-147).

Rapoport (1977: 229-231) argues that each city or region has a noticeable differences as typical of each. The differences are divided into physical differences, social differences and temporal differences. The real things that distinguish one city or region with other cities are: 1) physical differences, including: visual, kinesthetic, sounds, smells, climatology, texture of outer space and road surface, 2) social differences, including: the condition of society, activities, allocation of activities, symbols and social status, and 3) temporal differences, including changes in society and daily activities.

In conservation program, sometimes we used overlapping terms. The classification of conservation terminology derived from the *Burra* Charter, an international charter on conservation and restoration (*Burra* Charter Revision of 1999) which consists of: preservation, conservation, restoration, rehabilitation, renovation, reconstruction, and adaptation.

In Indonesia, The Regulation of the Minister of Public Works No. 06/PRT/M/2007 about Guidelines for Building and Environment Planning, states eight urban design components, namely: 1) the structure of land use 2) the intensity of land use 3) the system of building 4) the system of circulation and connecting lines 5) systems and procedures of green open space 6) good quality of the environment 7) environmental and utility infrastructure systems and 8) building and environmental conservation. Those components of urban design is synergy to the eight elements of urban design process that was presented by Shirvani (1985) which consists of: 1) land use 2) building form and massing 3) circulation and parking 4) open space 5) pedestrian 6) support activity 7) signage and 8) preservation.

Religious heritage buildings that are located in urban areas generally have a complex environmental problem than those that are located in specific areas which are set as heritage areas. This is because it involves heterogeneous socio-cultural aspects of the society and rapid physical development. Until 2007, there are four areas of cultural heritage in Jakarta, these are: the Old City area, *Menteng*, *Kebayoran Baru* and *Setu Babakan* (*Dinas Kebudayaan dan Permuseuman Provinsi DKI Jakarta, 2007:2*). Based on the complexity of these problems, the location of cultural heritage buildings in this study were in mixed areas, not in the area of cultural heritage that has been set by the government.

3. Objective of Study

The determination of the location of the study refers to the criteria of cultural heritage objects, *Undang-Undang Republik Indonesia No. 5 Tahun 1992 Pasal 1*. It establishes the criteria of and meaning of cultural heritage objects which are:

- a. Man-made objects, movable or immovable in the form of entity or group, or the parts or the rest of the rest, which was at least fifty years, or represent the unique style and represents the style of at least fifty years, and deemed to have important value for the history, science, and culture;
- b. Natural objects which have significance for the history, science and culture.

Based on the data of DKI Jakarta Culture and Museum Department, there are 129 objects of cultural heritage and 4 islands spread in six regions of Jakarta Province. Referring to the age limits and criteria of cultural heritage objects above, there is no Hinduism heritage buildings (Temple) in the area of DKI Jakarta Province. So, religious heritage buildings observed only consists of mosque, church, monastery (pagoda), and the tomb.

Based on the criteria and the complexity of the problem, this research will focus on 4 areas of religious heritage buildings, which consists of mosque, church, monastery and tomb in the area of DKI Jakarta Province, namely:

- a. Makam Pangeran Wiraguna (Figure 1a), South Jakarta (Thomb)
- b. Gereja Koinonia (Figure 1b), East Jakarta (Church)
- c. Vihara Dharma Bhakti (Figure 2a), West Jakarta (Monastery)
- d. *Masjid Al Makmur* (Figure 2b), Central Jakarta (Mosque)

Figure 1(a) shows the cemetery of one of the hero that is abandoned and it is only maintained by his beneficiary using his own money.



(a)



(b)

Figure 1: (a) Makam Pangeran Wiraguna and (b) Gereja Koinonia.

Figure 1(b) shows an old and historical building of the church in Jakarta (Gereja Koinonia). Physically, its building is still preserved. There are still many activities there. The problem is, as the historical and sacred building, there seems no privacy between the building and the environmental around. Only a simple gate that bounds that building to the street in front and the distance is very short.



(a)



(b)

Figure 2: (a) Vihara Dharma Bhakti and (b) Masjid Al Makmur.

Figure 2(a) is an old Vihara called Dharma Bhakti. It's considered to bring many blessings for the people who take worship in. The building is still sturdy and well-kept; unfortunately, it is located in the traditional markets area and in a small alley so it can easily be found.

While Figure 2(b) is one of the old Mosque in Jakarta that located in big trade area in Tanah Abang. It is surrounded by a crowd of street vendors (*pedagang kaki lima*) who sell dates, zam-zam and equipment associated with the Hajj. It's also surrounded the hustle and bustle of the transportation in the junction nearby.

4. Problem Identification

4.1 Pangeran Wirogunan's Thomb, South Jakarta

In 1675 from *Banten*, a different version of the story was narrated, that part of *Surasowan* Palace, where the *Sultan Ageng Tirtayasa* throne was narrated as on fire. Two months after the fire, came *Hendrik Lucaasz Cardeel*, a builder admitted to running away from Batavia because he wanted to embrace Islam and devote himself to the Sultan of *Banten*. Cardeel was assigned to lead the development of the palace, including the dam and the upstream side of the palace resort *Cibanten*, later known as the dam and the palace of *Tirtayasa*. During that time, Sultan Haji continually insisted that he must be crowned Emperor. Finally there was a struggle and war for the throne between father and son. In circumstances of urgency, the Sultan Haji sent envoys to Batavia to request assistance of the Company. Sultan Haji Company finally succeeded in occupying the throne of the Sultanate of Banten, of course with having to meet all the demands of his assistants, the Netherlands.

Kiai Aria Wiraguna, aka Cardeel was sent to Batavia on request to help against the Dutch. For his services, Cardeel was given the title Prince Wiraguna. His tomb was sacred to the community of Batavia (Source De Haan, 1910, 1911, 1935; Colenbrander 1925, Vol.2).

It is very difficult to find the location of the tomb. The location of the tomb had closed by the tall buildings around it (the mall, offices, etc.). We have to ask the people around several times if we want to enter the location of the tomb, and even then not many people who provide information to the right. Finally, we found that there is a small alley in front of a small stall. The small street is the entrance to the tomb like shown by Figure 3.

It is unfortunate that the building is considered to have historical and sacred, just abandoned even located in a narrow alley (more like a dark alley) is overgrown with weeds around it.

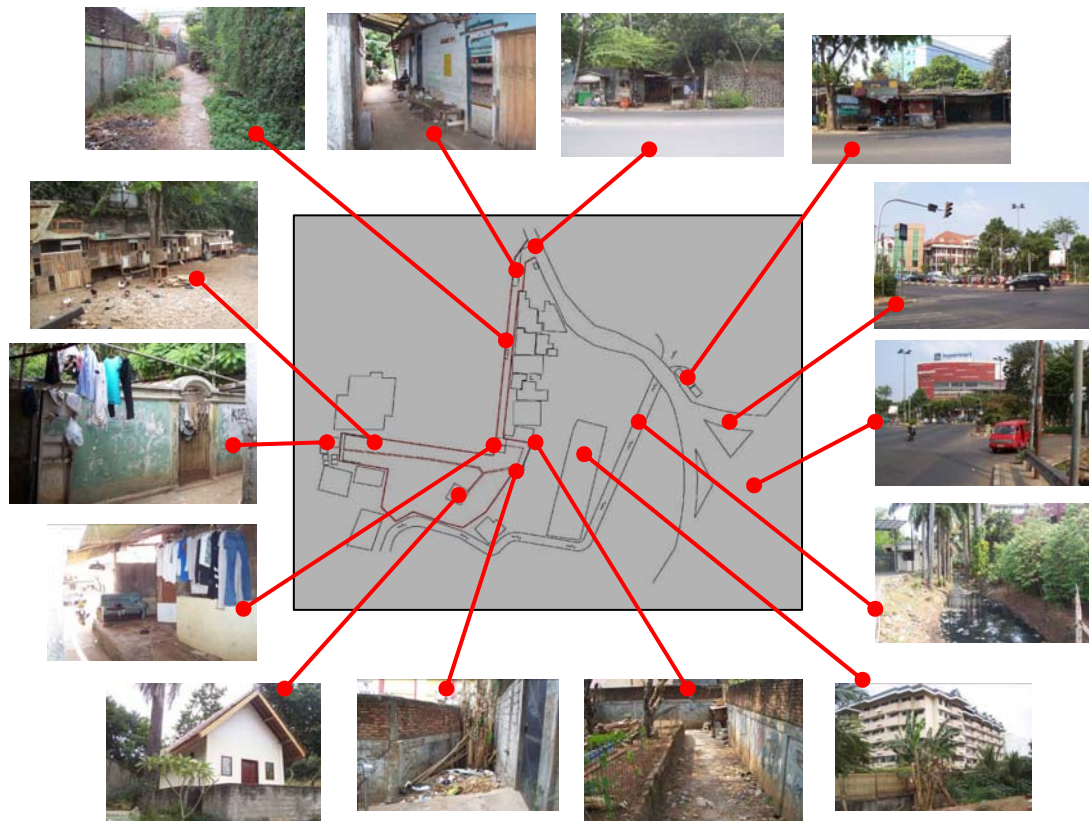


Figure 3: Environment where the tomb Wiraguna is located

As a tomb of a hero who has been credited to the state, it should not be neglected, even not well maintained. It has just laid in the old pavilion (*pendopo*) as shown in Figure 4. It is only cleaned and swept every Thursday and Friday to welcome the pilgrims who come.

The tomb needs special handling in the management of buildings and the environment especially that sacred tomb is included in the category of objects of cultural heritage.

4.2 Gereja (Church) Koinonia, East Jakarta

It was built in 1911-1916 by the Dutch and originally known as Gereja Bethel/De Betelkerk. From an architectural aspect, the church makes use of gables (triangle wall sections where they meet the roof) and has a pleasant geometric design with nine separate sections.

The church is located in the trade area of East Jakarta (Jatinegara Market). Every Sunday morning, it is disturbed by the street vendors (*pedagang kaki lima*) in front of. The surroundings are very crowded as shown in Figure 5. The problems encountered in the field are as follows:

*Corresponding author (Ashri Prawesthi D.) Tel/Fax: +62-21-7864730 Ext.106. E-mail addresses: ashripd@yahoo.com ©2013 International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies. Volume 4 No.3 ISSN 2228-9860 eISSN 1906-9642. Online Available at <http://TuEngr.com/V04/225-240.pdf>

1. There is no pedestrian bridge to the church.
2. Height of buildings around the church was not organized, so the existence of the church building to be drowned and no impression of monumental or sacred.
3. Many street vendors are not well managing by government.
4. The distance between the buildings very close to main roads.
5. Pedestrian paths are not used properly.

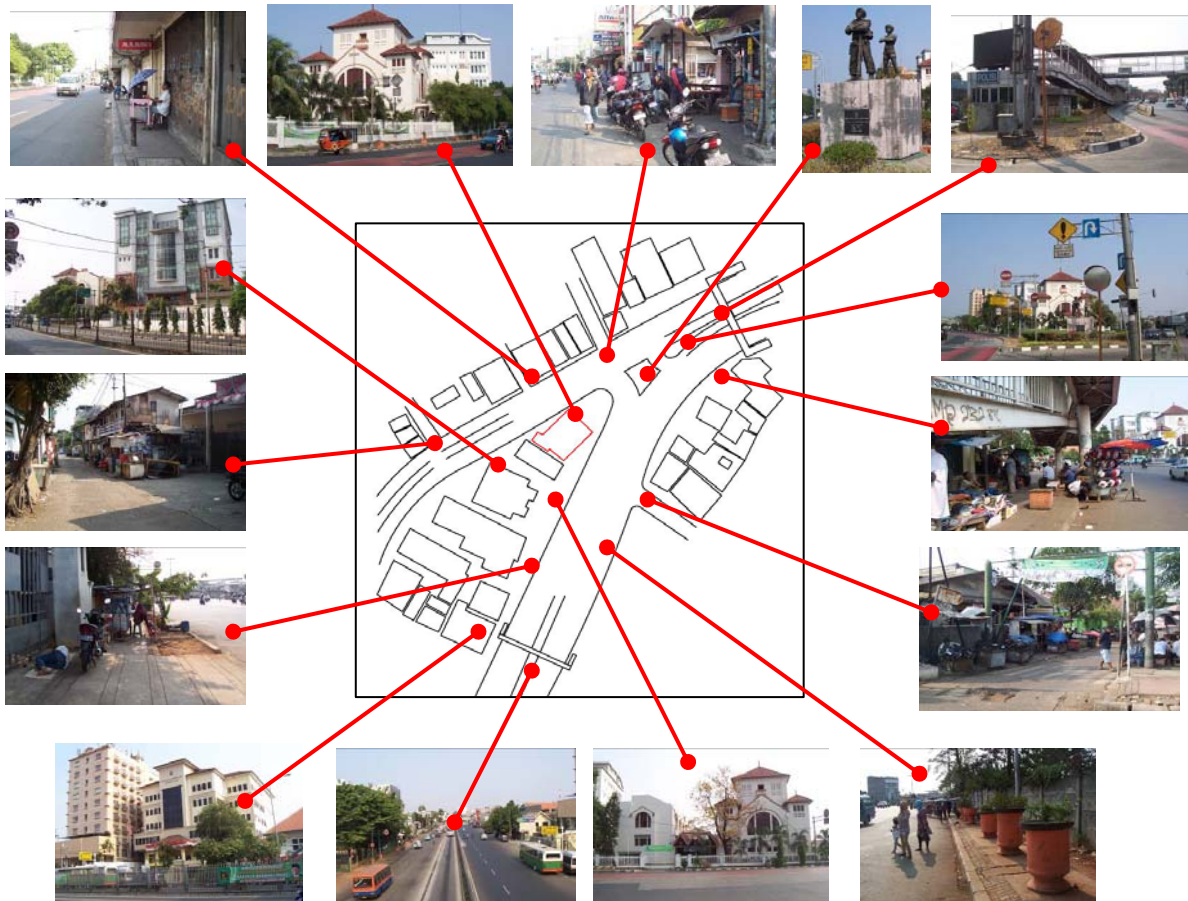


Figure 4: There are many street vendors surround the Church.

4.3 Vihara Dharma Bhakti, West Jakarta

Vihara Dharma Bhakti built in 1650 by Lieutenant Quo Xun Guan and completed in June 1669 by Captain Guo Guan. This monastery was originally named Guan Yin Ting. In 1755 it changed its name to Jin De Yuan, the name given by Captain Huang Lao Shi. To communities around Glodok, this temple is popularly known as Kim Tek I.

In general the building forms depict the traditional Chinese pagoda. The difference lies in the roof which is divided into three parts, with its handle shaped like a tail wallet. There is also

a pair of carved dragon statue and a ball of fire in the middle of the roof that symbolizes the principle of Yin and Yang.

The entire building is painted red, such as fire and blood which symbolizes luck and prosperity. There is a small gazebo in the front yard to burn incense in the form of octagonal roof, i.e., the Pat-Kua symbol, the eight cardinal directions with carved dragon statue at each end. At the end of the roof there is the lotus-shaped cupola.

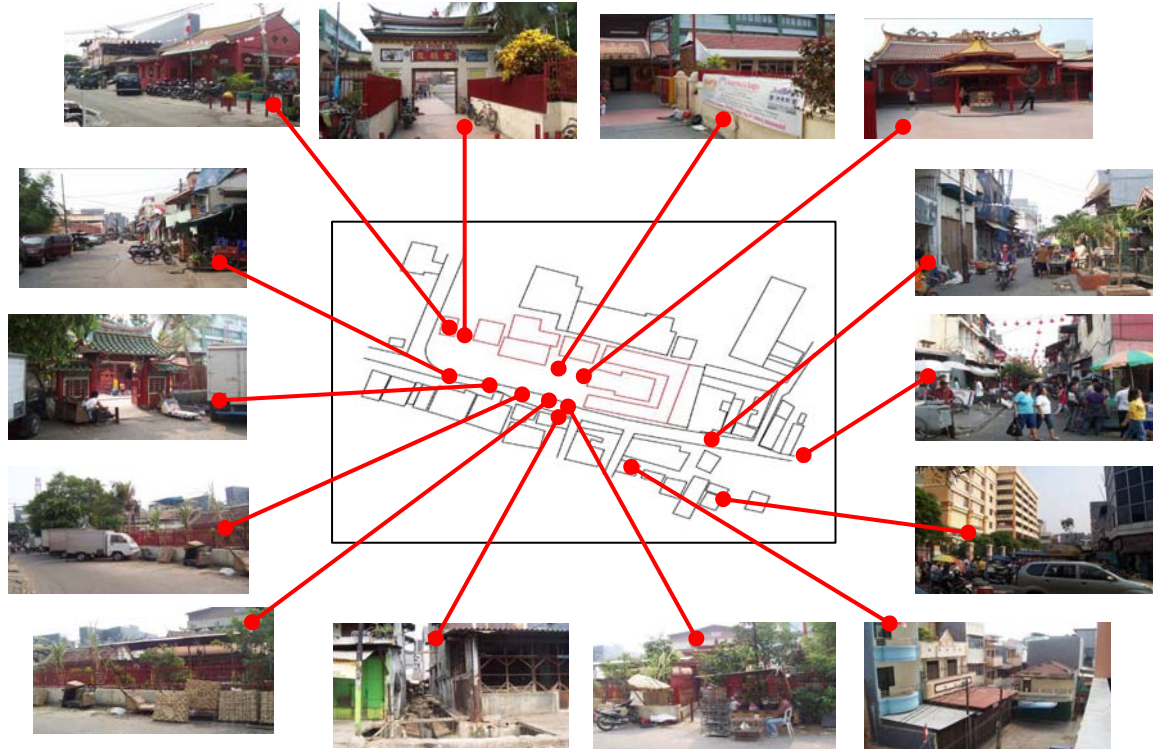


Figure 5: Small alley where the vihara is located, many street vendors and beggars along the entrance of the Vihara.

Things that are encountered in the observations are as follows:

1. It is located in the alley is very small and narrow so that the circulation of vehicles is very crowded and bump with each other as shown in Figure 5.
2. It is located in the area for trade (traditional market).
3. There are many traders and also a lot of beggars who are not closely controlled by the officer as shown in Figure 5.
4. There is plenty of garbage as a waste of markets around the vihara.
5. There are banners mounted on the fence so that the temple is not issued interfere with vision.
6. The distance between buildings very close, so that no impression of religious or sacred anymore.

4.4 Masjid (Mosque) Al Makmur, Central Jakarta

History of Al-Makmur Mosque began in 1618 (as a *surau*-small mosque) during the Dutch Colonial Era (VOC). A number of Mataram's people especially people in Tanah Abang, choose this mosque as a place to worship. The mosque is also a place to obtain a strategy to attack the invaders (in the story of the war: *dalam kisah perang : Kerajaan Mataram* lead by Sultan Agung versus VOC lead by Jan Pietersen Coen).

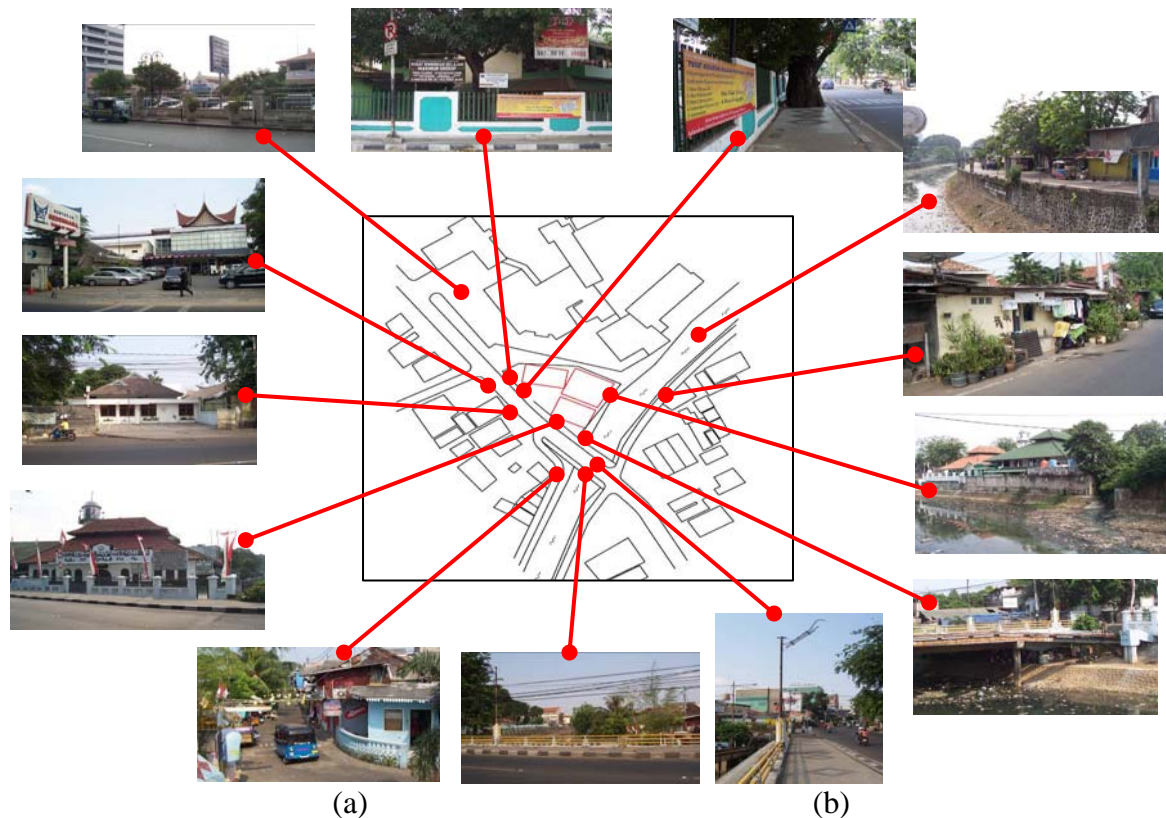


Figure 6: Condition in front of the mosque (a) and the street (b).

The main building of the mosque remains the same, only a few are already undergoing to repair. This mosque is unique, dome shape and with a pair of rectangular towers (Figure 6). The dome is green and resembles a mosque in the Middle East. Originally, the building was only a small mosque built by a Dutch architect. When the Dutch lost the war, it turned into a Masjid (mosque) Al-Makmur. There is no parking area for visitors, so they park their car on the street in front. There is no pedestrian way around the mosque for the convenience of visitors and it is very near to the main road so that there's no distance between sacred buildings to its surroundings as shown in Figure 6.

5. Discussion

Urban development means the creation of new assets in terms of physical, social and economic structures, but it is at the same time worth noting that each development process often also destroys traditional physical, social and cultural assets derived from our common heritage. Clearly, although not always immediately computable, all cultural assets represent an economic value or at least an option value which has to be taken into consideration in any urban transformation process. In most cases, however, the evaluation of such assets in the planning process cannot be left to the market mechanism, as most urban historic-cultural assets represent 'priceless goods' characterized by external effects which are not included in the conventional 'measuring rod of money'. Thus the development of appropriate evaluation methods is of paramount importance here, as otherwise a careful and balanced nurturing of cultural assets will never be realized in the context of an urban sustainability policy. Despite much progress, the operational assessment of the socio-economic and historic-cultural value of monuments - or the impacts of monument policy - is still fraught with many difficulties. Monuments represent part of the historical, architectural, and cultural heritage of a country or city, and usually do not offer a direct productive contribution to the economy. Clearly, tourist revenues may sometimes reflect part of the interest of society in monument conservation and/or restoration, but in many cases this implies a biased and incomplete measure, so that monument policy can hardly be based on tourist values. On the contrary, in various places one may observe a situation in which large-scale tourism (sometimes marked by congestion) even affects the quality of a cultural heritage (Venice or Florence, for example). Thus, there is a need for evaluation and assessment methods which form a balance between priced and priceless 'goods'. This is especially relevant, because in the current period of budgetary constraints there is a risk that budget cuts in the public sector will affect first the 'less productive' or 'soft' sectors such as monument conservation, arts, and so forth. Therefore, it is necessary to pay due attention to the socio-economic and historic-cultural significance of our heritage, in the interest of the notion of sustainable cities.

For religious cultural heritage building, at least we arrange the environment monumentally. The building should be a distance from the street. To cause a monumental impression, we should give the proper distance from the main road. The entrance to religious buildings should be cleared of vendors, billboards and things that can reduce his holy place. Monumental

impression can be created by providing an open space in front of the building that can serve as a place of ceremony or gathering. Heritage buildings belonging to Class A category should undergo a lot of treatment without changing the shape or form at the buildings.

6. Conclusion

Based on field observations, the existence of historic religious buildings and historic tombs in Jakarta has not got a good handling. Environment around the building were observed not to be a sacred environment but turned into a seedy neighborhood. Decades of government in Jakarta, do not have a policy related to the presence of historic buildings. Development policies more geared to the development of a commercial nature or that provide high income.

Physically, many of these buildings were damaged. There is no boundary between the environments surrounding the parcel on which the building is located. The function of the buildings and surrounding activities do not support the existence of a sacred building but it makes it a gloomy / slums.

To formulate a good model of the historic religious buildings, it is necessary to do research on people's perceptions, especially those living in the surrounding area. Studies of historic religious buildings also aim to preserve these buildings in order to be image / landmark of the city and also object of tourism.

7. Acknowledgements

Thanks are given to Ministry of National Education Republic of Indonesia, Department of Tourism and Culture DKI Jakarta Province, Department of Culture and Tourism of South Jakarta, Department of Architecture Pancasila University Jakarta and Associate Professor Dr. Ahmad Sanusi Hassan.

8. References

- Altman, Irwin, dan Martin M. Chemers. (1984). Brooks/Cole Publishing Company. Cultural and Environment, 20-59.
- Azra, Azyumardi in Heuken S.J., Adolf, Mesjid-mesjid Tua di Jakarta. (2003). Yayasan Cipta Loka Caraka, Jakarta. Masjid sebagai Refleksi Peradaban Islam, 35-45.
- Dijk, Kees van in Peter J.M. Nas and Martien de Vletter (eds.), Masa Lalu dalam Masa Kini: Arsitektur di Indonesia. (2009) PT Gramedia, Jakarta. Perubahan Kontur Masjid,

- Djajadi, M. Iqbal. (1990). Jurusan Sosiologi FISIP UI, No.1. Pandangan Penghuni terhadap Rumah yang Dibangun Perumnas dan BTN.
- Eagles, Paul F. J., et.al. (2002). Adrian Phillips (ed.), World Commission on Protected Areas, IUCN Gland, Cambridge. Sustainable Tourism in Protected Areas: Guidelines for Planning and Management.
- Eckardt, Wolf Von. (1967). Delacorte Press, New York. A Place to Live: The Crisis of the Cities, 231-239.
- Goldsteen, Joel B. and Elliot, Cecil D. (1994). Van Nostrand Reinhold, New York. Designing America: Creating Urban Identity,
- Groote, Peter and Haartsen, Tialda in Brian Graham dan Peter Howard (eds.), The Ashgate Research Companion to Heritage and Identity. (2008). MPG Books Ltd, Great Britain. The Communication of Heritage: Creating Place Identities.
- Herlianto. (1997). Penerbit Alumni, Bandung. Urbanisasi, Pembangunan, dan Kerusuhan Kota, 29-60.
- Heuken S.J., Adolf, 2003a. (2010). Yayasan Cipta Loka Caraka, Jakarta. Gereja-gereja Tua di Jakarta, 1-288.
- Heuken S.J., Adolf, 2003b. (2010). Yayasan Cipta Loka Caraka, Jakarta. Mesjid-mesjid Tua di Jakarta, 1-155.
- Lynch, Kevin. (1960) Cambridge, Mass. : MIT Press. The Image of The City.
- Pocock, Douglas, and Hudson. Ray, (1978). Macmillan Press Ltd., London. Images of the Urban Environment, 69-83.
- Prasidha, Nyoman Teguh. (1999). Tesis Program Magister Perencanaan Wilayah dan Kota Institut Teknologi Bandung, Bandung. Peranan Aspek Tata Ruang Perkotaan dalam Mewujudkan Identitas Kota Baru, Studi Kasus: Kota Baru Bumi Serpong Damai.
- Prasidha, et al., (2011). Program Hibah Penelitian Depdiknas Jurusan Arsitektur Fakultas Teknik, Universitas Pancasila. Model Penataan Kawasan Bangunan Cagar Budaya Bernilai Religius Untuk Menjaga Kelestarian dan Meningkatkan Citra Kawasan.
- Prawesthi D., Ashri. (2009). Program Hibah Kompetensi Depdiknas, Jurusan Arsitektur, Fakultas Teknik, Universitas Pancasila. Model Peningkatan Kualitas Perumahan di Kawasan Wisata: Studi Kasus: Kawasan Wisata Setu Babakan, Jagakarsa Jakarta Selatan.
- Rapoport, Amos. (1977). Pergamon Press, New York. Human Aspects of Urban Form Towards a Man – Environment Approach to Urban Form and Design.
- Salmon, Cl., and Lombart, D. (2003). Yayasan Cipta Loka Caraka, Jakarta. Klenteng-klenteng dan Masyarakat Tionghoa di Jakarta.

Shirvani, Hamid. (1985), Van Nostrand Reinhold, New York. The Urban Design Process.

Sumalyo, Yulianto. (2006). Gadjah Mada University Press, Yogyakarta. Arsitektur Mesjid dan Monumen Sejarah Muslim, 35-49.

Vletter, Martien de., in Peter J.M. Nas dan Martien de Vletter (eds.), Masa Lalu dalam Masa Kini: Arsitektur di Indonesia. (2009). PT Gramedia, Jakarta. Modernitas di Kawasan Tropis: Gereja.

Walmsley, D.J. (1988). John Wiley & Sons, New York. Urban Living: The Individual in the City, 80-141.



Ashri Prawesthi D is a lecture at Department of Architecture Engineering Faculty, Pancasila University, Jakarta-Indonesia. She holds architecture degree from Sebelas Maret University, Solo and Master Degree of Urban Studies from University of Indonesia, Jakarta. She works in the area of urban planning, urban design and urban studies.0



Nyoman Teguh Prasadha is a lecture at Department of Architecture Engineering Faculty, Pancasila University, Jakarta-Indonesia. He earned his Bachelor Degree in Architecture, Faculty of Civil and Planning from the University of Trisakti Jakarta in 1995 and Master Degree of Technique, from Institut Teknologi Bandung in 1999. His research focuses on urban design and spatial planning.

Peer Review: This article has been internationally peer-reviewed and accepted for publication according to the guidelines given at the journal's website.