

July 2023

# Urban Memory Becomes An Idea In The Concept of Spatial Planning (Study Case: Restoration Area of Tambora District, West Jakarta)

Riska Phillia

*Master Program of Urban and Regional Planning, Faculty of Engineering, Universitas Indonesia,*  
riska.phillia@office.ui.ac.id

Antony Sihombing

*Department of Architecture, Faculty of Engineering, Universitas Indonesia*

Follow this and additional works at: <https://scholarhub.ui.ac.id/smartcity>



Part of the [Architectural History and Criticism Commons](#), [Computer Sciences Commons](#), [Urban, Community and Regional Planning Commons](#), and the [Urban Studies and Planning Commons](#)

---

### Recommended Citation

Phillia, Riska and Sihombing, Antony (2023) "Urban Memory Becomes An Idea In The Concept of Spatial Planning (Study Case: Restoration Area of Tambora District, West Jakarta)," *Smart City*: Vol. 3: Iss. 1, Article 4.

DOI: 10.56940/sc.v3.i1.4

Available at: <https://scholarhub.ui.ac.id/smartcity/vol3/iss1/4>

This Article is brought to you for free and open access by the Universitas Indonesia at UI Scholars Hub. It has been accepted for inclusion in Smart City by an authorized editor of UI Scholars Hub.

## **URBAN MEMORY BECOMES AN IDEA IN THE CONCEPT OF SPATIAL PLANNING (STUDY CASE: RESTORATION AREA OF TAMBORA DISTRICT, WEST JAKARTA)**

**<sup>1</sup>Riska Phillia, <sup>2</sup>Antony Sihombing**

<sup>1</sup>*Master Program of Urban and Regional Planning, Faculty of Engineering, Universitas Indonesia*

<sup>2</sup>*Department of Architecture, Faculty of Engineering, Universitas Indonesia*

E-mail: [riska.phillia@ui.ac.id](mailto:riska.phillia@ui.ac.id)

### **ABSTRACT**

Urban heritage is a small part of the past of the city that holds the roots of the city's identity and culture, which are the city's identity. The strong identity of the historic area must be maintained, but this has a dilemma because of the need for change today. Therefore efforts are needed to create adaptive urban heritage areas. City spaces have a deep relationship with the people who inhabit them, with the most memorable or most memorable experiences and memories for them. This research contributes to exploring urban memory to develop conceptual spatial plans in restoration areas, using qualitative research methods to study and seek in-depth information about human behavior or phenomena in the area. The mapping method is a semi-structured map-based interview to evaluate structural (physical) integrity and conduct semi-structured interviews to assess dynamic (non-physical) integrity. This study found that people who live or work in this restoration area have a strong memory or memory of the urban heritage in their area. However, it is different for those who visit; visitors must fully understand and remember the area's history. This study suggests that if physical manipulation is carried out in the area, it starts by strengthening the site's structural integrity because environmental quality is vital for the security and visualization of the area. Then, it requires dynamic integrity for values that connect people to a more dynamic approach to urban heritage conservation. The community's collective memory includes the city's heritage values and, if properly preserved, can increase the heritage value over time and add to the area's economic value.

***Keywords:*** *integrity; urban heritage; urban memory*

## INTRODUCTION

The increasingly modern era has made cities compete to create various new technologies and innovations. The government, private sector, and planners are collaborating to develop smart and sustainable cities to improve the quality of cities and tackle threatening climate change. However, due to the high level of technological progress and innovation, cities have changed and paid less attention to the city's past identity. Historical areas are generally only a small part of the city. However, they can become obscure or disappear if not considered in developing identity and original characteristics in these historic areas. This is an unavoidable dilemma in today's modern cities. Larkham (1996) states that a 'clash of values' is characterized by the exploitation of land and property for capital needs versus considerations of art, aesthetics, and historical appreciation of the city. For the government, urban economic development is an essential requirement, carried out through various physical developments, bearing in mind that the calculation of GDP is highly oriented towards physical development. Meanwhile, preservation efforts do not play a role in increasing economic indicators, so they are not a top priority in urban development.

On the other hand, the Cultural Heritage Area is the root of the city's identity and culture, and there are vital elements in developing a sense of place (Liu et al., 2022). In the study of locus of Place identity as a component of the sense of place (Cuba & Hummon, 1993), there are significant factors that vary quite a bit, firstly depending on the geographic scale, demographic characteristics and dynamics of migration strongly influence the location of residence, second identity at the community level based on the attributes of social participation and spatial activity between communities.

Historic areas have physical and non-physical characteristics, making identification easier when divided into cultural heritage buildings and environments. The cultural heritage environment can be seen broadly and not specifically in certain buildings. Areas with past values and culture have quite a distinctive appeal. This area also has an emotional side because of the community's collective memory, forming a sense of Place. The concept of human relations with the environment is significant and takes many constructs and measurements (Hammit, Backlund, & Bixler, 2006; Lewicka, 2011; Williams & Vaske, 2003); what is interesting is the cognitive and perceptual processes that originate in urban communities (Stedman, 2003). The existence of messages from the past for the current generation is a vital asset and attractor for the city's development in the future. One of the benefits, if this cultural heritage area is put to good use, is that it can become an asset to a tourist area by offering a sensation of the past, thereby increasing the area's economic value because it brings in tourists.

For this reason, people's urban memory is needed to determine what things are most often remembered so that they are still worth preserving. The definition of urban memory, according to Halbwachs, is that memory is closely related to the collective experience, as quoted by Crinson in his book "Urban Memory: History and Amnesia in the Modern City" and "memory was intimately linked with collective experience." (Crinson, 2005). In traditional cities, Vidler (in Crinson, 2005) says that urban memory includes city images that allow residents to identify the past and present as political, cultural, and social units. A book by Lynch (1960:4) connects urban memory with mental maps of individuals and images from the environment. Environmental image is a general mental picture seen from the physical that describes an individual. Urban memory is expected to be a balance between past and present relationships.

The regional government of DKI Jakarta formulated the Old Town Area Master Plan as a reference for area conservation. The Kota Tua area is divided into core and support zones with five development themes and classifications at the environmental and building levels. The criteria for determining this class on an environmental scale are based on the condition of the physical quality of the environment as well as the classification of buildings based on the physical quality of the building and the level of originality of the ornaments on the building.

In this case, there is debate, especially in regional preservation. Most class A buildings are in the class I environment, while in the class II environment, many are dominated by class B buildings. The class III environment is mostly dominated by class C and non-cultural heritage buildings. This means several parts belong to group I-A that cannot be changed physically at all while maintaining their authenticity. Meanwhile, in the cases you want to discuss, most are in class III. This strict prohibition will affect efforts to adapt buildings and the environment to the impacts of climate change, which require modifications to the physical aspects to increase the adaptive capacity of buildings and the environment.

Therefore, this research will explore in depth how the relationship between urban memory in formulating spatial planning concepts will ultimately correlate with the development of areas that have been classified adaptively. Restoration area in the sense of a place that can be restored to develop cultural heritage to be more functional to better respond to current needs, making limited changes that do not cause damage or damage to essential parts.

## **METHODS**

The method used in this study is a qualitative method to explore various aspects that are part of urban memory. Urban memory is formed from the collective memory of places, histories, and events (Rossi, 1992). Collective memory can reveal regional profiles of personal values, collective values, urban experience, and cultural phenomena (Cuthbert, 2005; Azadeh, 2019). The aim is to find out the differences in the perceptions of people who know and are directly related to the research area and those who do not have a direct relationship with the research location. Online observation techniques are the initial findings in research which will then be analyzed with the results of observations in the field. So it describes how a place can be seen, distinguished, and structured,

The second stage is with the urban likability approach, to describe urban memory because this will be directly related to people's evaluation of the appearance of the city so that expressing and explaining its meaning is processed through coding; Jack Nasar conveys this in his book entitled *The Evaluative Image of the City*. As well as to evaluate the relationship between urban memory and restoration areas, a structural (physical) integrity approach was carried out using the semi-structured map-based interview method and to explore dynamic (non-physical) integrity information using the semi-structured interview method. This method shows that the significance of urban heritage is related to the values of the past and the present depending on inter-subjectivity and memory support (memory records) (Zancheti and Loretto, 2015, 85–86). So, in the end, we can recommend an adaptive reuse approach to improve environmental quality. In this exploratory process, an in-depth descriptive analysis will be carried out by linking all the findings with the theory that has been selected.

## **RESULTS AND DISCUSSION**

### ***Collective Memory***

Understanding cities can be done through their "mental images" (Lynch, 1960). He suggested that legible cities would allow people to record the following elements in their mental images, the first being paths that would enable circulation in the town; both edges as mental boundaries that people want to separate in different urban settings; the three districts are urban areas that have the same quality; the four nodes as points in the city that people use to refer to the origins and destinations of their movements; and the five landmarks which are unique things like buildings, signs, shops or even mountains that help people orient themselves in cities. Collective memory develops through connections between places, activities/events, and history (Azadeh, 2019). This

relationship begins with humans who act as users of space in their physical environment. Users interact with their environment through their activities. Place memory becomes a wife to imagine space as a tool for remembering (Hayden, 1995).

One of the aims of this study is to describe how much influence urban memory has on urban development. The synthesis that the respondent wants to prove is whether the five elements that have been previously determined (paths, edges, districts, nodes, and landmarks) are remembered or described by the respondents by historical sites or vice versa; the respondents describe things outside the historical sites in this area.

In carrying out the analysis, integrity is needed structurally and dynamically with the support of the collective memory of the community and visitors. Memory is defined as the mental ability to hold or store and recall past experiences. According to Klatzky, memory must be encoded so that it can be stored and then retrieved. Coding is needed to stimulate the individual perception of something. This coding process is expressed in the form of symbolization, social imagery, and the use of language.

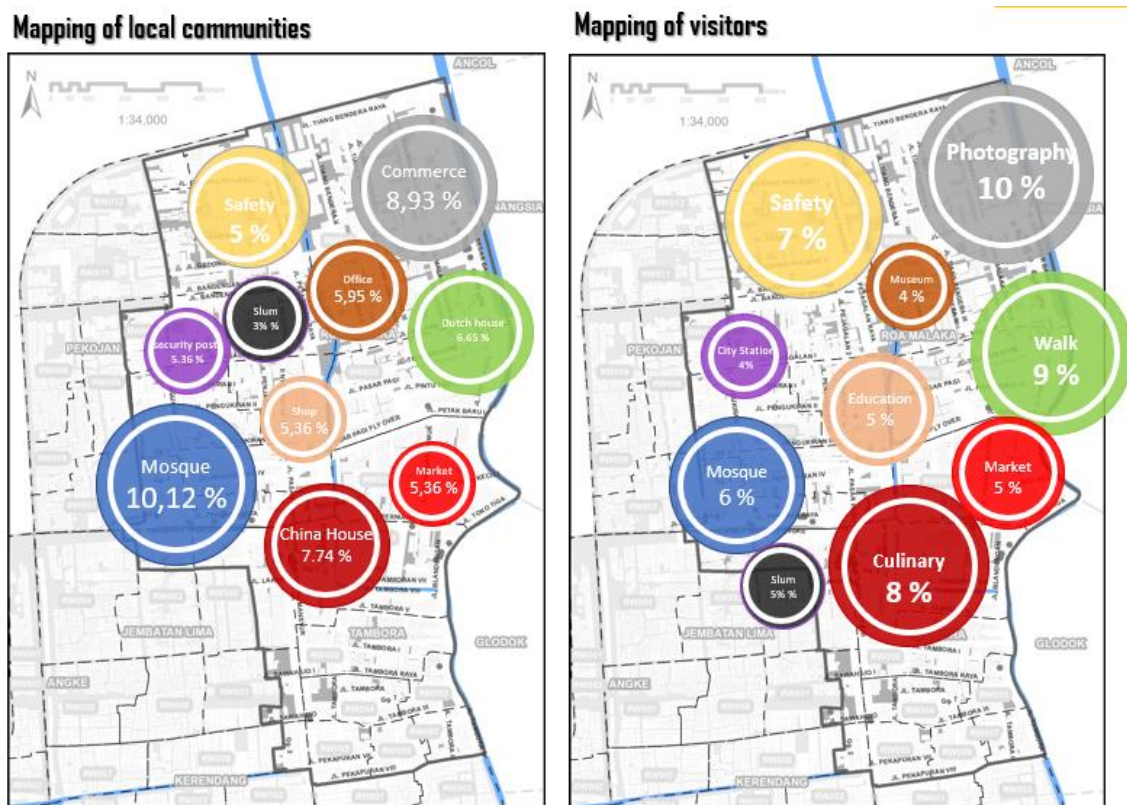


Figure 1. Collective Memory Results of People Living/Workers and Visitors in the Restoration Area (Source: Researcher's Observation, 2023)

The semi-structured map-based interview mapping results illustrate the differences in concerns and objects remembered by the respondents. The people who live tend to remember and know their area deeply. They realize that this area contains a lot of historical value during the colonial period. The objects depicted are primarily in public facility buildings such as houses of worship, schools, and gathering spaces. Meanwhile, visitors to the research area do not remember or understand the existence of cultural heritage buildings. Most of them did not describe the cultural heritage buildings in the area. They only understand that there are unique buildings that can be used as objects for taking pictures or traveling.

Table 1. There are differences in the urban memory of local people and visitors

<b>Local Communities/Workers</b>	<b>Visitors</b>
Local people are more concerned with public facilities that are used daily	Visitors are more concerned with what activities they can do
Good Environmental Quality	Poor Environmental Quality
Safe	Not safe
Culture is still preserved	Not knowing the culture

Source: Researcher's Observation, 2023

Related to regional conditions, most people trade as their primary occupation. The connection with the past is that four large-scale market units have existed since the Colonial Era and are still operating today. The characteristics of the building are predominantly Chinese and former trading offices with European and Dutch East Indies styles. The majority agree to maintain this building and ask for conservation efforts from the government to improve the quality of the building so that it remains fit for living or use. So it doesn't seem rundown and unsafe. Due to the condition of the buildings that have been damaged, the impression from visitors is that this area has a high crime rate.

### ***Urban Memory as A Representation of The City***

The old town areas past as an international port city became the forerunner to the formation of Jakarta and consisted of various mixed communities. The heterogeneity of this society consists of ethnic Chinese, Arabs, British, Dutch, and Malays. Centers of activity that are more concentrated in the trade sector, governmental, social, and political centers, and residents who still maintain cultural arts. In ancient times rivers or canals were used as water transportation for trading or other activities, such as in the Netherlands. This makes the city of Jakarta grow faster. Currently, there are architectural remnants of European buildings or Chinese architectural buildings from the 17th century. However, this area requires preservation and restoration over time due to several environmental problems. The identified issues consist of a lack of regional image, lack of regional vitality, irregular traffic, decreased environmental quality, policies that still need to be integrated, and institutions that must be on target.

Urban heritage is linked to past and present values depending on inter-subjectivity and memory support (Zancheti and Loretto, 2015, 85–86). What people can see and remember is important in assessing the success of conservation actions and historic site policies. The city is a locus of collective memory in which the urban form is a collection of past and future cultures. Integrity, then, “is expected to reveal past and present meanings without canceling the emergence of new meanings and reinterpreting old meanings, and that means continuity” (Zancheti and Loretto, 2015, 89). Yarrow argues that “the historical environment expresses the character of people and is a repository of the qualities of those who have created or used them” (Yarrow, 2018, 341). He showed that historical characters must be recognized in conservation to maintain the legacy of intrinsic, contextual, and associative elements. To better respect the non-physical aspects of heritage, Throsby (2016) also suggests the adaptive reuse of historical centers as an alternative to demolition, renovation, or rebuilding. The shape of a city is shaped by its structure, function, and identity and is inseparable from the practice of social construction and production from experience. A city is constructed by architects, planners, decision-makers, visitors, or residents who simultaneously become memory makers of an urban memory (Alyani, 2016).

City identity becomes crucial. From its character and identity, a city has a value that radiates from a sense that can only be experienced in that place (sense of place) (Carmona, 2003). Urban



memory is one approach to improving the imageability of a city. The spirit of a home can develop from physical, perceptual, or experiential sensitivities or particular significance stemming from past events and current situations. The desired shade may be in a place with living characters that heighten and enrich personal views and senses, evoke new meanings and emotions, or trigger memories and experiences (Angreni, 2004). Things that support the imageability of a city include clarity of shape, centrality, size, and scale that are more than its surroundings, extraordinary architecture, unique natural elements, or its attachment to important events (war, independence) that make it stand out compared to other cities—the surrounding environment.

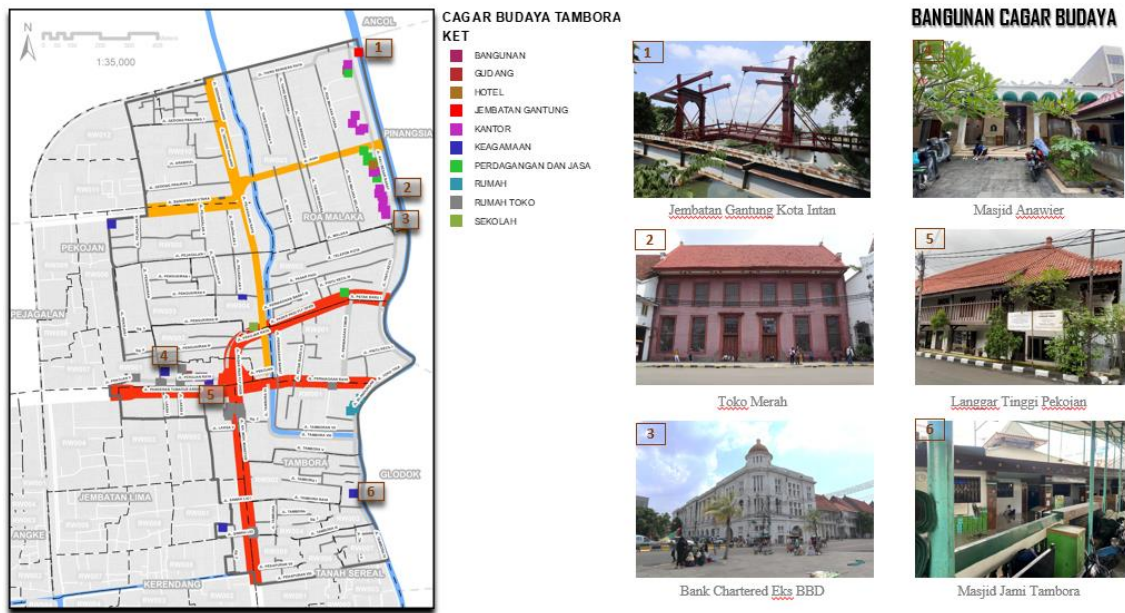


Figure 2. Samples of Cultural Heritage Buildings in the Restoration Area  
Source: author's processing; research documentation, 2023

The Tambora Restoration Area is a cultural heritage area that stores approximately 121 cultural heritage buildings.

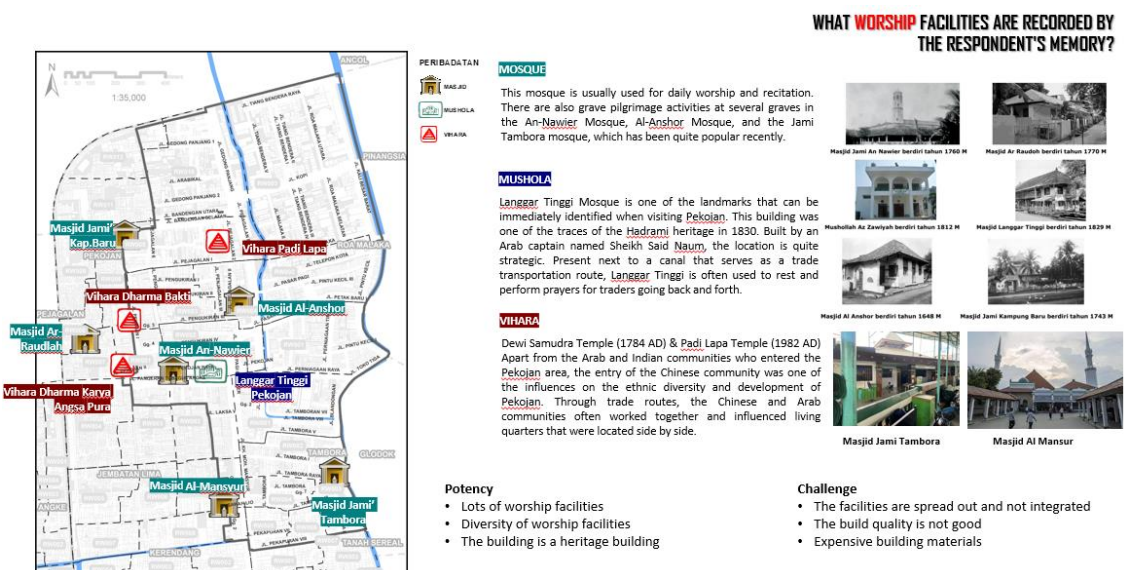


Figure 3. Religious Facilities Dominating the Restoration Area  
Source: author's processing, 2023

The Tambora Restoration Area is synonymous with worship facilities. It is known that these houses of worship were designated as cultural heritage buildings by the government (Proposal for Revision of the Governor's Decree No. 475 of 1993). While interviewing residents and reading from various journals, this house of worship became a means for several heroes to formulate a war strategy. Currently, the mosque is usually used for daily worship and recitation. Some activities are routinely carried out, namely grave pilgrimages, which are carried out at several graves in the An-Nawier Mosque, Al-Anshor Mosque, and the Jami Tambora mosque. This activity has recently been quite popular among Islamic religious leaders (Haryanto, 2023).

There is also a Mushola or Langgar Tinggi which is located in Pekojan. This breach has the potential to become a landmark because it can be immediately identified when visiting Pekojan. This building was one of the traces of the Hadrami heritage in 1830. Built by an Arab captain named Syeikh Said Naum, at that time, the location was quite strategic, located next to a canal that served as a trade transportation route and was often used as a place to rest and perform prayers for downstream traders. Homecoming. The location is still easy to reach because it is on the Pekojan highway. There is also the Dewi Samudra Temple (1784 AD) & the Padi Lapa Temple (1982 AD), which are places of worship for the Chinese community. Apart from the Arab and Indian communities who entered the Pekojan area, the entry of the Chinese community was one of the influences on the ethnic diversity and development of Pekojan. Through trade routes, the Chinese and Arab communities often work together and influence the residential areas that are located side by side. The high tolerance in ancient times is still maintained today. The residents conveyed this directly, namely the existence of an Islamic tomb in the monastery..

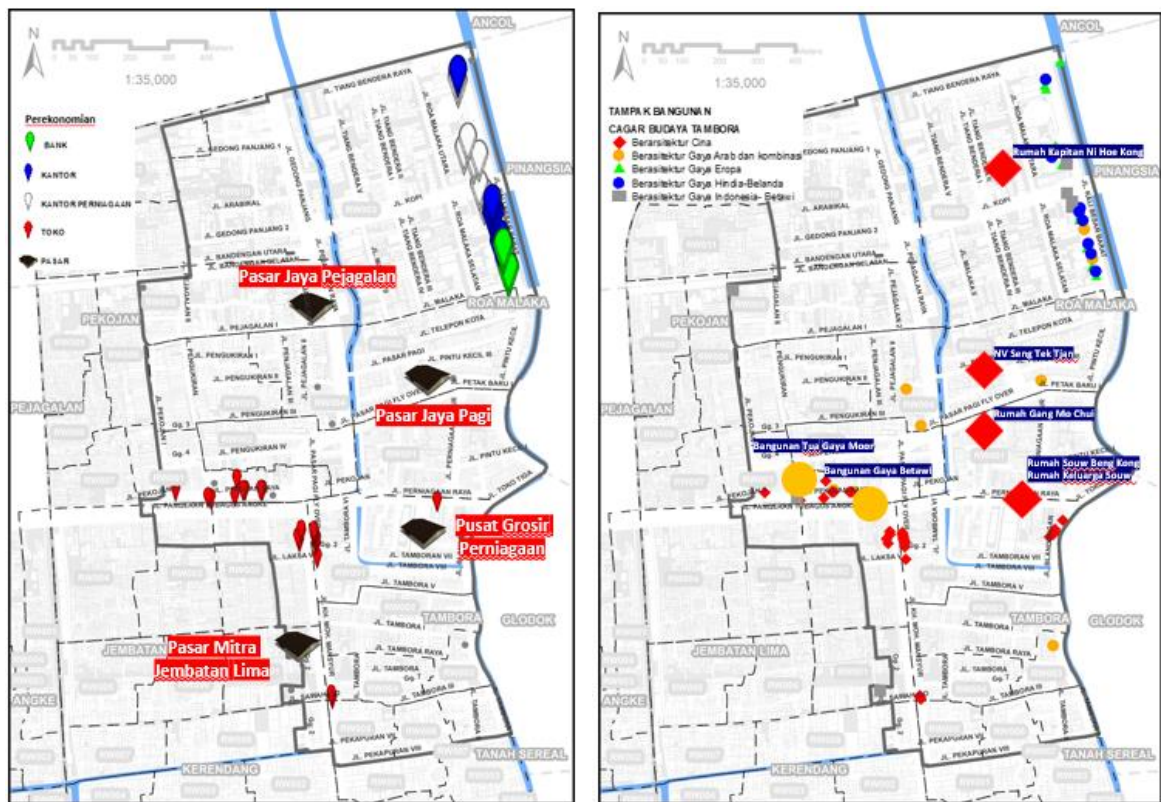


Figure 4. Area Attractiveness as Representative of Restoration Area  
 Source: Research Documentation, 2023





Figure 5. Area Attractiveness as Representative of Restoration Area  
Source: Research Documentation, 2023

Until the mid-20th century, the Kota Tua area was connected to the Kali Besar area by the Pintu Kecil road, as well as by the Lima and Pantjoran Bridges by several bridges, including the Goat Bridge. Kali Besar, now called Kota Tua, is a growing office area. The markets, which were initially sporadic, have now become trading areas that spread from Pantjoran to the south (Jembatan Lima and Glodok). In 1988, the Pasar Pagi flyover was built to connect the Lima Bridge with the Old Town. Unfortunately, this flyover cut off direct access from Pekojan to Pantjoran and narrowed the road along Jalan Pasar Pagi. The market in the area is the market as the first distributor before being distributed to smaller stores. The trading and warehousing area in this area has a bigger market because the scale of its services reaches outside the city. These commercial buildings still represent architectural characteristics that have the features of the colonial era. It is necessary to carry out conservation efforts on these buildings and buildings directly adjacent to cultural heritage buildings.

### ***Relationship between Urban Memory and Restoration Areas in the Spatial Planning Concept***

A city cannot be separated from its past and must be considered in urban planning. Meanwhile, the city must also prepare to face the challenges in the future. In general, to conserve cultural heritage in the City of Jakarta, the Provincial Government of DKI Jakarta has established Regional Regulation No. 9 of 1999, which contains provisions for the preservation and utilization of the environment and cultural heritage buildings. To strengthen the existence of this regulation, the Provincial Government of DKI Jakarta has also stipulated in Governor's Decree No. 475 of 1993, which contains a list of historic buildings in DKI Jakarta Province as cultural heritage buildings that must be protected according to their classification. The Master Plan also stipulates the type of buildings in classes A, B, and C, as well as those outside those categories. In the Guidelines, the classification of the cultural heritage environment has also been determined, which consists of environmental groups I, II, and III.

The classification criteria are inseparable from the perspective of time, which are expressions of inheritance time and developer time. Heritage time is a perspective in which the city is considered an inscription, a system of space for remembering the past, and a theater of memory. At the same time, developer time is a perspective where the city is regarded as a synchronous system

developing towards the future. The city can take any form of history and modernity in this movement, provided it can be absorbed in the waves of change.

It can be seen that there has been a change in the direction of the development of the restoration area from the existing conditions, where the majority are areas with land use dominated by settlements (53%), then business or trade and services (38%), other benefits (5%), religious and socio-cultural respectively -respectively (2%). As for the direction of area development in the spatial pattern plan, the most significant area is designated for trade and services (43%), housing (34%), roads (14%), water bodies (3%), public service facilities (3%), and offices, industrial designated areas, and green open spaces each (1%).

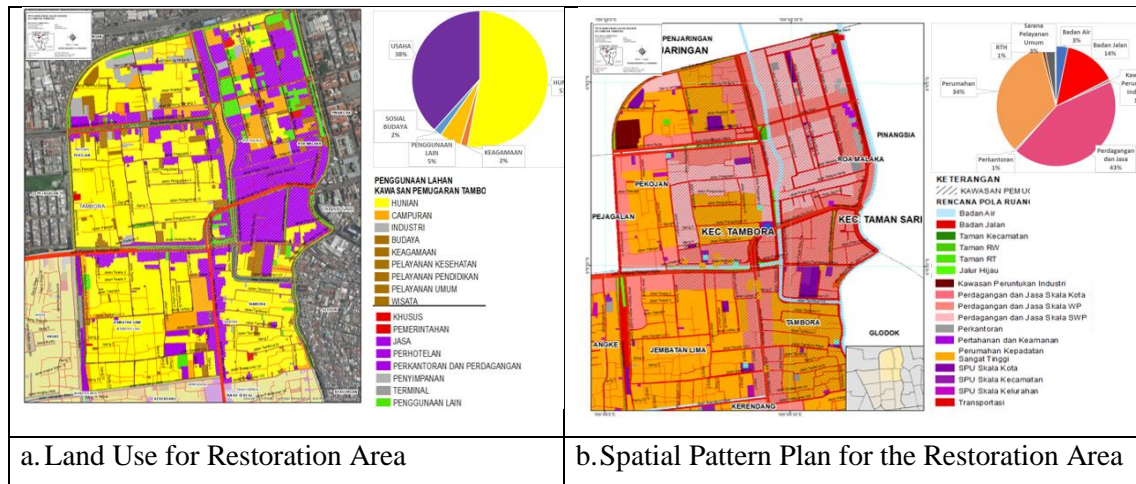


Figure 6. The Pattern of Development of the Tambora District Restoration Area  
 Source: Detailed Spatial Planning for DKI Jakarta Province No. 31 of 2022

The most dominant activities in the Tambora Restoration Area are trade and service activities in markets, retail, and medium and large-scale warehousing. Meanwhile, the residential areas tend to have the characteristics of an urban village formed from various tribes and ethnicities, such as Arab, Chinese, Betawi, Javanese, and Sundanese. Some buildings have Chinese architectural styles, European styles, and Dutch East Indies trade warehouses. This area is also classified as a cultural-religious area because it has various types of worship facilities, such as 12 units of mosques, seven units of monasteries, and four units of churches.

Meanwhile, the planned development direction for this area is more towards trade and services; the potential for the site is relatively high due to the influence of the four existing market units, which are pretty significant. The domination of ethnic Chinese, the majority of traders, also influences activities in the region. The KDB development plan of 44.16% is determined to have a KDB of 55%, indicating that this area is already densely packed so that housing development is more vertically directed, and the dominance of the most significant KLB 3 - 3.9 is 22.42%.

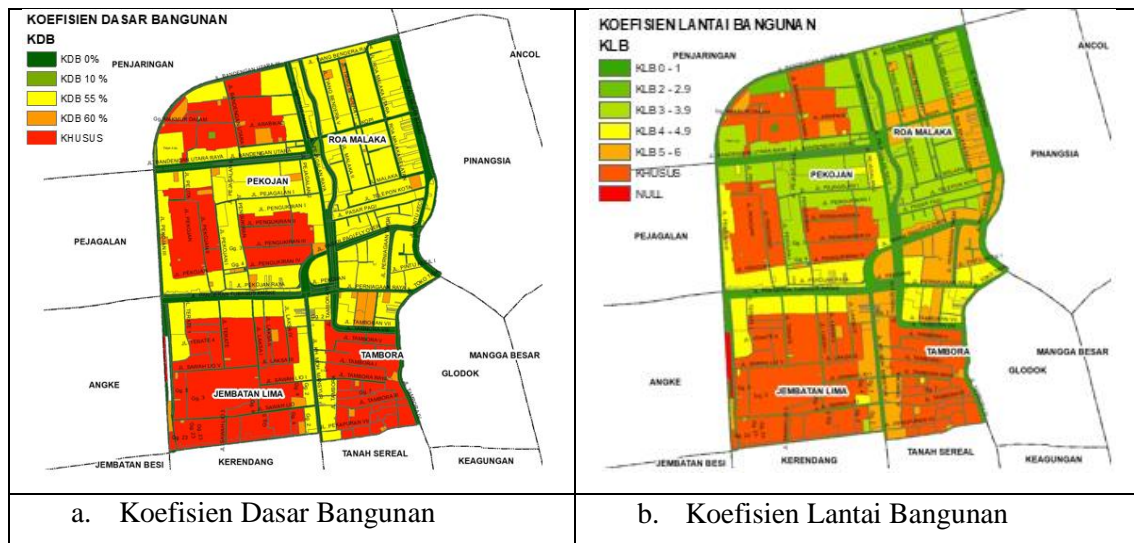


Figure 7. Building Intensity of the Tambora District Restoration Area  
Source: Detailed Spatial Planning for DKI Jakarta Province No. 31 of 2022

In this case, urban memory needs to be considered to answer the problems in the field. Based on the identification results, many cultural heritage buildings in the class III environment have been damaged, but getting approval to build or renovate them isn't easy. The building owner must prepare several procedures and requirements. However, the treatment of this process is quite different between residences and houses of worship. Places of worship designated as cultural heritage buildings only take 1-2 months, while for residential homes, it can take up to 2 years. This dramatically affects the quality of the environment in residential areas. The number of abandoned buildings in settlements gives the impression of being rundown and unsafe. Residents are also feeling the impact of these conservation efforts. It is known that they do not get clean water service from the PDAM because of regulations that do not allow digging underground pipes, so people have to buy diluted clean water. Likewise, the houses of residents who still have Chinese, Arabic or European architectural styles are vulnerable and need repair because the roofs and walls have been damaged. If these houses are not repaired, it will be related to the visitors' perspective, who say this area looks unorganized, dirty, and unsafe. If the regulations stipulated reduce the quality of the site, then these regulations will not be sustainable.

As a researcher, I think several options are needed to overcome environmental problems in this restoration area. This option consists of: 1) amending regulations or making special rules related to environmental modifications. Physical modification but does not change the original character and historical profile of the environment; 2) Make regulations for activities that are permitted, limited permitted, and not permitted; 3) Building Intensity Modification. For example, the use of the roof of the building as an activity space; 4) Development of basic infrastructure in residential areas. For instance, by improving integrated clean water and sanitation services; 5) Arrangement of public open spaces as a means of citizen interaction. Conservation regulations in this restoration area should not be too fit because several things must be considered related to the survival of people in residential areas.

## CONCLUSION

Cities are formed by three factors, namely: identity, structure, and meaning (Lynch, 1960). Identity and structure are physical manifestations of urban space, while meaning is generated from human experience in experiencing urban space. Urban memory is shaped by the human understanding of the metropolitan area, inherent in their history and social environment. Urban

memory is an approach that can be used in urban design to present the meaning, character, and identity of a sustainable city (Theodorus, 2020).

In creating a cultural heritage environment that is adaptive to the threat of climate change impacts, it is necessary to modify the physical aspects of the domain. This is by the advice of residents who say that don't just make conservation rules but not be accompanied by efforts to preserve the building or the environment. For this reason, direct action from the government is needed to overcome environmental problems in the region. To achieve this, it is first necessary to have a risk assessment and vulnerability assessment in this area as consideration for adaptation efforts that can be made. However, this journal has not yet done this, so that it can become a suggestion for further research as an adaptive reuse effort in cultural heritage buildings.

**Acknowledgement:** This study was held during the International Joint Workshop and Seminar (IJWS) 2022, hosted by The Department of Architecture FTUI and presented in the R-CES National Workshop, hosted by Urban and Regional Planning FTUI, IAP, IGES, APN-Network and Depok City Government in Conjunction with 1<sup>st</sup> Integrated Urban-Rural Linkages International Conferences 2023 in Depok City. The Authors would like to thank all the organizers for the biggest support.

## REFERENCES

- Alyani, S., *Penataan Kembali Kawasan Pasar Baru Jakarta dengan Pendekatan Urban Memory*. Depok,
- Angreni, A., *Perancangan Kawasan Berbasis Cultural Landscape, Depok, Universitas Indonesia, Design Thesis*, 2014.
- Azadeh, Lak., *Collective memory and urban regeneration in urban spaces: Reproducing memories in Baharestan Square, city of Tehran, Iran*. Elsevier Journal, 2019.
- Boyer, M. C., *The City of Collective Memory*, Massachusetts, MIT Press, 1998.
- Carmona, M., *Public Places Urban Spaces*. Oxford, Architectural Press, 2003.
- Crinson, Mark., *Urban Memory; History and Amnesia in the Modern City*, New York, Routledge, 2005.
- Curtis, Barry., *That Place Where: Some Thoughts on Memory and the City*, in: Iain Borden et al. (Eds.), *Unknown City*, Cambridge, London, MIT Press, 2002.
- Cuthbert, A., *The Form of the City*. Oxford, Blackwell, 2005.
- Eshrati, Dorna & Eshrati, Parastoo.(2022). *Urban conservation in the public eye: Evaluating the integrity achieved in the rehabilitation plan of Karim-Khan Zand Complex, Shiraz, Iran based on people's perceptions*. *Journal of Land Use Policy* 117 (2022) 106121
- Guidelines Kotatua*. Pemerintah Provinsi DKI Jakarta Dinas Kebudayaan dan Permuseuman Tahun 2007.
- Halbwachs, M., *On Collective Memory* (Lewis A. Coser, trans.), Chicago, University of Chicago Press, 1992.
- Hayden, Dolores., *The Power of Place*, Massachusetts, MIT Press, 1995.
- Hester, R. T., *Design for Ecological Democracy*. MIT Press, 2006.
- Klatzky, R., *Human Memory*, Unites State of America, W.H. Freeman and Company, 1975.
- Lefebvre, H., *Production of Space*. (Donald Nicholson-Smith, Trans.) Oxford: Wiley Blackwell Publishers, 2007.

- Lynch, K. (1981). *A theory of good city form*. The Massachusetts Institute of Technology Massachusett, MIT Press, 1992.
- Mumford, L., *What is a City?*, in: R.T. LeGates, & F. Stout, *The City Reader Sixth Edition*. London & New York, Routledge, 2000.
- Oliveira, Vítor (2016): *Urban Morphology. An Introduction to the Study of the Physical Form of Cities*. *Raumforschung und Raumordnung*, 75. 10.1007/s13147-017-0481-4.
- Peraturan Gubernur DKI Jakarta No. 36 Tahun 2014 tentang Rencana Induk Kawasan Kotatua.
- Rapoport, A., *On Cultural Landscape*. Paper/Article, 1992.
- Relph, Edward., *Place and Placelessness*. London, Pion Limited, 1976.
- Rossi, A., *The Architecture of the City* (Diane Ghirardo, and John Ockman, Trans), Cambridge, Tashandra, Nabilla. (2022, September 11). "Revitalisasi Kota Tua Jakarta, Ini 5 Hal Baru yang Bisa Ditemukan". Kompas.com.
- Tiwari, R. (2018). *Connecting places, connecting people, a paradigm for urban living in the 21st century*. Routledge.
- Tuan, Yi Fu., *Space and Place: The Perspective Experience*, London, University of Minnesota Press, 2001.
- Universitas Indonesia, Design Thesis, 2016.
- Vale, Lawrence J. (2008). *Architecture, power, and national identity*. London ; New York : Routledge.
- Wicaksono, Theodorus C & Sihombing, Antony. (2020). *Theoretical Study of Urban Memory as Sustainable Urban Design Approach*. *Journal of International Engineering Students Conference 2020*.