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# PROCEEDING

CHANGE + HERITAGE  
IN ARCHITECTURE +  
URBAN DEVELOPMENT

CHANGE IN ARCHITECTURE | CHANGE IN URBAN DEVELOPMENT | CHANGE IN URBAN DESIGN  
HERITAGE IN ARCHITECTURE/HISTORICAL BUILDING CONSERVATION  
HERITAGE IN URBAN DEVELOPMENT/HISTORICAL URBAN DISTRICT CONSERVATION  
THEORY (OF, IN, ABOUT) SPACE, ARCHITECTURAL HERITAGE + DESIGN  
THEORY (OF, IN, ABOUT) URBAN DESIGN + DEVELOPMENT  
CHANGE + HERITAGE IN HOUSING + RESIDENTIAL BUILDING  
CHANGE + HERITAGE IN GARDEN, PUBLIC SPACE, URBAN LANDSCAPE

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CHANGE + HERITAGE IN ARCHITECTURE + URBAN DEVELOPMENT

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## BUILDING AND MAINTAINING CITY IDENTITY ON THE BASIS OF LOCAL COMMUNITY INVOLVEMENT

Edi Purwanto<sup>1</sup>

**Abstract**—In a crisis of city identity, an effort to build city identity is required by involving local people to participate in building their cities. The roles of city development planners and managers are not only to formulate the future plan of a city physically and the spacing that is deterministic, rational, and functional but also to direct the involvement aspects of the space agents.

It is realized that identity city development based on local wealth will involve more the roles of the people, and it is related to the social and culture of the people. Consequently, it is required a plan requiring patience and a long period. The things related to culture are not visible shortly for people out of the concerning community because the cultural things are focused on mind. Therefore, the solutions for problems occurred in a community require a qualitative understanding. Through the qualitative approach, it will be able to reveal the cultural meanings so that the solutions and the development efforts on the basis of understanding cultural meanings of a community will be more meaningful positively for their life than providing them ready-made goods made by planners or program providers. A planner should free their minds of an idea that physical planning will result understanding to people or sense of community. The explanation emphasizes that in planning and development do not start from merely physical arrangement but it emphasizes more in the existence of the local community.

**Keywords** : city identity, sense of community, local community

### A. THE DESTRUCTION OF CITY WITHOUT IDENTITY: LEARNING FROM EXPERIENCE

In the efforts of arranging space and Indonesian territory management, it has been composed the Territory Lay-Out Plan beginning from National level to City, Regency, and even Sub District. However, in fact, most of the plans made steeply are just plans without proper realization. There are some problems faced in the plan implementation, but the protruding ones are the law enforcement and the lack of community involvement. The reality shows that between the plan composed and the reality in real life has wide difference. Moreover, people aspirations are not accommodated well.

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However, city space engineering wanted has human dimension that should have started from the perspective of "space engineering in the context of human life" in order that the effects are able to encourage the emergence of human social design and has dignity. The approaches of city space planning and designing in Indonesia, so far, frequently apply the pattern of top-down and lack of involvement the elements of community as the agents of city space (bottom up). Even, sometimes it was conducted by pitching upon theories from western cultural or literature treasures, and then applied. As the results, the theory adoption is sometimes inappropriate with local situation because the theories applied emerge from sosio-spatial situations that are significantly different with the handed local problems. City space planning and designing are not merely based on the approaches of objective-positivist without considering the subjective-phenomenological reality felt by space agents as the users. The objective reality of city space is actually only a little part of the whole reality that is rich of subjective responses from the human occupying it in a series of human-space dialectic process lasting continuously in a long term. Thus, the approaches of city space development that is getting sharper and more meaningful need to be applied through subjective-phenomenological approaches in order to dive and to earth until the bottom and the root of the problems through continuous dialogical process and based on the attitudes of cautious, wise, and smart.

So far, Jane Jacobs have actually cried out the paradigm of planning, which is too technocratic and deterministic, through her books, particularly the books published in more than thirty years ago, *The Death and Life of American Cities* (1962). In this book, Jacobs shows the process of city planning and designing is based too much on technical-mathematical considerations and tends to result a less human environment with no identity. She offers the approaches of city planning and designing that is more humanistic giving attention to the available social capital aspect. Next, according to Jacobs (1962), a city should "have something offered to everyone because a city is created by everyone". With nothing to offer to everyone, a city is just like a labyrinth that makes anyone gets lost and feels alienated.

On the other hand, the life destruction of American cities was, one of them, caused by the city planning system based on efficiency. The streets were made in grid pattern, the buildings were built in uniform shapes, and all in square, causing the people live separately.

When the industrial revolution occurred in America in 1760-1863 caused the increase of urbanization level that it increased the population in cities and added problems in the cities like communication. The problems of communication caused high mobility so that it required the availability of facilities to support the activities, such as railway stations, offices, hotels, markets, shopping centers, and so forth that changed the city structure. The rapid changes with the nonexistence of balance in city facilities created slum area, which is now still the main problem in some cities in the world. Therefore, many multistoried buildings started to be built because of the invention of lift in 1853 and other facilities, such as pumps, and the construction system of steel and concrete.



Figure 1  
A resident with the background of the part of St. Louis city  
Source: Author, 2009

Before the independence in 1781, American architecture was a European Colonial architecture adjusted with the local climate, work force, and building material products. However, after the great fire that scorched Chicago, so the specific characteristic of American architecture started to appear and replaced the European one. Chicago city is located between the points of junction of Chicago River that flows to Lake Michigan. It is a strategic location and developed to be a settlement that rapidly grew to a city. After the fire that destroyed the city, the architects joined in "The Chicago School" started to think about the strategy to build the city efficiently, quickly, and economically by building the city with grid system (chessboard). The style followed is "Form Follow Function". The shape of buildings follows the functions, and the buildings, as if, looked uniform with no personal touch of their architects. The results of modern architecture are functional shapes. Then, the standardization appeared from Europe. Whereas, for Asia, the size is different in which human is considered as the part of building mechanization (with no expression). From time to time, people get bored with the appearance of buildings with modern architecture. The peak of Modern Architecture failure was the building of Pruitt-Igoe in St. Louis, the famous building built by Yamasaki. It was stated as the bright work at the city horizon and new hope for poor people, but it was destroyed with dynamite 15 years later by the sponsors as the confession over their failure

that brought catastrophic. The 43 apartment building was expected to be the comfortable model of house with cheap rent, but it was even the project that became the base for criminals and rioters. The apartment, initially planned as the comfortable and safe shelter for poor people, became the place of terror on the no man's lands. The grass yards planned as the pleasant playground for kids, in fact, were in a mess with garbage, cans of beer, and human shit. Pruitt-Igoe had to be destroyed because the planning was not appropriate with the needs of the users. The interior design had made it like a jail. Lift only stopped on every three floors so that there were traps on the floors between and robbers and rapists could use the dark end of stairs to do their crimes.

In Indonesia, the death of some cities is underway, particularly the cities in the northern coast of Java because the failure of city regeneration (Kompas, 29 August 2008, page 47). Whereas, the cities of northern coast, actually, grow from each local special characteristic. The special characteristic is implemented to the village level and influences the toponym, for example, Cirebon, with its small shrimps in the rivers. The special characteristic of cities seemed to be considered by Dutch at that time. When Dutch started to build capitals in 1905, the symbols taken were the special characteristic of the cities, for example, Surabaya was symbolized with the fighting between the *Soera* fish and *Boeaja* (crocodile). Not only the imaging, the special characteristic between cities had supported the inter-city specification. In the past, the cities in the northern coast of Java had each special characteristic according to the natural condition and the superior commodity of the regions around them. However, the imaging and the inter-city specification, now, is fading and even going toward the death process. In the future, this phenomenon will bring cities in a situation in which economic activities and layouts are no more under the control and ownership of local people.

The examples above show that a city in its development and growing period ignored the roles of local people as the main actors. Therefore, gradually, the cities will lose their image and identity. Furthermore, it will cause destruction and death to the cities.

## B. CITY IDENTITY BASED ON LOCAL WISDOM: THEORETICAL STUDY

According to Lynch (1960), to understand the identity of a city, firstly, we have to understand its image. The city image that is easy to imagine (having imagibility) and easy to invite impression (having legibility) will be easily able to have identity recognition. City image is mental description for its observers, and it is influence by the components, as follows:

1. Identity → has the potency to read, it means the observation can understand the city description (by means of object identification, differences among objects, and known matters).

2. Structure → has the potency to compose; it means observers can look at the city affair pattern (the relation of objects, subjects, and observable patterns).
3. Meaning → has the potency to imagine, it means observers can experience city affair space on the meaning of objects and the experienced senses.

In present context, the theory of Kevin Lynch applied in understanding city image and identity requires modification in operational level, particularly the adjustment with the conditions of each city in Indonesia. Understanding city image and identity is not only based on the presence of recognized physical elements and the clarity of city structure, but also the importance of human relation with physical artifact can be developed. In other words, the relation is the part of meaning revelation contained behind the image and identity of a city.

Talking about city identity, it is not out of three dimensions physical formations of architectural buildings and the human live in it. In addition, when it is related to local wisdom, not only the uniqueness and special characteristic of physical artifacts, but also the uniqueness and special characteristic of the culture, social, economic, politic, and spiritual of the occupants. The term of local wisdom is about the same as *genius loci*, it was stated by Christian Norberg Schulz in his book with the title of: *Genius Loci, Towards a Phenomenology of Architecture*. According to Schulz (1984), a city would be more appropriate when it is viewed as a location (*loci*). It can be said that a city provides space for activities, orientation, having a character as the soul of the place, and identification. Then, Schulz stated that the specific character could form an identity, which is an introduction of space quality and shape of a city generally called a *sense of place*. The understanding on the value of place is an understanding on the *uniqueness* of a place in specific when it is compared with other locations.

Meanwhile, Rosi (1979) in his book: *The Architecture of the City*, stated that the uniqueness and specific characteristic of location (*locus solus*) is the distinguishing significantly with other places. The concept of *locus solus* was stated by Rosi, an Italian architect and the pioneer of *la Tendenza* movement, as the protest toward the enormous spreading of modern architecture movement all over the world. Critically, he criticized the principles of modern city designing based on narrow functionalism and empty formalism. All of them cause the creation of cities with uniform look, single face, without clear identity. His critics were not only aimed to the shape sterilization and dogmatic modern, but also focused more on the negligence, unawareness of city managers, the destructions to architectural works, and certain city areas having uniqueness and special characteristic. Whereas, such architecture or environment has a mission as the source of memory (*collective memory*) of the past, which is the historical mosaic collection of the people's life.. According to Budiharjo (1991), essentially, city is as not only the facility of human activities in present, but also the memory source and the arena to fantasize to the future. Thus, along with the destructions of old

buildings, the memory that can be the reference of inspiration for new quality works were also gone. Rosi said that the signs, symbols, monuments, markers and the same kinds of it, the authentic ones, they are meaningful as the reflection of city history in the form of visible and visualized things.

According to Siregar (2006), each city, now, as the build environment, has passed through its each historical development that makes it to be a place and space. The development determines its character and identity, and reflects life relation between culture and tradition and the spatial-physical environment. Although the cultures in Indonesia might be not too old, the roots, particularly Javanese culture, have referred so far to the past. Indonesian culture and its realization to physical environment have passed through the development process, experienced changes and adaptations because of the contact with – even invasion from – other great culture and power. For the context of Indonesia, the identity does not seem to be in the understanding of *mono-characteristic* thing just like what had been stated, even wanted, however, suggesting a single ideal condition reflecting utopia dreaming incarnation. Indonesian city identity, as we believe, is based on the contemporary urban reality, which always maintains the specialties of time and place. Thus, it is unique for every city in Indonesia and everywhere else. Therefore, every city should be understood specifically, not generalized. Here, I think, architecture can have its important role. According to Kostof (1991), he stated a simple definition; "*Cities are places made up buildings and people*". On the basis of the definition, spatial physical arrangement of built environment (city in specific) becomes the starting point for joining architectural approach into complex urban issues. From this approach, we can get description that is more comprehensive because discussing city environment means also discussing the activities conducted in the place.

The relation of local wisdom to architecture and city, essentially, is all efforts on how to design architecture and city with the basis of identity and personality theme by demanding re-exploration and re-finding of the special characteristics intensively and extensively, specific uniqueness, and specific characters. They all give the soul to the city (include the architectural products) that distinguishing meaningfully with other cities. Local wisdom and life style, behavior, habit, and custom have created local people personalities. They must be the major foundation in planning and designing, and they must not be controlled by instructions and doctrines in force and average ways because by doing so the soul and spirit of a place will disappear.

In architecture, a form, when it is occupied by the people and provides everything needed, is considered to have soul and spirit. However, the form is not all to preserve and to develop, but the soul and spirit are much more important. Physical form can change, even die, but the soul and spirit must be striven to keep alive. The soul and spirit must be captured, then, to, be retrieved dynamically, innovatively, and creatively with a new idiom or expression representing present time.

### C. WHAT FACTORS ARE REQUIRED IN BUILDING CITY IDENTITY?

On the basis of the outline of part B on the Destruction of Cities with No Identity, it is stated that cities designed with planning process approach and city planning based on, more, the technical and mathematical considerations tend to result a less human life environment, dry, and no identity. Jacobs (1962) observed some cities build after the revolution industry of America, and in fact, then, the cities were destroyed because their failure in fulfilling the life needs of urban people. On the other hand, the cities initially planned in organic ways (traditional), particularly in some cities of Asia and Africa, are still exist up to now, and they even become the icons of each countries, such as the cities in Japan, China, Indonesia (Yogyakarta and Surakarta), Morocco, Egypt, and so forth. The other question, then, emerges on why the European cities built through modern city approach (after the renaissance period) even succeeded to build their identity, such as Paris, Roma, and London. According to Rapoport (in Zahid, 1999), the similarities of the cities built through the approach of modern city both in America and in Europe are on the "structure and form" of the cities. However, the differences are cities in America do not consider the arrangement characters, the hierarchy (which places are more important than others are) in the morphology or the structure of the cities so that American cities seem to be unfinished and turn to non-ending and placeless, and place more priority on efficiency, mobility, and flexibility as the main things.

In present condition, the problem is on how to build and to develop cities, its identity at once, in Indonesia in specific. The most important thing to consider is how to utilize the architectural potency and wealth, and local climate and culture used as the basis in planning and designing a city with identity.

#### 1) Having a Clear City Structure

A city, which is easy to be understood and to have impression, is the one having clear structure so that the urban people or observers can easily explore, and have orientation to the surrounding environment. Besides, with a clear division of city functions, it makes citizens or observers feel comfortable to stay and to do their mobility easily and quickly in the city.

Instead, the city with unclear structure frequently invites problems for its citizen or observers, such as traffic jam, because some city functions (e.g. trading) are placed in inappropriate position so that it generates extraordinary traffic movement, or the unavailability of pedestrian path causes people to be uncomfortable to walk and afraid to pass through.

In traditional cities (along the northern coast of Java, in specific), the city structure can be understood by the presence of the core (center) in the form of governance center with the "alun-alun" (roundabout) in front of it and there is a mosque in the west side. Unfortunately, the traditional city center with the orientation to the "alun-alun", is gradually dead because it is not integrated with new functions that become the needs of the people.

Likewise, when planning and designing modern city (or called independent and satellite city), developers merely tend to consider their interests, not to integrate with the surrounding area so that it causes terrible traffic jam, especially when people go to school or to work, or in reverse.

The integrated plan of city structure is an absolute need, not only to integrate old functions with the new ones, but also the new functions for the surrounding area. The purpose is to make people in the city comfortable to live in and interesting to visit. (Kusumawijaya, 2006).

#### 2) Having Uniqueness and Specific Physical Artifact

A good city is a city that is able to provide rich space experience for the citizen or observers, and it stimulates all human senses. The trip to Bali island, for example, brings us to the experience of watching, smelling, hearing, and feeling the texture of architectural space or what Ken-Ichi Sasaki, a sociologist, called as "tactility experience". It can occur because of the factors of good, intimate, emotional, and anthropometric space scale.

Several cities were destructed in their visual system, and the visual quality decreased. The causes were the forest of advertisement boards set by neglecting proportion, scale, and esthetic principles. By the reason for gaining more regional income (PAD), local government gives more and more opportunities for privates to advertise through giant boards or billboards. Even, some billboards close the facade of ancient buildings having unique and interesting architecture that can be local specific potency.



Figure 2  
The China Town Buildings in Malioboro Street covered by advertisement boards.  
Source: Author, 2009

For cities included into the type of traditional and trading city, specific architectural artifact and certain ethnic group living in are relatively still found in Yogyakarta. It can be recognized through the physical artifacts of Kraton and the connecting streets forming axis like Malioboro Street and up to now, the street develops to be unique trading area and visited by many tourists. In several trading cities, particularly in the northern coast of Java, there are still many regions of certain ethnic groups, such as the Kampong of Chinese, Arabian, and Kaman. The presence of the Kampongs is unique and specific because they color the life of cities.

Besides, the presence of "alun-alun" (roundabout) can designate the location of Regent's office, and around it, usually, can be found "Masjid Agung" (The Great Mosque) where Kampong Kauman is usually located behind it, prison, and market. The physical artifact potencies, which are unique and specific, can be one of assets to build city identity by revitalize them in order to be the distinguishing features from other cities. Although the cities grow in their development, the most important thing is how the uniqueness and the specific physical artifacts can be in harmony with modern and new buildings or physical artifacts.

### 3) Giving Priority to Mass Transportation System

Inefficiencies are frequently occurred in the development of big cities in Indonesia because the adequate and representative mass transportations are not available yet. In Indonesian big cities, the availability of public transportation, such as bus way, monorail, and some other mass transportation modes, is inevitable. Jamming in big cities, caused by the increasing quantity of vehicles and the owner of personal cars, must be ended immediately. By doing so, energy consumption, particularly fuel, is expected to reduce.

Curitiba city, the city with the highest car ownership in Brazil and the number of passengers by 2.2 million of people each day, provide busway with the capacity of 270 passengers, 340 routes, and 1902 buses. It can reduce the urban city dependence on private cars. In addition, Curitiba is also a city with the lowest pollution level in the world (because of low energy consumption). To limit the use of private cars, the level mass transportation service must be better than private car's (Tohjiwa, 2008). Some cities in Europe and America provide transportation facilities of tram by using electric power that has parallel track with roads. The description occurred in Curitiba city, Brazil, and in some other cities in Europe and America, does not only give comfort for citizens, but also creates a city identity, at least from the aspect of the mass transportation. With a safe and comfortable mass transportation system, it will help building an understanding in anyone's cognition who ever experienced and saw the city that the city has local specific characteristic.



Figure 3  
The railway tracks on Slamet Riyadi Street, Solo  
Source: Author, 2009

In Solo city, there is the transportation potency of railway track along Slamet Riyadi Street. If it is used as inter-city and inter-region transportation in town, it will be the identity of Solo city. Mainly, the priority to mass transportation provides more service to people in terms of accessibility. Comfortable mass transportation can be used as city tour facility for tourists.

### 4) Giving Priority for Pedestrians and Public Space

The circulation path in most cities in Indonesia gives bigger portion for motorcycles, but the sidewalk (trotoir) is not more than 1.2 meters wide and shared with flowerpots, dustbin, pavements (sidewalk traders), etc. If office and business path in the center of cities can be connected with comfortable pedestrians, employees will not have to drive their cars to find food for lunch.

In Curitiba, Brazil, the center area of the city is arranged with wide portion for pedestrians having life activities for almost 24 hours. It gains profit in tourism sector of the city by US\$ 280 million, contributes 4% of the city income, and reduces dependence on vehicles.

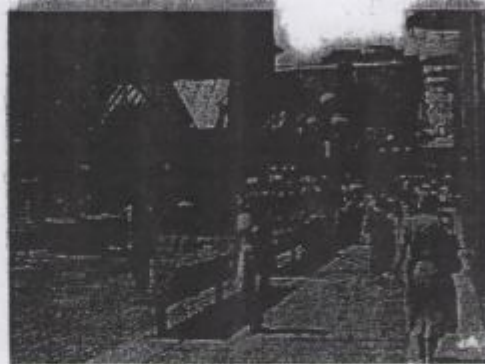


Figure 4  
Pedestrian Path  
Source: Author, 2009

Public space has important roles and functions for people's activities in a city. Therefore, the handling of city space should get its special concern and continuously increase the quality in order to accommodate people's wants as the city residents, both physically and in appreciations. Thus, a city can be livelier and develop so that it requires participation of all parties. In addition, the quality increase of public space does not depend on the city government, but the entire community elements and other institutions, such as profession organizations, business and industry associations, journalists, experts, NGO, and city observers.

The presence of public space must be able to generate vitality for city. It means, public space should be livelier with the existence of café, pavements, and other activities using public space, such as festivals (Lynch, 1972).



Figure 5  
The City Public Space of Café  
Source: Author, 2009

Therefore, public space is the most important element in city civilization. It is the place for a good social relationship bringing a city toward "madani society (civil society)". Historically, according to Habermas discourse, public space or *offentlichkeit* becomes the space of middle class institution having strong influence in social revolution process. The power of middle bourgeois class in Europe, for example, grew in cafés that became the space to discuss business issues and also public affair issues. In East Europe, café was the place for politic and great issue discussions in the world. Even, Trosky was in the middle of drinking coffee when the October Revolution occurred in Russia. Particularly in Paris, discussion culture in café also pioneered the birth of art works and modern literatures. Public space, actually, is the democratic space in which all people meet. It belongs to everyone, the place for people to tolerate differences, and the place for human to exercise in facing social shocks. Finally, pluralism tolerance to public space will support the birth of *public domain* concept, which is the discourse where we discuss public space or share our mind among different social groups. Public media, such as newspaper, television, and cyberspace in internet, then, become the facility to negotiate in public space. The requirement is, it must be independent.

#### 5) Having the Content of Collective Memory

A city that easily invites strong impression for people who remember it, is a city that can save memory so that it can give sweet memory when it is visited for the next occasion. A city having memory content, generally, is the city emerged related to its unique and interesting historical factors. The existence of traditional cities and pre-colonial trading cities, basically, is historical cities. Meanwhile, Rosi (1982) stated that a city born because of historical process is also a repository of history. There are two approaches to understand city as history; [i] as material artifact, is the manufactured object leaving trace and city becomes historical text, [ii] as collective imagination, a city is viewed as the synthesis of the series of values.



Figure 5  
Public Space is surrounded with ancient buildings in Malioboro.  
It is believed containing collective memory  
Source: Author, 2009

One of the examples of cities having the content of collective memory is Yogyakarta city, especially in the city center (around Malioboro area). As the city space

formed because of historical factor, so this city space stores a lot of past memories related to cultural, social, spiritual, economic, and politic aspects. Because it saves strong past memories and impresses its space agents, so there is the want to always repeat their attendance in this city life. As Bono (1976) stated, memory always leave traces (memory traces) having functions as the sign or memory clue. Boyer (1994) also stated that an old city stores much past memory so that the relation between architecture, the city form, activities, and histories must be the main consideration in designing this city development. The collective expression of city architecture is the series of memory from various architectural shapes and city's past plans. Therefore, to be able to appreciate city meaning, an observer should not only look at city from merely the formal-functional point of view, but also followed by the form understanding along with the interpretation of the meaning. Collective memory is not only impressed memory or experience of many people to a city space, but also toward the building of emotional and spiritual binding of people to city space. Because of historical factor, this emotional binding, then, is institutionalized and become institutional figures. This institution, then, is followed by the emergence of additional institutions finally forming the image meaning description in collective weaving having extraordinary power (Sudaryono, 2002).

#### 6) Having More Latent Functions

A city easily recognized of its identity is started by how the city provide and manage comfortable street space for its citizen, the accessibility from one destination to others, and how the streets are used as interaction media. Jane Jacobs in her book of *The Death and Life of Great American Cities* (1962) remembered us. When we think about a city, it comes to our mind of its street. If streets in the city are interesting, attractive, and lively, so the city is interesting. However, if the streets are quiet, dead, and even frightening, so the city will be boring and not interesting to visit. The street life and functions become one of important things for city attraction.

The ways of thinking of most city planners and managers usually view the presence of street space as merely "engineering space" to accommodate the number of vehicle flow. Such street space is, generally, only planned based on technical standard and rarely designed well to be a social space enabling to invite society to participate in social interaction sincerely. The extinction of street space potency as democratic interaction space for urban society, finally, causes city to be rigid and tasteless. Like robot, city also has function technically but without soul. According to Jane Jacobs, a sociologist, livable cities in which the urbanity values develop well, the social interaction space for urban society, mainly, frequently takes place in the corridor of city streets.

Streets should be given freedom to produce their latent functions. Streets do not only have functions as traffic path, but also they appear as the social place for people to do activities inside them, and a street can be said a space when it has the specific characteristic of

local culture. In addition, streets are formed based on the presence of buildings covering them and the existing landscape. This space, by space agents, is given activities in it and occupied by various agents in it from government officers, pavements, and so forth. Besides, there are other users in this space, such as vehicle community agents, economic agents of advertisement, and street parking men. The existence of these space users is thought as interrelated part, there is no conflict among users, the determination of territorial border, and the conflict of rights is in one space. The indication is they complete their existence one to each other, seems like there is a norm and regulation agreed among the space users.

The activities emerged on the street are called, by Rapoport, having latent function that is a "side function" occurred after because of the presence of "varia" activities performed although they are not considered before in planning. Beside the function of streets having manifest function, which is the basic or fixed function of a building environment determined or planned initially, and manifest activity is a specific activity of the function (Rapoport, 1977).



Figure 7  
The Latent Function of Street Space used for the gathering of antique vespa club.  
Source: Author, 2009

In the classic book of "Great Streets", Allan B Jacobs explicitly stated that the streets included in the classification of "great streets" usually have special spatial quality and succeed to stimulate urban people to participate in social interaction and healthy urban activities. In the public spaces, urban people do not hesitate to step their feet to buy milk and morning newspapers, to walk and to look at the display in the shop windows, joking in relax in the street café, or sitting around for lunch while observing passing pedestrians on the sidewalk.

Started from the din of street corridor along Las Ramblas street in Barcelona, the exotic Malioboro, and lively Market Street in San Fransisco, they are all the reflection of more human city face and livable. Frequently, the street linear space becomes one of landmarks, such as *The Champs Elysees* in Paris and *Orchard Road* in Singapore.

#### D. HOW TO MAINTAIN CITY IDENTITY?

Maintaining city identity is much more difficult than building it. Several examples of cases prove it, for example, the existence of culinary center of Kesawan and Kya-Kya Kembang Jepun in Medan and Surabaya

city. Initially, the two places were expected to be the icon of Medan and Surabaya city, but, gradually, the icons were apparent death, even the culinary center of Kesawan had been terminated at all.

The second case, the existence of cities along the northern coast of Java, recently, is experiencing the process of lost identity because of their disintegration with new functions. The city centers do not have vitality because the attractions address more to shopping centers.

To revive the vitality of an icon, it requires what has been called as "life power". According to Tschumi, the most important factor of *urban generator* is the presence of events and the gathering of many people. The action-reaction relation between events and the gathering of people is the rounding cycle providing life power of a city.

To defend city identity based on local wisdom, it requires a brave penetration, particularly from the decision makers by involving more society's role in building the city. If the decision makers have given the commitment, the next step is doing identification or research to map the existing local potency and wealth.

The research results are expected to be able to identify and to study local uniqueness and specific characteristic. The uniqueness and specific characteristic should be related to: [i] the intangible space wealth, which is a system of values, cultural behavior, local customs; [ii] tangible city wealth, which is space setting with unique activities created as interrelationship between the society and the city. In terms of the uniqueness above, every action of space planning must be started from digging understanding in the field to find its uniqueness units, and then every works of planning must consider the uniqueness. Therefore, every work of space planning is expected not to be arbitrary by making the design or the city space brand new that will even make the society as users of the city space feel strange with their space. The forms of new spaces offered by each work of planning must not weaken or even eliminate the existence and the continuity of the existing space uniqueness units. The roles of planner and manager of city development do not only formulate the plan of the city physically and rational, functional, deterministic space, but turn to the involvement aspects of its space agents.

Next, the research results should be the agreed standard collectively in giving contribution to the solutions of urban issues. So far, the weaknesses happened in city planning and designing approaches based on positivistic-deterministic concept do not view phenomenological subjective matters as strength so that the results become dry and meaningless. As the result, the city planning and designing in positivistic-deterministic ways will produce disorganized face and life of urban so that it is worried that the next generation will lose collective memory in their cognitive image to local potency and identity of a city.





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