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Tentang :

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COGNITIVE RESPONSE ON FAVORITE PLACE CASE STUDY OF INDONESIAN YOUNG ADULTS

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ABSTRACT

Environmental behavior studies discuss the relationship between environment and the behavior of its users, namely humans. The human response to the physical character of the environment is divided into invisible and visible aspects. Cognitive aspects are invisible response that rarely got attention. Meanwhile, place preference study may result in desirable physical setting. The embodiment of place preferences is a favorite place. Favorite place is a place with higher preference for each person. This article will discuss cognitive responses on favorite place so the result can complement the knowledge about response-based design. Finding cognitive response on favorite place can be achieved using quantitative methods. The data then analyzed using distribution, analysis of variance (ANOVA) and factor analysis. The respondents are Indonesian young adults aged 18-40 years old. The most favorite place of this age group are culinary place, urban commercial, and marine tourism objects. Meanwhile cognitive response that arise on favorite place are hospitality and togetherness. There are five latent variables of cognitive that is environmental experience, social affordance, ecological quality, personal interests, and urban quality

Keywords: cognitive response; environmental behavior; favorite place

INTRODUCTION

Behavioral science is considered as one way to solve architectural design problems. Environmental behavior discuss relationship between behavioral science and physical environment. There are three major components in environmental behavior, that is physical or environmental settings, humans, and interactions between the two (Najafi M.; Mohd Sahriff M.K., 2011). The forms of interaction between humans and the physical environment are very diverse. Perceived environment is the common perception of a group towards certain physical environment (Haryadi; Setiawan B., 2010). Environmental perception is obtained from affective, cognitive, and conative responses or activities (Haryadi; Setiawan B., 2010; Jorgensen B.S.; Stedman R.C., 2001; Casakin H.; Billig M., 2009). If physical environment is considered as a stimulus, then humans will response the stimulus. Human responses to their environment can be grouped into three types, namely affective, cognitive, and activity responses (Jorgensen B.S.; Stedman R.C., 2001; Casakin H.; Billig M., 2009; Jorgensen B.S.; Stedman R.C., 2001; Casakin H.; Billig M., 2009). Of the three responses, cognitive responses received less attention. The first reason may be the nature of the cognitive response which is difficult to observe. Cognitive responses are closely related to thought processes, so they are difficult to assess spontaneously. However, the value of a place can be seen from the responses

that arise, especially invisible responses. Affective responses are identified with place attachments, while cognitive responses are identified with place identity (Jorgensen B.S.; Stedman R.C., 2001; Casakin H.; Billig M., 2009). Discussing cognitive response at a favorite place may provide input for response-based environment design.

This article aims to discuss cognitive response on favorite place. Study about favorite place itself has been discussed in detailed on Lissimia F. (2018). Therefore this article will focus mainly on cognitive response rather than favorite place.

THEORETICAL REVIEW

Favorite Place

Preference study applies to a variety of things, specifically place preferences. If a group has a tendency to choose a place over other places, then the result is a perceived place by the group mentioned. The embodiment of place preferences is a favorite place.

Some research on favorite places discusses different aspects but in general is related to the reason for the selection. Newell P.B. (1997) explains that favorite places are built environment preferences that have high value for individuals. Another understanding states that a favorite place is a place that gives encourage people attachment to it (Korpela K.M., 2001). In this study, favorite place of each person can be different because each person has different preference. Favorite place in this study is a place with higher preference compared to other place.

Reasons for choosing a favorite place can be grouped into affective, cognitive,

and activity responses (Sari A.A.; Kusuma H.E.; Tedjo B., 2012). Other studies focus on linking favorite places with human emotions or experiences (Korpela K.M., 2001, 2003).

Favorite places that emerged from the study results were very diverse. To facilitate analysis, the favorite places are categorized based on their similarity in function or physical character. Grouping favorite places based on physical attributes such as the natural environment, housing, open space, etc. (Newell P.B., 1997; Chapman J.A.; Robertson M., 2009; Korpela K.M., 2003; Sari A.A.; Kusuma H.E.; Tedjo B., 2012). Whereas grouping is based on place functions such as malls, hobby spaces, private places, etc. (Sari A.A.; Kusuma H.E.; Tedjo B., 2012; Newell P.B., 1997). This research will follow previous categorization. Research on favorite places will be very helpful in compiling design guidelines based on preferences, especially the preference of spatial physical characters.

Cognitive Response

Reasons for choosing a favorite place are very diverse (Newell P.B., 1997; Sari A.A.; Kusuma H.E.; Tedjo B., 2012). Newell P.B. (1997) equates cognitive response with place-centered reason and affective response with self-centered reason. Equalization of responses is based on stimulus-response systems in behavioral architecture (environmental behavior) (Lewicka M., 2011; Jorgensen B.S.; Stedman R.C., 2001; Casakin H.; Billig M., 2009). Explanation of cognitive responses is expected to help analyze the reasons for choosing favorite places. Cognitive responses are responses that have been filtered against stimuli. This response is not like an affective

response that is spontaneous. This response arises as a result of the human process of linking a situation with his experience. Semken S & Carol B. (2008) equates cognitive responses with place meaning Semken S & Carol B. (2008) use place meaning from Young's (1999) research on the relationship between

tourist motivation and place meaning. Young (1999) collected 30 responses that answered the question why the Daintree & Cape Tribulation in the tropical park World Heritage, Queensland is significant. The responses are described in the table below.

Table 1. Cognitive response from tourists of Daintree & Cape Tribulation, Queensland (Young, 1999)

<i>Ancient</i>	<i>Pristine</i>	<i>Scenic</i>	<i>Beautiful</i>	<i>Spiritually valuable</i>
<i>Privilege to visit</i>	<i>Relaxing</i>	<i>Important for culture</i>	<i>Overdeveloped</i>	<i>Scientifically valuable</i>
<i>Fun</i>	<i>Threatened</i>	<i>Crowded</i>	<i>Dangerous</i>	<i>Interesting</i>
<i>Fragile</i>	<i>Wilderness</i>	<i>Historical</i>	<i>Exotic</i>	<i>Adventurous</i>
<i>Tranquil</i>	<i>Remote</i>	<i>Tropical</i>	<i>Unique</i>	<i>Important to preserve</i>
<i>Authentic</i>	<i>Comfortable</i>	<i>Educational</i>	<i>Unusual</i>	<i>Ecologically important</i>

Age Group

This research focuses on the favorite places of young adult people aged 18-40 years and their cognitive responses. The focus age group are important aspects of environmental behavior research (Lewicka M., 2011; Jorgensen B.S.; Stedman R.C., 2001; Chapman J.A.; Robertson M., 2009; Korpela K.M., 2001; Korpela K.M., 2003; Sari A.A.; Kusuma H.E.; Tedjo B., 2012; Malinowski J.C.; Thurber C.A., 1996). Malinowski J.C. and Thurber C.A., (1996) examined the place preferences of boys aged 8-16 years. There is no significant difference in the favorite places that appear, but the reason for choosing favorite place shows visible difference. Boys in the younger age group choose a favorite place because of land function or activity, while boys in the older age group choose a favorite place because of its aesthetic and cognitive value.

Levinson divides the age of adulthood into 3 young adults (early adulthood) 17-39 years, middle adulthood (middle adulthood) 40-64 years, and old adulthood (late adulthood) 65 years and over (Murdy J.J.; Gibson H.J.; Yiannakis A., 2002). Erikson and Vaillant conducted similar age groups (Berk L. E., 2007; Sokol J.T., 2009). Erikson groups age based on the conflict. The measure of the success of a general group is the success or failure of the group to handle conflict. Success builds relationships (intimacy) and failure (isolation) as a character that defines the young adult age group. Whereas Vaillant characterizes young adults as a time to focus on achievement in the field of relationships and careers.

METHODS

The nature of this research is explanatory. The result act as a confirmation of cognitive responses

toward certain place from previous research by Sari A.A.; Kusuma H.E.; Tedjo B. (2012), Young (1999), Chapman J.A.; Robertson M. (2009), Newell P.B. (1997), Chapman J.A. & Robertson M., (2009) and Newell P.B., (1997). Therefore quantitative methods considered more suitable rather than qualitative. Validity and reliability of quantitative methods achieved by obtaining respondent proportioned to the question.

The population of this research is 347 Indonesian people. Based on a similar study by Sari A.A.; Kusuma H.E. & Tedjo B. (2012), a minimum quota of samples was 300 people. The respondents ranged from 18-40 years old, namely the young adult age group. Ages 18-25 years were included as validation from Sari A.A.; Kusuma H.E. & Tedjo B., (2012) using qualitative methods. Data collection uses internet media so that research locations are not restricted. However, most likely the respondents came from Java and surrounding areas. Data collection using internet media is suitable for non-random snowball sampling data collection (Rachman R.A.; Kusuma H.E., 2016). Online media facilitates the number of respondents increasing independently.

This study distinguishes two types of variables, namely independent variables and dependent variables. The nature of independent variable is flexible and can be intervened in accordance with the desired research results. The affected variable called dependent variable. This variable is bound to independent variable. Favorite place act as independent variable in this study meanwhile cognitive response act as dependent variable. Respondents will be asked two questions:

1. What is your favorite place?
2. What have you experienced / thought about in your favorite place?

Each question represents each variable in this study. The quantitative method focuses on the accuracy of the questions in answering the problem statement. For this reason, each question must be made carefully so that the data collected is suitable for analysis.

The questionnaire contains two types of questions namely open-ended questions and close-ended questions. Favorite places data collected using open-ended questions. Cognitive response identification utilized close-ended questions as a form of validation from existing studies. Translated variables into types of questions can be seen in Table 2.

Table 2. Translated variables

Variable type	Variable	Translated variable	Data collecting method
Independent variable	sociodemographic	Age, gender, occupation, income	Close-ended question
	Favorite place	Function	Open-ended question
Dependent variable	Cognitive response	Cognitive response	Close-ended question

Favorite place questions generate various answers. The results then

grouped using content analysis. This shows the explanatory nature of this

research. The result of favorite place question has been discussed previously on Lissimia F. (2018). Therefore this article will discuss favorite place result generally and focused on cognitive response instead.

Cognitive response use Likert scale as a psychometric scale. The Likert scale is used to express the level of agreement regarding the perception of various

statements (Creswell J.W., 2003). The measurement scale in the preparation of the research questionnaire uses a 1-5 Likert scale alternative answers to measure respondents' perceptions. From the cognitive variables available, respondents were asked to rate how strong the experience gained from a favorite place. The higher the scale the stronger the experience. A clearer picture can be seen in the next table.

Table 3. Likert scale for cognitive responses

Value	Variable	Source
0 1 2 3 4 5	togetherness	Sari et al (2012), Newell (1997)
0 1 2 3 4 5	kinship	Sari et al (2012)
0 1 2 3 4 5	independence	Sari et al (2012)
0 1 2 3 4 5	hospitality	Sari et al (2012)
0 1 2 3 4 5	privacy	Chapman & Robertson (2009), Newell (1997)
0 1 2 3 4 5	public	Chapman & Robertson (2009), Newell (1997)
0 1 2 3 4 5	familiarity	Galindo & Rodriguez (2000), Chapman & Robertson (2009), Newell (1997)
0 1 2 3 4 5	pristine	Young (1999)
0 1 2 3 4 5	unique	Young (1999)
0 1 2 3 4 5	exclusivity	Young (1999)
0 1 2 3 4 5	inclusivity	
0 1 2 3 4 5	crowded	Young (1999)
0 1 2 3 4 5	educational	Young (1999)
0 1 2 3 4 5	ecologic	Young (1999), Newell (1997)
0 1 2 3 4 5	developed	
0 1 2 3 4 5	adventurous	Young (1999)
0 1 2 3 4 5	nostalgic	Sari et al (2012)
0 1 2 3 4 5	novelty	Sari et al (2012)
0 1 2 3 4 5	interesting	Young (1999)
0 1 2 3 4 5	fascinating	Kaplan & Kaplan (1989)

Data collected through questionnaires were analyzed quantitatively and categorized. Favorite place contents are analyzed then categorized. The resulting categories then analyzed using distribution. Cognitive data in the form of Likert scale are distributed using Analysis of Variance (ANOVA) to determine the dominant and non-

dominant data. Then cognitive data is analyzed using factor analysis. This analysis classifies variables that have similar scale values and makes them a new variable called latent variables. The end result answers the cognitive responses that appear at a favorite place.

DISCUSSION

Favorite Place

The total number of respondents obtained was 347 people. The number based on similar study by (Sari A.A.; Kusuma H.E. & Tedjo B. (2012) as explained on methodology. The result is 347 different favorite places. Open-ended questions are considered to be the reason why the results vary. The categorization of favorite places is seen from the similarity in the function of the place (Newell P.B., 1997; Sari A.A.; Kusuma H.E.; Tedjo B., 2012; Lissimia F., 2018). Each category labeled a name that represents the similarity of characters of the group. So many favorite places, the categorization is done up to two stages. The first categorization produces 33 categories that are made based on the similarity of functions. The results are still too many to produce meaningful patterns. Then the second stage of categorization is done which groups places with similarity in physical characteristics or characteristics. Details on favorite place categories can be seen in table 4.1. Second level categories produce 17 favorite place categories.

Table 1. Favorite Place Category (Lissimia F., 2018)

1 st level Category	2 nd level category
Marine parks	Marine tourism object
Beaches	
Highland	Highland
Forest	Natural environment
Open outdoors	
Garden	
Waterfall	Culinary place
Food vendor	
Restaurants	Lodging
Villa	

Hotel	
Grocery store	Rustic commercial
Market	
Mall	Urban commercial
Bookstore	
Recreational facility	Recreational facility
Historical site	Historical site
Island	
City	Geographic area
Village	
Particular area	
City park	City open space
Open public space	
Railway Station	Railway Station
Lake	Lake
Library	Educational Facility
School	
Religious Facility	Religious Facility
Home	Personal space
Personal space	
Hobby space	Hobby-related space
Guarding post	
Cinema	

Distribution analysis applied on second category of favorite place. This analysis helps determine what favorite places young adults like best and which are least popular. The frequency of each category is calculated based on the frequency of each favorite places. The results of the distribution analysis are shown in Figure 1. The result of this study has been published by Lissimia F., (2018).

The most favorite places chosen by young adults are culinary place, modern commercial, and marine tourism with frequencies above 40 people. The next group has a frequency of 20-30 people, namely the highlands, city open spaces, hobby-related space, educational

facilities, and religious facilities. The next category with a frequency of 10-19 people, namely historical sites, personal spaces, and geographic area. The last group with a frequency of less than 10 people are lake, lodging, natural environment, rustic commercial, railway station, and recreational facilities.

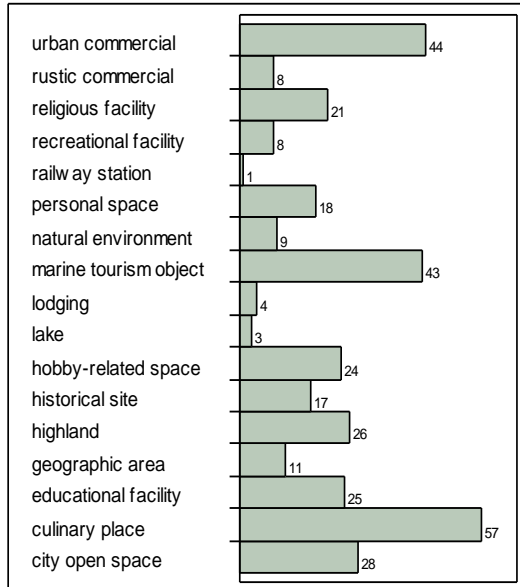


Figure 1. Distribution of Favorite Place (Lissimia F., 2018)

Cognitive Response Distribution

Cognitive responses were obtained from closed questions. The results of cognitive responses were analyzed using ANOVA to determine the tendency of cognitive responses in favorite places. The results can be seen in Figure 2. The range of cognitive responses ranged from 2.15 to 3.80.

The highest variables from 20 Likert scale questions are togetherness and hospitality. Both have the same value of 3.80. Place affordance, social and physical included in person-environment interaction perspective (Newell P.B., 1997). This means that the reason is the result of the relationship between place and human factors. The incompatibility of places with activities that can be done with people lower place preference. Place that is able to facilitate togetherness is preferred over a place that facilitates solitude.

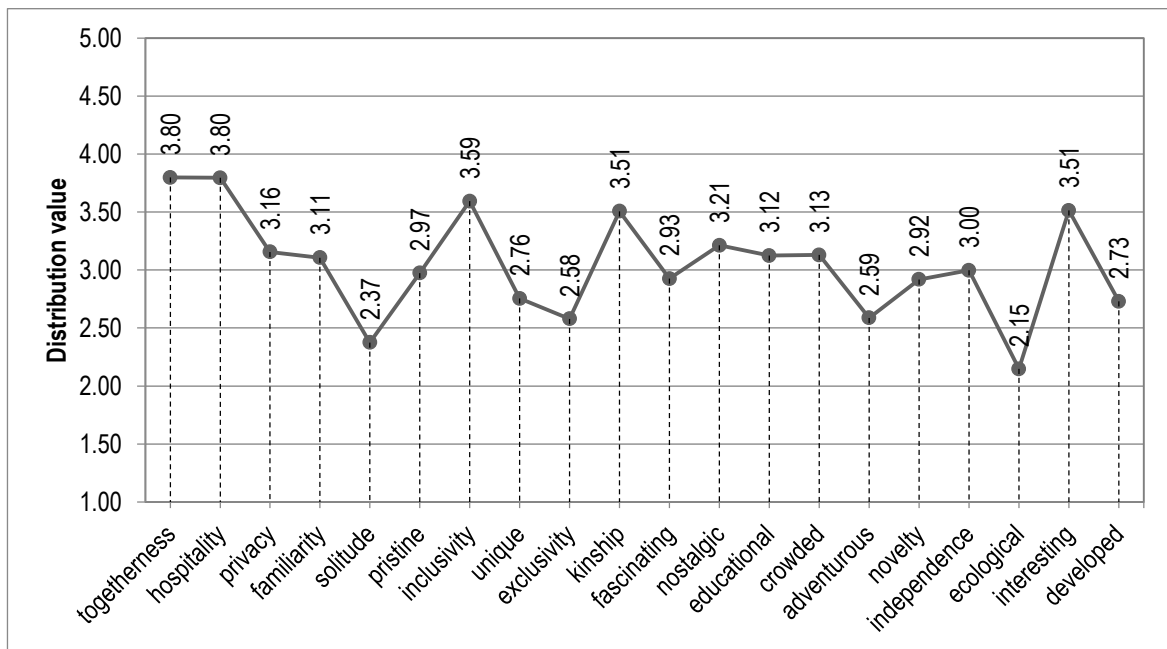


Figure 2. Distribution of Cognitive Analysis

The high value hospitality is probably more due to Indonesian culture. Hospitality is one of the common Indonesian characters. The key to good public service is hospitality. Maybe cultural background causes high hospitality values compared to other values. Other evidence is that this category only appears research with Indonesian student respondents (Sari A.A.; Kusuma H.E.; Tedjo B., 2012). Whereas in other studies with foreign respondents (Young, 1999; Galindo M.P.G.; Rodriguez J.A.C, 2000; Newell P.B., 1997) hospitality did not appear at all.

While the lowest value is ecologic with 2.15 value and solitude with a value of 2.37. It turns out that Indonesian young adults do not like places that give the impression of solitude. Research by Chapman J.A.; Robertson M. (2009) with student respondents generates personal space preferences because they need space to be alone. Cognitive private does get a higher value of 3.16 than solitude that is 2.37. The difference between the two is quite large. This indicates that young adults choose places that can provide privacy but that does not mean they have to be alone or isolated. This is slightly different from the research of Newell P.B. (1997) where the value of solitude was chosen by 3.1% of respondents while those who said they chose a favorite place because of privacy amounted to 2.6%. This can be related to culture or other factors. Another conclusion are solitude and privacy lower in value than togetherness. This result is consistent with Newell's study where social and physical affordance was chosen by 5.7% of respondents as opposed to privacy and solitude.

Low value solitude is considered normal because the highest value is togetherness and hospitality. Respondents in the 18-40 years age group prefer a place that offers a sense of togetherness and hospitality. This also supports the theory put forward by Erikson and Vaillant (Berk L. E., 2007; Sokol J.T., 2009). Erikson and Vaillant formulated the characteristics of young adults characterized by success in building relationships (intimacy) and failure (isolation). Intimacy is shown by the high cognitive response togetherness. Whereas isolation is shown in the low cognitive response to solitude.

Cognitive Response Factor Analysis

Factor analysis was performed on cognitive responses. The factor analysis standard used is an eigenvalue of more than 1. The result is five latent variables of cognitive response. The results of the analysis can be seen in table 4.

The first latent variable consists of novelty, adventurous, interesting, independence, fascinating, and educational. This group is labeled environmental experience because each measurable variable describes the experience visitors get from their favorite places.

The next latent variable is labeled social affordability. Original variables include togetherness, hospitality, kinship, and solitude. Each measurable variable represents the social atmosphere presents in a favorite place so social affordability label considered appropriate for this group.

Table 4. Factor Analysis of Cognitive response

	Environmental experience	Social affordance	Ecological quality	Personal interests	Urban quality
Novelty	0.83	0.07	0.0	0.0	0.1
Adventurous	0.82	0.19	0.2	0.0	0.0
Interesting	0.70	0.32	0.1	0.2	-0.2
Independence	0.70	-0.09	0.2	0.3	0.1
Fascinating	0.66	0.34	0.1	0.3	-0.0
Educational	0.46	0.04	0.0	0.4	0.1
Togetherness	0.19	0.81	0.1	0.0	0.0
Hospitality	0.18	0.73	0.2	0.2	0.1
Kinship	0.19	0.73	0.3	0.2	0.1
Solitude	0.05	-0.68	0.2	0.3	0.1
Pristine	0.10	0.05	0.8	0.1	0.1
Unique	0.19	0.19	0.8	0.1	-0.1
Ecologic	0.30	0.18	0.5	0.1	-0.4
Inclusivity	0.19	0.44	0.5	0.3	-0.0
Privacy	0.13	-0.04	0.1	0.7	-0.1
Exclusivity	0.14	0.10	0.0	0.7	-0.0
Familiarity	0.08	0.08	0.2	0.5	0.3
Nostalgic	0.17	0.15	0.2	0.4	0.0
Crowded	0.23	0.31	0.0	-0.1	0.7
Developed	0.02	-0.02	-0.0	0.1	0.8

The first latent variable consists of novelty, adventurous, interesting, independence, fascinating, and educational. This group is labeled environmental experience because each measurable variable describes the experience visitors get from their favorite places.

The next latent variable is labeled social affordability. Original variables include togetherness, hospitality, kinship, and solitude. Each measurable variable represents the social atmosphere presents in a favorite place so social affordability label considered appropriate for this group.

Pristine, unique, ecologic, and inclusivity belong to the next latent variables. This group considered to be composer of ecological quality therefore this label is used.

Personal interests in the form of original variables such as privacy, exclusivity, familiarity, and nostalgic become single latent variable. This variable may have a variety of properties compared to others but is closely related to the interests of each individual.

Finally, the latent variable of urban quality consists of two measurable variables: crowded and developed cognitive. Two variables very accurately

describe the urban atmosphere so it is suitable to be labeled urban quality. This variable appears as a minority variable. Favorite places sought after by Indonesian young adults do not likely offer crowdedness or developed cognitive. They prefer favorite places that are ecologic and differ greatly from the crowdedness of urban areas.

Young (1999) also conducts a factor analysis of place meaning. The result is five latent variables which include natural, aesthetic, remote / natural quality, cultural values, and human impact. The quality of nature includes conservation, ecological, educational, unique, fragile, attractive, and exclusivity variables. Aesthetic variables include tranquil, scenic, relaxed, wilderness, beautiful, and exotic. Isolated/ pristine variables include authentic, remote, unspoilt, unusual and adventurous. Cultural value variables include importance for local, historical, ancient, and spiritually valuable culture. Human impact variables include overdeveloped, dangerous, crowded, and threatened.

Interesting variable included in first latent variable on this research and also research conducted by Young (1999). This means that the main criteria for place design based on cognitive responses must consider the interesting experience that will be obtained by the user. Another similarity is that crowdedness ranks last on the latent variable. So crowdedness can be reduced in building design.

The analysis of tourist motivation factors by Young (1999) is very similar to the results of the factor analysis on this study. The results of latent variables of tourist motivation produced four latent variables including interest in nature,

escape and relax, social, and novelty. The novelty of a place may not be expected by tourists, but when combined with interesting experiences, fascinating, adventurous, educational, and independence can increase the preferences of a place. Place preference value increase when people get rich cognitive experience. Social affordability becomes a constant that emerge in a favorite place. This variable came out in this study, Young (1999) and Newell P.B. (1997) research.

CONCLUSION AND RECOMMENDATION

Favorite places are products of place preferences. Favorite places that have emerged from Indonesian young adults are culinary place, urban commercial, and marine tourism. Malls are included in modern commercial. Malls are one of the places with high preference considering Sari A.A.; Kusuma H.E. & Tedjo B., (2012) research result the same. The mall has consistently emerged as the favorite place of choice for young Indonesian adults. Marine tourism has emerged as one of the most favorite places for Indonesian people, showing that geographic background plays an important role in place preferences. Maybe the impact is indirect, however geographic condition contribute to native's knowledge of places. This finding is in accordance with the explanation from Newell P.B. (1997).

Cognitive responses in this study analyzed using ANOVA. The distribution results show the main cognitive response of Indonesian people to their favorite places are togetherness and hospitality. The results show that cognitive are influenced by culture. Whereas the lowest cognitive response

is ecologic and solitude. The solitude response is in accordance with the distribution results that show togetherness as the most opted cognitive response. This result did not get enough highlight on previous study. Most study combined cognitive, affective, and conative response rather than focusing on each response.

The age group influences cognitive responses that appear in a favorite place. Young adults are defined through success and failure in relationships that is intimacy and isolation (Berk L. E., 2007; Sokol J.T., 2009). It is natural that togetherness becomes the main reason for cognitive while solitude is the lowest cognitive in favorite place. This result never been explained in previous study. This confirm that cognitive response heavily influenced cognitive response.

Cognitive responses produce latent variables of environmental experience, social affordability, ecological quality, personal interest, and urban quality. Consistent with Young's research (1999) that interesting experiences are important to be obtained by human, especially if those experiences are combined with other cognitive responses. Social affordability is also important in the design of places because young adult age group prefer favorite places that accommodate cognitive togetherness, hospitality, and kinship and minimize solitude.

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The influence of historic buildings existence on economic development and regional arrangement: a case study of Menara kudos area, Indonesia

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Abstract. A historic building is a building that is closely related to the historical aspects of an area or city. Historical buildings can be used by future generations to remember their predecessors. In the context of the city area, the existence of historic buildings can trigger the development of the surrounding economy. This economic development happened in the case studies studied, namely the area around Menara Kudus, Indonesia. The area around Menara Kudus is an area crowded with tourists and pilgrims because of Menara Kudus, the Tomb of Sunan Kudus and the Al-Aqsa Mosque. Crowds of tourists and pilgrims who visit Menara Kudus area also influence the arrangement of the surrounding area. This study uses a qualitative descriptive method that analyzes interpretatively the data obtained in the field. The analysis process carried out is the identification and description of three things. First, historical buildings in Menara Kudus area. Second, economic development around the area of Menara Kudus. Third, structuring the area of Menara Kudus. Of the three identifications and descriptions, interpretations were then made to get the influence of the existence of historical buildings on economic development and regional arrangement. The results shows the more crowded tourists and pilgrims who come to Menara Kudus, the more economic growth achieved in the region. Evidenced by the arrangement of the area which was finally adjusted to the economic conditions.

1. Introduction

Historic buildings are valuable assets in a region or city. The existence of historical buildings is related to the historical aspects of a city. Therefore, historical buildings should be maintained because they are historical witnesses and can trigger other aspects. If historical building is properly maintained and used, they can trigger the development of the surrounding economy. This shows in the area taken as a case study, namely the area around Menara Kudus, Indonesia.

Kudus is a city located in Central Java, about 51 km from Semarang City. Kudus City consist of two administrative area, namely Kudus Kulon and Kudus Wetan which are separated by a river called Kaligelis. Kudus Kulon is the Kudus Old city, where Sunan Kudus resides, one of Walisongo's. Kudus Wetan is a city development and is now the center of the area.

According to Salam [1], Kudus City is located very strategically because it is a crossing area that connects the surrounding areas. Besides its function as a connecting city, Kudus City is a bustling city. Kudus is an industrial city. There we find many industries of clove cigarettes, sugar, weaving, printing, and so on.



According to Graaf in Ashadi [2], the older name for Kudus is tajug. The word Tajug means a building that has a four-poster square plan and its roof consists of four flat fields that meet each other tapering upwards. This building is generally found in the form of tombs and mosques. There are several historic buildings in Menara Kudus area including the Al Aqsa Mosque, Menara and the tomb, and the traditional Kudus house. Mosque, Menara, and Tomb are a unit that invites tourists and pilgrims. The tomb near Menara Kudus is the resting place of one of the Sunan, namely the preacher of Islam in Indonesia. Throughout the year many pilgrims and tourists come to make a pilgrimage to the Sunan Kudus Tomb located behind the Al Aqsa Mosque.

In addition to pilgrims, who specifically came to visit the Tomb of Sunan Kudus, many tourists also came because they wanted to see the beauty and uniqueness of Menara Kudus. Menara Kudus is a tower that used for the call to prayer but shaped like a temple. In addition to pilgrims and tourists, there are also researchers who visit the area around Menara Kudus to research on the mosque, tomb, Menara and traditional houses around Menara Kudus.

The presence of pilgrims and tourists sparked the emergence and development of the economy around it. This shows in the emergence of popping shop that sells souvenirs, pilgrims' needs, bathroom rentals, and lodging. The crowd of pilgrims and tourists, along with the surrounding economic activities make this area requires an integrated arrangement. Based on this background, there is a connection between the existence of historic buildings with economic development and structuring the surrounding area. Therefore the purpose of this study is to describe the influence of historical buildings existence on the economy and structure of the area around Menara Kudus.

2. Method

This Research uses a naturalistic paradigm and qualitative descriptive methods in data collection and analysis. The naturalistic paradigm according to Lincoln and Guba (in Ashadi et al) has characteristics [3]: (a) reality is plural, constructed and holistic; (b) researchers and objects in an inseparable state; (c) generally use ideal statements; (d) all entities in a state of mutual formation; (e) investigations are bound by value.

Primary data is taken through interviews and field observations. While secondary data is taken through the relevant literature review. Retrieval of data in the field is done by identifying and describing it in stages. The first stage is the identification and description of the historical buildings in Menara Kudus Area. Second, identification and description are carried out on economic development. Third, structuring the area of the Kudus Menara. Based on the identification and description of the three stages, the analysis was then carried out by looking at the influence between the three things. The analysis phase is describing the influence of historical buildings on economic development and regional arrangement. Before the result can be concluded there needs to be interpretation of the result itself.

3. Results and Discussions

3.1. Historical Building around Menara Kudus

Menara Kudus area is a historical area located in Kudus, Central Java, Indonesia. This area is a destination for tourists and pilgrims because of the tombs of Sunan Kudus and historical buildings. The historical buildings in question are the Kudus Tower, Al Aqsa Mosque and the Kudus traditional house. Menara Kudus is a tower that was originally used for azan, with a unique shape. The mosque tower is shaped like a Hindu temple building located at the front of the mosque and tomb complex. The building materials used by the tower are bricks with porcelain plates on the walls. The tower height is around 18 meters with an area of 100 m².

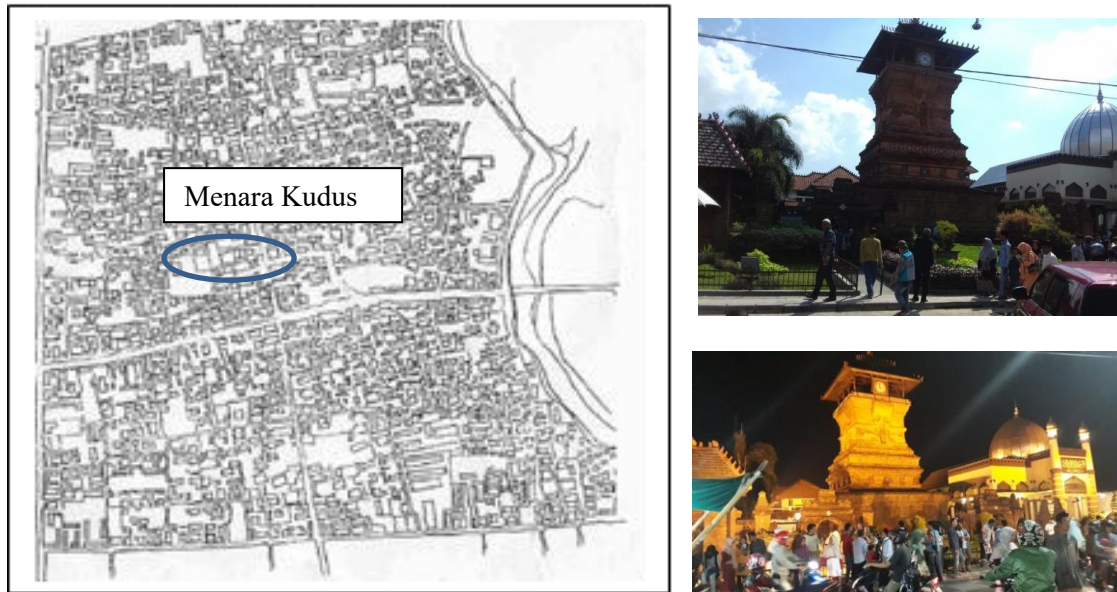


Figure 1 Area around Menara Kudus
(Source: Personal Documentation, 2019)

Figure 1 shows the crowds of pilgrims and tourists who come around Menara Kudus both day and night. The mosque is open 24 hours so free pilgrims come at any time. The crowd of pilgrims occurs throughout the year, even in the month of Ramadan even though pilgrims keep coming to Menara Kudus Mosque. The pilgrims came in groups, some using tourist buses, elves, and cars. Sunan Kudus built the Menara Mosque when it was named Loaram which was converted into Al-Manar or Al-Aqsa Mosque, which mimicked the name of the mosque in Palestine. The year of the construction the tower written in a Javanese-style chronicle reads the Rusak Ewahing Jagat Gate: which means in 1609 J / 1687 M. Ancient objects in the mosque are several gates (Twin gates, Padureksan gate, Mosque side gate and Tajug gate), Padasan, and Tajug. The mosque was established in 956 H / 1549 M with the name Masjid Al-Manar or Al Aqsa [4].



Figure 2 Twin Gate in the mosque (left) and on the porch (right)
(Source: Personal Documentation, 2019)

Figure 2 shows Twin Gate in the mosque. At this time the Twin Gate are inside the mosque, and one is in the porch of the mosque. The mosque is surrounded by a kind of fortress made of brick. There are several gates around and inside the mosque in a form similar to Hindu arches. In addition to mosques, towers, and tombs, around Menara Kudus there are Kudus traditional houses which are historical buildings because of their uniqueness and rarity.

Kudus traditional house was built and completed the concept of the spatial arrangement, structure, and ornaments. There is destined to all member of society [5]

Kudus traditional house is a building that has a simple arrangement of spaces. The core building consists of jogosatru, gedongan, and pawon rooms. In essence, the Pawon room is a space with the nature of casual activities. The number of pawon rooms in a Kudus traditional house is at least one piece, a maximum of two pieces. Located in front of the Pawon room, there are wells and bathrooms. There is a Kudus traditional house that is equipped with a gutter which is used as a cooking place. Jogosatru is a public space and is used to receive guests. Gedongan is a private space used for beds and storing valuables. Kudus traditional house is unique not only in its shape but also because of the many carvings contained in it. Gedongan room is divided into 3 rooms, all of which are given a limitation in the form of very complicated carvings, especially in the middle part of the room. In some Kudus traditional houses there are other complementary elements such as buildings for businesses called the Sisir building.



Figure 3 Kudus Traditional House
(Source: Personal Documentation, 2003)

Figure 3 shows a picture of a Kudus traditional House with a front door in the form of a slogan door and equipped with carvings. The engraving in the picture is a type of carving that is Pendao in the part of Gedongan. There are 2-dimensional carvings and 3-dimensional ones.

3.2. *Economic Growth and Regional Arrangement around Menara Kudus*

There are two important roles in the Kudus Old City, Sunan Kudus and Kyai Te Ling Sing (Telingsing). Sunan Kudus is one of Walisongo, the spreader of Islam in Indonesia. While Kyai Te Ling Sing is a spreader of Islam who has expertise in carving wood.

Trade in Kudus is quite crowded because of its strategic location on the trade route [1], in accordance with the nickname of the Kudus society, “ji-gang” (*mengaji-berdagang* means reciting Quran while staying up late). Aside from trade, the Kudus community is also perceived as a community characterized by “santri”-Muslim social with economic traditions that are based on trade and industry [6,7]. Old Kudus is also well-known as trading area for drought season harvest or usually known as palawija, with agricultural areas in the suburbs such as Gebog sub-district. In addition to the palawija trade, since the beginning of the 20th century, the cigarette industry began to appear which is managed in a home industry. There are around 300 clove cigarette factories in Kudus Kulon.

The economy around the mosque, tomb, and Menara Kudus area have changed the physical shape of the environment. When the economic function in the form of the tobacco trade and cigarette home industry in the 1900s, the physical form of the environment was still closed. The total economic function can still be done in the house. Changes occur along with the crowded pilgrims visiting the area of mosques, tomb, and Menara Kudus [8].

When the cigarette trade began to decline, the economy emerged that was associated with pilgrimage and tourism activities in historic buildings is the existence of shops that sell equipment for pilgrims, souvenirs, food, convection and souvenirs typical of Kudus. In addition to shops, there are also houses that rent out part of their places for overnight stays and bathrooms. The pilgrims came for pilgrimage not only to Kudus. Often the pilgrims came from the pilgrimage in Demak and headed for the pilgrimage to Tuban, Ampel, Cirebon, or other cities where Walisongo was buried. That's why they can come at midnight, noon, or morning. The pilgrimage inn is actually just a room for bathing, changing clothes and taking a break.



Figure 4 The economy around Menara Kudus
(Source: Personal documentation, 2018)

The Kudus traditional house dominates around Menara Kudus. There are two kinds of structures of the Kudus traditional houses around Menara Kudus, which are lined up forms and houses of refineries. The refuge house is a Kudus traditional house that is located inside a fence. Usually there is a courtyard in the middle and has a Sisir building. The shape of the house lined up is near the pawestren or the place of prayer for women, in addition to the area, the shelter houses dominate. The house of refineries forms the roads around Menara Kudus like a maze formed from the walls of the fence. The farther away from the Mosque and Menara Kudus the shape of the settlement turned into open houses without walls of refineries [9]. Around Menara Kudus, there are still Kudus traditional houses lined up and open without fences. The row house consists of 4-6 Kudus traditional houses [10]

The historic building in the form of a Kudus traditional house is still around Menara Kudus but only researchers who are currently visiting. This is due to several things. First, pilgrims and tourists usually come with a short time so that the time is used to focus on the mosque, the tomb, and Menara Kudus. Secondly, the existing Kudus traditional houses are still in private ownership so they are reluctant to come and enter if there are no important needs. Third, the Kudus traditional is still inhabited and is used for daily activities so that it has a high level of privacy.

3.3. Influence Relation

It has been discussed in the previous point that around Menara Kudus there are several historical objects and are worthy of being preserved. By— UU No. 11 of 2010 concerning Cultural Heritage, there is a section explaining that geographical space units that have two or more Cultural Heritage Sites that are located adjacent to and/or show typical spatial characteristics are called cultural reserves [11].

The existence of the Masjid-Makam-Menara and the Kudus traditional Holy proved to be the attraction of pilgrims and tourists so that they came throughout the year. The arrival of pilgrims and tourists raises and develops economic activities around it. So, there is a correlation between the existence of historical buildings and the development of the surrounding economy with the existence of shops, safekeeping of vehicles, lodging, and other businesses related to pilgrimage activities.

With the continued increase of pilgrims and tourists around Menara Kudus, the government needs to make improvements to the area. Repairs carried out in collaboration with Menara Kudus

Foundation in planning and realizing the improvements. The improvements included rearranging the area of Menara Kudus, and repairing historic buildings. The focus of this temporary improvement on Menara Kudus, whose condition had been affected by the vibration of the vehicle that passed the road in front of Menara Kudus.

Initially, in front of the Hok Ling Bio temple, it was used for the old Kudus square and the transportation base in the direction of the Menara. The pilgrim vehicles can still park freely along the road to Menara Kudus. Over time this causes congestion because that's what RTBL planned (Building and Environmental Planning) of Menara Kudus.



Figure 5 Arrangement of Menara Kudus Park (left) and the pilgrim's car (right)
(source: Personal Documentation, 2018)

Figure 5 shows that the revitalization of the area Menara Kudus, commonly referred to as the creaking banyan or known as “ringin”, changes the face of the region. Before revitalization, the Ngisor Ringin area became a slum area because along the road and around the banyan stands semi-permanent shops that almost filled the square and sidewalks. It can be imagined that the current conditions, coupled with pilgrim vehicles parked on the shoulder of the road along the right and left roads, cause congestion that is difficult to decompose.

Pilgrim vehicles parked on the shoulder of the road are not only four-wheeled cars but also large vehicles such as tourism buses. This congestion increases during congested times such as weekends, national holidays, before Ramadan, and when around Menara Kudus is used for Dandangan. Dandangan is an activity such as a bazaar that is used to enliven and welcome the month of Ramadan. This view focuses on Menara Kudus and extends in the direction of Jember, Sucen, and Kaligelis.

These conditions make the government act immediately and revitalize and make regulations relating to the area of Menara Kudus. For example, first, a dandangan program (incidental market) can be done for a month. Right now, dandangan is only given one week with a location determined by the government. Along the path of Kyai Telingsing (the road to Menara Kudus from the south), it is free to use it to sell. At present, the road is focused on public transport parking which transports pilgrims from the bus parking area around Krapyak. Besides that, on Jalan Kyai Telingsing there is also a land that can be used for small and medium-sized pilgrimage vehicle parking such as private cars and elf.

The revitalization program of Menara Kudus building carried out by the government in collaboration with Menara Kudus Foundation is [4]:

1. Along Jalan Menara (the highway in front of Menara Kudus) cannot be passed by public transport and four-wheeled vehicles or more, except residents.
2. Move the houses and shops owned by residents between the old square and the Al-Aqsa Mosque with profit-changing patterns.
3. Establish a museum to document relics.
4. A team of Cultural Heritage experts is formed
5. Identification and revitalization of the inheritance of Sunan Kudus, such as alleged Sunan Kudus house buildings around the Langgar Dalem Mosque, and Sunan Kudus era infiltration

wells.

The Kudus Regency Government has made efforts to revitalize Menara Kudus area while maintaining the building elements that are used as markers in the area of Menara Kudus. For example, when a revitalization effort was made on the old square, the base of the vehicle and the parking lot was moved but still maintained the banyan tree and was used as a hardscape element in the Menara Menara Park. After moving the public transport base, the government provides motorcycle taxi, tourist rickshaw, and transportation as a mode of transportation that connects between the Menara Menara area and the pilgrim's vehicle parking lot. After the government moved the houses and shops between the old Tower of the old square, then a shop was built in front of the Hok Ling Bio temple which was more organized and had a passage through Menara Kudus. The description above proves that there is influence between historical buildings in the area of the Menara Menara and economic development and arrangement of the surrounding area.



Figure 6 The road around Menara Kudus after being revitalized
(Source: Personal documentation, 2019)

The exception is the Kudus traditional house, which has an affinity relationship but is not as optimal as the building of a mosque, tower, and tomb of Sunan Kudus. The government has made efforts to protect the traditional house so that it does not become extinct because the current reality from year to year the Kudus traditional house in Kudus Kulon is decreasing because it is changed the form or sold to other places.

4. Conclusions

After the identification and description process is carried out, then an analysis is carried out to see the relationship of influence in the context of concluding. In the relationship of influence, it can be seen that there is a significant influence between the existence of historic buildings in Menara Kudus area towards economic development and regional arrangement. Economic development increased rapidly along with the rapid number of tourists and pilgrims. The government also gave a positive response by playing an active role and collaborating with managers of Menara Kudus Foundation to identify problems and make improvements.

There is only one historical building, the Kudus traditional house, which has not optimally contributed because the house is in private ownership and has not been open for tourism. Tourists can see and enter into the traditional Holy house at the Kretek Museum or at the Gusjigang Museum which is located quite far from the area of Menara Kudus.

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