

## **BANTEN LAMA LANDMARK BASED ON VISITORS PERCEPTION**

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### **Abstract**

Old Banten Region is an area that is famous for trading at its time. Currently, related to the past glory this place turn into a religious tourist destination .There are still many relics of ancient buildings which show the image of the past glory as well as the element of the city image in Old Banten Region . This study has aim to explore the image of the city of Banten Lama based on visitors' visual perception. The research method uses visual perception method with a rating rating of 14 Landmarks (tetenger) selected based on case selection. Respondents consisted of 40 visitors. The results showed that the image of Banten Lama area based on visual perception of visitors was built based on the image of Banten Lama Great Mosque at 39.63%, Avalokitesvara Vihara 16.16% and Surosowan palace 9.76%.

Keywords: Landmark, city image, visual perception, visitors, old Banten area

### **1. Background**

City imagery or city identity is very important for the development of a city; it can be a self-identity and attraction of a city or region. The Old Banten Region presents a visual image of architectural splendor in the past (Gulliot, 2008). As the time goes by,, the Old Banten area which was once become the image of the Banten Lama Region seemed to lose its aura, this evidence shows by the number of buildings that have been damaged. The legacy of the relics gives color to the visualization and becomes a marker for the Banten region which is dubbed as the city of santri (Inovasee, 2016). The image of the old city of Banten becomes important because it can be used as a pointer or a marker of a location that can be recognized by the community, both the surrounding population and visitors from outside the Banten.

Old Banten as a strong regional image in Banten Province shown by Banten Provincial Regulation No. 2 of 2011 article 64 (a), the Banten Lama Area was designated a strategic area seen from a cultural and social point of view. From this explanation, the landmarks contained in the Banten Lama area greatly influence the identity of Banten Province. Wikantiyoso (2006) stated that, city identity is an important problem in urban planning and design. Serang BP3 (2005: 93-164) mentions several landmarks found in Banten Lama area including Surosowan Palace, Sultan Hasanuddin's Tomb, Banten Grand Mosque, High Chinatown Mosque, Complex of Kaibon Palace, Fort Speelwijk, Dutch Tomb (kerkhoff), Vihara Avalokitesvara , Gedong Ijo, Watu Singayaksa, Tomb of Pangeran Sabrang Lor, Archaeological Museum, and Karangantu Bridge.

Imaging of a city cannot be built but formed by itself through the introduction of physical objects (buildings and other physical elements) as well as non-physical objects (social activities) that are formed over time. The historical aspect and the introduction of the "image" captured by the urban community become important in the meaning of the regional image (Wikantiyoso, 2006).

There is no research on the image of Banten Lama before. However, some previous studies have been conducted related to people's perceptions of a city or region including the study of the image of cities such as in Maumere, Cimahi, and Malioboro. The image of the city of Maumere in NTT according to Kabupung (2012) was formed through the main route of the

## **2. Literature review**

According to Lynch (1960), landmarks are an important element of the city form ; an external element and a visual form that stands out from the city, it helps people to orient themselves in the city and help people recognize an area such as a mountain or hill, tall buildings, towers, high marks, places of worship, tall trees and so on. Landmark will has better features if the shape is clear and unique in its environment, there are sequences of several landmarks (feel comfortable in orientation), and there are differences in their respective scales. Moreover Suwarno stated (1989), city identity can be physical (can be seen visually or invisible) and non-physical. Physical form through visual perception can be grouped into seven Gestalt principles as stated in (Thorne & Henley, 2005) as follow; the figure and ground, similarity, proximity,

city, the dead river which divides the city center of the Gelora Samador stadium, and the trading area. On the other hand, The image of the Cimahi City (Wiryanan, 2003) is a Military Area based on 100 Cimahi residents who are influenced by the heritage of historical buildings in the city. Furthermore, the image of the area on the Malioboro street of Yogyakarta (Winandari, 2002) based on 130 respondents shows that Malioboro is identical to pedestrian extending with a row of columns, buildings with a height of 2 floors, facades of gevel walls (rectangles with triangular roofed towers for colonial buildings and placement of billboards which does not interfere with the openings and facades of the building.

closure, symmetry, continuity, and simplicity.

The figure and ground identify principle tells objects as a form of building and the surrounding environment considered as background. Meanwhile the similarity principle states that objects located close together or similar are considered the same group and the most prominent are referred to as perceived objects. Proximity, this principle states that objects that are almost the same or similar are considered as a group, if there are different objects that will be grouped based on the equation, the equation can be seen from the shape, color and quality. Closure, this principle states that people or people accept objects such as letters and images as a whole that is intact even though the object is presented in a non-intact form. Symmetry states that the human mind tries to see the center of the object and considers all to be symmetrical. Continuity states that if

an object is located straight, the object is considered a group. Simplicity states that a person tends to see things from the simple to the complex.

Banten Lama Area is located in Banten province, more precisely in Banten Lama Village, Kasemen District in the northern city of Serang, Banten Province. Banten Lama Area is a Cultural Heritage Area with a population of 92,988 inhabitants (BPS, 2016 Serang city) located approximately eight hundred hectares, with various historical relics. Communities in this region mostly make a living in agriculture, fisheries and trade.

In the sixteenth century (the Royal Colony of Hindhu Budha Padjajaran), Banten port and market were built which became the center of economic activity that used Cibanten River as the primary transportation element. In this period, there were also residential clusters based on professions, as well as other primordial ties in the form of an enclave (<https://sites.google.com/site/nimusinstitut/arkeo-architecture-situs-banten-lama>).

In the 16th Century (Early Islamic City), the first mosque was built in Banten which was located along the Cibanten River. This mosque is known as the High

### 3. Visual Peception Methods

Visual research with quantitative data processing and qualitative analysis is used as the research method. The steps taken are; object selection, participant selection, questionnaire making, data collection, data processing, and analysis (Sanoff, 1991; Winandari, 2002). The object of research is a landmark in the Banten Lama Region with a research locus along the way of the Great Mosque of

Chinatown Mosque. In addition to the mosque, there is the Surosowan Palace which was built without a fortress around the palace, the Agung mosque which is located west of the square as the main mosque with five interlocking roofs, and Paseban Market as one of the places to drive the economy (<https://sites.google.com/site/nimusinstitut/arkeo-architecture-situs-banten-lama>).

[google.com/site/nimusinstitut/arkeo-architecture-situs-banten-lama](https://sites.google.com/site/nimusinstitut/arkeo-architecture-situs-banten-lama).

In the XVIII Century (Colonial City), ditches and canals were built around Surosowan Palace and Fort Spellwijk. The channel that adorns the chain bridge is aligned towards the east to the southern part of the Karang Antu market (Michrob, 1989: 35). The Kaibon Palace was built during this period, the Kaibon palace served as the center of government but did not last long. The old temple in the Chinatown village was destroyed and rebuilt but its location was moved to the British lodge (Customs), this temple was then named Avalokitesvara Monastery. The visual character of the Chinatown Region displays a cultural blend of Chinatowns that are inherited from generation to generation (Roosiana, 2002). Development in this era weakened due to the deteriorating economy.

Banten and Jalan Bio Banten. The focus of the research is the identification of landmarks in the Banten Lama Area in terms of visitor perception. The research case was based on a multilevel selection on the selection of landmark objects and participants. The building object consisted of 14 selected landmarks based on location and data from the Serang BP3. The location is along Jalan Banten Grand Mosque and Jalan Bio Banten, from the

Surosowan Palace to Avalokitesvara Vihara.

The Participants were 40 visitors of Banten Lama Region from outside Banten Lama who have high school education up to Master degree. All participants have already visited Banten Lama. Participants were chosen randomly at the research location.

The questionnaire is made base on the assessment criteria from research participants. The list of questions used in this study generally consists of 2 parts. The first part is about participant data, the second is about the landmarks in the Banten Lama Region and the reason for choosing that landmark.

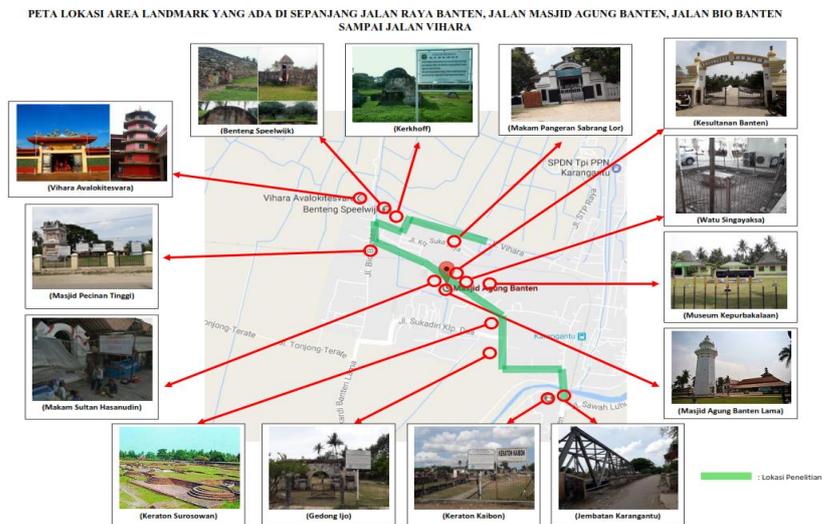
The personal data of participant includes, address, age, education, occupation, gender, interview date, participant origin and tribal participants. The second part consists of selecting building objects that represent Banten Lama. Participants were asked to choose 3 buildings that were considered most appropriate as Banten Lama Landmarks and 3 buildings that were considered the most inappropriate

Data collection from the participants was carried out promptly in the locus. Then data were processed statistically and descriptively. Statistically to show the number of data while descriptively was used to describe the reasons expressed by respondents. Quantitative methods are used to determine the magnitude

of the numbers related to public perception of landmarks in the Old Banten region via the questionnaire. Qualitative methods are used to describe the reasons for choosing a Landmark that are considered appropriate or not in accordance with the image of the Old Banten Region. The analysis process is carried out by comparing responses between participants and observations of selected landmarks. The data processing process uses a rating scale. The selected building number 1 multiplied by 3 values, selection no. 2 multiplied by 2 while the third election multiplied by 1 (Winandari, 2002). The analysis process is carried out by organizing and functioning statistics, seeing the trends that occur, and interpreting the results and trends.

#### **4. Finding and Discussion**

Based on BP3 Serang (2005), heritage buildings in this area include the Banten Lama Great Mosque, Surosowan Palace, Kaibon Palace, High Chinatown Mosque, Avalokitesvara Temple and the spellwijk fortress. In addition to the six buildings, there are 8 other landmarks that are unique. The eight landmarks are Gedong Ijo, Karang Antu Bridge, Watu Singayaksa, Archaeological Museum, Tomb of Sultan Hassanuddin, Sultanate of Banten, Kerkoff, and Tomb of Pangeran Sabrang Lor. (see Figure 1).



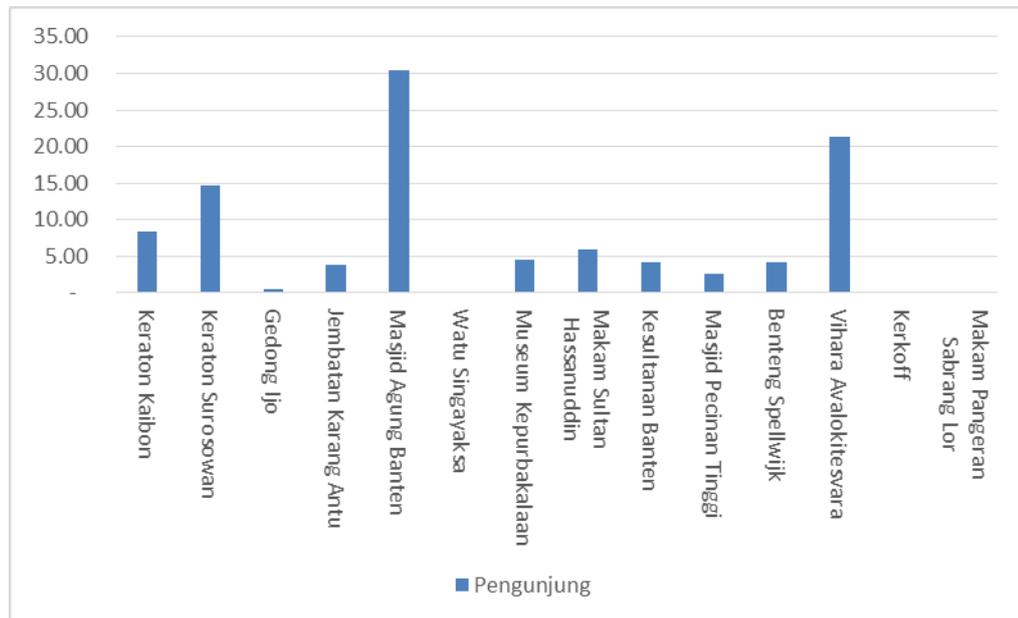
Picture 1. Landmark of banten lama  
Sumber: diolah dari Google Earth, 2017

The results revealed that the Great Mosque of Banten was considered the most suitable for Banten identity. This building was chosen by 30.42% of participants. The next sequence is Vihara Avalokitesvara at 21.25% and Keraton Surosowan 14.58%.

Buildings that are not chosen by visitors so that they are considered not to represent the image of Banten Lama are Watu Singayaksa, Kerkoff, and Tomb of Pangeran Sabrang Lor (see Table 1 and Figure 2).

Tabel.1 Landmark Banten lama

No	Nama Landmark	Pengunjung			Jml Rating Pengunjung	Persentase Pengunjung
		Pilihan 1 (x3)	Pilihan 2 (x2)	Pilihan 3 (x1)		
1	Keraton Kaibon	12	6	2	20	8.33
2	<b>Keraton Surosowan</b>	<b>6</b>	<b>16</b>	<b>13</b>	<b>35</b>	<b>14.58</b>
3	Gedong Ijo	-		1	1	0.42
4	Jembatan Karang Antu	3	4	2	9	3.75
5	<b>Masjid Agung Banten</b>	<b>57</b>	<b>14</b>	<b>2</b>	<b>73</b>	<b>30.42</b>
6	Watu Singayaksa				0	-
7	Museum Kepurbakalaan	3	6	2	11	4.58
8	Makam Sultan Hassanuddin	6	6	2	14	5.83
9	Kesultanan Banten	3	6	1	10	4.17
10	Masjid Pecinan Tinggi	-	4	2	6	2.50
11	Benteng Spellwijk	-	6	4	10	4.17
12	<b>Vihara Avalokitesvara</b>	<b>30</b>	<b>12</b>	<b>9</b>	<b>51</b>	<b>21.25</b>
13	Kerkoff	-	-	-	-	-
14	Makam Pangeran Sabrang Lor	-	-	-	-	-
					240	100.00



Picture 2. Diagram of banten lama landmarks

The choice of visitors to the Great Mosque of Banten looks very prominent and has a far range compared to the other two options. The main purpose of visitors to make a pilgrimage to the place and the unique form of the building are the main reasons for their selection. This reinforces the previous assumption that Banten is famous as the City of Santri. The Great Mosque is the most dominant landmark in the era of the entry of Islam because of the unique shape of the mosque with stacking roofs 5. The perception of most residents that the tomb of Sultan Hasanuddin is part of the Great Mosque, making the tomb not a stand-alone object because the location of the mosque and the grave close and only limited by a fence. This reinforces the similarity Gestalt theory that adjacent objects are the same and those considered to be point of reference are the most prominent objects. Therefore, some visitors find it difficult to distinguish that the Tomb of Sultan Hasanuddin

and the Agung Banten mosque are two different objects.

On the other hand, Vihara Avalokitesvara was chosen as the next sequence because the building has a different form from the surrounding environment. The building towers with the Chinese architectural style that uses many striking colors so that it looks unique and easily recognizable visually. In the XVII century (European penetration) many Chinese traders stopped in Banten and established a temple place (Michrob, 1989). Until now, there are still many visitors from outside Banten who use this place as a place of worship and are supported by the surrounding communities who have preserved the temple until now.

Surosowan Palace was chosen in the third place, probably because visually, the building was in the form of rubble. This reinforces Lynch's (1960) theory that the landmark of a city is strongly influenced by the physical shape of a building such as high, magnificently unique and

memorable. Although in the form of rubble, the Surosowan Palace is still chosen by visitors because of its

memorable form, in the form of debris on large land that reminds Banten of glory. in his time



Picture 3. Grand Masque and Vihara Avalokitesvara at Banten Lama region

## 5. Conclusion

The image of the old Banten city based on visitors' perceptions is displayed through the Banten Grand Mosque building, Avalokitesvara Vihara, and Surosowan Palace. The three buildings were chosen by visitors because of their socio-culture and visual forms of buildings. The main purpose of visitors to make a pilgrimage and a memorable and unique building form compared to the surrounding environment,

making the Great Mosque of Banten and Vihara Avalokitesvara become the first and second choices of buildings that are considered appropriate as the image of the Old Banten city. Banten Great Mosque is considered suitable because of its high and five-storey roof while the Avalokitesvara Temple has Chinese style, and is colorful. Surosowan Palace was chosen because of its splendor through the form of debris and the area.

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