

## Strengthening place identity through cultural mapping Case study: Madura Pandalungan *Kampung* in Baran-Burin, Malang

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received Nov. 23, 2022 Received in revised form Dec. 13, 2022 Accepted January 05, 2023 Available online April 01, 2023</p> <p><i>Keywords:</i> Cultural mapping Madura Pandalungan Place identity Settlement</p> <p><b>*Corresponding author:</b> Emas Yunita Titisari Department of Architecture, Faculty of Engineering, Universitas Brawijaya, Indonesia Email: <a href="mailto:emas_yunita@ub.ac.id">emas_yunita@ub.ac.id</a> ORCID: <a href="https://orcid.org/0000-0003-1564-0521">https://orcid.org/0000-0003-1564-0521</a></p>	<p><i>The place identity needs to be resurfaced visual-architecturally through place-making and community engagement. From participatory identification of tangible and intangible cultural assets, cultural mapping can increase awareness of cultural assets and a sense of belonging, facilitate network development and collaboration, and prepare village development programs according to local potential. This study aims to compile the potential and resources of Kampung Baran in a participatory manner, and then present it as significant cultural character data in shaping the identity of the place. The research was conducted qualitatively through asset mapping and community identity mapping. Asset mapping is related to the physical resources, while community identity mapping identifies intangible resources. Physical data recording is done through field observation. The on-site data mapping is triangulated through focus group discussions and in-community conversation to identify the intangible resources. Furthermore, the data were categorised, and the relations were analysed to compile the cultural mapping. The results showed that the unity between architectural elements (recontextualization of Omah Gejug), communal space according to the taneyan pattern of Kampung Baran, typical plants, local culinary, traditional arts and language, as well as socio-cultural systems and structures can be visualized to support the revitalization of place identity.</i></p>

### Introduction

UNESCO has recognised cultural mapping as an important tool and technique in preserving and repositioning cultural assets, both intangible and tangible in the context of sustainable development. Cultural mapping can be used to conduct historical assessments, explore cultural identity, community resource management, cultural planning, and planning for sustainable development (Rashid 2015; Duxbury 2019). In the context of this research problem, the preparation of cultural mapping is a very appropriate step to explore cultural assets, resources, local economies, and historical

assessments to create a place identity and support the development of an integrated, comprehensive, and sustainable tourism village (Sudradjat 2020; Hermawan 2023; Rahmawati, Arifin, and Dwisusanto 2023).

Besides revitalising place identity and place-making, cultural mapping can also increase social participation by strengthening a sense of belonging and community engagement (Duxbury 2019). Through a participatory mapping process, the community is invited to recreate the image of places that are meaningful to them. The community is also invited to realise and re-celebrate their unique culture by collecting data together (Yatmo and Atmodiwirjo 2021; Purbadi,

Djunaedi, and Sudaryono 2019). These activities are carried out through in-community conversations and focus group discussion (FGD).

The *Madurese Pendalungan* people have occupied sugarcane plantation areas in Malang since the Dutch Cultivation period around 1910-1930s (Fathony, Mulyadi, and Sukowiyono 2012; Titisari, Rukmi, and Suryokusumo 2004). *Baran-Buring* is one of the settlement areas for sugar cane workers. The word *Baran* comes from the word *bara* which means overseas. *Kampung wong Mbaran* means the village of migrants from Madura. *Wong mBaran* (*Baran* people) formed residential enclaves on the slopes and ridges of Mount Buring (5-10 km southeast of Malang City). The Madurese villages in Gunung Buring include: Baran Buring, Baran Kidal, Baran Randugading, Baran Legok, Baran Lesanpuro, Baran Tlogowaru, Baran Ngingit, and Baran Tempuran. The object of this research is *Kampung Baran Buring*.

Even though they have lived for more than a century in the overseas land (Malang), the Baran people still in their strong tradition, and live rather exclusively. Nearly 90% of Baran residents are natives and married to a fellow Madurese Pendalungan. Until now, they still use the Madurese language. The first and second generations of *Kampung Baran* cannot speak Javanese and Indonesian. They are able to survive on limited resources, especially water. The soil in Mount Buring is quite fertile, but the water source is limited/hard to get. The community cultivates palawija, empon-empon, chili, *tubers*, and some fruits, including banana, durian, orange, jackfruit, and pumpkin.

Various research on *Kampung Baran* shows that this village has a unique traditional architecture that can be developed, and visualized to strengthen the identity of the place (Fathony, Mulyadi, and Sukowiyono 2012; Indeswari et al. 2013; Titisari, Rukmi, and Suryokusumo 2004; Wulandari et al. 2010). In addition, there are unique socio-cultural values, traditional arts, and agriculture as livelihoods that are passed down from generation to generation. Through cultural mapping, local identities (tangible and intangible) can be revealed and reappointed, especially to support the development of this *Kampung* (village) to become a tourism village. Cultural mapping is also expected to become a database for resources, assets, as well as the economic, social and environmental systems so that development can run in an integrated manner. The challenge in

developing the Baran Buring tourism village is how to lift and display the area's brand-image visually-spatially so that its uniqueness is recognized and becomes a strong character.

Cultural mapping is a systematic approach to identify, record, classify, and analyze community cultural resources and assets by tracing the historical, economic, social, and geographical significance of a site that is the object of research (Rashid 2015; Pillai 2013). Cultural mapping provides an integral picture of a place's cultural character, significance, and workings to help people recognise, celebrate, and support cultural diversity (Freitas 2016; Cabeça 2018). Through the participatory approach, people who tend to leave their culture are invited to recognize, realize, and recelebrate their culture (Rahmawati, Arifin, and Dwisusanto 2023).

Social participation-based development is claimed by experts to guarantee better the expected sustainability (Cilliers and Timmermans 2014; Wallin, Horelli, and Saad-Sulonen 2010). In principle, the planning and development process can only run well if it has community support (Kaehe, Ruru, and Rompas 2019). Top-down development, in many cases, cannot run sustainably. Community-based development that is bottom-up and involves the community in a participatory manner is more successful in achieving the goals of improving the economy and welfare and can run sustainably (Talen 2000).

The preparation of participatory cultural mapping can strengthen the sense of belonging and community engagement (Duxbury 2019). People who are now starting to neglect or even ignore local culture along with the loss of distinctive symbols and traditional culture, are invited to realize and recognize their culture, places that are important and meaningful to them, as well as various unique and specific things (Tarigan 2023). about their village, based on collective memory and consciousness. These specifics are explored, identified, discovered, and explored together. Thus, the revitalization of place identity is not based on researchers' interpretation, but is rooted in the community, so that people will feel more heard, valued, and finally, they feel they have ownership and responsibility (Rashid 2015; Cilliers and Timmermans 2014).

Cultural mapping includes the mapping of tangible and intangible elements. Physical elements include: man-made elements, natural resources and environment, documents, records,

artifacts, products, and people (Pillai 2013). Intangible elements include: history/memory, knowledge, organization, processes and procedures, behavior, values, and beliefs. These elements were compiled and identified in a participatory manner according to the mapping framework that had been formulated in the early stages. The initial stage is determining the objectives of the mapping, the scope of the map, the target (for whom the cultural mapping is used), and who will be involved (framing). The next stage is collecting, recording, and visualizing tangible and intangible data. The data is then synthesized using a layering approach, which integrates various information obtained, both in the form of 2 and 3-dimensional images, sound recordings, 3-dimensional models, and maps. The data that has been compiled is then further investigated in depth together with the community. At the final stage, an evaluation or assessment is carried out to determine the cultural significance, historical value, economic, social, spiritual, and aesthetic values. These results can be developed to find local characters and identities (Pillai 2013; Sepe 2013).

The cultural mapping of *Kampung Baran* aims to record and display information that describes the character and cultural significance of a place in an integrated manner (Pillai 2013).

## Method

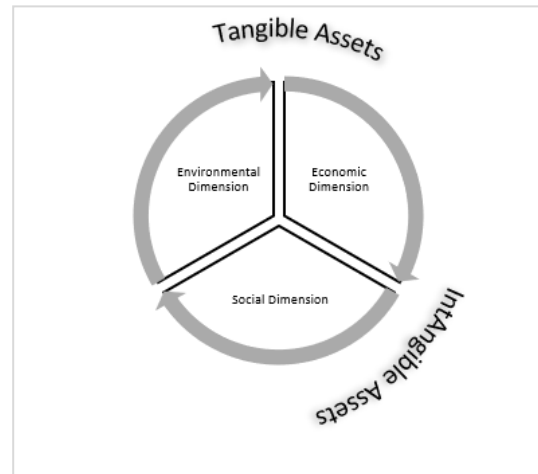
This study used a qualitative paradigm through field observation and was based on social participation. The research was conducted in three stages (Pillai 2013), namely:

1. Framing the Cultural Mapping to clarify the focus and scope of the study. The preparation of the cultural mapping framework aims to direct the collection and compiling of data. In this study, cultural mapping focuses on revitalising the place identity from its unique socio-cultural and physical environment.
2. Collecting data through participatory field observations, discussions, and interviews. The data collected are tangible (asset mapping) and intangible (community identity mapping) data (see figure 1). Physical data includes: man-made elements, resources and physical conditions of the natural environment, historical documents, artefacts, and people. The man-made elements that get priority are

traditional (residential) architecture, because architecture encapsulates cultural identity in the embodiment of spatial, visual, and even knowledge of local materials and assembly techniques, as well as responses to social and natural aspects of their environment. Reconstruction and compilation are done digitally through field data, secondary data of other related research, old photos, and data from key informants, or through focus group discussion. Intangible elements include: history/memories of places and events, local knowledge related to research objectives, traditional and culinary arts, social structure, behaviour, customs, way of life, hereditary economic activities, values and beliefs. These elements were observed from the field and clarified, identified, and explored in a participatory way through FGDs and dialogues with the community.

3. Categorizing the data by theme, then analysing the relationships between categories (through layering and linkage analysis), determining, and describing the local elements that can be defined as cultural significance. These findings can be developed to strengthen the place identity.

The research was conducted in May-September 2022 in *Kampung Baran-Buring*, Kedungkandang District, Malang City, East Java.



**Figure 1.** Diagram of the data collecting category to define the place identity in a sustainable development context

## Result and discussion

The locus of research is the core area of *Fruit Tourism Kampung* in Baran-Buring Malang. The data is compiled through field observations, interviews, Focus Group Discussions, and in community conversation. Interviews and discussions were conducted with the local community to explore data more deeply and broadly in addition to data obtained through field observations.

Cultural mapping is structured to formulate a place identity by opening up the 'hidden forces' that form the DNA of local culture and uniqueness. For this reason, this cultural mapping is arranged according to the framework of peculiarities and uniqueness in its tangible and intangible aspects. Some of these elements can still be found as they are today, but some are now almost extinct or even extinct, especially regarding past data.

From the data that has been collected, categorization is carried out based on the nature of the data, namely tangible and intangible assets. The tangible data as assets mapping is in several sub-aspects, namely: location, topography, plant types, land use, typical places, traditional buildings, and public spaces (table 1). The intangible data are mapped as community identities, consisting of some sub-aspects namely: history/memory, traditional arts, local culinary, social structures, behavior/traditions, ways of life/beliefs, and economic activities (table 2). In the context of sustainable development, tangible and intangible aspects are shaping the place identity, collaboratively in the social, economic, and environmental dimensions (figure 1).

### A. Asset mapping (tangible aspects)

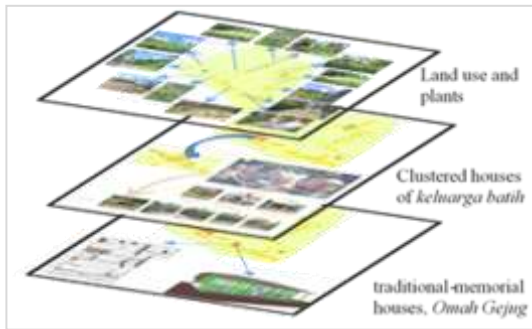
Data on tangible aspects collected through field observations and participative discussion are grouped according to types or categories, location, topography, plant type, land use, specific places, traditional building styles, and communal-public spaces. The mapping of these data is presented in table 1 below.

**Table 1.** Tangible aspects

Sub aspects	Description
Location	6 km east of Malang city centre (20 minutes from malang city center, strategic location)
Topography	Hilly; 440 asl; water sources in the form of deep drilled wells, no rivers as a water resource; fertile soil

Sub aspects	Description
Plant type	Horticulture: 1. Tubers: cassava/cassava, sweet potato, porang/suweg/iles-iles ( <i>amorphophallus muelleri</i> ), mbothe ( <i>colocasia esculent</i> ) 2. Vegetables: cassava leaves, papaya leaves, kecipir ( <i>Psophocarpus tetragonolobus L.</i> ), eggplant, kenikir ( <i>cosmos caudatus</i> ), chili, mustard greens, kale 3. Fruits: papaya, banana, durian, waluh/pumpkin, orange, avocado, mango, coconut 4. Rhizomes: ginger, turmeric, laos (galangal) 5. Coconut, sugarcane, corn, beans 6. Perennials: teak, sengon ( <i>Albizia chinensis</i> ), bamboo 7. Fodder grass
Land-Use	The green land area is more than 70%; the rest is for settlements, and local-scale public facilities
Specific Place	Taneyan (long front yard), Langgar (little mosque, especially for a family). See Figure 3
Traditional Building Style	<i>Omah Gejug</i> is made of wood, now it is less than 10 houses. Most of the houses are in modern-rural style made of brick and concrete. The spatial layout of the settlements is in the form of clusters of the nuclear family. There is a yard in front of the house with a distance of 2-6 meters from the street. The houses are lined elongated, facing the street. The houses of a nuclear family that facing the street has long veranda. The veranda connects one house and its neighbours. It becomes the signifier of family ties. This pattern is a modified variant of <i>taneyan lanjheng</i> (Figure 4)
Communal-Public Spaces	The families carry out communal activities on the long terraces ( <i>taneyan</i> ) and <i>langgar</i> . Mosques become public spaces for a larger scale activity, especially Friday and Idul Fitri prayers

These data are presented in maps. The maps that have been compiled are: maps of land use and plant types, settlement patterns, and distribution of *omah gejug*. The maps are then overlaid and the data are synthesized to find the relationships between sub-aspects so that specific characters of the tangible aspects can be found.



**Figure 2.** Overlay mapping of tangible assets of environmental and economic dimensions

*Kampung Baran's* crops are mostly perennials, horticulture, and spices. The shape of the tree canopy, the colour, the shape of the leaves, as well as the layout of the plant form the visual character of the village. Sugarcane, sengan, teak, cassava, chili, banana, turmeric, papaya, coconut, and cow-feed grass are the most abundant and most accessible plants to find. Sengan and teak are planted in small groups and form a little forest. Sugarcane, cassava, chili, and turmeric are grown in the fields around the house. Bananas and coconuts are planted in the back, side, or edge of the front yard.

The settlement pattern indicates clusters or small groups. One group consists of 2-10 houses. Between one cluster and another cluster is separated by road, alley, field, or yard next to the house (see [figure 2](#)). At the front of the houses lined up is an elongated courtyard. The houses in 1 cluster are inhabited by the head of the family who has a level 1 or 2 of the kinship/nuclear family (parent-children-grandsons/granddaughters, or younger sibling-brother/sister-nephews). In addition to having a long yard in front of the house, these houses also have elongated terraces parallel to the courtyard. Although it uses different flooring materials and is shaded by the roof of each house, there is no partition between one terrace and another. So that people can walk from one terrace to another without barriers (see [figure 4](#)). In some clusters, a small family mosque is found.



**Figure 3.** Clustered houses of a nuclear family, some of them have their own *langgar*



**Figure 4.** A long veranda signifies family ties

In *Kampung Baran*, several traditional houses are called *omah gejug* ([figure 5](#)). *Omah Gejug* uses wood and bamboo materials. The orientation faces the street and the courtyard. The roof extends to the sides. *Omah Gejug* consists of 2-3 buildings arranged towards the back. The front is a space to gather and receive guests (*bale*), the middle is a room for families and rooms (*guman*), while the very back is a kitchen (*dapor*) which is one with a cowshed and bathroom. In some houses, the bathroom is placed separately from the house, in the back yard. The distance is relatively close to the house.

The current number of *omah gejug* is less than 10 houses. Most of the *omah gejug* has been renovated into rural-modern style houses through government Home Surgery programs, CSR, or other institutions/groups.



**Figure 5.** *Omah gejug*

## B. Community identity mapping (intangible aspects)

The intangible aspects of the social and economic dimensions found in *Kampung Baran* are mapped in the [table 2](#). From the participative conversation, discussion, and interview, we categorize data into 7 sub aspects, namely:

history/memories of places, traditional art and traditional games, traditional culinary, social structure, behaviour/customs, way of life/ beliefs, and economic activities. These sub aspects are related to the Madurese tribe as their ancestors. The socio-cultural character is tenacious, hard worker, living in a nuclear family group, almost the entire population is Muslim so that the tradition is colored by the Islamic religion, obedient to Kyai as a leader, not easily wavering, friendly but at the same time protective. Once received as a village that was not safe from criminality, now *Kampung* Baran is safer and more conducive. *Kampung* Baran does not have a PKK (Empowerment of Family Welfare - a women's social organization in Indonesia) like other villages. Regular community meetings are organized together with recitations, *tahlils* (reading prayer and some of Al Qur'an letters together), and *diba'an* (read poetry of praise to the Prophet Muhammad and pray together) which are weekly and monthly religious events.

The people of *Kampung* Baran have the blood of farmers and traders. Until now, most of the residents work in the agricultural sector, as workers in sugarcane plantations or fields owned by others (*juragan*). Only a few are still working on their own fields. Almost all of the resident's land has been sold to build houses, bequeathed to posterity, or to finance other needs. Agriculture is a potential sector to be developed considering the land use. Another sector of work is as a breeder. Cows are one of the most valuable treasures for the people of Baran. Cows are not only raised for economic purposes, but also for prestige. Other sectors of employment are vegetable traders, construction workers, and factory workers. The last two sectors emerged along with the modernization and strategic location of *Kampung* Baran which is close to the city and factory area.

**Table 2.** Intangible aspects

History/memories of place	Baran residents are from Bangkalan and Sumeenep Madura, who wandered because of work. This <i>Kampung</i> with a location in the slope of Mount Buring has been a hotbed of thugs since the <i>G30S/PKI</i> . Mastery of land was carried out based on the ability to clear land at the time. <i>Kampung</i> Baran has now become more conducive and safer.
Traditional arts, children's games	<i>Jaranan, jaran kepang, hadrah, qosidah, Sakera-an, Layangan, bentengan, nekeran, bedhil-bedhilan, pethek-an.</i>

Cullinary arts	Corn rice ( <i>empok</i> ), <i>Pohung</i> rice (rice and cassava).
Social structure	Nuclear family, <i>kyai</i> (Islamic religious leader) as leader, exclusive in their nuclear family affects the inheritance system (matrilineal)
Behavior/customs	<i>Biyada</i> (helping neighbors or relatives who hold parties, traditional or religious ceremonies), <i>malem jemuwah legi</i> (congregational worship on Thursday evenings, eventually by reading Al Quran and prayer/ <i>doa</i> ), <i>haul</i> (ancestral memorial ceremony by reading Al Quran, alms, and pray together for the dead), <i>mantenan</i> (wedding ceremony), circumcision, <i>qurbanan</i> (Eid al Adha), <i>Eid al Fitr</i> . Baran residents are not used to doing devotional work with all villagers. They usually do devotional work or mutual aid especially in their nuclear family. Still using the local language as a colloquial language (not Indonesian or Javanese)
Way of life, beliefs	95% of Baran residents are Moslems, generally residents marry neighbors so the number of migrants is very small. The exclusive social character makes many breaches erected for one settlement klistet, although there is also a large mosque for Friday prayers. For most of Baran people, <i>Kyai</i> is their very leader. Only few people still believe in Shaman, as their life guide. A large <i>punden</i> found in Baran, but only few people perform worship rituals in there.
Economic activities	Farmers, traders, farm laborers, construction workers/coolies, factory workers.

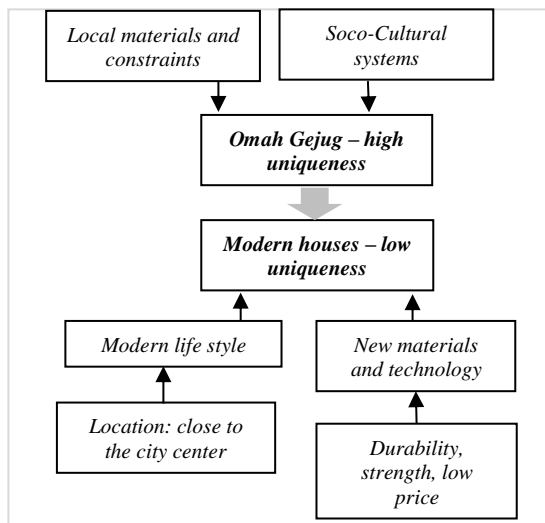
C. Data synthesis: Identify the cultural significance

Tangible data from the environmental dimension in the form of natural resources (types of plants) shows a relationship with the economic dimension, namely the agrarian sector. Almost all villagers work as farmers/farmers and ranchers. Land use maps show that more than 80% is agrarian land (gardens, yards, fields, forests, and other green lands). The types of crops cultivated are in accordance with the natural potential of the local which has fertile soil but access to water sources for agriculture is not easy. This type of plant is a horticultural plant with the largest products of turmeric, ginger, *laos*, chili, sugarcane, corns, and beans. The most cultivated

and consumed vegetable crop is cassava, in addition to papaya leaves and *kenikir*, Baran residents grow grass for their cow feed, but they very rarely consume beef and chicken.

Agricultural commodities influence unique and distinctive local culinary types, such as *tubers* (*suweg*, *mbothe*, peanuts, and cassava). Baran is also a producer of chili, tumeric, ginger, and *laos*. Fruits that are often consumed are bananas, pumpkins, and papayas. In addition, there are also jackfruit and durian although there are not many of them. The kind of rice they consume is corn rice and cassava rice. This staple food is combined with spicy vegetables of *tempe* (side dish from fermented soybeans) and tofu, cassava leaf vegetables, stir-fried papaya leaves, and chili sauce. Coconut as a raw material for coconut milk is picked from the yard. The traditional cakes of *Kampung* Baran are processed from local ingredients.

Through the memory collective process, the community are remained of traditional houses, namely *Omah Gejug*. *Omah gejug* is composed by two to three buildings. The buildings are attached to each other, with the frontmost building using the best materials and finishing. The frontmost building has a *bale* (sitting room at the front, for guests and family) and several *guman* (rooms) in the back layer. The second building serves as *guman* and a living room, while the rearmost building serves as a *dapor* (kitchen) as well as a cow drum. *Omah Gejug* uses wood as the main construction material (figure 6).

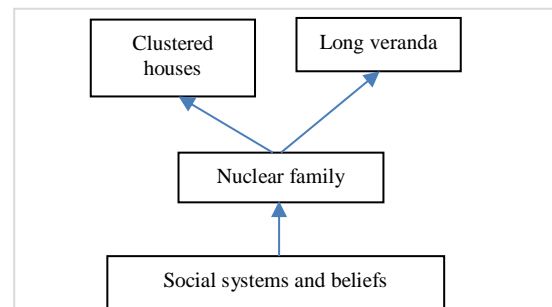


**Figure 6.** The relation between socio-cultural dynamics and the changes of *omah Gejug* into modern houses

*Omah Gejug* has a visual-architectural uniqueness. Geometric ornaments, material compositions, shapes and orientations of roofs are very different from modern houses. The recitation of *Omah Gejug* in a modern architectural format can reinforce the identity of the place. The local people themselves regard *Omah Gejug* as their original architecture. Because of the durability, strength, cleanliness, and changing life style, they chose not to build *Omah Gejug* anymore.

The settlement pattern shows its interrelationship with the social structure. The Baran people live in *batih* (nuclear) family groups, and their houses are clustered in nuclear family units. One cluster has its own small mosque or *langgar*. This shows their Muslim character. *Langgar* is used for congregational prayers with the *batih* family. Other neighbours may participate in congregational prayers, although only a few do that.

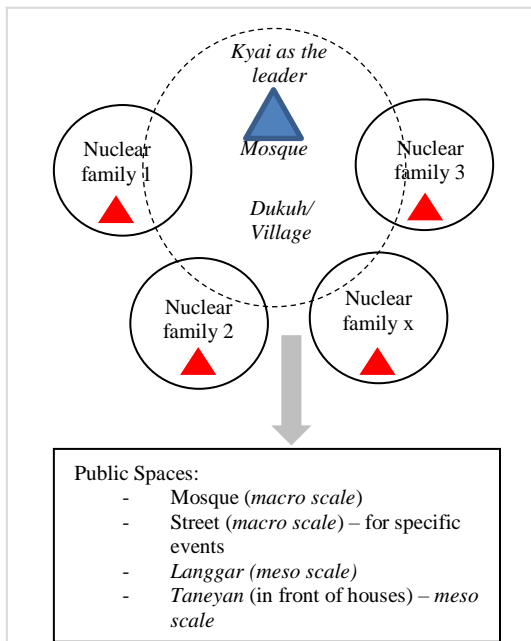
Strong attachments in the nuclear family have not been followed by strong ties between families, being one of the causes of less widespread social participation. They are attached to the nuclear family, but the bond is loose between one nuclear family to others. But Kyai's figure (Islamic leader) can be a unifier (see figure 7). The *Baran* people are very obedient to their Kyai commands and advice. Kyai is the most capable figure in the religion, solving problems. He is a wise and strong person, also a master of fighting, so anyone respects him.



**Figure 7.** Settlement pattern as the representation of the social system and characteristics

The figure of kyai as a leader is represented in the mosque as a center of communal space, a place of gathering, and congregational prayer. On a *batih* family scale, the representation is in the form of a *langgar*. The social structure of a nuclear family is represented in the form of clusters of houses. The *taneyan* (front yard) and long veranda become spaces that 'unites' between

houses. They can meet and converse in there at any time. The houses face the street. In some occasions, the street could become a communal public space too, for example, when a family conducted parties or religious ceremonies (figure 7 and 8). This settlement and house-space pattern is very distinctive, in contrast to that found in Madura.

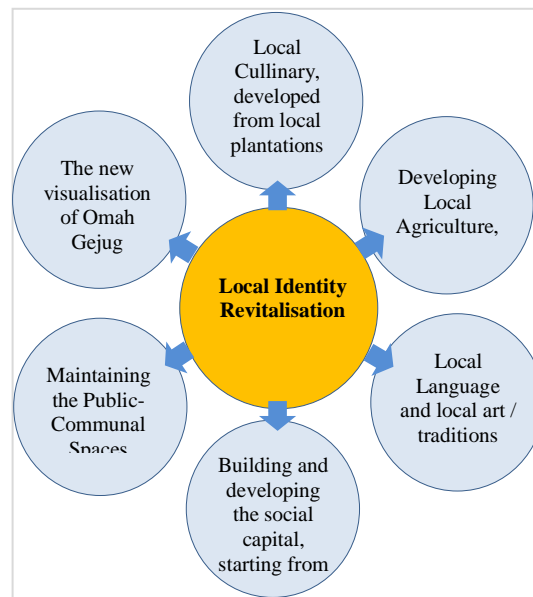


**Figure 8.** The relation between the social systems and its representation on the communal-public spaces

From the relationship between the elements that have been mapped, the identity of the place in *Kampung Baran* can be revitalized or strengthened by re-visualizing local values in the form of integrated elements. These elements combine elements that are tangible and intangible in the environmental, social, and economic dimensions (figure 9)

In the midst of an increasingly globalized culture, uniqueness is becoming an expensive item. Many people hunt for uniqueness to enjoy in their recreational moments. Uniqueness becomes a respite for monotonous routines. The uniqueness is built from the excavation of differences between one place or territory and another place or territory (Azmi, Ahmad, and Ali 2021). Efforts to find place identities are important because of the consideration of place attachments that can strengthen human identity or local communities (Azmi, Ahmad, and Ali 2021; Oliveira, Roca, and Leitão 2010; Raymond,

Brown, and Weber 2010). Losing identity or identity means losing direction and 'losing the future' (Lemée, Fleury-Bahi, and Navarro 2019). Apart from globalization, efforts to revitalize place identities are also driven by the awareness that regional development and development programs cannot run sustainably without the support of local communities (Azmi, Ahmad, and Ali 2021; Cabeça 2018). Participatorily compiled cultural mapping can reveal hidden wealth (Pillai 2013).



**Figure 9.** The diagram of local identity revitalisation through cultural mapping

This study's data on local wealth is data on local wealth is structured through a series of participatory discussions and observations. Direct community involvement is expected to reveal data hidden by times and events. The data unearthed are mainly tangible and intangible aspects, which are included in the environmental, social, and economic dimensions. The data is arranged in a mapping format. Using Pillai and Bird theory (Bird et al. 1993; Pillai 2013), namely rebuilding local identity by collecting local potentials, conducting analysis and categorization, and finding links or synthesis between the resources so that visually and actively, these identities can be resurfaced.

The results of this study show that *Kampung Baran* has tangible assets and a distinctive and potential community identity to revitalize the identity of Baran village, which has faded due to

globalization and modernization. These peculiarities and uniqueness are not only useful in efforts to understand identity, but will also be able to revive and develop the local economy in tandem with maintaining social values and ecological equilibrium. The uniqueness that appears will be an added value of the area so that it attracts other people or tourists to visit. In this research process involving the community, in addition to more hidden data obtained, the community also carried out the process of re-collecting memory. This process has more or less refreshed the memory of the past which in the future is expected to lead to an awareness of the value and various positive things that are possessed.

## Conclusion

The results of this study show that the revitalization of place identity can be done through a cultural mapping process. Through discussions, observations, and interviews, much of the data can be compiled as a local potential for building place identity.

## Acknowledgement

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#### Author(s) contribution

**Emma Yunita Titisari** contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, articles drafting and revisions.

**Yusfan Adeputra Yusran** contribute to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.

**Lisa Dwi Wulandari** contribute to methodology, supervision, and validation.