

Exploring national identity: Conceptual review of IKN legislative complex architecture

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received March 04, 2024 Received in revised form April 22, 2024 Accepted May 20, 2024 Available online August 01, 2025</p> <p><i>Keywords:</i> IKN Indonesian architecture Environmental Social Urban Kampongs</p> <p>*Corresponding author: Nita Dwi Estika Department of Architecture, Faculty of Engineering, Universitas Katolik Parahyangan, Bandung, Indonesia Email: nita.estika@unpar.ac.id ORCID: https://orcid.org/0000-0003-2117-482X</p>	<p>National identity reflects of a nation's political stance, often interwoven into its architecture. Amid Indonesia, political evolution, a profound transformation in architectural identity is occurring. Nusantara architecture has become an identity politics under President Joko Widodo's administration, with the agenda of moving the national capital from Jakarta to the Nusantara in Kalimantan. This study aims to explore aspects of Indonesian architectural identity expressed in the design concept of the new parliament. Utilizing a descriptive qualitative approach, insights from literature and participation in webinars showcasing the winning designs from legislative competition are synthesized. Three dimensions elucidate Indonesia's architectural identity formation within this context: symbolic representation, building and environmental aspects, and functional programming. Symbolically, the legislature's role as the voice of the people's existence is showcased through a monumental axis arrangement. The accommodation of the people's existence is ensured by providing access to the legislative complex. Local identity enriches the formation of the national identity through the application of local architectural language. Furthermore, site-specific considerations play a vital role in shaping the building characteristics. Architecture, politics, and national identity encapsulating the aspirations and ideologies of a nation, reflecting in its built environment.</p>

Introduction

Nation and national identity are modern concepts introduced to Southeast Asia due to Western colonialism and the emergence of anti-colonial forms of political mass mobilization (Croissant 2021). National identity serves as a form of social identity alongside ethnic or cultural identity (Supratiknya 2021; Alvincent 2020; Retnasari and Hidayah 2019). It plays a significant role globally in distinguish one nation from another. The pursuit of national identity is often fraught with extreme conflicts, with politics being a crucial factor (Yeang 1987).

Pancasila, as the nation's philosophy, basis, and state ideology, constitutes the fundamental identity of the Indonesian nation, further underscored as an instrumental identity enshrined in the 1945 Constitution. This instrumental identity regulates the symbol of national identity by presenting national attributes, including the Sang Merah Putih as State Flag, Bahasa Indonesia, the Garuda Pancasila State Emblem, and the Great Indonesia National Anthem (Pemerintah Pusat 2009; Erwin 2013; Afifah 2018; Antari 2019). Additionally, natural identity represents the most diverse and dynamic dimension of national identity, formed by tangible

aspects such as architecture and territory, and intangibles such as ethnic plurality, culture, language, belief structure, memory, ethics, and behavior, and the interplay between them (Erwin 2013; Afifah 2018; Alvincent 2020). Furthermore, Indonesia's national identity in the international community portrays it as a democratic state (Pemerintah Pusat 2007). Indonesia encounters challenges in maintaining its national identity in the era of globalization; hence, the preservation of indigenous knowledge is crucial (Aulia, Dewi, and Furnamasari 2021; Hermawan 2018; Hasyim and Rahmat 2018). Essentially, Indonesia's national identity still reflects the diversity of regional tribal identities or cultures, whose meaning is stabilized by the power of discourse (RI 2014; Aloysius 2008).

In the built environment, identity distinguishes one object from another, enabling their separation (Lynch 1960). Monumental architecture in monuments and commemorative spaces serves to present national identity effectively (Houshangi 2013; Choudhury and Armstrong 2012). Several studies have delved into influential dimensions in the formation of national identity through architecture (Rahmat and Ismail 2022; Pandya 2020; Houshangi 2013; Choudhury and Armstrong 2012). However, identity is now often reduced solely to visual aesthetic concerns, blurring the meaning of architectural identity, which encompasses social, political, and cultural concepts (Kurniawan 2017).

In Indonesia, architecture serves as a medium for representing political power and national identity. The discourse surrounding architectural national identity in Indonesia, a former colonial country, has also undergone transformation. Each regime employs architecture to represent its identity politics (Adiyanto 2022; Sopandi 2017):

1. Indies architecture is a region of the Dutch East Indies whose identity awareness is created due to the ideological strength of the material used (Mahatmanto 2017).
2. International Style (Modern Architecture) in the Soekarno Era applied concrete materials to alter the engineering and appearance of architectural monumentality (Hanum, Lukito, and Kurniawan 2020).
3. Regionalism in Soeharto's era was employed as an expression of national ambitions in the New Order, seeking to connect with indigenous traditions (Moser 2008). Central Java Governor Mohamad Ismail responded to

this with an identity-oriented development strategy (Budihardjo 1997). The Indonesian Embassy in Kuala Lumpur also adopted the form of *meru* in its design (Sutedjo 1997). This identity politics is also complemented by the usage of yellow (yellowism) as the official color of public space (Kurniawan 2017).

4. Nusantara architecture during the Joko Widodo era.

Meru, a mountain in Hindu mythology, is believed to be the abode of Gods and Divine beings, serving as the center of the universe. It is represented in ornamental form as a triangular symbol, signifying the worship of Gods. In temple architecture, *Meru* refers to a building used for offerings, typically featuring 3 to 11 roofs or levels, especially in Bali. It commonly utilized as the stacked, diminishing roofs of temple buildings.

Furthermore, what about identity politics in the current Joko Widodo administration with its Nusantara architecture?

In addition to serving pragmatic and cultural functions, the physical environment also functions as a tool for representing and promoting powerful symbols, including cultural, regional, and national symbols. The scale of the building becomes a diagnostic tool reflecting the level of political power that produces it, and parliamentary structures serves as the face of political power and the declaration of spatial political control, making them institution pivotal in shaping the ideological underpinnings of the state (Vale 1988; 2008).

There is a study exploring the differences between the ideological direction of a country and the design of parliament buildings, specifically comparing Indonesia and Brazil (Arieny 2005). However, the study analyzed the Indonesian Parliament Building in Senayan, Jakarta. The Indonesian government's plan to move the capital from Jakarta to Nusantara (Kalimantan) has led a new representation of Indonesia's national identity, especially during the Joko Widodo administration. The absence of a study on national identity at the Indonesian Parliament Building (legislative complex) in the capital city of the Nusantara (IKN) is the focus of this study. It aims to review the conceptual design and its implementation.

Methods

This qualitative research aims to explore aspects of national identity in the architecture of the winner of the IKN design competition in the legislative complex. The narrative identity method is interpretively used to analyze and assess the relationship between the dimensions of national identity in architecture and the architectural language used (Whitebrook 2001). Data collection was conducted through a literature study and attendance at a webinar discussing the winners of the legislative complex. The webinar featured speakers such as Ir. Diana Kusumastuti, M.T. as Director General of Cipta Karya of the Ministry of Public Works and Public Housing; Ir. Budi Adelar Sukada, Dip. AA Grad., as the planner of the Senayan parliamentary masterplan in Jakarta; Ardyana Fahmiadi, IAI from PT. Airmas Asri; and Ir. Achmad Noerzaman, M.M., IAI from PT. ARKONIN.

Literature studies related to the national identity of Indonesian architecture encompass laws and regulations, theories, and the Terms of Reference Competition for the Concept of Regional Design and Legislative Office Complex Buildings at IKN (see table 1). A special search on the Term of References of Competition highlights three main aspects in the planning of the Parliament Building of the Republic of Indonesia at IKN, namely national identity, building and environment reliability, and work transformation (see figure 1). Based on these literature studies, a theoretical framework is formulated that contains variables to be used in reviewing selected cases. The examination of the designer's presentation aims to investigate the architectural language used by the winners of the competition in representing the national identity of Indonesian architecture in IKN. The designer's perspective becomes crucial in contributing to the production of architectural identity.

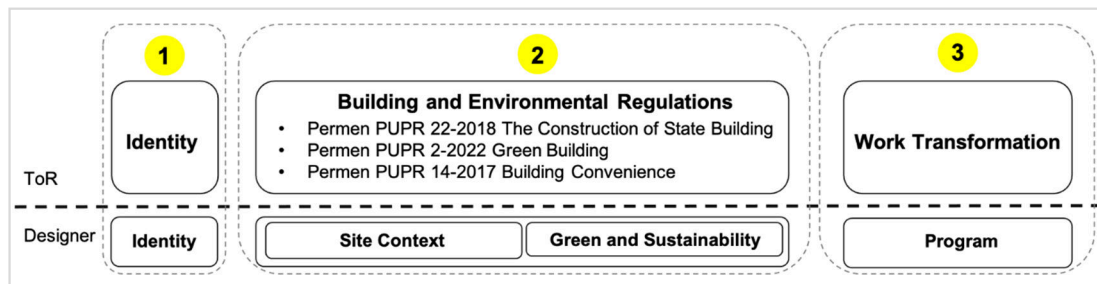


Figure 1. General design criteria's implementation

Table 1. National identity in architecture elements

General design criteria	(1) Symbolic representation						(2) Building and environmental aspects		(3) Functional Programming
	Concept	Spatial organization	Monumental landmark	Shape/form	Material-Color	Style	Relationship with nature	Structure, and technology	Function
Source									
(PUPR 2022a)	v		v	v	v	v	v		v
(Sukada 2022)									v
(Pandya 2020)		v	v	v	v	v	v	v	v
(Truspekova, Galimzhanova, and Glaudinova 2019)	v	v	v	v	v			v	v

General design criteria	(1) Symbolic representation				(2) Building and environmental aspects			(3) Functional Programming
(Ismail 2018)	v		v	v	v			v
(Torabi and Brahman 2013)	v	v	v	v	v	v	v	
(Barliana, Cahyani, and Nuryanto 2009)			v		v			
(Lefavre and Tzonis 2003)				v	v	v	v	v
(Ergut 1999)			v		v			
(Abel 1997)			v		v			
(Vale 1988)		v						v

Results and discussion

The Joko Widodo administration initiated the planning of IKN in 2019, aiming to establish it as a global city and a symbol of national identity, reflecting *Bhinneka Tunggal Ika*, based on Pancasila and the Constitution of the Republic of Indonesia Year 1945 (Pemerintah Pusat 2022). Urban+, founded by Sofian Sibarani, won the IKN area design competition with the theme *Nagara Rimba Nusantara* (PUPR 2019). On January 4, 2021, the design of the Presidential Palace in the new capital, crafted by sculptor I Nyoman Nuarta from Bali, was approved by the president.

A planning process was conducted for the new national capital through a competition located in the Central Government Core Area (KIPP-IKN), which included the design of the Legislative Office Complex. The competition resulted in a design proposal that represented Indonesia's new national identity. Despite not producing a winning design initially due to criteria issues, the competition yielded winner: *Sasana Swara Nusantara* from PT. Airmas Asri and *Rajut Swara Indonesia* from PT. ARKONIN. The third winner was *Lingkar Demokrasi* from PT. Urbane Indonesia (PUPR 2022b). Table 2 narrates the winning design proposal, realizing national identity within the Legislative Complex of IKN.

Table 2. Implementations of national identity within the legislative complex at IKN

Identity's criteria	Sasana Swara Nusantara	Rajut Swara Indonesia
Visualization		
Concept	"Swara" refers to "voice" in Indonesian symbolizes a platform for people aspirations, conveyed by representatives of the People's Consultative Assembly (MPR), or the House of Representative	"Rajut," meaning "knit or weave," symbolizes the expression of aspirations. Representatives, sworn by God, legislate laws that reflect the people's needs

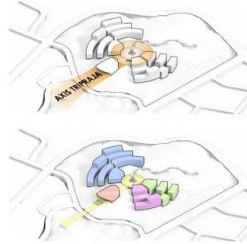
Identity's criteria	Sasana Swara Nusantara	Rajut Swara Indonesia
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(DPR), or Regional Representative Council (DPD), or directly through Plaza Demokrasi.

and truths, emphasizing their rights and embodying sovereignty within democracy.

“Swara” employs the letter ‘w’ due to the Indonesian nation’s roots in Sanskrit, creating a distinctive sound effect. The underlying concept is to design the Parliament Building, "People's House," to be closely connected to the daily lives of the people.

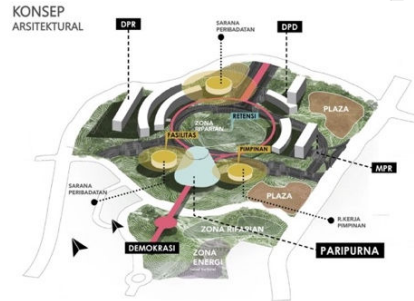
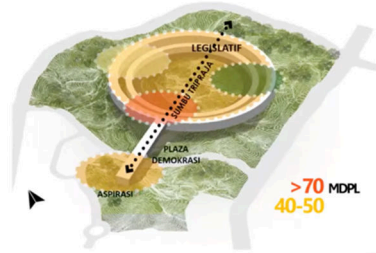
Spatial organization



The Tripraja Axis, hosting the legislative office complex, aligns directly with the Presidential Palace. A plaza serves as a central point on the axis, anchoring the surrounding buildings within the Legislative Office Complex. This alignment ensures seamless integration with the IKN development masterplan.

The Centering Circle symbolized unity. It features a "Serambi Musyawarah" at its core, marked by the "Amanat Rakyat" monument. This monument serves as a focal point, guiding the layout of workspaces, meeting rooms, and courtrooms. Additionally, it reminds representatives of their duty to advocate for and fulfill the people's mandate.

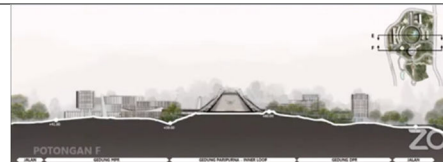
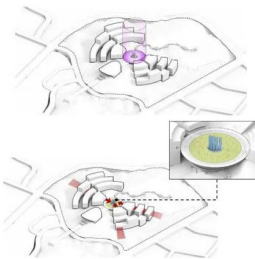
The Compact Mass embodies the unity of the legislative bodies (MPR, DPR, and DPD). Their collaboration informs the design of closely knit building masses, facilitating efficient circulation and space organization. An open corridor links these masses, optimizing natural light and airflow.



The Axis ordering principles begin with Plaza Demokrasi situated in front of the Plenary Building, serving as a space for demonstrators to voice their aspirations.

The Circular arrangement embodies Consensus deliberation, reflecting Indonesia’s national unity and inclusivity. Council members gather around a circular table, symbolizing representation of all aspirations and aligning with the axis of the trias politika. The central circle integrates office buildings for MPR, DPR, and DPD, resembling a plaza or Serambi Musyawarah, symbolizing democracy. The open circumference facing the palace emphasizes connectivity and democratic representation through the Plenary Building's facade expression.


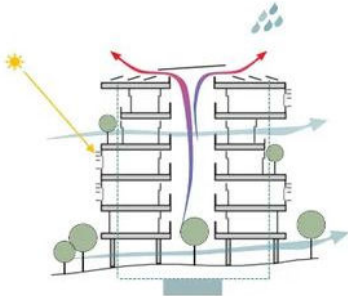

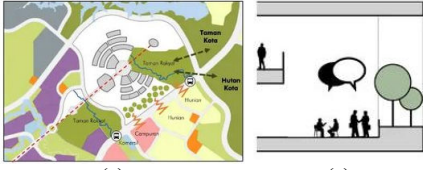
Monumental landmark



The Plenary Building, positioned at the highest point of the topography, stands out as a prominent landmark in the area.

Buildings and spaces are concentrated to emphasize monumental, iconic, and formal expressions, with the center point serving as a landmark and focal point within the complex.

Identity's criteria	Sasana Swara Nusantara	Rajut Swara Indonesia
Shape-form	<p>The Axis Pattern integrates diverse Nusantara art, showcasing regional patterns representing local and national identities. These patterns, resembling traditional fabric designs, are incorporated into the façade shading, featuring vertical, horizontal, and diagonal lines. The façade design prominently displays horizontal and vertical patterns, with variations tailored to each function, aiding navigation and location identification.</p>	<p>Knitting, deeply rooted in the local culture, holds significant importance among the people of Kalimantan and Indonesian society. This knitting pattern is applied to the space and buildings, notably in the Plenary Building, symbolizing the ascent and formation of law.</p> <p>Resonance. In Plaza Democracy's design, a pattern resembling the resonance of the Plenary Building marks it as the center of the people's voice.</p>
Material	<p>There is no specificity in the discussion.</p>	<p>Wood. Kalimantan, renowned for its natural surroundings, particularly its wood, is reflected in the design of the Plenary Building entrance at IKN. Wood, sourced from various regions across Indonesia, will dominate both the exterior and interior of the building.</p>
Style	<p>Stilt house typologies from Indonesia inspire pilotist architecture, porch, and terrace concepts, elevating buildings gracefully from contoured ground. Foyer concepts create welcoming entrances and informal social areas, blending functionality with cultural inspiration in architectural expression.</p> 	<p>The Plenary Building adopts a neutral style to unify Indonesia's diverse culture, overshadowing other forms. This concept aligns with Soejoedi Wirjoatmodjo's (The modern Indonesian architect of the 1960s who designed the People's Consultative Assembly Building in Senayan, Jakarta) idea that Indonesian architecture essence is modern forms with shading. It's part of the IKN smart forest city, a pilot for the future national capital.</p> <p>The design creates a homely atmosphere upon entering the building, achieved through wooden <i>tritisan</i> and tilted walls, along with the shaded Plenary Building shape. Near the courtroom, the impression is of entering under refracted light, reminiscent of the equator's emerald strands. A white knitted veil symbolizes the pure voice of the people, stemming from conscience.</p>
Relationship with nature	<p>(a) Wind; The mass is oriented to southwest winds, its curved shape designed to channel airflow within the site. Gaps in the façade and facilitate wind penetration.</p> <p>(b) Sun; The mass configuration of adjacent buildings reduces sun exposure on some sides. This is also addressed by a façade design that is resistant to solar factors.</p>  <p>(a) (b)</p> <p>(c) Contour; Buildings are situated to follow natural contours, avoiding slopes exceeding 45%. Employing a stilt house system, they conserve land while responding to natural formations.</p> <p>(d) Wind; The curved mass of the building is designed to catch and channel southwest winds, utilizing façade and void gaps to harness wind flow.</p> <p>(e) Sun; The mass configuration of adjacent</p>	<p>The site features quite extreme contours; therefore, the designed incorporates pilot-house stilts.</p>  <p>People's Consultative Assembly (MPR) Building</p> <p>House of Representative (DPR) Building</p>

Identity's criteria	Sasana Swara Nusantara	Rajut Swara Indonesia
	<p>buildings reduces sun exposure on some sides, which is addressed by a façade design that is resistant to solar factors.</p>	 <p>Regional Representative Council (DPD) Building</p> <ul style="list-style-type: none"> • Energy-efficient building planning involves not having all spaces air-conditioned and maximizing natural lighting. • In the design, we used steel material that is anti-vandalism, and glass with a high level of security.
Structure and technology	 <ul style="list-style-type: none"> (a) Nature-responsive building systems: façade shading. (b) Energy-saving strategies include operable windows, mechanical ventilation, roof openings, skylights in atriums, and inner gardens between buildings to create a microclimate. (c) Utilization of renewable energy: photovoltaic panels, rainwater harvesting. 	 <p>The lobby of Plenary Hall</p>
Function	<ul style="list-style-type: none"> (a) The design embodies people's sovereignty by integrating public access and amenities into the legislative complex. Public areas are situated on the south side, aligning with residential and commercial zones, while office spaces surround the tripraja axis. (b) People are provided with outdoor spaces like parks, mosques, and democracy plazas, along with indoor areas such as museums and libraries. Plaza Demokrasi, directly facing the Plenary Building, accommodates up to ten thousand people, symbolizing the people's ultimate power in democracy. (c) Semi-outdoor collaboration workspaces are designed to be typically unconventional and adapt to modern work cultures.  <p style="text-align: center;">(a) (c)</p>	<p>The Plenary Building hosts the People's Consultative Assembly and serves as the venue for annual DPR and DPD meetings, including the state of the nation address. It also hosts presidential inaugurations every five years, with supporting rooms surrounding the central meeting space.</p> <p>The Plenary Building features multiple floors, balconies, and member rooms, with a projected capacity that will expand over time, demanding flexible space utilization. It is designed to accommodate up to 2300 people, including 1500 parliamentarians in the main room and 800 guests on the balcony.</p> <p>The Plenary Building design serves as an educational tool, allowing people to physically observe councillors and representatives at work via a viewing gallery on the top floor accessible by elevator. The flexible lower space design can accommodate evolving needs.</p>

The joint winners, Sasana Swara Nusantara and Rajut Swara Indonesia, require collaboration between Airmas Asri and Arkonin. The jury found similarities in spatial organization, making

them compatible with minimal adjustments, featuring a central circle around which offices are distributed. Airmas Asri's design portrays a solid central circle resembling a museum, while

Arkonin's design depicts a void, natural space. Sasana Swara Nusantara stands out for its centralized, circular organization, giving it a monumental quality. Consequently, the office area will adopt Airmas Asri's design, while the Plenary Building will use Arkonin's design. In the Legislative Complex at IKN, symbolic representation, building and environmental aspects, and functional programming serve as the main driver for applying national identity.

Symbolic representation

People's welfare holds the highest position in the state administration. The principle of people's sovereignty is enshrined in laws and regulations, which are reflected in the structure and institutional mechanisms of the state to ensure the upholding of the legal system and the functioning of the democratic system. Democracy in the nation's life is manifested through general elections, where every citizen has the right to vote and be elected. Democracy became a manifestation of the 'Sovereign People', as they entrust their voices to parliament, which serves as the determinant of the nation's direction and future.

The term 'Parliament' originates from the Latin 'parlamentum' or French 'parler', meaning a place for representatives to discuss matters important to the people (Safa'at 2010). Parliament thus becomes a representative institution that accommodates aspirations, convenes, and integrates people's voices through elected representatives, fostering consensus in the production of state constitutions and laws in accordance with the philosophy of Pancasila. Through the constitution, the state is organized, and the aspirations of the people are realized. It should be remembered, above all, that all

processes of forming the constitution are guided by the Supreme Godhead State (see figure 2).

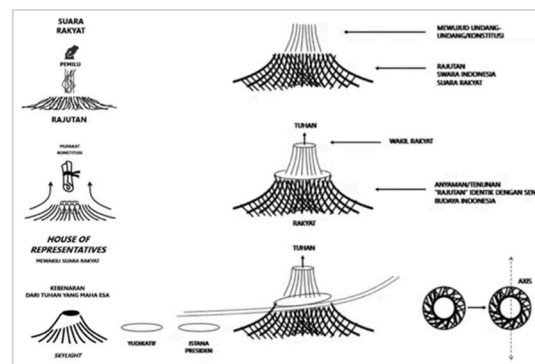


Figure 2. Form finding from the concept of the voices of the people
Source: (Noerzaman 2022)

The voice of the people, whether expressed directly or through their representatives, forms the foundational concept representing national identity at the Parliament Building of the Republic of Indonesia at IKN. The unity of people's aspirations, expressed through consensus deliberations, is further materialized in the design through the establishment of spatial axes and organizational structures, resulting in a centralized circle (see figure 3). The Trias Politika theory, proposed by John Locke and Montesquieu, discusses the limitation and separation of powers within the constitutional system (Sunny 1986). In Indonesia, the separation of powers system is defined by functional relationships, oversight, dispute resolution, and accountability (Arifin et al. 2005). Therefore, the positioning of the legislative institution, including of the MPR, DPR, and DPD, in parallel synergy underpins the compact and interconnected mass of buildings (see figure 3).

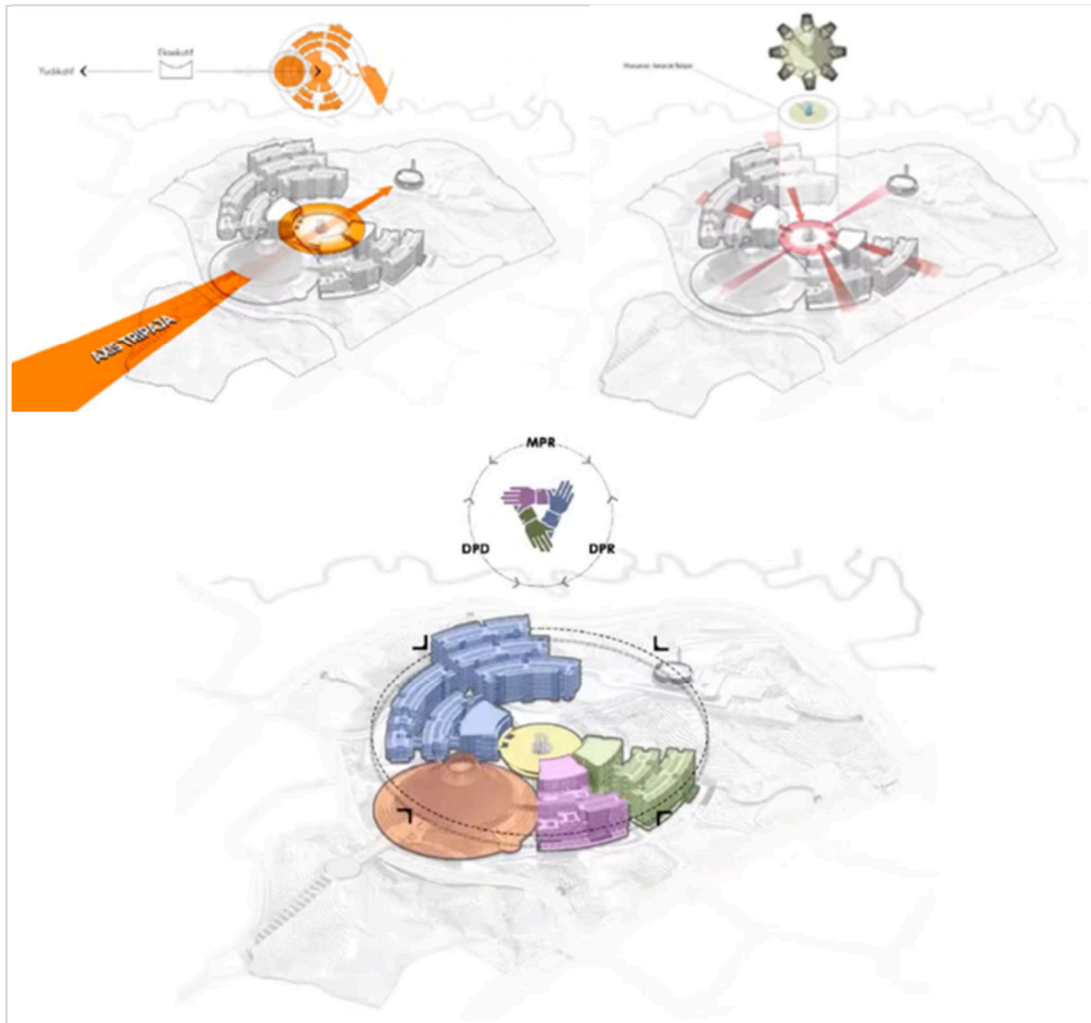


Figure 3. Spatial organization of legislative complex in IKN
 Source: (Fachmi 2022)

"Circles are the most stable form in nature. In relation to spatial relations, the shape of a circle does not define anything, but expresses the center" (Tardiyana 2022).

The axis in the legislative complex is used as the Plaza Demokrasi, where the people express their aspirations. This axis also responds to the Tripraja Axis, which, according to the IKN master plan, is perpendicular to the Presidential Palace. The axis is reinforced by the placement of plazas, which serve as fenter points, focal points, and landmarks in the monumental unity of the legislative complex building. The central point serves as a Serambi Musyawarah, with the Amanat Rakyat Monument positioned at its

center. The monument became the center of spatial orientation and a reminder to the representatives of the people of their duties and responsibilities. Monumentality was also created by placing the Plenary Building as an area of landmark located in the highest topography within the site.

National identity in the legislative building complex is also expressed through local art, which features patterns adopted into the design. Tjese patterns include vertical, horizontal, and diagonal motifs found in woven fabrics, as well as knitted patterns. They are applied to elements of the building envelope to reflect the local context and national identity. Additionally, a pattern of voice resonance in the Plaza Demokrasi emphasizes the

Plenary Building as the focal point of aspiration or the voice of the people.

The locality in the design of the parliament building complex is expressed through the use of architectural forms that are neutral and adaptable to Indonesia's diverse culture. The main principle of shade is applied to the design of the Plenary Building. Furthermore, inspiration from the traditional stage architecture of Indonesian houses is evident in designs featuring pilotist architecture, including foyers, terraces, and tritisans. This architectural language creates a sense of familiarity and homeliness within the space.

Locality in architecture is considered a key strategy in the evolution of Indonesian architecture and the formation of national identity (Wiranto 1999; Krisprantono 2006; Prananto

2011; Adriani and Pane 2016; Hidayatun 2018). This study further reinforces the post-colonial paradigm of Indonesian architectural identity, which emphasizes traditionality as opposed to the international style of Indonesian modernism prevalent during the Old Order era under Soekarno (Muthmainnah and Kurniawan 2018).

Building and environmental aspects

The arrangement of the parliament buildings considers site factors such as wind, sunlight, and contours. A curved mass is utilized to guide the predominant southwest wind direction within the site, capturing it through void gaps in the facade and minimizing sun exposure on the building's sides. Additionally, a stilt house system with pilotist buildings is implemented to support land preservation efforts.

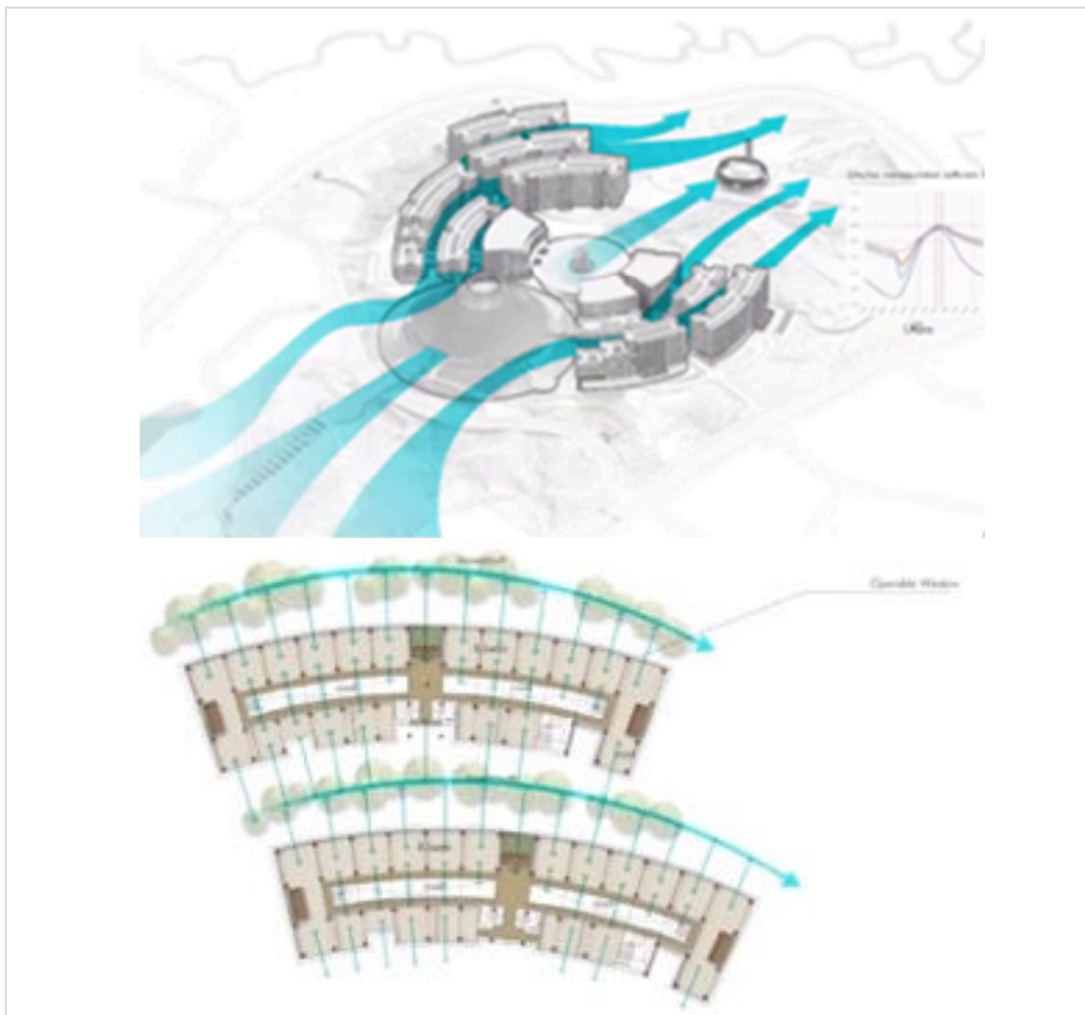


Figure 4. Building configuration facing site factors
Source: (Fachmi 2022)

Recent advancements in building design focus on energy efficiency and the integration of renewable energy sources. Energy-saving measures include reducing reliance on air conditioning, maximizing natural lighting through mechanical ventilation and strategic use of openings and inner gardens to create a favorable microclimate. Renewable energy technologies such as photovoltaic panels and rainwater harvesting systems are also incorporated to minimize environmental impact.

Functional programming

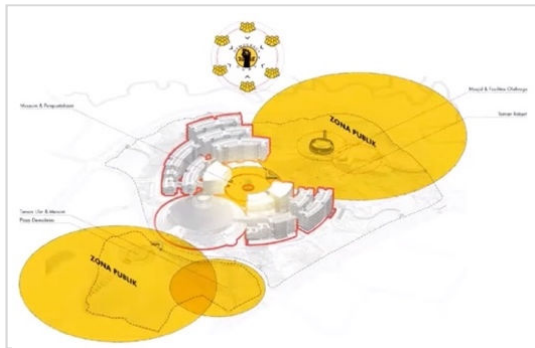


Figure 5. Public access for the people in the legislative complex

Source: (Fachmi 2022)

The integration of public access and facilities for people in the legislative complex reflects the principles of democracy, deliberation, and consensus, with people's voice and sovereignty at the forefront. Public areas are strategically placed on the south side, aligning with residential, commercial, and mixed zones. People have access to various outdoor and indoor spaces, including parks, mosques, Plaza Demokrasi, museums, libraries, and viewing galleries in the Plenary Building, facilitating direct observation of representatives' work. The design also addresses modern work culture by prioritizing collaborative workspaces and space flexibility, particularly in the Plenary Building.

Conclusions

The conceptual review of implementation of the national identity of Indonesian architecture in the IKN legislative complex is realized through three aspects: symbolic representation, environmental and building aspects, and functional

programming. Symbolically, the legislative complex (parliament) carries the voice of people's aspirations as the sovereignty of the nation and state, which is manifested in an order with an axis and mass buildings that concentrate in a circle. This setting creates a formal, iconic, and monumental expression that can become a landmark. The compact building mass is a symbol that the position of the MPR, DPR, and DPD as legislative institutions is equal.

A search of the general design criteria shows that the site and environment are the main determinants of mass configuration and the choice of architectural language used. The mass configuration is arranged to support efforts to save energy and utilize renewable energy. Furthermore, the shade architecture that is the essence of Indonesian architecture is expressed through pilotis-stage buildings with porticos, terraces, and tritisan. The local-national identity is realized by the use of knitted and woven-inspired patterns. Wood material also strengthens the position of locality in the constellation of national identity. National identity still refers to locality, with the strength of power relations stabilizing its meaning.

The legislature is formed by the will of the people, and the implementation of Pancasila values puts the people first. The people have access inside the legislative complex both in indoor and outdoor spaces, even in the Plenary Building, which is the main building of the parliament complex. The planning of legislative buildings also adopts a modern work culture in the global era.

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Nita Dwi Estika contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, articles drafting and revisions.

Christya Putranti contribute to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.