

Place Attachment Study in Chinatown (Case Study: Pancoran Glodok Chinatown and Pantjoran PIK Chinatown)

Agam Putra Perdana^{1*} & Dr. Ir. Woerjantari Kartidjo, M.T.²

¹Jalan Ciungwanara, Siliwangi, Coblong, Bandung, East Java

²Jalan Cigadung Selatan, Cigadung, Cebeunying Kaler, Bandung, East Java

*Email: aputraperdana@gmail.com

Abstract. Pancoran Glodok Chinatown is one of the oldest Chinatowns in Jakarta and West Java. It has been there since VOC Government relocated all Chinese people in Batavia (Jakarta) outside its city fortress and it is now becoming one of the best historical tourism destinations by *Kemenparekraf* (Creative Industry and Tourism Ministry) in 2022. The popularity of tourist destinations' distinctive characters often to be replicated in new development areas to attract the visitors and tourists. This 'copy-paste' strategy has been done by KML developer at Pantai Indah Kapuk 2 commercial district and named it Pantjoran PIK Chinatown. They adopted Chinese architecture style, landscape, and culinary specialty as part of their attractions. Even though it was opened during the pandemic covid-19 period in November 2020, it has successfully attracted so many visitors. Aside from the physical characteristics of the two Chinatowns, this paper aims for studying intangible aspects of its environmental psychology by using the *Place Attachment Theory* to compare human attachment to each Chinatown. This research approach uses a descriptive evaluative method to analyze primary and secondary data for understanding the place attachment level between humans and their place in both Chinatown.

Keywords: *chinatown; pancoran-glodok; pantjoran-PIK; place-attachment; tourism.*

1 Introduction

One of the most popular Chinatown destinations in Indonesia is Pancoran Glodok Chinatown, West Jakarta, which was previously a relocation area for the Chinese community outside the Citadel of Batavia and now it is promoted as the best Chinatown tourist village by the Indonesian Ministry of Tourism and Creative Economy (*Kemenparekraf*) on May 20th, 2022, [1]. Today it is being revitalized since 2021 by the West Jakarta City Government along with the revitalization of the Jakarta Old City heritage area project.

On the other hand, the strong characteristic of popular tourist destinations is often duplicated in a new development area to have a similar sense of place in the hope

of getting attraction. This '*copy-paste*' strategy has been carried out by several developers. In Indonesia, also happen regional development practices by duplicating the physical and visual features of certain areas as an attraction for new developments.

The new development area, Pantai Indah Kapuk 2, by KML which is a joint venture by Salim Group and Agung Sedayu Group, was developed with residential, business, and commercial functions, covering an area of 1000 hectares in North Jakarta [2]. To attract visitors and property enthusiasts, some commercial areas are designed by incorporating tourist attraction features into each district theme. On Golf Island, there is a culinary district near the commercial waterfront area called Pantjoran PIK Chinatown. Pantjoran PIK tries to duplicate the famous Pancoran Glodok Chinatown in terms of architectural design, landscape, and Chinese food culinary as attraction features. It was officially opened on November 20th, 2020, during the Covid-19 pandemic [3]. However, the place is always crowded with visitors, especially on weekends. Pantjoran PIK was expanded to a total area of 13,141 square meters including an outdoor dining area, a pagoda-like building, and a few god statues as its landmarks [4].

This paper discusses the aspects of intangible related to environmental psychology through place attachment theory in two Chinatowns (Pancoran Glodok Chinatown and Pantjoran PIK Chinatown) and compares the extent to which this duplication effort can contribute to the human attachment to its place.

Place attachment was introduced by Altman and Low in [5], described as positive experience bonds formed by individuals and groups with their socio-physical environment, risen by behavior, cognitive and affective attachment. Brown *et al.* in [6] described that place attachment has some interrelated concepts which can be used interchangeably. For instance, (1) place identity focuses more on how place relates to self-identity. (2) Sense of place involves a complex of attachment, meaning, and satisfaction. (3) Place dependence refers to places that satisfy needs relative to alternative places. (4) Satisfaction with place involves fulfilling needs, not necessarily forging bonds. (4) Topophilia involves affective bonds from fleeting to enduring. (5) Human territoriality focuses more on perceived ownership. Thus, the definition of place attachment is a multifaceted phenomenon, somewhat different from other concepts used to understand people-place relationships.

According to Sudrajat in [7], every research related to the concept of place attachment in eastern cultures, especially in Indonesia, should consider local perspectives, so that local characteristics can be understood to form their

attachment to places. The meaning and activities of that place can be the focus of attachment research.

Nurhijrah in [8] revealed that in developing a conceptual structure regarding coherent research about place attachment, Scannel and Gifford in [9] have made a theoretical framework composed of several definitions that explain three aspects to understand the concept of place attachment, those are humans, places, and psychological processes. Lewicka in [10] made a framework in three forms: place attachment factor/predictor, place attachment dimension, and result (a consequence of) place attachment.

- (1) Factor/ predictor of place attachment. There are some factors affecting place attachment formation for cultural valuable places:
 - (a) Human. In a group, attachment to place has shared meaning for each other according to Low in [11]. A group has an attachment to places where they are doing activities together, such as cultural activities as written by Marc Fried in [12]. Culture connects people with historical experiences, values, and symbols to share. Cultural-valuable places can have a different meaning for everyone depending on their attraction, motivation, and their demographic.
 - (b) Place. According to Stedman in [13], an individual has an attachment to a place due to its meaning which is represented by its place's feature. As written by Knez in [14] physical feature of a place can represent someone's memory and it grows attachment. In Low in [11], attachment to a place can be happened without any experience toward the place before by narrative and historical documentation, so it can influence someone to bond an attachment.
- (2) Place attachment. There are some indicators to identify attachment between individuals or groups to a cultural valuable place:
 - (a) Self-identification to a place. Prohansky et. al [15] explains this phenomenon as place identity. It happens when individuals can explain similarities between their place and themselves and connect the cognitive about their physical environment (memories, values, knowledge, preferences) into a definition of themselves. Twigger-Ross and Uzzell in [16] stated that the salient features of a place that make it so unique can be associated with an individual's concept. In the cultural aspect, Griaule in Low in [11] explains how a person will have an attachment to a place by identifying himself with elements that reflect a cosmological or mythological concept of a particular culture.

- (b) Participation and pilgrimage activities. Places with historical value or religious value will always attract people who are attached to that place as stated by Low in [11] and Mazumdar in [17]. Likewise, the level of one's participation in a ritual that is held at a place. Someone who feels he has an attachment will always participate in each ritual activity.
- (c) Cultural awareness. Low in [11] explains that information obtained by someone about the history or meaning of a place through narrative or writing will form an attachment to a place. Individuals will structure social information so that it can be connected and easy to process (Sears, Freedman, & Peplau, 1985). The information is then organized into a scheme, which involves knowledge and beliefs about an object. The scheme eventually fosters a sense of cultural awareness and forms an attachment to the place.

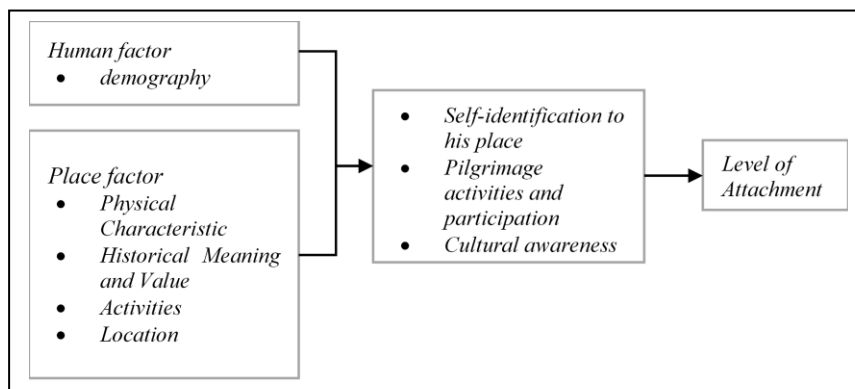


Figure 1 Proposed Research Framework by Nurhijrah in [8].

2 Method

The research method used in this paper is a descriptive evaluative method. The descriptive research method is used to analyze data by describing collected data as they are without intending to make general conclusions as described by Sugiyono in [18]. The evaluation phase uses an evaluative research method to determine the level of place attachment related to culture in the Chinatown area in two study locations. According to Arikunto in [19] valuation is an activity to collect information about the work of something to determine the right alternative in decision-making.

The collected data includes primary and secondary data. Primary data was obtained directly from the source through field observations, such as data

describing the environmental condition of Chinatown and its activities. Secondary data is a data source obtained through intermediary media such as evidence records, or historical reports that have been neatly arranged in documentary archives that are published or not. This secondary data includes related regulations, standards, and knowledge through literature and studies of precedents.

After data has been collected, the analysis data process begins with these phases:

- (1) Data reduction. To sharpen, classify, direct, discard unnecessary and organize data so that conclusions can be drawn. In this case, the data is reduced, only those related to the place attachment theory indicator.
- (2) Data presentation. The collected information is structured so that conclusions can be drawn. The form of data presentation is in the form of narrative text and graphs that explain regional elements according to place attachment theory.
- (3) Conclusions. The results of the analysis can be used to act.

3 Analysis and Result

3.1 Pancoran Glodok Chinatown

Pancoran Glodok Chinatown is located in Glodok, West Jakarta, adjacent to the Kota Tua Jakarta area, near Jakarta Kota train station, connected to the Kota Transjakarta bus stop, and relatively close to the Sunda Kelapa Harbor to the north.

Pancoran Glodok Chinatown is known as a center of Chinese community economic activities. In October 1740, there were social problems around the city of Batavia (Old Jakarta) by the Dutch [20]. When Adriaan Valckenier was General Governor of VOC, VOC soldiers killed ten thousand Chinese people, causing a rebellion in northern Java (the China War). As a result, when Baron van Imhoff became the new General Governor in Batavia, the Chinese communities were moved and concentrated in one place outside the city's fort for reasons of Dutch colonists and VOC Fort residents' safety as written by Hembing in [21]. Later, the place is called Glodok, taken from the name of the water sound of the spring nearby.

In Glodok, Chinese people began to build better settlements with more permanent buildings. Over time, this area began to be crowded and a trading center was created in the form of a market. This happened due to the location of Glodok being relatively close to the port. The popularity of Glodok's Chinatown in Batavia (Jakarta) lasted for more than two hundred years, and now it also transformed into one of the oldest Chinatowns as a tourist destination in Jakarta.



Figure 1 Map of Pancoran Glodok Chinatown in the case study.

3.1.1 Pancoran Glodok Chinatown's Place Attachment Form Factors

(1) Human condition factor.

Based on the demographic conditions of the people in Pancoran Glodok, their religious backgrounds are quite diverse. Based on data from the Central Statistics Agency for the City of West Jakarta in 2020, the number of religious adherents in this village is 42,8% Buddhist, then Christian 37,9% (with a percentage of Protestants 22,1% and Catholic 15,8%), Islam 19,3% and a small percentage of Hindus 0,1%. The people who inhabit the Glodok area also vary between those who are residents to live, residents to work and live, and those who only come to work. The residents of Pancoran Glodok residential areas are mostly families that have lived there for generations, inheriting their family businesses, which most of whom have a trading background. The commercial business is quite diverse, from electronic trading, Chinese herbal medicine shops, local cuisine, Chinese worship equipment, ceramics, and daily necessities in the Petak Sembilan market.

In addition to trading activities as the main livelihood, there are daily activities such as God-worshipping at several temples and other religious houses around Glodok. Other activities that are publicly part of the tourism promotion include

the celebration of the Chinatown Festival held at Jalan Pancoran Petak Sembilan, Glodok which is enlivened by several Chinese and Betawi cultural attractions.

(2) Place condition factor.

Historically, Glodok has been the center of Chinese community settlements since the colonial era and an important trading center in Jakarta because its position is relatively close to the port. According to Suryananda Khameswara in [22], Chinese people believe that a good place always has elements of mountains behind and water in front. These things are fulfilled by the Glodok area which is close to the estuary. The head of the dragon which is a myth in the Glodok area is close to the estuary, the body is in the middle and the legs are in the south. According to *Feng Shui* philosophical belief, the head is suitable for business activities, while the body and tail area are suitable for residential areas. This is supporting the adherents of *Taoism* who see the surrounding environment as growing as a center of trading activity. This philosophy makes many Chinese people choose to live in North and West Jakarta areas, such as Pluit and Pantai Indah Kapuk (PIK).

Apart from trading at main corridors shop houses such as Jalan Pancoran to Jalan Pintu Kecil, there are trading activities at local streets like Jalan Kemenangan Raya where Petak Sembilan market is always busy, Jalan Toko Tiga dan Jalan Toko Tiga Seberang which is separated by Kali-Krukut River, Jalan Kemenangan III that's dominated by culinary shop houses, and some on Jalan Kemurnian IV.

On Jalan Pancoran as one of the Pancoran Glodok Chinatown icons, there is a shopping mall complex, namely Pancoran Chinatown Point. It's a new building that combines a shopping mall with rental apartments and hotels in a single building. In addition, there is also the Gedung Chandra shopping center which contains a lot of retail and is adjacent to the new culinary tourist spot, Petak Enam Di Chandra which is designed to resemble a Chinese village.

Religious activities are facilitated by several temples and monasteries in the Glodok Pancoran area, including Budhi Dharma Temple (at the T-junction of Jalan Perniagaan Timur), Ariya Marga Vihara (*Kwan Tee Bio*) located in Lamceng alley, Tanda Bhakti Jakarta Vihara (*Kai Zhang She Wang Miao*) which is about 257 years old and was made especially for the Chen (*Tan*) clan at first, Vihara Dharma Jaya (Toa Se Bio) at Jalan Kemenangan III which was crowded with worshippers, and Vihara Dharma Bhakti (*Kim Tek Le*) which is located at the T-junction of Jalan Kemenangan III as the oldest temple in Jakarta. In addition, there are also religious facilities like Gereja Kristen Indonesia Perniagaan and Gereja Pantekosta Isa Almasih at Jalan Perniagaan Raya, Gereja Santa Maria de Fatima which is located next door to Ricci School for local

education facilities from Playgroup to High School on Jalan Kemenangan III. Many religious facilities are placed at crossroads because local people believed it can purify the negative energy that is often present at the T-shape crossroad, commonly called as '*tusuk sate*' road.

There is an interesting phenomenon where the cultural heritage building is located between a hotel and apartment development area, namely Candra Naya Building. The Candra Naya building was used as the residence of *Majoor der Chinezen* Khow Kim An, the last head of the Chinese community in Batavia after Major Tan Eng Goan [23]. Built in the 19th century, it is used by the Sing Ming-Hui social association building for outdoor public activities such as education, health, recreation, and culture. Currently, the Candra Naya heritage building complex is in the Green Central City (GCC) integrated commercial complex, which has two apartments and a hotel under the management of Novotel. In one of the Candra Naya buildings, there is a prayer room for Buddhist religious activity.

3.1.2 Pancoran Glodok Chinatown's Place Attachment Indicator.

(1) Self-identification to a place.

The Chinese people's belief in *Feng Shui* and *Taoism* philosophies can be seen in their belief in the location of Glodok as part of the 'dragon head' which is good for their business and make them stay for hundred years in Glodok. This makes Glodok grows to meet its own needs such as religious facilities and celebration of the Chinese festival. The habit that's passed down from generation to generation has formed a memory attachment of the Chinese Glodok community regarding their religious and worship activities, business, festivals, and celebrations. Based on a documentary video by Asumsi entitled '*Distrik: Mencari Kepala Naga di Glodok*' on YouTube in March 2021 [24], it is now revealed that the Chinese people in Glodok feel more comfortable and proud to be in Glodok with their diverse backgrounds. According to Herry S. the head of Glodok's local citizen's association (*Kepala RW*), Glodok is the first Chinatown in Jakarta and maintains a good relationship with residents around Glodok. Thanks to the policy by President Gus Dur in his time in 2000 which abolished the prohibition on the use of Chinese cultural attributes, now the Chinese people in Glodok feel more comfortable and secure about their identity as part of the Chinese community in Jakarta. After the May 1998 riots, the Chinese community maintained their habit of putting iron gates both at home and each corridor of complex housing in Glodok, even though according to Herry S. in [24], Glodok is now always safe and there is no friction between local communities.

(2) Pilgrimage and participation activities.

For the Chinese community, the temple is an important asset as much as their business shops. For them, the temple is not only a place of worship but also a gathering place for activities and socializing across the Chinese community, the presence of many temples in Glodok as active cultural heritage buildings proves that the Chinese community of Pancoran Glodok is very religious.

(3) Cultural awareness.

According to Herry S., the head of Glodok's local citizen's association (*Kepala RW*) [24], many Chinese people in Glodok are no longer practicing Mandarin, both verbally and in writing, due to the 32-year ban on the use of Chinese attributes under former President Suharto. Then after the ban was lifted in the era of President Gus Dur, in 2000 as written in [25], the use of the Chinese language and attributes began to be practiced again. The practice of naming, numbering, and kinship terms are still often used in daily communication and in several private schools including the Ricci Glodok school which is placed in the middle of Pancoran Glodok Chinatown settlement, and Mandarin is taught as part of the school's subject program. Moreover, the practice of celebrating major holidays such as Bacang Day, Chinese Lunar New Year, and so on is still practiced as part of Glodok Chinatown community tradition which is becoming the identity of their bond with their ancestors.

3.2 Pantjoran PIK Chinatown

Pantjoran PIK Chinatown is located on one of the reclaimed islands by Agung Sedayu Group developer and Amantara, namely Golf Island. Pantjoran PIK Chinatown is a culinary retail area with an outdoor alfresco concept. It's inspired by the Pancoran Glodok Chinatown culinary specialty while the architecture and landscape design are adopted from Zhangzhou city, the capital of Zhejiang province, China [4].

Pantjoran PIK Chinatown officially opened on Friday, November 20th, 2020, during the Covid-19 pandemic. At its opening, this culinary area was built on 5,500 square meters and is considered successful in attracting many visitors to the PIK 2 (where the development is built) in addition to the beach view shophouses row of The Cove at Batavia PIK which is located nearby the Pantjoran PIK Chinatown.

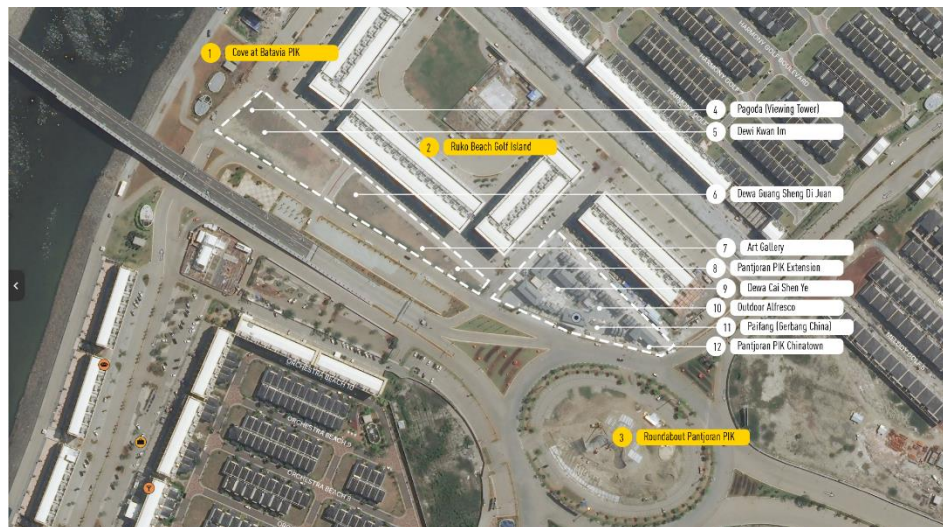


Figure 2 Map of Pantjoran PIK Chinatown in the case study.

3.2.1 Pantjoran PIK Chinatown's Place Attachment Form Factors

(1) Human Factor.

Demographically, there are no special records regarding the survey of people in Pantjoran PIK Chinatown. But in general, Pantai Indah Kapuk (PIK) is mostly inhabited by people with Chinese ethnic backgrounds. The main activity in the Pantjoran PIK Chinatown area is only commercial trading, so the practice of cultural activities such as Chinese Lunar New Year celebrations and art-cultural performance attractions on certain days other than for marketing needs will be very rare. However, the presence of statues of gods and goddess in the Pantjoran PIK culinary area introduces authentic Chinese religious culture. In addition, there is a two-story art gallery building that is functioned as a venue for cultural activities such as calligraphy workshops, traditional dances, and art artifact exhibitions in collaboration with the Indonesian Art Gallery Association (AGSI) to represent Chinese culture. The practice of language and other daily habits of the Chinese community is not visible in this area, practically because this area is not used 24 hours a day by the residents.

(2) Place condition factor.

The Pantai Indah Kapuk (PIK) area has the Jakarta Branch of Tzu Chi Center Foundation (a social foundation based on Buddhist teachings, but social practices

and donors come from various backgrounds) also occupies the PIK area around ten hectares containing Tzu Chi School, Studio DAAI TV Indonesia, Tzu Chi Learning Center, and Jing Si Books & Café. Tzu Chi Buddhist Humanitarian Foundation is a non-profit organization engaged in social and humanitarian with volunteers from diverse backgrounds across ethnicities, religions, races, nations, and groups. The Pantjoran PIK Chinatown itself is dominated by Asian cuisine retails, some of which are branches of restaurant shops in Glodok. Es Kopi Tak Kie for example, this old, iced coffee shop opened a retail branch in Pantjoran PIK Chinatown. Other food places that are quite popular are non-halal foods such as Wong Ku Kie and Hakka restaurant.

There is a pagoda-like building that is functioned as a viewing tower, but currently, it's not open for public access. This pagoda is located at the end of the Pantjoran PIK open plaza corridor, right behind the statue of Dewi Kwan Im. Several spots to be placed gods and goddess statues as an aesthetic feature as well as worshipping medium include the statue of the God Protector of Commerce, Guan Sheng Di Jun; the statue of God of Wealth and Fortune, Cai Shen Ye; and the statue of the Goddess of Mercy, Dewi Kwan Im. Worship facilities such as incense sticks and so on are provided in collaboration with the Indonesian Tridharma Council Paramita Fund Foundation (YDPMTI). Some of the visitors do worship here, although very rarely. Generally, these god and goddess statues are part of the attraction for visitors and some of them want to take selfies.

3.2.2 Pantjoran PIK Chinatown's Place Attachment Indicator.

(1) Self-identification to a place.

Pantjoran PIK Chinatown is designed with an architectural style adopted from traditional Chinese architecture in Zhangzhou City, Fujian Province, China, and provides a variety of Asian cuisine (mostly Chinese food) with mandarin characters signage. As a result, the image of the area itself reflects Zhangzhou's Chinese culture rather than Indonesian Chinese culture, which mostly uses brick wall residential architecture and white paint. The memory of Jakarta Chinese visitors to their local culture (Indonesian Chinese) is not well connected. However, the Chinese cuisine presented is a branch of a restaurant that previously existed in Jakarta, so that visitors can have related memories to their culinary experience in the past with the same experience at Pantjoran PIK Chinatown.

(2) Pilgrimage participation activities.

The existence of a statue of God as a medium of worship as well as an aesthetic icon of the area is the only indicator of religious activity that remains alive in the Pantjoran PIK Chinatown area. Although not many people worship here, this is

natural, because the Chinese community in the PIK area is not only Taoist but also Christian and Buddhist. At least this practice of worship increases the intensity of communication between people of the same religion so that participation in ritual activities in groups happens even if it is low.

(3) Cultural awareness.

The Pantjoran PIK Chinatown is a commercial zone with specifically designated as a culinary center by the developer. The retail employees at Pantjoran PIK Chinatown mostly are not Chinese, even though the business is owned by Chinese ethnic people. Only some of them were the owner directly takes care of their restaurant stall or shops in Pantjoran PIK. This makes it unnecessary to use Mandarin or Hokkien as everyday language as well as for transactional language. Activities that are limited to trading activities also influence the cultural activities that are present in the Pantjoran PIK Chinatown. Only on big days of festival celebration, cultural arts attractions will be presented at Pantjoran PIK Chinatown.

Table 1 Comparison of place attachment indicators between Pancoran Glodok and Pantjoran PIK Chinatown.

Place attachment indicators	Pancoran Glodok Chinatown	Pantjoran PIK Chinatown
Self-identification to a place. Describes the similarity of a place to oneself and incorporates cognitions about the physical environment in the form of memories, knowledge, and values.	The level of attachment is very good and is supported by history and habits carried out as a group.	The level of attachment is quite low because it has no historical value and the lack of cultural customs practices by the Chinese community.
Pilgrimage participation and activities. The level of participation of a person in a ritual and feeling attached to the activity.	The level of attachment is very high due to religious practices that are strongly held by the Glodok Chinese community.	The level of engagement is quite good, with efforts to present a media of worship for Taoism practices.
Cultural awareness. Information obtained by someone about the history or meaning of a place through narrative or writing forms an attachment to that place.	Cultural awareness is very good with people's understanding of their ancestral customs which are often carried out in Chinese ceremonies and festivals. Mandarin in small part is still used and be taught in local schools.	Cultural awareness is low due to not much and rarely practiced except only as promotion media for the Chinese Lunar New Year. No mandarin is either practiced in daily trading activities.

4 Conclusion

The result of research and observation shows that the level of attachment of the Chinese community in those two Chinatowns is different. Pancoran Glodok Chinatown has a higher level of place attachment value, due to the diversity of activities in it. Areas with living activities (living as permanent residents) and trading activities for 24 hours a day through many years present regional facilities such as schools and places to worship. The Chinese community with turmoil past existence and currently has strongly supported condition makes the memories and bonds of Pancoran Glodok Chinese community with their location get stronger.

This is certainly different from Pantjoran PIK Chinatown condition. Pantjoran PIK is designed as a culinary center that has a low assessment of place attachment value. The diversity of activities is limited to trading and entertainment activities (during Chinese New Year celebrations) makes it lacks cultural activities that can provide personal bonds for the Chinese community in this area continuously. However, the presence of worshipping medium in the form of God statues is very helpful in providing a binding factor for religious participation activities for some Chinese who practice Taoist teachings while visiting Pantjoran PIK Chinatown.

There are recommendations to increase place attachment value through increasing cultural activities at both locations by (1) establishing Mandarin as one of the regional languages in Indonesia so that it will be used more commonly by people around Chinatown, in Glodok, and other Chinatown areas, (2) Pantjoran PIK Chinatown can present sustainable Chinese cultural activities in gallery building, like traditional Chinese tea-drinking experience.

This study has weaknesses such as (1) the assessment of attachment elements is currently limited and lacking in depth. It is necessary to observe through the eyes of the Chinese community in the form of direct interviews. This will provide a more accurate understanding, (2) the assessment of high and low levels of place attachment value indicators is not quite accurate due to the absence of the same cultural elements in both Chinatown. A more comprehensive comparison is needed so that can be seen the causes of the difference between place attachments value from both locations.

5 Nomenclature

Feng Shui = is an ancient Chinese art of arranging buildings, objects, and space in an environment to achieve harmony and balance in a way that will bring peace and prosperity. [26]

Taoism = is an ancient Chinese philosophy and religion that instruct believers on how to exist in harmony with the universe. [27]

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