

Planning Concept of Lalebbata: Combining Heritage, Policy and Participation

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Abstract

Palopo City is a member of the Indonesian Heritage City Network (JKPI) and has been directed by the government as a Heritage City. Lalebbata is an important space in the history of Palopo City. In this area, the pulse of the economy, socio-culture and religiosity of the Palopo people begins. The intertwining of these three aspects is symbolized by the existence of the market – as the center of crowds, the Kedatuan Palace of Luwu and the Old Mosque of Palopo City. Lalebbata as one of the historical areas needs efforts to be structured as an effort to revive activities in this area as well as as an effort to protect, including controlling the development of the area so as not to lose its historical identity. The Regional Regulation of the City of Palopo on Cultural Heritage mandates that the spatial pattern of the Cultural Conservation Area is stipulated in the Batupasi Sub-District. The management plan for this cultural heritage area includes the revitalization of cultural heritage, as well as the preservation and maintenance of historical buildings as well as being directed as a Trade and Service Allocation Area, particularly as a shopping center and public open space. This paper aims to produce a planning concept and arrangement of the Lalebbata Area in Batupasi as a Center of Heritage as well as a public space in Palopo City. The method used is a participatory approach to the residents living around the site, to explore potential and problems, as well as to review policies related to planning and arrangement that will be carried out. The result of this paper is the area planning concept by dividing the area into several functions such as commercial space, public and pedestrian space, green area/parks/sculpture, plaza, exhibition space and museum.

Keywords

Lalebbata; Palopo; public space; heritage.

1. INTRODUCTION

Urban development in Indonesia has diverse backgrounds and is the result of an ongoing process. In addition, cities are also a manifestation of different events in each period, as well as the economic, socio-cultural and environmental situation (Lopez, Marcela., Kuc, 2010). For this reason, city management should recognize this diversity. City heritage not only contributes to the uniqueness of the city form or identity, but is also encouraged to have a functional role (Luleva, 2015). City planning is an instrument to maintain the form and at the same time maintain the function of the urban heritage (Ramos, 2018). Management of heritage areas is an effort to preserve urban heritage that is integrated with urban development. The problems studied are based on the condition of our heritage area which is deteriorating in quality both environmentally, socially, culturally and economically. Heritage cities in Indonesia are experiencing systematic destruction due to the indifference of city administrators to the preservation of urban heritage. If this condition is left unchecked, this heritage area will lead to unsustainability. In order to prevent a decline in the environmental quality of the heritage area, conservation efforts are needed so that the sustainability of the heritage area is guaranteed (Chung, 2009).

Palopo City is a member of the Indonesian Heritage City Network (JKPI) and has been directed by the government as a Heritage City. The historical journey of Palopo City is closely related to the development of Islam in the Land of Luwu. The initial concept of spatial planning for Palopo City was an acculturation of the Bugis Luwu tradition with Islamic identity. After the arrival of the Dutch, Palopo City was again experiencing harmony with the wealth of colonial architecture found in a number of buildings. Apart from the uniqueness in spatial layout, cultural wealth is also seen in various local traditions such as traditional dances, the story of Lagaligo to the culinary richness of Palopo City. The diversity of the cultural typology of

Palopo City proves that the potential for local wisdom can be the basis for the realization of the Palopo Heritage City, as well as a forerunner to the World Heritage City in supporting sustainable city development.

Lalebbata is an important space in the history of Palopo City. In this area, the pulse of the economy, socio-culture and religiosity of the Palopo people begins. The intertwining of these three aspects is symbolized by the existence of the old market - as the center of the crowd, the Kedatuan Palace of Luwu and the Old Jami Masjid in Palopo City. The spatial significance of this area now remains at the socio-cultural and religious level alone. The economic pulse is getting weaker day by day. Batupasi which is part of the Lalebbata Area, has decreased the vitality of the area. The policy of relocating a new economic center to the Central Market brings with it the hope of local residents for a better economic life. Lalebbata as one of the historical areas needs efforts to be structured as an effort to revive activities in this area as well as as an effort to protect, including controlling the development of the area so as not to lose its historical identity.

Palopo City Regional Regulation Number 9 of 2012 article 37 mandates the spatial pattern planning of the Cultural Heritage Area stipulated in the Batupasi Sub-District. The management plan for this cultural heritage area includes the revitalization of cultural heritage, as well as the preservation and maintenance of historical buildings. In article 47, the Batupasi Sub-District is also directed as a Trade and Service Allocation Area, particularly as a shopping center. Article 58 Batupasi is also designated as an area designated for meetings, exhibitions and socio-culture. This Overlaying shows that the space in the Kelurahan Batupasi is indeed directed to be used as an attractive and strategic area, both economically-business and socio-culture. This study aims to identify important aspects related to spatial planning, the potential and problems that exist in Lalebbata Area to formulate the concept of its planning and development as a heritage area.

The purpose of this research is to produce a concept of arrangement and planning of the Lalebbata area as a heritage area in Palopo City, which is appropriate or not against the direction of the Palopo City regional government policy and the needs of the people living in the area. In addition, it is hoped that this concept can be an input for the government in order to revive the Lalebbata Area which has a long history as well as being part of the Heritage City. This article was previously published in *Jurnal Arsitektur Zonasi Vol 4 Issue 1* in the Indonesian version.

2. RESEARCH METHOD

The Lalebbata area planning concept is based on analysis and review, both macro review, area review and policy review. Data collection was carried out with a participatory approach to the people who live and do business around the location. This participatory approach is carried out in the participatory mapping process, identification of potentials and problems, to an inclusive planning process. This approach prioritizes residents' understanding of the problems and potential they have, so that the community should be given the confidence in solving problems and utilizing existing potentials starting from problem identification; assess and formulate problems, both physical, social, economic, cultural and environmental health, to the development of visions and aspirations, and then prioritize, intervene, plan, manage, monitor, and even in terms of choosing the technology they deem most appropriate to be applied (Fisu & Marzaman, 2018).

Participatory planning starts from the belief that the success of development programs is determined by the commitment of all stakeholders and this commitment is obtained by the extent to which they are involved in the program planning process (Sari, 2016).

3. RESULT AND DISCUSSION

3.1. Macro Overview

Lalebbata is an important space in the history of Palopo City. In this area, the pulse of the economy, socio-culture and religiosity of the Palopo people begins. The interwoven of these three aspects is symbolized by the existence of the old market, the Kedatuan Palace of Luwu and the Old Jami Masjid of Palopo City. The spatial significance of this area now remains at the socio-cultural and religious level alone. The economic pulse is getting weaker day by day. The vitality of the area has decreased. The policy of relocating a new economic center to the Central Market brought with them the hope of the people of Batupasi for a better economic life. Lalebbata as one of the historical areas needs efforts to be structured as an effort to revive activities in this area as well as as an effort to protect, including controlling the development of the area so as not to lose its historical identity.

In macro terms, Lalebbata area is in the Palopo urban area, located in the Batupasi Sub-District. This area is integrated with the administrative center of Palopo City through the main road network, and is also connected to the business and trade center of Palopo City.

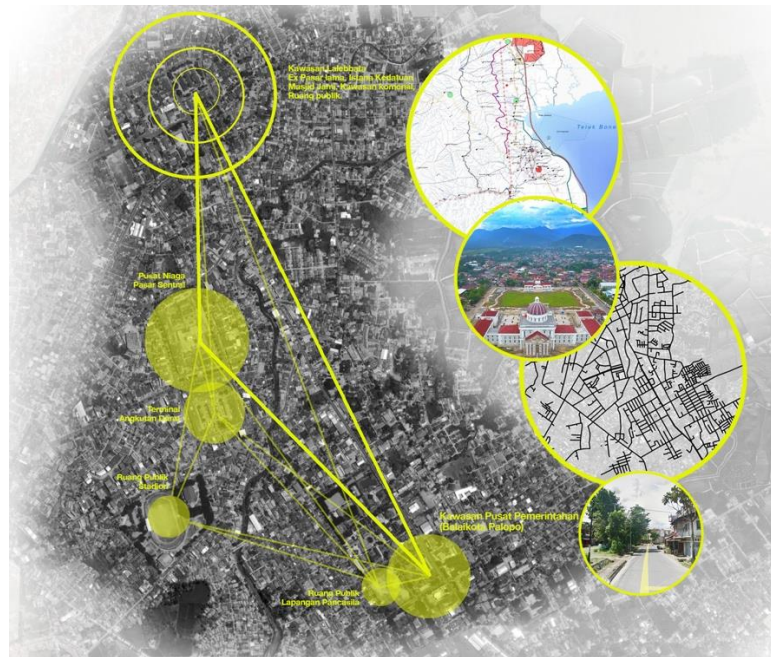


Figure 1. The interaction of the Lalebbata area with the Government Center, the Economic Center and public spaces.

3.2. Area Overview

Lalebbata is indeed the entry point in managing the heritage of Palopo City. This is due to the intense concentration of cultural heritage buildings in this area. The character of the landform is a colonial urban landscape in the middle of a growing modern urban settlement. This is also a challenge, because some of the buildings that are currently growing, such as the Platinum Hotel with its modern minimalist design, do not seem to be in tune with the pre-existing sense of place, such as the artdeco style displayed at the Luwu Palace and traditional architectural styles, as in the design of the Old Jami Mosque and Luwu traditional houses.

This area is crossed by several main roads, including Andi Djemma street which is a continuation from Jendral Sudirman street (Protocol Street in Palopo City), besides that there is Ahmad Yani street which also passed the Kedatuan Luwu Palace. Both of these roads have high mobility for the urban area of Palopo City. The people and vehicles crossing these roads have varied travel motivations. In addition, there is also Landau street, which is also quite busy in this area. Apart from the Kedatuan Luwu Palace, in this area there are various places with different functions and activities. Around the ex Old Market site, there are many buildings that function as shop houses (ruko) owned by residents, including coffee shops, workshops, equipment shops, laundry, food stalls, and others. Apart from that, there are also primary schools, a place of worship, namely the Jami' Tua Mosque. The rest are community-owned buildings that function as settlements or houses. With so many activities in this area, there is also interaction between these activities. The highest intensity is the interaction between settlement activities and religious activities, namely the Jami' Tua Mosque. The religious character of the people of Palopo City makes the activities at Jami' Mosque never empty when it is prayer time. The people who are active are not only those who live in this area, but also those who live outside this area. In addition, there is also an interaction between settlements and schools, as well as with the shop house area.

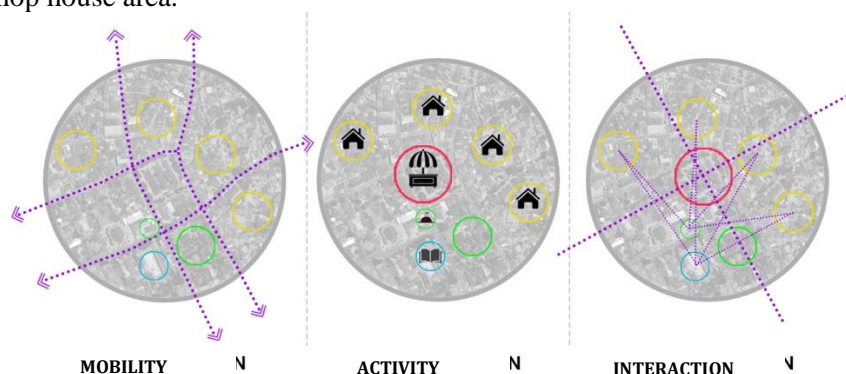


Figure 2: Illustration of Mobility, Activities and Interaction of Traffic Areas

3.3. Policy Review

The government's policy by implementing the Heritage City Structuring and Conservation Program (P3KP) is an effort of the Directorate General of Spatial Planning in collaboration with the Indonesian Heritage Conservation Agency (BPPI) to oversee the implementation of Law number 26 of 2007 concerning Spatial Planning in protecting Heritage Cities spread across Indonesia. Initiation of cooperation in the Indonesian Heritage City Network (JKPI), there are 47 districts / cities designated as members of the Heritage City. A number of JKPI members will receive great attention with strategic efforts through the socio-spatial urban entity approach to assist in urban spatial planning based on heritage diversity management. Palopo City, South Sulawesi Province, is one of the JKPI members and has been directed by the government as a Heritage City (Ditjen PU: 2012). The historical journey of Palopo City is closely related to the development of Islam in the Land of Luwu.

The Regional Regulation (Perda) of Palopo City Number 9 of 2012 Article 37 mandates that the planning of the Cultural Conservation Area spatial pattern is stipulated in the Batupasi Sub-District. The management plan for this cultural heritage area includes the revitalization of cultural heritage, as well as the preservation and maintenance of historical buildings. In article 47, the Batupasi Sub-District is also directed as a Trade and Service Allocation Area, particularly as a shopping center. Article 58 Limitation is also designated as an area designated for meetings, exhibition and socio-culture. Meanwhile, seen from the spatial structure, limit entry as a center for residential neighborhoods (I-IV / C / 1) in Wara Utara District. This overlaying shows that the space in Batupasi Sub-District is indeed directed to be used as an attractive and strategic area, both economically-business and socio-culture.

The Palopo City Government in planning the Lalebbata area has also ratified the Mayor Regulation (Perwal) Number 62 of 2016 concerning the Building and Environmental Planning Plan (RTBL) of the Palopo City Commercial Center Area. In this RTBL, Batupasi Sub-District are delineated to 3 of the 8 planned blocks, namely: (a) Block A is the center of the Lalebbata government, with an area framework in the Andi Djemma corridor; (b) Block B is a mix use area with an area framework in the Andi Djemma corridor, Landau and Poros-Masamba Road; and (c) Block C is a traditional settlement and settlement with an area framework in the Landau, Opu To Sappaile and Haji Hasan corridors.

Meanwhile, in the framework of protecting and managing cultural heritage in the Batupasi area and Palopo City in general, the Mayor of Palopo has also passed Regional Regulation (Perda) Number 8 of 2014 concerning the Preservation and Management of the Cultural Heritage of Palopo City. The three buildings of cultural heritage according to the above regulation in the Lalebbata area are the Old Jami Mosque, the Keadatuan Luwu Palace, and the Post and Giro Offices.

The Palopo City Mid-term Development Plan (RPJMD) also states that the Palopo City spatial structure plan is directed at developing pedestrian networks and structuring pedestrian paths as well as providing 20.41% public green open space (RTH). Apart from that, Batupasi Sub-District is also directed as a strategic city area (KSK) which is called the Luwu Umbrella Tower area which is integrated with a culinary center and souvenirs covering an area of 1 ha. This is also integrated with the historic KSK of the Keadatuan Luwu Palace and the 2 ha Jami' Tua Mosque in Ammasangan Sub-District which is also directed as a Cultural Tourism Allocation Area. In the RPJMD it is also stated that the Batupasi Sub-District is directed and developed as an artificial tourism area, namely a culinary tourism development plan. In the Non-Green Open Space (RTNH) area, a plaza is planned as a place for mass gathering (assembly point) with various types of activities such as socialization, sitting, mass activities, etc., as well as being designated as a Meeting, Exhibition and Social-Cultural Designation Area. The spatial structure plan is carried out through the strategy of distributing city-scale service centers by controlling the intensity of horizontal space utilization in the downtown area. Strategies to increase urban competitiveness through innovation programs with local wisdom, one of which is by revitalizing historic areas with the realization of heritage city development by utilizing technology and paying attention to public spaces.

3.4. Analysis and Planning Concepts

Before analyzing and identifying the needs of residents' facilities and integrating them with the concept of a heritage area, a participatory mapping of the problem is carried out with residents living around the Lalebbata area. This activity aims to identify problems faced by the people of Batupasi related to social, cultural, economic and the area they inhabit. In this session, residents were invited to discuss problems and constraints faced in realizing an integrated heritage area. These problems are then written down and mapped to find the root cause of the problem. In addition, the impacts of this problem were also identified.

Furthermore, residents were invited to show the location of the problems previously mentioned on the map of the Batupasi area. In addition, residents are also invited to show other elements from important maps such as main roads to alleys, buildings or historical places, including public facilities such as markets, parks, schools, transportation routes, places of worship, locations of workplaces, health facilities and so on, as well as to show places that they thought were fun, cool, calm and had good views. This activity uses the map as the main tool.

Table 1: Identification of problems using participatory methods

No.	Root Problem	Problem	Impact
1	Relocation of the center of economic activity to the Palopo Central Market / Commercial Center to Dangerakko-Amassangan	Business-economic activities in the region are experiencing a slump.	Many residents moved their domicile and moved their businesses to Dangerakko-Amassangan
2	There is no place for children to play and meeting place for the elderly	Children play on the streets, residents interact on the side of the road	Endangers the health and safety of children and elderly residents
3	Changes in traffic management policies by the City Government of Palopo	There are no public transport routes that cross Batupasi anymore	The mobility of the population is not served by mass transportation / public transportation
4	Visits of people to this area are not as busy as they used to be	The culinary business of residents is not developing	Decreasing quality of life and welfare of residents
5	There are no special support facilities for elderly residents	Many elderly residents need sports facilities and citizen interaction spaces	Decrease in the quality of life of the elderly
6	The absence of regional markers related to Luwu culture and the history of Palopo	Loss of identity and historical value of Lalebbata area	Lack of appreciation for history and loss of the cultural character of Luwu

The discussions that emerged during the participatory mapping process can be categorized into 6 main topics, including: public open spaces; mobility and walkability; history, art and culture; sports, health and tourism; access to women, children and the elderly; business and economy. The topics above are analyzed in relation to the objectives to be achieved. From here, this report issues program / activity directions that can be guided in relation to the development of the area. Heritage architecture is one of the most important elements of cultural markers of a social identity. This is like a kind of living genealogy around us with a very strong cultural psychological impact in a generation, and is able to indirectly encourage the character building process for its humans (Oskam & Karijomedjo, 2015).

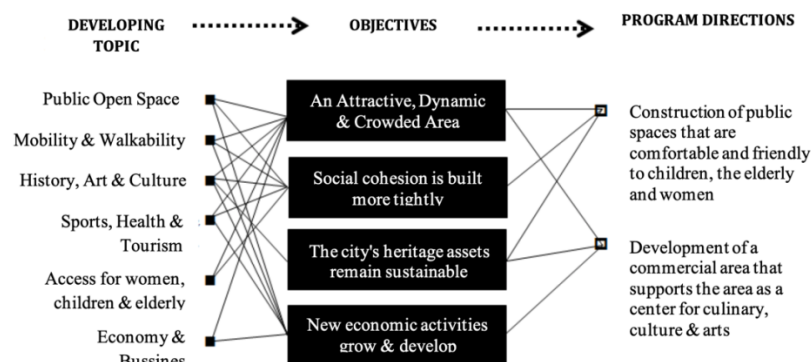


Figure 3: Direction for development of the Lalebbata Area

At this site, a public space that is able to accommodate various activities will be planned, including a plaza as an entry point for planning to be carried out, a pedestrian route, a culinary center, and a souvenir center. The dominant activities carried out by the community in public spaces are restorative activities such as gathering, eating, taking a walk, etc (Nurhijrah & Kusuma, 2014). Every public space has the meaning of a location that is designed to the minimum extent, has great access to the surrounding environment, a meeting place for people / users of public space and the behavior of people who use public spaces to each other according to local norms (Nóbrega, Maria de Lourdes Carneiro da Cunha., Duarte, 2010). The plaza is planned to be able to accommodate various activities. Besides being able to function as a public open space, it can also function as a town square.



Figure 4: Illustration of the Planned Lalebbata Area Site

For commercial functions, this site is planned as a culinary and souvenir shop for Palopo City. At this time, there is no special area as a culinary center and souvenirs. The facilities provided can be of various kinds such as shop plots or permanent restaurants or just cart booths for street food so that visitors can choose the preferred alternative. In addition, pedestrian facilities are also provided to make it easier for visitors to do their activities comfortably. From the results of the participatory design that has been carried out, it can be concluded that several elements of open space are needed by the community. Broadly speaking, the needs for open space elements can be grouped into three main needs, namely: an open garden equipped with attractive furniture, historical and cultural tours of the city of Palopo, and a culinary center and souvenirs. The three activities will then be elaborated in this area.

The main building is in the form of two commercial buildings, between which a long plaza / mall is planned which can be used as an outdoor restaurant or cafe. In addition, this plaza can also be used for certain events such as mini concerts, product launch events, and other events. Each building on the inside also has a corridor which is planned as an indoor commercial area. Around the main building, a pedestrian way and public spaces are planned for various activities, such as historical walk tour and pedicab/becak tour. On the outside, there are shophouses and shops owned by residents that support activities in this area.

Based on the results of the making place workshop which has been carried out with the people of Batupasi Sub-District, a commercial area is needed that can be used by the community as a stall or a place to sell for their economic needs. As a tropical area, it is necessary to consider indoor areas to accommodate activities during the day. The main building is planned to accommodate these activities, both shopping and culinary activities. Each building provides plots of space that can be rented out as a cafe, restaurant, clothing or souvenir shop, and so on. Social Value, heritage buildings are able to provide bonds in a community and create landmark elements of a place. Historical value, heritage buildings are able to provide massive evidence of a human civilization (Wahab, Mohdhamdan, Lop, & Kamar, 2016). Symbolic value, heritage buildings are able to represent the social status of certain communities. Authentic Value, the original form of the interior and exterior of the heritage building represents a uniqueness (Kamel-Ahmed, 2015).

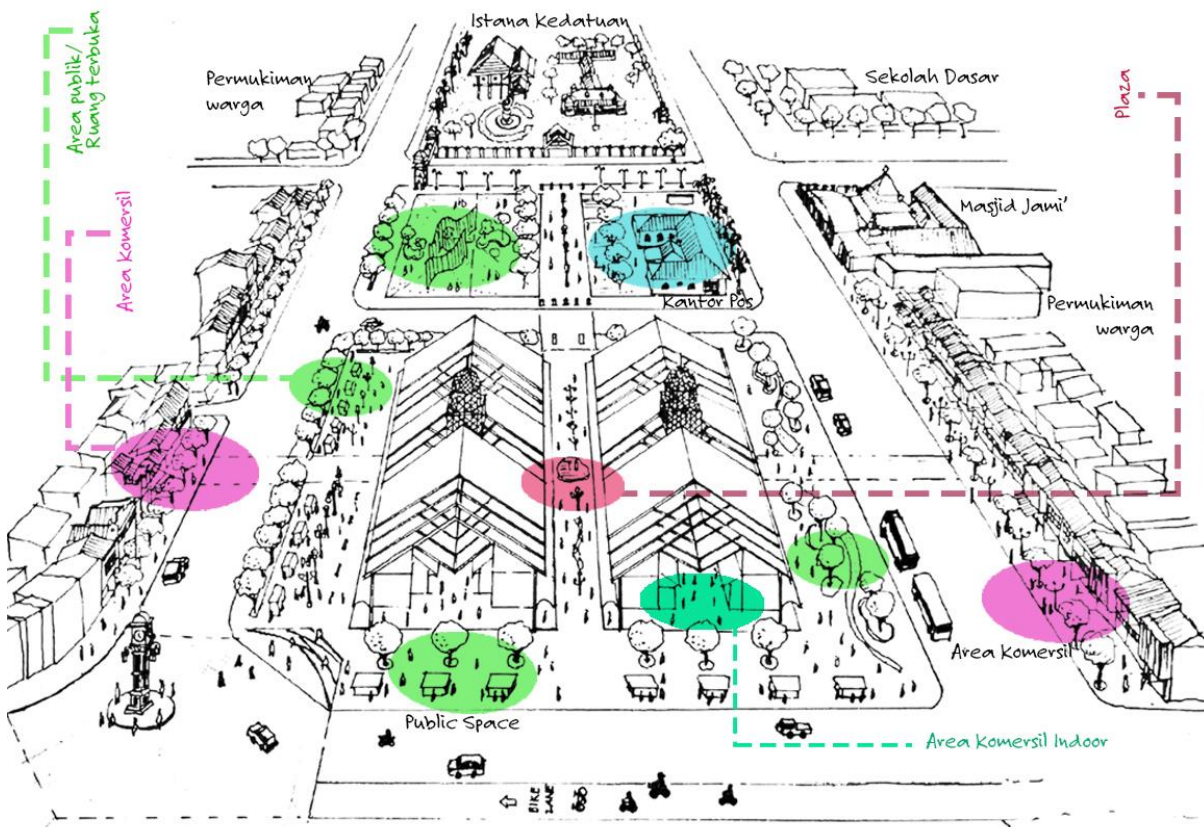


Figure 5: Illustration of the Zoning of Lalebbata Area Site

Every building in a city is a man made space, which depends on the work of the architect and the space and time that surrounds it. Heritage architecture in a city is also a testimony to display materials, including the technology and construction style applied (Bal'zannikova, 2014) and Every city, with all its structural changes, directly represents the evolutionary image of its inhabitants (Di Pietro Martinelli, Martelli, & Scannagatta, 2016). Along Landau street, the former Old Market building will be revitalized, made visually more attractive and retained its function as a commercial building. In addition, public spaces and parking areas are also planned to accommodate visitors who come. On the other hand, colonial buildings owned by residents can also be renovated as commercial buildings so that they can support planned commercial activities. The functions of these buildings can be directed as cafes, restaurants, souvenirs and gift shops, to guesthouses or inns. In addition, supporting facilities such as outdoor seatings and gazebos are provided as well as pedestrian paths equipped with street lighting so that visitors are more comfortable in their activities.



Figure 6: Illustration of Landau Street Development Concept

Similar to the Landau street section, on Andi Djemma street, the ex-Old Market building was also revitalized, made more visually attractive and retained its function as a commercial building. In addition, public spaces and parking areas are also planned to accommodate visitors who come. The existing residential shophouses can also support the area's functions, including *Pantilang* coffee shop, *Kalindoro* coffee shop, several shops and workshops. Some shophouses that are no longer in operation can be renovated and reused as other commercial buildings. In addition to providing pedestrians and green space, there are also plots for street vendors that residents can use to sell and offer services.

4. CONCLUSIONS

The concept of structuring and planning the Lalebbata area as a heritage area is obtained from various reviews, be it an urban-scale macro review, a review of the Lalebbata area, to a review of regional government policies in Palopo City. In addition, the mapping process, identification of potentials and problems, and planning processes are carried out with a participatory approach and try to accommodate all the needs of the people who live and operate around the site.

The resulting concept is a planning concept that utilizes old buildings belonging to residents around the location and capitalizes the existence of 3 cultural heritage buildings, namely the Old Jami Mosque, the Post office building and the Kedatuan Luwu palace that are on site as monuments and museums. As for the construction of new buildings, it cannot be separated from the conception of a heritage area and Palopo as a heritage city. This plan is expected to be a recommendation to the government to organize and revive the Lalebbata Area which has a long history of Luwu Land and Palopo City in particular.

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