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Perception of place attachment between cultural heritage in Yogyakarta City

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Abstract. Yogyakarta City has a very special history, this city has a lot of cultural heritage, either tangible or intangible which are located on the philosophy axis. Along the philosophy axis can be found a lot of cultural heritage, especially inherited objects physically as important elements surrounded by other supporting elements. Tugu, Malioboro, Zero Kilometer, and South Square have public space as basic of taking the objects on the philosophy axis. The aims of this research were to examine the place attachment against the four objects with the perception of natives, newcomers, and tourists as respondents. This research was conducted using qualitative and quantitative methods. Qualitative methods were done by using descriptive approach to literature review and interviews, as well as field observation. The interviews towards informants, local communities, and tourists. Other qualitative methods by distributing of questionnaires involve the perception of local communities and tourists as much as 327 respondents. Quantitative methods by using a non-parametric test of different test with Mann-Whitney U for test whether there is a difference of perception between two samples. The results of this research, the four objects didn't yet an indication of the place attachment very agreement/high and there was no difference in perception between the natives and newcomers. The results of this research were expected to constitute an important aspect of the place attachment towards all the tangible cultural heritage assets for people against public space to appreciate and to love them as a part of the daily life. The hope of this research, Yogyakarta City could achieve as one of World Heritage City about the culture by UNESCO.

Keywords: Cultural heritage, perception, Yogya City

1. Introduction

Yogyakarta is one of the special city of Indonesia that has a "golden asset" in cultural meaning either physical or not physical. The existence of heritage objects is located strategically in the city center which became important elements on the philosophy axis of Yogyakarta City. The concept of philosophy is used as a principle that shows historical obedience and consistency in the spatial that contains various philosophy so as to reflect the privilege of Yogyakarta [1]. The spatial of Yogyakarta City based on the philosophy axis is a straight line between Panggung Krapyak-Kraton-Tugu, each of which stands buildings that have to mean the process of human life, from birth to death [2]. Until now, the philosophy axis has a cosmic power in maintaining Javanese culture. In this research, the selection of heritage



objects refers to cultural areas in the corridor of the philosophy axis. The heritage objects also a mental map element of the city because take a long time in forming a city.

The crisis of public space in Yogyakarta City is very important to be developed considering that the existing city is currently losing open space. Especially for the local communities entitled to get urban space to spend time in enjoying a city. Tugu, Malioboro, South Square, and Dutch Colonial buildings at Zero Kilometer are heritage objects providing public open space for gather and social interaction. The heritage objects as well as a cultural tourism for the tourists. The importance of environmental psychology (spiritual) are also involved to know the assessment of local communities and tourists to the four objects of the study. However, in this research only test whether there is a difference of perception between the natives and newcomers. While the tourists are not tested with reasons of routine and destination differences. So, this research is important to do to improve the place attachment between cultural heritage for the quality of life in urban.

Perception is a response to external stimulus sense and activity targeted in a specific phenomenon clearly [3]. Sensory involvement requires some degree of attachment to the stimulus object and vision to make it easy to evoke an emotional response. In this paper, the researcher describes how substantial the local communities (public/society) and the tourist's assessment towards the heritage objects, place belongingness, and place identity based on the perception of the four objects. Various environments can reflect the cultural complexity that distinguishes the group from others [4]. The meaning of identity refers to the terms of place and means a set of the place feature that ensures the place has its uniqueness and continuity, reflecting the meaning of place identity [5]. Place identity comes from the meaning that people give a place, which depends on the level of user engagement and perception of the environment [6]. The identity of a city can be shown in historical places or places that have certain characteristics [7].

The density in urban make from people's lives getting tired and bored thus requiring public space that can be utilized for potential activities. Quasi-public spaces that make it possible to spend free time inexpensively outside the house and build social relationships locally, can hardly be overestimated in relation to this issue [8]. A city born of high historical value brings the culture both tangible and intangible until now. In the cultural aspect, it explains how someone will have a place attachment by identifying elements of a place that reflect a cosmological concept of a particular culture [9]. A satisfying place creates a harmony between the elements of physical, social, and cultural and it is affecting the identity of a place [10]. Reclus intended to achieve by transforming the evacuated historic urban center into a cultural and social core of the rapidly growing city [11]. Prominent features of a unique place, for example, architecture, historical monuments, a cultural community can be the attachment to a person on self-concept, this is also the process of calling "related a place that has a particularity" [12].

2. Methods

2.1. Methodology

This study was conducted in Yogyakarta City, which the philosophy axis is used as the primary for taking the object of this research, there are Tugu, Malioboro, Zero Kilometer, and South Square that has public space. The public spaces are often visited by the local communities and tourists as recreation objects or tourist attraction. This study was started from the fourth week of May 2017 until the fourth week of September 2017. This research uses qualitative and quantitative methods. Qualitative methods of collecting the literature reviews and interviews descriptively, as well as field observation, and distributing of questionnaires. The field survey included observation and interviews with resource persons (stakeholders) and distributed questionnaires of 327 respondents. Besides stakeholder, interviews were conducted with tourist and public/community leaders/figure about heritage objects, cultural, and tourism. The interviews method was used snowball sampling, digging information from sources until the information was saturated. Documentations were done with an approach to the historical documentary investigation (event note) and survey technique as the primary data source. Cross-check was done between the literatures with research location.

The questionnaire character is a combination of the closed and open questionnaire. The goal is to facilitate in selecting the answers that have been provided and can provide opinions/responses from the problem. Closed questionnaires use measurement interval scale that is a Likert model. A Likert scale used is the number of point 5 with comparable grounds, has a better index of reliability, validity, and strength. Questionnaires involve local communities perceptions of 260 respondents and tourists perceptions of 67 respondents. From local communities, 170 were natives and 90 were newcomers (with a ratio of 65:35), while the tourist, 62 were domestic tourists and 5 were foreign tourists. Comparison of the number of respondents between natives and newcomers were obtained from the information of Central Bureau of Statistics then were calculated from the magnitude of the population in Yogyakarta City, especially the sub-districts passed on the philosophy axis. Size of sample data from tourists based on the number of tourist data in 2016 from Yogyakarta Tourism Office.

Questionnaires are data collection techniques to capture public perceptions towards questions related to the research by giving written questions to a select number of people and can be used as samples to represent the communities in the research area. In this research the distribution of questionnaires using stratified random sampling. How to determine the respondents based on Isaac and Michael's approach [13]. Although the sampling is random the calculation of the sample selection process is proportional stratified random sampling. Population sampling in stages through steps after obtained the number of respondents from each district than in each sub-district based on the number of natives and newcomers. Determination of the number of samples in each sub-district refers to the formula Singarimbun *et al* [14]. The local communities and tourists choose answers of the number 1, 2, 3, 4, and 5, where the higher the number shows the stronger/better weight. The questionnaires collected then enter the numbers of the Likert scale, i.e. 1, 2, 3, 4, and 5 are tabulated into the table. Assessment of the perception of local communities and tourists were conducted in this research with qualitative methods, which then analyzed descriptively by SPSS version 17 software.

The results were obtained from SPSS data processing, then given a rating based on the average score [15]. Hypothesis testing in this research is determined based on prerequisite test results are the test of data normality using Kolmogorov-Smirnov method and data homogeneity using Levene Statistic method. The results of the analysis using Kolmogorov-Smirnov method for each group (natives and newcomers) showed data not normally distributed. A data is said to be normally distributed if the value of Asymp Sig (2-tailed) calculations using Kolmogorov-Smirnov is greater than $1/2\alpha$. After the test of data normality, then the test of data homogeneity can be concluded that the data comes from the same variance (homogeneous). A data is said to be homogeneous if the value of significance is greater than alpha (> 0.05). The level of significance/level of trust used in this research is 95% (0.05), which is generally conducted in social research. Therefore the data comes from the same variance (homogeneous), then it is done by using non-parametric test of a different test "Mann-Whitney U", which is included in quantitative methods. The Mann-Whitney U test is used for two independent samples, there are natives and newcomers. Data analysis using Mann-Whitney U test is the final step in the quantitative method.

2.2. The Study Area

Cultural heritage is endless to learn because it is the wealth of priceless and irreplaceable for the future a region/city. The existence of the philosophy axis has a harmonious meaning in the inheritance both tangible and intangible. In spatial, the philosophy axis is manifested in the form of a path that connects the heritage objects physically symbolizing the journey of life. The philosophy axis has a position in the heart of the Yogyakarta City with a lot of historical objects (physical) as cultural heritage. In addition, the taking of the four heritage objects based on a minimum age of 50 years, a special meaning in history and culture, an important value to form the image of privilege, a value of authenticity, a value of expediency, being a historical and cultural object and related to tourism, and provide the public space.

How precious the public space which is nearby to the relics of heritage objects have the attachment in Yogyakarta City to improve spiritual welfare of the urban. Emphasis on local contexts reassert subjective roles sense of place, and place experience as a legitimate form of knowledge and meaning

related to landscape governance and provides the foundation for advancing approach a place based on environmental planning [16]. Individuals need to express the sense of belonging to a collective entity or place, and an individual's identity, which can be achieved by physical separation or uniqueness, and a sense of belonging to a particular area [17]. It is also related to the importance of place symbols as emotional repositories and relationships that give meaning and purpose to life and reflect a sense of belonging [18].

Currently, Tugu has a physical building that is not the same as the beginning was built by Sri Sultan Hamengku Buwana I. Tugu was rebuilt on October 3, 1889, its means Tugu has an age 128 years. Based on the field observation and literature, Tugu has a special meaning in history and culture, such as an event of a festival (e.g. birthday celebration of Yogyakarta City), performing arts (e.g. sculpture), and traditional culinary arts (e.g. 'angkringan sego kucing'). Until now, Tugu has a value of authenticity and expediency because the concept and form of Tugu have different from other. Tugu has an identity of Yogyakarta City formed the image of privilege because its existence which has hundreds of years standing right in the heart of the city (Figure 1). The public space with the small size made Tugu as tourism objects for tourists and recreation objects for local communities.



Figure 1. (left) Tugu Yogyakarta monuments; (middle) surrounding of Tugu Yogyakarta; (right) small public space

Malioboro Street development explain that in 1765-1945 used for ceremonial, politic, and economic, then in 1945 after the Independence of Indonesia changes into politics, culture, and economic, then in 1950's until 1980's changes into economic and tourism, and in 1980's until this day changes into economic and tourism center of Yogyakarta [19]. Its means that Malioboro has an age more than 250 years despite changes in function and style of the building, Malioboro still has a special meaning in history and culture. Based on the field observation and interviews with the tourists, Malioboro is heritage objects as an image of traditional shopping especially souvenirs, such as T-shirts, antique goods, as well as typical Yogyakarta culinary such as 'Sate Kere', 'Pecel', 'Bakmi', etc. Malioboro provides the public space in the form of the corridor to enjoy for local communities and tourists because it is not found in other cities (Figure 2). With a combination of building style and function area, Malioboro also provides economic value for people as a souvenir center.



Figure 2. (left) Malioboro Street; (right) Malioboro Pedestrian

In Zero Kilometer many found of Dutch Colonial buildings among other of them is the Indonesian Post Office, BNI 46, Central Bank, Vredeburg Fortress, Presidential Palace, and others. For example, BNI 46 (in the past Nillmij office) was built in 1921 by Ghijsels with Colonial Modern Architectural which has the symmetric pattern of the building make a neat impression [20]. Other example based on the same source, Indonesia Post Office (in the past Post, Telegraaf en Telefoon Office) designed by Burgelijke Openbare Werken (now as Public Works Agency) in 1910 and was built 1912 with Transitional Architectural which has a construction system 'a bear wall with giddy gevels'. More than 100 years, buildings in Zero Kilometer has an old age and special meaning in history. In this the district can be said has an important value to form the image as Dutch Colonial Architectural because designed and built by Europe architect especially Dutch. Zero Kilometer is located right at the node has medium public space (Figure 3).



Figure 3. (left) BNI 46 Bank building; (middle) Indonesian Post Office and medium public space; (right) Central Bank

In recent years, South Square function as a public space for people to gather and social interaction of urban heritage (Figure 4). Squares to be a successful public space, because must be liveable and sociable, and able to provide a setting that can offer a variety of experience, sensory and activities for people [21, 22, 23]. In the past, a square has a central function where the whole the core elements forming the city will meet, both symbolically and real [24]. Therefore, South Square is open space has hundreds of years with a special meaning in history and culture as a model of authenticity from Javanese culture has from the image of privilege. The authenticity of South Square never undergoes physical changes from year to year. The South Square has large public spaces and equipped with playground area. It's just that functionality has changed for the local communities and tourists as the historical and cultural object and related to recreation and tourism. It is also an effort to make South Square has a more optimum benefit can be felt and enjoyed by the local communities and tourists.



Figure 4. (left) two Banyan Trees; (middle) large public space; (right) playground area

3. Results

3.1. The Respondents

Based on the results of 327 respondents, obtained data that natives 54.1% were male and 45.9% were female while that newcomers 52.2% were male and 47.8% were female. Different with tourist that

64.2% were female. Based on the field observation, also found that female tourists were visiting heritage objects more often than male. Many possibilities that female tourists prefer tourism in the city who spend more time at the place of tourism than travel, for example, nature tourism. Natives age range 20-30 years as much 40.6% and age range 31-40 years as much 29.4%. While newcomers and tourists, the majority of the respondents with age range 20-30 years as 67.8% are newcomers and 62.7% are tourists. The last education from native respondents as 56.5% and new comers respondents as 68.9% are senior high school. The number of respondents who have a background undergraduate education was 76.1%. More than 50%, domestic tourists who travel to the Yogyakarta City is not the first but has 5 to 10 times. Meanwhile, 5 foreign tourists from India, Japan, Singapore, and Spain.

3.2. Discussion

The results of questionnaires distribution were found the highest average value on the variable of place belongingness occurred at Malioboro (see Table 1). The tourists gave the highest average value is 3.73 or agree at Malioboro, while the lowest average value is 2.81 or doubt given tourists at Zero Kilometer. The most obvious low value at Zero Kilometer object has an average value of ≤ 3.00 , while the other objects have an average value of ≥ 3.00 . The highest score 4.04 or agree by tourists, that Malioboro not only as a place/historical and cultural attractions but also has a meaningful symbol. Symbols as a relic of objects that have a traditional shopping image (especially souvenirs) and become an economic wheel that can be enjoyed by all walks of tourists and community. For tourists themselves, Malioboro is a favorite destination object of the historical and cultural tourism which should not be missed. The presence of Malioboro is the pulse in the urban and tourism for helped turn on the city at night. Unfortunate, Malioboro still has not obtained a very optimal value as a heritage object that has a public space on its pedestrian. The feel of calm and relaxed, and togetherness (familiarity) did not give a big influence, notably for the natives.

Table 1. Variable of Place Belongingness based on Perception Score of Natives, Newcomers, and Tourists

Variable of Place Belongingness	The Perception Score of Natives (NT), Newcomers (NC), and Tourists (TR) ^a											
	Tugu (TG)			Malioboro (MB)			Zero Kilometer (ZK)			South Square (SS)		
	NT	NC	TR	NT	NC	TR	NT	NC	TR	NT	NC	TR
I have belongingness at TG/MB/ZK/SS.	3.75	3.68	3.58	3.68	3.67	3.79	3.49	3.33	2.85	3.67	3.53	3.34
TG/MB/ZK/SS gives meaningful symbols.	3.87	3.94	3.90	3.62	3.74	4.04	3.43	3.26	2.81	3.58	3.34	3.66
I feel "something" different at TG/MB/ZK/SS.	3.42	3.41	3.16	3.45	3.53	3.45	3.23	3.19	2.75	3.45	3.29	3.30
I feel calm and relaxed at TG/MB/ZK/SS.	3.11	3.18	3.06	3.34	3.42	3.63	3.11	3.30	2.78	3.41	3.47	3.39
I feel to have intimacy, togetherness when I'm at TG/MB/ZK/SS.	3.27	3.30	3.16	3.37	3.39	3.73	3.25	3.28	2.90	3.41	3.46	3.37
Mean value	3.49	3.50	3.37	3.49	3.55	3.73	3.30	3.27	2.81	3.49	3.42	3.41

^aMean value;

1.00 – 1.80: Strongly Disagree, 1.80 – 2.60: Disagree, 2.60 – 3.40: Doubt, 3.40 – 4.20: Agree, and 4.20 – 5.00: Strongly Agree. [19]

Other high scores on the questions, Tugu gives meaningful symbols given by the newcomers with a score of 3.94 or agree and the natives with a score of 3.87 or agree. That is, Tugu for local communities provide a symbol that has many meanings in history until this day. Tugu Yogyakarta cannot be replaced with other symbols despite the change of shape caused by the earthquake before. This indicates that

local communities have place belongingness Tugu above the average standard. Also, tourists assessing the Tugu with a score of 3.90 or agree with the same of questions. The lowest score or doubt has given at Zero Kilometer, especially the tourists. Two questions, feel “something” different with a score of 2.75 and feel calm and relaxed with a score of 2.78 at Zero Kilometer. There are still has many places/other objects that are considered calm and relaxed for tourists. This is considering when in the daytime is very uncomfortable because of lack of vegetation. In addition, for tourists at Zero Kilometer as well as in other big cities that have buildings of Dutch Colonial Architecture Style. At the same question, also found a low score or doubt given the natives in two of research objects. The question is feeling calm and relaxed at Tugu and Zero Kilometer with a score of 3.11 or doubt. That is, Tugu and Zero Kilometer is not a place/object that can provide tranquility and a sense of relaxed to spend time on vacation for the natives. Found that Tugu and Zero Kilometer does not have adequate facilities as public space to enjoy the place/object, such as the lack of seats for lounging, garbage dump, and toilets.

The results of questionnaires distribution were found the highest average value with the variable of place identity occurred at Malioboro (see Table 2). The value is given by travelers with an average score of 3.80 or agrees, while the lowest average value is 2.78 or doubt given tourists at Zero Kilometer. The highest score of 3.97 or agree given the tourists with a question, going to Malioboro is one of the most satisfying things. The meaning is satisfying because Malioboro is a shopping center (especially souvenirs) that cannot be missed for tourists. Shopping centers at Malioboro are located hallway or terrace along the Malioboro, gangways of Malioboro and Beringharjo Market is known cheap because it can be done bargain. Tourists are very happy and always want to Malioboro when traveling to Yogyakarta. For tourists, a visit to Malioboro is a special satisfaction and a favorite destination. Another high score of 3.90 or agree is contained in two questions at Malioboro. The question, Malioboro is a favorite place to visit and very meaningful. That is, Malioboro is a favorite destination of historical and cultural tourism that should not be missed for tourists. When tourists did not visit Malioboro will have a different impression. In this year, Yogyakarta Government has been finished revitalization of Malioboro pedestrian more feasible. Tourists can enjoy Malioboro on foot, sitting around looking at heritage building, and a different atmosphere from Malioboro. For tourists, Malioboro has a meaning is different from another city.

Table 2. Variable of Place Identity based on Perception Score of Natives, Newcomers, and Tourists

The Perception Score of Natives (NT), Newcomers (NC), and Tourists (TR) ¹													
Variable of Place Identity	Place	Tugu (TG)			Malioboro (MB)			Zero Kilometer (ZK)			South Square (SS)		
		NT	NC	TR	NT	NC	TR	NT	NC	TR	NT	NC	TR
TG/MB/ZK/SS very meaningful.		3.80	3.70	3.67	3.66	3.78	3.90	3.36	3.44	2.87	3.64	3.56	3.63
Going to TG/MB/ZK/SS is one of the most satisfying things.		3.32	3.34	3.33	3.48	3.77	3.97	3.16	3.31	2.88	3.89	3.58	3.40
TG/MB/ZK/SS is the best place to do the activity.		3.05	3.09	2.96	3.44	3.53	3.69	3.17	3.29	2.88	3.48	3.57	3.66
TG/MB/ZK/SS is a physical object that reflects my lifestyle.		2.96	2.79	2.70	3.12	2.97	3.55	2.88	2.94	2.51	3.14	3.07	2.70
TG/MB/ZK/SS is a favorite place to visit.		3.28	3.29	3.12	3.58	3.67	3.90	3.22	3.41	2.78	3.43	3.37	3.51
Mean value		3.28	3.24	3.16	3.46	3.54	3.80	3.16	3.28	2.78	3.41	3.43	3.38

¹Mean value;

1.00 – 1.80: Strongly Disagree, 1.80 – 2.60: Disagree, 2.60 – 3.40: Doubt, 3.40 – 4.20: Agree, and 4.20 – 5.00: Strongly Agree. [19]

The highest score of 3.89 or agree is given by natives with a question, going to the South Square is one of the most satisfying things. That is, South Square can provide satisfaction to fill the time either ordinary days or holidays. Visiting the South Square is enough to spend money on parking and then can enjoy the public space in urban (the context of heritage). Squares gain more meanings that make activities a significant place with strong social and cultural values rather than merely an open space [25]. Another high score 3.80 or agrees is given the natives with the question, Tugu very meaningful. The existence of Tugu has created the image of the city on its identity and become its own pride for the natives in Yogyakarta. The lowest score or doubt is given by tourists with a question, Zero Kilometer is a physical object that reflects lifestyle with a score of 2.51 or disagrees. A deeper search of the lifestyle can be conveyed through “a different message” or has features that contain ethnic or traditional elements. Dutch Colonial Architecture Style is still found in many big cities in Indonesia. “Singularity or dissimilarity” can be said as the place’s identity in the region. The lowest score or doubt is given to the newcomers with a question, Tugu and Zero Kilometer are a physical object that reflects lifestyle with a score of 2.79 is given at Tugu and 2.88 is given at Zero Kilometer. Related to this, the newcomers still have not yet fully possessed a sense of identity for his city.

The used nonparametric test of the Mann-Whitney U test was the final process in this results and discussion, which previously obtained statistical data. In this research using non-parametric test of the Mann-Whitney U test for two independent samples. Based on the results, the variable of place identity obtained Z value of -0.632 with a significance value of 0.527, then the value of significance greater than alpha ($0.527 > 0.05$). While based on the results, the variable of place belongingness obtained Z value of -0.338 with a significance value of 0.735, then the value of significance greater than alpha ($0.735 > 0.05$). So, there was no difference between the perception of natives and newcomers to the variable of place identity and place belongingness (see Table 3). Understanding of the place on the physical, psychological, and social dimensions was inseparable from the culture of human experience. It was developed as a result of the meaning and significance of the place for users. The diversity of user backgrounds, such as gender, marital status, age, last educational, income levels, and others are not a benchmark in the environmental psychology dimension.

Table 3. The Different Test Results of the *Mann-Whitney U*

The Different Test Results of the Mann-Whitney U ^b			
Indicator of question	<i>Mann-Whitney U</i>	Z	<i>Asymp. Sig. (2-tailed)</i>
Place Identity	7290.500	-.632	.527
Place Belongingness	7457.500	-.338	.735

^bGroup Variable: Natives dan Newcomers

4. Conclusion

It is very interesting for tourists, Malioboro not found in other cities. Malioboro not only as a historical places/objects and cultural attractions, more than that, has a meaningful symbol. The presence public space of Malioboro is the heart of the city for helped turn on the city and created tourist attractions. In spatial, Malioboro has positioned itself as the image of shopping center especially souvenir, in the form of paths, districts, and landmarks. Malioboro as a historical and cultural tourism offers a free of heritage object that can be enjoyed by all local communities and tourists. Contrast with Zero Kilometer has a weakness in showing its identity. This can be found in the other cities that are former Dutch Colonial that leaves a same typical building heritage. Thus, create the image of the place at Zero Kilometer which has been formed is considered weak. It is unfortunate, Tugu, Malioboro, Zero Kilometer, and South Square didn’t have yet an indication of the place identity and belongingness very optimal/strong (Figure 5). The perception between the natives and newcomers was no difference, while the tourist perception has more strength than the natives and newcomers. The spiritual values must be further optimized especially for those born and raised in the cities with many inheritances. The tangible cultural heritage assets should be a part of the daily life, especially for the natives and newcomers.

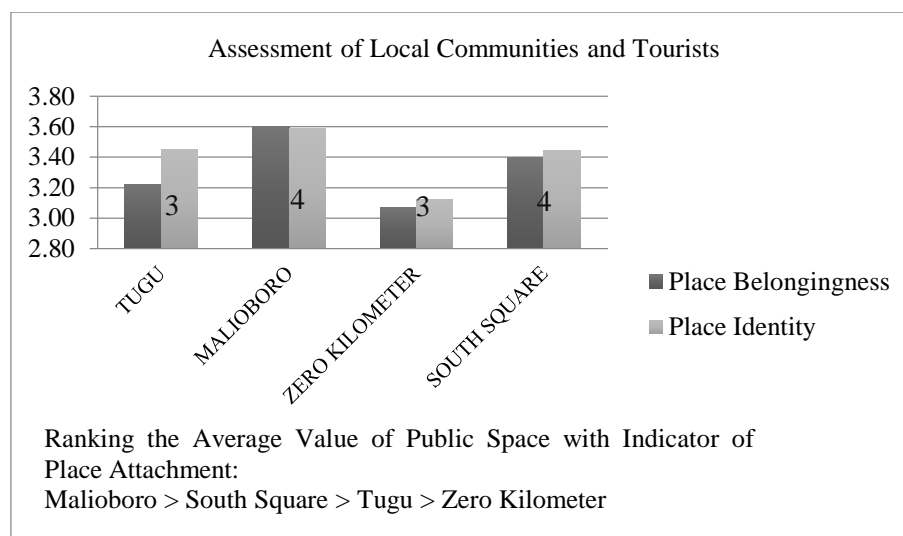


Figure 5. Ranking the Average Value from Assessment of Local Communities and Tourists

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