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# Cultural Substance Actualization in Spatial Planning: Case of Cirebon City, Indonesia.

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**Abstract.** Cirebon city which located in West Java Province, is a city that is created due to the existence of a kingdom. The former kingdom cities from the past still stand until today in the form of keraton, whether its building, the king or the community. Cultural identity of keraton has not become synergic with the spatial plan of Cirebon City, and this often leads to a spatial conflict during the implementation. A conflict both in the form of function or value which is not actualized in spatial management. The synergy of space and culture could support the sustainability of a city space, as well as the sustainability of Cirebon City which is wealthy in culture. Cultural identity in the form of a space could provide attractiveness of a city as referred to the statement of UNESCO (2015). Cirebon city has not owned a legal culture-based documents that supports the implementation of the spatial plan. The aim of this paper is to formulate the concept of cultural substance in spatial planning of Cirebon City. The approach method used is qualitative method with hermeneutic approach through text. The result is the finding of a concept that shows leadership and collective awareness to the urgency of culture that is embraced by Keraton as the form of cultural identity actualization and as Cirebon city spatial planning document substance directions.

*Keywords :* Cultural-Substance; Spatial-Planning; Cirebon-City

## 1. Introduction

Indonesia is a country that is rich in culture. Cities in Indonesia have urban history from ancient kingdoms. City is basically a product of the development of human culture, because the existence of city is almost as old as human culture [1]. Indonesia has not yet owned a national criteria for designating a city as a National Heritage City and there are no spatial planning documents/ products that integrate important heritage content [2] including Cirebon City.

Cirebon is a city that located in the eastern part of Jakarta, the capital city. This city is in the administrative area of West Java Province and considered as one of the big cities in the province. Cirebon City's position is on the northern coast of Java (Pantura). The history of civilization in Islamic Kingdom in Java Island was built here, because one of the propagators of Islam, namely Sunan Gunung Jati, was the king who ruled this kingdom [3]. The palaces in Cirebon are the evidence of the historical heritage of the Islamic Kingdom. Even the kings in the palace are the descendants of Sunan Gunung Jati which still exist today. The palace buildings, artifacts, symbols and values are still well preserved in the palaces. Culture is recognized as an integral part of community's welfare, and local development and justice are linked to the recognition of diversity in cultural heritage and values 4].

Research on cultural substance in spatial planning is still very few, particularly in the case of Cirebon City. A similar study was carried out for Yogyakarta City by Suryanto [1] and Wardhana [5], while for the City of Cirebon, a research that focuses on the substance of spatial planning has not been carried out. Even though there are so many potential cities in Indonesia that have a very valuable heritage[6] , including the city of Cirebon. The actualization of cultural substances in spatial planning in Cirebon City is a study that has never been done before. Studies related to culture in spatial planning have been carried out in Bologna [7]( a new foundation on cultural spatial planning [8]management of world heritage cities [9]. To fill this gap, this paper tries to describe the results of a study on the substance of culture in spatial planning for the case of Cirebon City, Indonesia.



## 2. Literature Review

Cultural planning that is integrated in spatial planning documents is a must, because space in the sense of a city or a village is a cultural product. The fact that culture is shaped by geography, history and our society, and the culture is developing as well as becoming the world's leading intellectual resource, can serve as the basis for a new position for planning [8]. The cultural planning approach should be integrated into national Integrated Development Plan guidelines and spatial planning practices to ensure that it informs the city's Integrated Development Plans [10]. David Harvey, revealed that the condition of postmodernity proposes in urban studies, aesthetics and cultural materials deserve attention [11]. Culture as an organizing concept and framework offers a new, deeper and more sustainable foundation for planning. The fact that culture is and is shaped by our geography, history and society, is developing, and is the world's leading intellectual resource, can be the basis for a new position for planning [8]. Spatial planning should begin to focus on the substance of culture.

Spatial planning has moved to non-material aspects, such as culture. The definition of planning is related to the material world [11], with materiality being considered the main attribute of physical space. Planning theory follows Allmendinger (2001 in [8], namely dividing planning theory into two main streams, postmodern and neo-modern. Neo-modern consists of communicative and collaborative theories, it includes other theories such as pragmatics. However, postmodern and neo-modern theories together form the main pillars of today's planning theory. Neo-modern approaches and postmodern thinking complement each other in their distinct capacities to integrate culture in planning.

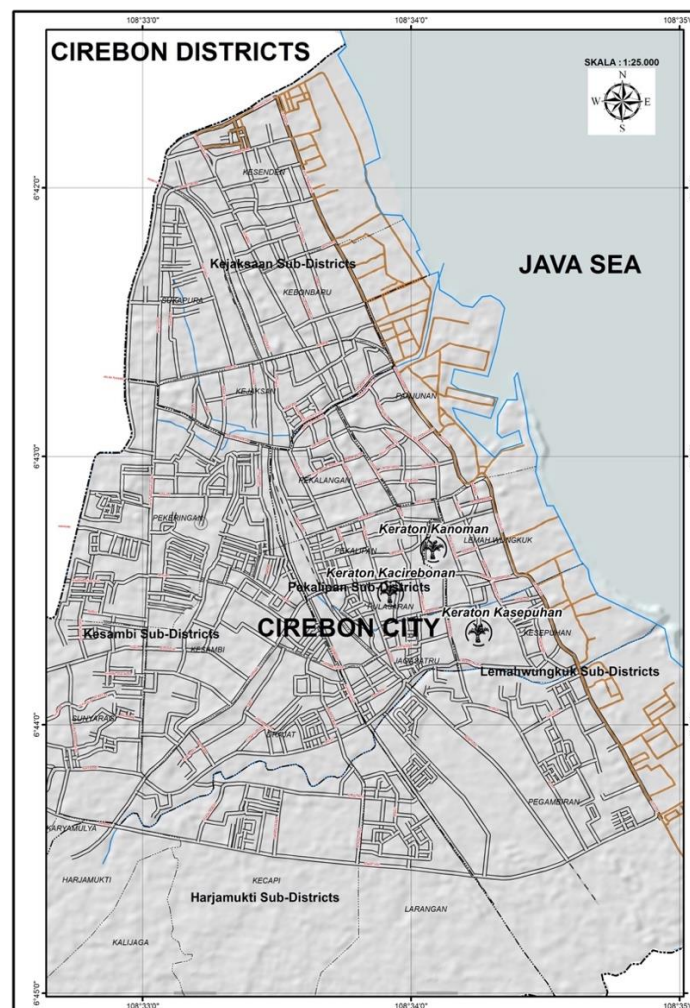
City planning with a cultural basis requires a commitment to governance. A process-oriented approach to the management of world heritage cities will contribute to the development of knowledge related to cultural heritage management (especially world heritage cities) [9]. One form of governance is clear policies for culture-based planning. Culture-based spatial planning policies are strongly supported by a framework focused on consistency of three different levels [7]: (1) Longitudinal consistency between policies: Cultural policies are rarely short-term: they require new infrastructure and investment, adequate feasibility analysis, institutional framework and organizational arrangements. (2) Consistency between policy and resource allocation: Once policy priorities have been established, the economic resources to enforce them must be allocated coherently. If policies are not sufficiently reflected in the budget options, they cannot be realized (3) Consistency between policies and actions / results: Lastly The planning and control system steps require evaluation of results (in terms of outputs and outcomes) against initial objectives.

Based on the literature review explanation above, the state of the art of this study is the actualization of cultural substances in Cirebon city spatial planning. Spatial planning with cultural considerations needs to be considered in the planning document. The above references are the basis for the consideration of this study in the implementation of spatial planning in Cirebon City.

## 3. Methods

### 3.1 Context of Study

Cirebon City is located in West Java Province, Indonesia. The geographical position is 108° 33 East Longitude and 6° 41 South Latitude. The city of Cirebon has three palaces, namely Keraton Kasepuhan, Keraton Kanoman, dan Keraton Kacirebonan ( see Figure 1). Those three palaces originally come from the same sultanate, that is Kacirebonan. The Sultanate has been established since the 13<sup>th</sup> century and still show its existence. The palaces are included in the cultural heritage, even the artifacts of the Kacirebonan Sultanate are scattered in various regions, not only in the city of Cirebon. Apart from artifacts, the traditions of the palace are still being carried out and still attract the public. The choice of Cirebon City as a study area is because it has a history and culture that are still visible today.



**Figure 1.** Locations of Cirebon City and The Palaces

### 3.2 Data Collection Procedure

Data collection was carried out by interviewing various sources of information such as: the Head of the Cirebon City Research and Development Planning Agency (BP4D), BP4 staff, Abdi Dalem Keraton Kasepuhan, Keraton Kanoman and Keraton Kacirebonan. The interviews were recorded with a voice recorder. In addition to interviews, the data from spatial planning documents were collected, as well as the books related to the history of Cirebon City and the policy data that regulate the Cirebon City cultural heritage. Field observations were done to record palace sites using cameras. Data collection and field observations were run for five days in April 2019. The team involved in data collection and field observations consisted of 4 people. The time for data collection and field observations activity was from 8.00 - 17.00 WIB.

### 3.3 Data Analysis

Postmodern planning opens up opportunities for: the possibility of acceptance of transrational planning approaches. Also provides the development of diverse and unique local theories [12]. Based on these references, the unique cultural values must be actualized. The actualization is in the form of a spatial

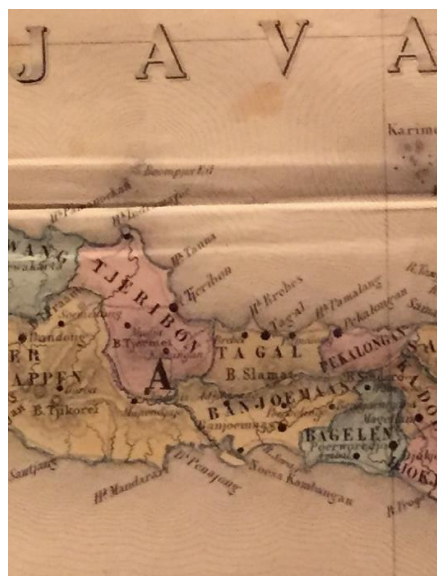
arrangement product. This analytical framework focuses on the Cirebon City Spatial Planning document or the Cirebon City Spatial Plan (RTRW) 2011-2031.

All the data that have been collected were then being analyzed using hermeneutic techniques. The data obtained from the planning documents and spatial regulations were going through interpretation process of the text, which includes the process of understanding, connecting, and describing the context that occurs in the reality as seen on the result of field observations and interviews. The substance of the text material is focused on the arrangement of the patterns and structures of the Cirebon City space related to the cultural values of the palace. Then compare the text and context of the city cultural heritage regulations at the national level, as well as the results of literature studies related to the substance of cultural heritage arrangements. The results will be obtained a substance for the arrangement of cultural heritage in Cirebon City.

## 4. Result and Discussion

### 4.1 The Development of Cirebon City

The city of Cirebon has a history and culture that plays an important role in the formation of its urban space. The development of Cirebon City has undergone 3 phases. The first phase began in the 13<sup>th</sup> century, starting from a small nagari (village) called Caruban Larang, then in 1479 Caruban Larang became the center of the Cherbon Sultanate. The city developed rapidly and became the center of the spread of the Islamic Empire, especially in the West Java region. In the 16th century the Cirebon Sultanate was divided into Kasepuhan, Kanoman and Kacirebon[3]. The second phase is the phase of the Dutch East Indies Government, in which the road and rail networks affected the development of industry and trade. In the period 1910-1937 by the Dutch East Indies government, the city of Cirebon was ratified as Gemeente Cheribon with an area of 1,100 hectares and a population of 20,000 people (regulations Stlb. 1906 No. 122 and Stlb. 1926 No. 370). In 1942 Cirebon was expanded to become 2,450 ha (see figure 1). The third phase is the phase of government of the Republic of Indonesia, which in 1957 the status of the city became a *kotapraja* (township) with an area of 3,300 ha, then in 1965 it was designated as a *kotamadya* (municipality) with an area of 3,600 ha. Currently the city of Cirebon has 5 districts and 22 sub-districts. The existence of the Kacirebonan Sultanate is still manifested in 3 palaces in the city of Cirebon, namely Keraton Kasepuhan, Keraton Kanoman and Keraton Kacirebonan (see Figure 2). The history and culture of the formation of Cirebon City space are knowledge that must be preserved



**Figure 2.** Cirebon Area during the phase of the Dutch East Indies Government

#### 4.2 The Spatial Regulation of Cirebon City

The Spatial Planning Document (RTRW) is a reference document for cultural actualization in spatial planning. The Spatial regulation of Cirebon City is carried out with reference to the Cirebon City Spatial Plan (RTRW) document for 2011-2031. The document does not state the wealth of cultural substance of Cirebon which is manifested by the palaces. The spatial management is general and functional, without presenting or even creating the culture of the palace. The function is emphasized on cultural tourism activities only, without regulating the cultural substance in question. The regulation of Cirebon City cultural heritage has not been successfully implemented in regional regulations. This process had been done in 2017 by the Cirebon City People's Representative Council but has not been successful. The RTRW document has not sufficiently implemented the cultural substance of Cirebon City.

#### 4.3 The Cultural Substance of Cirebon City comes from the product of Palace Culture

Cultural-based planning has the following criteria: Plenitude Identity, Connectivity, Diversity Reflexivity, and Creativity Thinking [5]. The authenticity of the city is shown through: form-design, material-substance-use-function, tradition, location-setting, language-form of immaterial cultural heritage, spirit-feeling, internal-external factors [6]. These components become a substantial aspect that must be considered in the space of the City of Cirebon. Cirebon city because it originated from the existence of a kingdom, the city space that was built has a certain philosophy in the development of the city. The spatial values of the palaces must be the main consideration in the development of Cirebon City. The palace was built from the concept of *baluarti*. The *Baluarti* concept is a fortress concept. In macro, the city of Cirebon is in a gold bowl position, with its back to the mountain and facing the ocean (*Mangkuring Gunung Ngadepin Jaladri*) with *tritangtu* cosmology, namely the world above-the middle world-underworld [13]. Substance of Cirebon City spatial planner has not considered the philosophical aspects of the palace space in its planning.

Heritage conservation planning is still often considered as something different. Apart from standard planning such as RTRW, RDTR to RTBL. It is necessary to require a city planner with a heritage perspective. The understanding of conservation is often limited to restoring physical buildings. Often the planning for building restoration is not part of a plan to develop the cultural life of the community. In fact, the use, utilization and development of heritage city space for the cultural life of the community is very important and necessary. Cities are place to live and heritage preservation is a cultural movement. Preservation of urban heritage is not only about the past. Besides urban heritage is not limited to monuments. It is necessary to consider the socio-cultural elements and among them the local environmental economy which is woven together to form an "urban heritage" [6]. Utilization and sustainability of urban heritage becomes more important. Likewise, community involvement is an indispensable aspect of overcoming urban preservation and strengthening the foundation for future development of heritage cities. In cultural-based planning, there are three things that need to be considered, namely awareness, human resources, and cultural resources [5]. Community involvement surely depends on the awareness of the leader to move the community. According to Dilthey [14], actualizing values for permanent purpose of the social and cultural system is possible from the potential "spirit" of humans. This means that awareness can be brought up.

### 5. Conclusion

According to the results of the discussion above, research on the Actualization of Cultural Substances in Spatial Planning: For the case of Cirebon City, is still possible to be done by including authenticity substances such as: form-design, material-substance-use-function, tradition, location-setting, language-form of immaterial cultural heritage, spirit-feeling, internal-external factors. Even in the actualization effort, awareness, human resources, and culture resources must also be considered. Consideration of awareness becomes the main focus because it depends on awareness, and this aspect is capable of

manifesting the actualization of cultural substances in spatial planning. This aspect is possible because spirit consciousness can be raised.

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