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TRACING THE PHYSICAL IDENTITY OF PASURUAN CITY A STUDY OF THE INFLUENCE OF SOCIAL SEGREGATION DURING THE COLONIAL PERIOD

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Abstract.

The city's architectural performance is greatly influenced by economic, socio-cultural, and political development factors throughout its formation. The prolonged period of Dutch colonial occupation has significantly altered the social order of society. The policy of social segregation of society through ethnic and racial groupings in the city area has implications for the performance of the area's architecture. The long history of colonialism in Pasuruan has left physical traces of architecture that play a significant role in shaping the character and physical identity of Pasuruan. In 1903, the flow of the Gembong River became a physical separator for the settlements of indigenous and non-indigenous ethnic groups (Europeans, Arabs). This policy has implications for the physical spatial arrangement and architecture of cities. A social segregation study on the character of Pasuruan City was conducted by tracing physical traces, observation, and reviewing related literature/research. The findings of this study are important for mapping the characteristics of the city area, as well as material for the basis of its preservation policy. The results of this study are expected to be in the form of regional development strategies, with suggestions on what city elements need to be maintained to achieve the image of a City area identity.

Keywords: Physical traces, Dutch colonial period, Pasuruan city identity, Social segregation

1. Introduction

Heritage buildings are vital elements of a country's cultural heritage, playing a role in preserving and passing on history and traditions to future generations (Gao, 2023). Conservation architecture buildings in Asia are divided into two main categories: local buildings with traditional nuances that reflect national identity or original cultural heritage, and other properties that are modern buildings from the colonial era. During the colonial period in Asia, colonists from the French, British, Japanese, and Dutch empires integrated their architectural elements into local traditional architecture and modified them to suit colonial building styles. Such as the Dutch East Indies Colonial Period in Indonesia, the French Colonial Period in Indochina (Lao, Cambodia, Vietnam, Myanmar), the British Colonial Period in Malaysia and Singapore, and the Japanese Colonial Period (1895-1945) in Taiwan. When colonization entered Asia, it introduced a variety of new cultures, both Western and non-Western, that had to be accepted and adapted to (Li, 2007). By selecting colonial shophouses in Singapore's Chinatown, specifically Telok Ayer, as a case study area, this study aims to illustrate the ongoing interaction and negotiation between various cultural influences within a specific context of time and place. Chinatown, inhabited by Chinese immigrants who came to

seek opportunities at Raffles' new trading post, became home to the ethnic Chinese who, within less than 10 years of the trading post's establishment in 1828, became the largest ethnic group in Singapore. With facades that combine Chinese, Malay, and European elements, Singapore's shophouses reflect the eclectic and cosmopolitan nature of the city's colonial architecture (Li, 2007).

As in Indonesia, especially Java. The transformation of traditional cities into modern cities on the North Coast, driven by rapid development, occurred during the Dutch Colonial era. The Dutch colonization process in Java lasted for several centuries, as their trading posts were established in coastal cities to control the transportation infrastructure throughout Java. Although the influence of colonialism was significant in shaping the urban network system in Java, the colonial process did not eradicate the existing concepts of urban spatial forms in Java (Rukayah, 2023). For example, the alun-alun element, which is a characteristic of the city center originating from pre-colonial traditions, still survives with modern modifications. (Gunawan, 2013)

Pasuruan is a city in the north of East Java. Pasuruan, as one of the ancient port cities, was a busy port in the past, known as Tanjung Pottery (Tanjung Tembikar). Its advantageous geographic position established it as a key transit port and trade center, including for inter-island and international commerce. The trade network also involved nations in Europe that were connected to the Portuguese. As a result, many nobles and wealthy merchants chose to settle there for trade, contributing to a harmonious and diverse community of various nations and ethnicities. This paper aims to identify the physical characteristics and identity of architecture in the city of Pasuruan, as well as to categorize them based on periodization and ethnic distribution clusters (Figure 1).



Figure 1. Pasuruan Map 1904 - 1909

Source: Maps KITLV Leiden, digitalcollections.universiteitleiden.nl

Before the influence of the Islamic Sultanate, this area was controlled by the Singasari king during the Tumapel Kingdom (16th Century AD). Pasuruan also played a role as an important port connecting with the Blambangan kingdom (Tjiptoadmodjo, 1983). Then the arrival of the Islamic Sultanate influence at the end of the 16th century brought the characteristics and colors

of the Islamic Kingdom to the city planning and government centered on the palace (Chawari, 2002).

In the era of the Islamic sultanate, all the elements that formed the city center had symbolic meaning. The alun-alun (square) is a meeting place for the people and the rulers. The mosque serves as a meeting place between servants and their Creator, while the market is a gathering place for all city officials in a social trade and commerce forum. Pasuruan City was part of the Islamic kingdom in Java, starting from the Demak Kingdom to the Islamic Mataram Kingdom. This background certainly leaves traces in the form of city elements, such as the alun-alun square, sub-district office, and mosque (Junianto, 2017). This urban planning pattern is characteristic of traditional cities in Java, including Pasuruan (Figure 2).

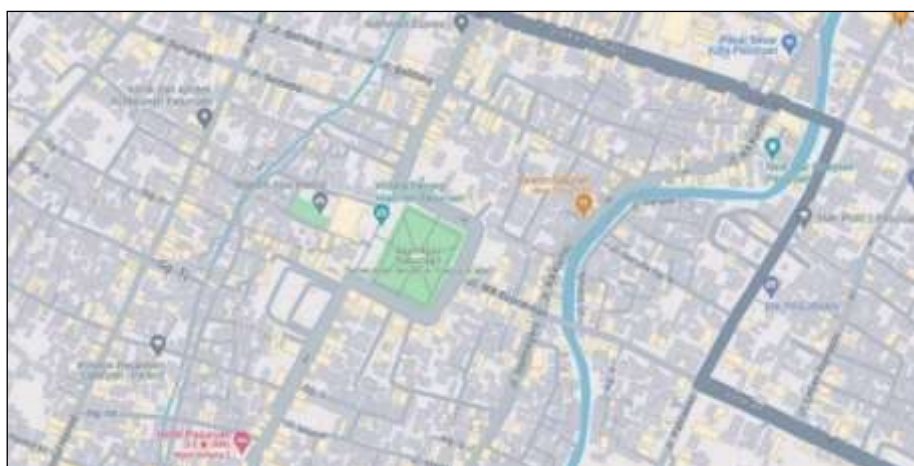


Figure 2. Pasuruan city square, with the Grand Mosque on the west side and the government hall and the market as the center of economic activities
Source: Google Map, Pasuruan 2024

The presence of Chinese people on the island of Java dates back to the 15th century, primarily as traders and entrepreneurs, who had been established since the Majapahit era. They established their own settlements, known as Chinatowns, which were often situated in coastal and port areas. (Chawari, 2002). Just like the Chinatown area in Pasuruan City, they lived, settled, and opened businesses close to the port of Pasuruan City, until they developed to the south, where the Anyer-Panarukan main road was established during the Daendels era. They play a significant role in driving the regional economy and fostering ethnic influence through their existing architectural elements. Both houses, factories, temples, including family cemeteries.

During the Dutch occupation, many sugar factories were established in Central Java and East Java. Thanks to suitable weather and soil conditions, as well as encouragement from the Colonial Government, the sugar industry became an important part of the Dutch East Indies' economy during the Colonial Period. At that time, the Dutch developed a colonial economic system that utilized natural resources in their colonies, one of which was sugar. And Pasuruan, located in East Java, became one of the important areas in the development of the sugar industry.

As a result, during the colonial period, Pasuruan City held several statuses, the most notable being that of the capital of a residency encompassing three regencies: Pasuruan Regency, Bangil Regency, and Malang Regency. In addition, Pasuruan City also functions as the capital of a



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regency with 12 sub-districts, namely Kraton, Kota, Rajasa, Winongan, Keboncandi, Jati, Grati, Melaten, Gempeng, Ngempit, Tengger, and Wangkal. The position of Pasuruan City as the center or capital of the residency also made it the center of community activities, including the European community who had lived there since the end of the 18th century (Hamdy, 2021). Thus, it can be said that Pasuruan City is an important area that connects three main regions, with the status of a port city, and has fairly good facilities at that time.

During the previous period, laws were enacted throughout the Dutch East Indies to regulate the separation of housing for ethnic groups residing in large cities. The division of housing was based on 3 ethnicities domiciled in large cities. The first group was Europeans, dominated by the Dutch; the second group consisted of natives; and the third group comprised Eastern foreigners, including Chinese, Arabs, and Indians who were born or had lived in the Dutch East Indies. Meanwhile, the city of Pasuruan has been inhabited by people of various ethnicities, such as Chinese, Arabs, Europeans, and Natives (Javanese, Madurese, and Malay). In their daily lives, the diverse population of Pasuruan resides in and occupies specific locations that serve as residences and government centers (Figure 3).



Figure 3: Pasuruan Map 1911 - 1915

Source: Maps KITLV Leiden, digitalcollections.universiteitleiden.nl

In the following colonial period, the same regulation was applied in Pasuruan. The history of the city of Pasuruan's formation followed the decentralization policy officially implemented by the Dutch East Indies government in 1903 through the Decentralization Law. The flow of the Gembong River, which stretches from South to North, is one of the references in the Law. To the east of the Gembong River lies a residential area for Europeans, and to the west of the river is a residential area for foreigners. While the indigenous population is spread across the residential areas of the Chinese and Europeans, they are more concentrated in the port area and the town square, where they mingle with Arabs and Indians. The thick blue line represents the

flow of the Gembong River. The area shaded in blue is the residential area for Europeans, the area shaded in red is the residential area for Chinese, and the area shaded in green is the residential area for Arabs and indigenous nobles (Figure 4).

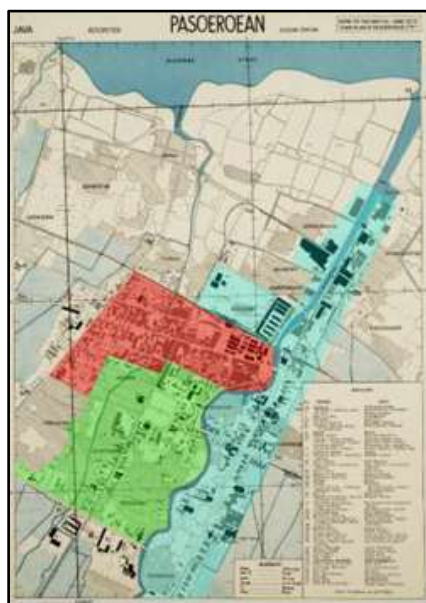


Figure 4: Pasuruan Map 1911 - 1915

Source: Maps KITLV Leiden, digitalcollections.universiteitleiden.nl

The heterogeneity of the population of Pasuruan City has an impact on the urban planning structure, which is mapped based on ethnicity. The Chinese occupy the market and trade areas west of the Gembong River (characterized by elongated housing along the Daendels Post Road). Arabs and indigenous aristocrats occupy the Pasuruan City square area, while Europeans occupy the Hereenstraat area, which stretches from the north (harbor) to the south (Hamdy, 2021).

It can be observed that the area around Pasuruan City Square and the Al-Anwar Grand Mosque is inhabited by both Arab and indigenous residents. For years, they settled, lived in close social proximity, and formed a distinctive Arab-Indigenous culture, which ultimately made the area a religious hub. Meanwhile, the Chinatown area, with its characteristic trading district, has endured to the present day. In this blue area, there are important buildings that reflect the characteristics of a city center. Such as the city hall, technical school, Christian church, Roman Catholic church, hotel, society building, and others.

2. Literature Review

2.1 Traditional Javanese City

The city of Pasuruan is part of the territory of Islamic kingdoms in Java, from the beginning of the Demak Kingdom to the Islamic Mataram Kingdom. With this historical background, it certainly left a big influence on the form of city elements, especially the town square, government offices, and mosques (Junianto, 2017). As one of the cities on the north coast of East Java, Pasuruan is also part of the horseshoe area, an imaginary region shaped like

a horseshoe, characterized by the presence of various ethnic groups, most of whom are Javanese and Pandalungan tribes.

Gunawan (2013) explained that in the pre-colonial period, the characteristics or physical form of the city center in Java were often read through the elements of the town square and the existence of important buildings around it, including the Kraton/Kabupaten (Palace) and the Grand Mosque. Including the existence of the Market element, although it appears physically separate from the three previous elements, the market is actually the principle and foundation for the formation of the city. The collection of these elements is always a fixed composition and occupies important positions in the early formation of the city.

The concept of the town square in most cities in Java often adheres to the Caturtunggal arrangement. Including Pasuruan City, where the town square is situated near the Al-Anwar Grand Mosque to the west. With this understanding, it is not an exaggeration to say that the Caturtunggal series (Alun-alun, Palace, Grand Mosque, and Market) is a collection of elements that form the center of traditional Javanese city space (Gunawan, 2013).

Thus, it can be concluded that the city center of Pasuruan has the physical characteristics of a traditional Javanese city. It has a composition of elements that form the city center in a fixed order as a series of the four pillars of a traditional Javanese city (square, palace/regent, grand mosque, and market).

2.2 Postcolonial Theory

According to Handinoto (1996), a colonial building is an architectural structure built during the colonial period, characterized by design elements that combine European styles with local climate considerations. Postcolonial Heritage is a term used to describe the remnants of colonial influence that are evident in various sectors, including language, government, social norms, and, in particular, architectural heritage in former colonial countries. Can Indonesian social and cultural values be the basis for constructing an architect's identity in this transitional period? Indonesia is a postcolonial country, and its architects are engaged in the spirit of decolonization by coming to terms with (rather than ignoring) their colonial past (Prijetomo, 2022).

Centuries of Dutch colonial rule in Indonesia influenced everything from economic structures and social norms to territorial boundaries. This also resulted in the country's architecture adopting and adapting various elements of colonial culture, resulting in a blend of tradition and innovation that continues to influence the development of urban architecture and society today. This architectural style combines a blend of native architectural traditions with impressive styles introduced by colonial powers.

This theory can help us understand how colonial history shaped the spatial and architectural layout of Pasuruan, and how buildings and infrastructure built during the colonial period continue to influence the city's spatial and identity. Given that most of the buildings on the east side of the Gembong River in Pasuruan City are identical to colonial-era buildings, and some are scattered as colonial heritage architecture.

2.3 Transformations In Architecture

This theory helps to analyze the Influence of Social and Cultural Segregation during the colonial period that formed the pattern of urban order in the past, reviewed in the present. As a study of how local communities adapt or reject colonial influences, including changes in development practices and the use of public space. Local communities utilize some colonial

relics, adapting to forms and elements that are influenced by colonialism, including changes in development practices. One example is a culinary business, such as a cafe or coffee shop.

In 2007, a study was conducted on the existence of Ancient Buildings in the Pasuruan City Center area as a Research Area. with research objects categorized into buildings aged 50 to 100 years, 100 years to 150 years, to those aged more than 150 years (Figure 5). Where data was obtained on Ancient Buildings that had undergone changes of 67.16%, while those that had never undergone changes were 32.84%. The causes of these changes include damage, not in accordance with desires, and the rest because they cannot accommodate functional needs.

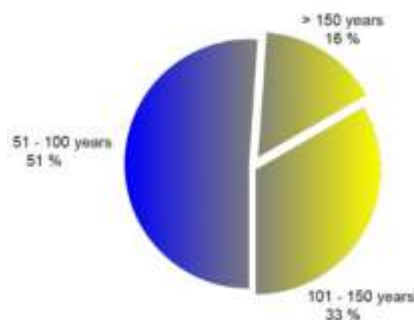


Figure 5. Diagram Percentage of the existence of ancient buildings in the study area.
Source: Antarksa, 2007

Thus it can be seen that changes in function and form to the architecture of buildings are one of the needs. be it the need for functional accommodation, the need for maintenance against damage, or the desire to adapt to changing times.

2.4 Reinterpretation of Space

Reinterpretation of Space is an effort to explore how spaces that once held special functions under colonial rule now have different meanings for local communities, including in terms of their use as open spaces, historical sites, and buildings. Nowadays, old buildings can be renovated and utilized optimally by changing their functions to suit the needs of the times. The cross-programming method is one tool for updating the types of spaces and layouts of old buildings. This process offers an opportunity to preserve old buildings while introducing new benefits (Mutuari, 2020).



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Figure 6. Harmonie Societie Building then and now.

Source: Hamdy, 2021

Spaces that once served special functions under colonial rule now hold different meanings for local communities, particularly in parts of historical buildings. For example, the Societie building used to be a place for Europeans to gather and interact exclusively. The Societie building also symbolizes a very clear separation between the European world and the indigenous world. Indigenous people were not allowed to enter this building, which emphasized the discriminatory social structure at that time. Currently, this building is interpreted by the local community with various meanings. among them are ancient buildings that are architecturally unique, where the public space can be used for various activities, and one of them is a multi-purpose meeting hall for schools (Figure 6).

Indirectly, this theory can help find the perception of today's society towards architectural heritage in the past. how they assess it, and utilize its existence. Is there an opportunity to maintain the form and space as in the past? or instead compose and "fight" through different interpretations and perceptions as a new space that is representative of the function and needs of the present.

2.5 Identity and Resistance

Analyzing how local identities are formed or restored in response to colonial legacies, including efforts to preserve traditional architectural elements in a modern context. Colonial cities have more comprehensive facilities to meet the requirements of a city, compared to traditional cities on the other hand. such as the existence of public buildings (Chawari, 2002).

As a city that has the physical characteristics of a traditional Javanese city, and a Dutch colonial city, as well as a port and trade area that has the characteristics of a Chinatown and an Arab village, the city of Pasuruan has a diversity of architecture as a shaper of its city layout. And as an area filled with many physical remains of traditional and colonial towns, some persistent elements are always maintained and are protected by cultural heritage laws.

3. Method

The social segregation study of Pasuruan City was conducted by tracing physical traces, conducting architectural observations, and reviewing related literature/research. Through journals and similar research, it can be grouped into several methods, including:

3.1 Literature Study

Collecting, reading, recording, and analyzing written sources regarding the history and architecture of Pasuruan, including historical documents, books, and articles. In this case, the data obtained is secondary data from various reviewed journals. The method employed is to select and trace relevant library sources and journals related to the topic of the Physical Identity of Pasuruan City in relation to the Influence of Social Segregation during the Colonial Period. Recording important points along with their reference sources, then presenting them in the form of a description using your own language.

3.2 Historical Photo and Map Observation

Collecting and selecting old photos and maps from secondary data in various journals relevant to the topic. Then, by observing old photos and maps, we track changes in the architecture, layout, and configuration of each city element (buildings, open spaces) over time.

3.3 Field Observation

An effort to conduct direct observation of existing buildings and architectural structures, record physical conditions, architectural styles, and important elements. Then identify historical buildings, sites, and urban elements that reflect the architectural traces of the city of Pasuruan in its early days, as a result of the influence of social segregation during the colonial period.

3.4 Building Type Analysis

Categorizing buildings based on type, style, function, including the period or era when the architecture was built. To understand the pattern of architectural development in the city of Pasuruan and analyze the relationship between buildings and city layout to identify historical traces.

3.5 Study of Persistent Elements

One of the methods that studies what elements of city architecture are still considered persistent and sustainable. By conducting a multigenerational perception test to find the persistence and assessment of the architectural elements of Pasuruan city from time to time.

Then, from each journal and similar research, it is grouped again based on the periodization of the formation of Pasuruan City, grouping cities by city type and natural boundaries, and grouping cities by the functions and activities they accommodate.

4 Result and Discussion

At the beginning of its existence, the city of Pasuruan was known as a port city. Along with the arrival of foreign influences from China and Europe, the city of Pasuruan developed rapidly as a trading city, and grew more complete with all its supporting facilities. The Decentralization Policy was officially implemented by the Dutch East Indies government in 1903 through the Decentralization Law. Where the flow of the Gembong River, which stretches from South to

North, is one of the references in the Law, the physical traces of the city of Pasuruan's formation can be categorized into several groups.

Based on the natural boundary, namely the Gembong River, Pasuruan is divided into the West Side of the river and the East Side of the river. Where the West Side is Dominated by Native Tribes, along with Chinese, Arab-Indians, while the East Side of the river was previously Dominated by European Tribes.



Figure 5: Pasuruan Roman Catholic Church.



Figure 6: Harmonie Societit Building in Pasuruan.

The next category is based on the type of city, which also shows the same results. Namely, the Traditional City, located to the West of the Gembong River. While the Colonial City, located to the East of the Gembong River. From the layout and facilities, there are differences. A Colonial City, located east of the Gembong River. There are important buildings that contribute to the character of a city center. Such as the city hall, technical school, Christian church, Roman Catholic church, hotel, society building, and others (Figures 5 and 6). And the other Traditional City, located to the west of the Gembong River. Dominated by architectural elements before colonial influence, such as the town square, mosque, market, Chinatown, and temple (Figures 7 and 8).

Next, group the physical traces of the city based on Periodization, resulting in four periods that determine the physical characteristics of the city's architecture. First, of course, the Pasuruan period, before foreign influence, when Pasuruan was part of the ancient kingdoms that ruled in East Java. Then Pasuruan is a Traditional Javanese City with the close influence of the Islamic Mataram Sultanate. Next, Pasuruan is a trading city with multi-ethnic influences such as Chinese, Arab, and European (VOC). And finally, Pasuruan, after the Dutch colonial influence, which ended with the Social Segregation Decentralization Policy. In this periodization category, the most visible physical characteristics of architecture are spread across the center of Pasuruan City.



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*Figure 7. Alun-alun (City Square) of
Pasuruan. One elements from the the
Caturtunggal series*



*Figure 8. Daroessalam House, Arab merchant's
house building in pre-colonial times*

Lastly, there is Grouping based on Function and Activity. where the grouping is divided into the traditional religious area in the city square area, then the business and trade area spread along the main road near the port, and the elite European residential area, which can currently be seen on Balaikota Street and Pahlawan Street, which used to be Heerenstraat during the Dutch colonial period. Until now, this grouping is still visible and functions as in the previous period. The town square became a religious area with the presence of the grand mosque. Then the business and trade area that grew along Jalan Ahmad Yani and Jalan Sukarno Hatta, Pasuruan City.

5 Conclusion

Based on the discussion, it is evident that the physical characteristics of Pasuruan City can be categorized into several distinct groups. Namely, grouping based on the sequence of periodicity of physical characteristics, based on city type, categories based on natural boundaries and cluster distribution, and categories of differences in function and comparison of activities between two groups separated by a river. In essence, the policy of social segregation in society through the grouping of tribes and races in urban areas during the colonial period had implications for the architecture of the area.

In Pasuruan, the diversity of architecture is a key aspect of the city's physical identity. Where each architectural unit embodies the characteristics of its region and the time period in which it was built. And its sustainability is protected by law.

The Law on Cultural Heritage is a commitment to future generations, which guarantees the preservation and development of our cultural heritage, a deep appreciation for the architecture of our cultural heritage for the younger generation, a commitment to the values of wisdom, and the creativity of our ancestors will continue to inspire and guide future generations. Historical buildings are not just a collection of memories. Historical buildings are a living force that drives innovation and shapes the future.



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