



Cultural Landscape Approach to Revive *Kasultanan Banten Lama* as a Sustainable Tourism Destination

Irina Mildawani

Universitas Gunadarma, Indonesia

irinamtoha58@gmail.com

Article Info

Article history:

Received 19-01-2025

Revised 09-02-2025

Accepted 14-02-2025

Keyword:

Old Banten Sultanate; Heritage Tourism Destination; Surosowan Palace Site; Banten Grand Mosque; Speelwijck Fort.

ABSTRACT

To improve development and the environment in the Strategic Area of Banten Province, the Government of Banten Province held activities to identify the sites and heritage buildings and environmental quality in the Old Banten Area (*Kawasan Banten Lama*), which is located in Serang City and Regency. This activity aims to evaluate and develop the regional potential to become input in determining policy direction in sustainable development to increase local productivity, socio-economic added value, and the quality of the urban landscape in the area of heritage tourism. The quality of the urban landscape is a combination of the city's shape and the elements within it, including the natural landscape and the built environment, to become a Heritage Cultural Landscape. This study employs a qualitative approach, with data collection methods including site observations, interviews with local stakeholders, and analysis of historical and architectural records. The findings contribute to sustainable tourism practices by providing insights into how heritage tourism can enhance local socio-economic conditions while preserving cultural and environmental values. The final result of this project is to provide a visual description and data regarding the existing conditions of the Old Banten Area along with conceptual ideas for alternative architectural designs as a future plan to improve the function of the Old Banten Area as a Heritage Tourism Destination.



©2024 Authors. Published by PT Mukhlisina Revolution Center. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

To improve development and the environment in the Strategic Area of Banten Province, the Government of Banten Province held activities to identify the sites and heritage buildings and environmental quality in the Old Banten Area (*Kawasan Banten Lama*), which is located in Serang City and Regency. This activity aims to evaluate and develop the regional potential to become input in determining policy direction in sustainable development to increase local productivity, socio-economic added value, and the quality of the urban landscape in heritage tourism. The urban landscape quality combines the city's shape and the elements within it, including both the natural landscape and built environment. After learning about the essential components that will be applied to identifying the arrangement of buildings and the environment in the Strategic Area of Banten Province in Old Banten, an approach is needed with the Heritage Community Resilience concept: an approach to sustainability and community resilience to support the preservation of an area in the city or area [1] with the intention that the final result of identifying the arrangement of buildings and the environment is more adaptive and functional in the long term.

Apart from requiring a holistic understanding of heritage and conservation areas as well as open spaces and urban landscapes, in the arrangement of buildings and the environment, it is necessary to pay attention to regulations that apply both at the national and provincial levels, especially in the Banten Province region, for example, the Banten Province Regional Regulations [2]. In determining whether an object, structure, or building is a cultural heritage, it must comply with the

requirements of the law. These requirements are that the building is 50 or older and represents an architectural style at least 50 years old. In addition, the building must have special meaning for history, science, education, religion, and culture. The final requirement is that this building must have cultural value to strengthen the nation's personality, as stated in the Regulation of the Minister of Public Works and Public Housing [3] concerning technical guidelines for implementing cultural heritage buildings. In Banten Governor Decree no.437 /Kep.Gub. 160-Huk/2018, a Spatial Zoning System for the Building and Environment of the Banten Lama Cultural Heritage Site has been established, which must be a guide in planning, implementing, and managing the tourist and religious destination area in Banten Lama. Banten Lama Sultanate was once a respected center of government and had a seaport that became an international regional trade center. With the collapse of the Sultanate of Banten Lama, a building identification document and environmental quality were produced that can be used as the basis for further planning of the Banten Lama area [5]. The objective is to identify the type of building and environmental quality needed to achieve preservation and sustainability by considering the suitability of its designation. Another research issue is the absence of a heritage city model in managing the area based on the arrangement and preservation of heritage in Banten Lama using the concept of Heritage Community Resilience: an approach to the sustainability and resilience of the community (community) to support the preservation of a part of the city or region [6]. The Regional Infrastructure Development Agency (BPIW) of the Ministry of Public Works and Public Housing (PUPR) is drafting Technical Guidelines for Proposing and Designating Heritage Cities. The guidelines are expected to be referenced in proposing and designating heritage cities (<https://bpiw.pu.go.id/>). Conservation areas are a form of preserving areas with certain unique features that influence the surrounding environment to maintain sustainability in the future. Conservation areas include nature reserves, wildlife reserves, national parks, grand forest parks, and nature tourism parks [7]. This conservation area with preservation activity is a responsibility that the government and the community must manage to ensure its continuity and sustainability. Conservation areas can be developed into tourism activities to improve a region's economy by promoting its special features while still paying attention to ecological and social aspects. The Indonesian government, through the Ministry of Tourism and Creative Economy (Kemenparekraf), has been developing programs on quality tourism. However, the Ministry of Tourism and Creative Economy is not only targeting this change but also the Ministry of Environment and Forestry (KLHK). As is often said by all parties, the ultimate goal of developing tourism in conservation areas is quality and responsible tourism [8]. This means that quality and responsible tourism in conservation areas does not only include conservation, communities, and commodities, and tourists in these areas must comply with what they can and cannot do. Meanwhile, Heritage City (*Kota Pusaka*) is an approach to the city as a historic center for the region or region. Heritage City has various historical sites and essential heritage for community life and society. Cities that have historical heritage and have been designated by the government can be categorized as formal heritage [9]. Still, there is also a historical heritage that has not been determined/verified by the government.

RESEARCH METHODS

The research method uses a qualitative approach with inductive reasoning, which is descriptive explanatory in nature. Data were collected through literature study, field observations, questionnaires, and drone surveys. The sample consisted of 62 respondents, which is a small but sufficient number for this exploratory study. The sample size was chosen based on the nature of the research, which focuses on obtaining in-depth insights from a limited group of participants with direct knowledge of the Old Banten area. This method begins with collecting, analyzing, and interpreting data. To ensure data reliability and validity, triangulation was employed by using multiple data sources, including field observations, public opinions through questionnaires, and visual data from drone surveys. Observations were carried out by collecting data and information directly and documenting them in the form of photos or drawings about conditions in the field. The observational technique systematically processes data regarding the symptoms being studied, providing a comprehensive overview of the physical and non-physical aspects of the landscape elements.

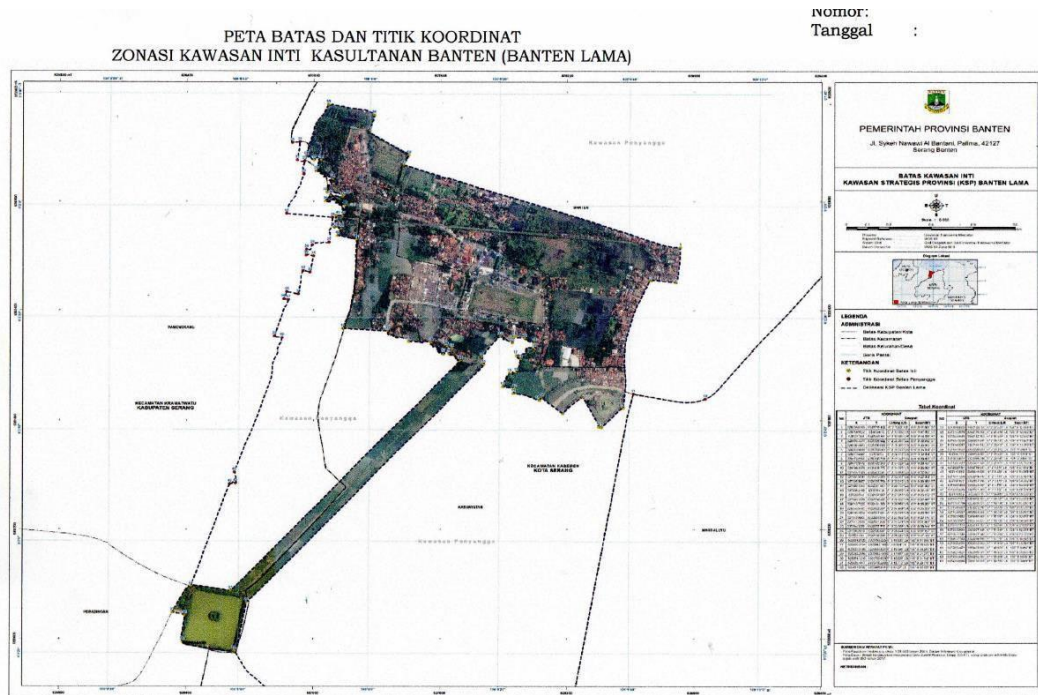


Figure 1. Map of Administration and Points of Coordinate of Zoning Core Area of the Old Banten Sultanate (Peta Batas dan Titik Koordinat Zonasi Kawasan Inti Kasultanan Banten Lama)

The opinions of the public and/or visitors in the Old Banten Tourism Area were collected by interviewing respondents using a questionnaire in the Google form application. 62 respondents answered the questionnaires. Collecting data on site conditions, especially in historic building areas, requires drones as a macro-visual medium to see the architectural landscape elements in the site and the surrounding area. The resulting visual images can be a reference source in the conceptual process of designing architectural alternatives. Data obtained based on the stages of field observation, distribution of questionnaires, and drone surveys is processed in the form of narrative explanations and visual depictions, which then become references in the conceptual processing of alternative designs based on community needs as well as direction of the Banten Provincial Government as the stakeholder in policy making.

RESULTS AND DISCUSSION

1. The Grand Mosque of Old Banten (*Masjid Agung Banten Lama*)

The Banten Great Mosque complex consists of a mosque building, burial porch, tiyamah on the right and left sides, minarets, and a burial place in the north side yard. The mosque building stands on a foundation one meter high and faces east. The mosque's main building has characteristics like other ancient Javanese mosques. One unique characteristic is that there are gates in the four cardinal directions. Another interesting aspect of the main mosque building is its five-stacked roof, similar to a Chinese pagoda. This section was designed by Cek Ban Cut, who also designed the tower of the Banten Grand Mosque. This 24-meter-high tower with a diameter of 10 meters can be entered to the top by climbing the 83 stairs inside. Dirk van Lier's notes from 1659 state that this tower was previously used to call prayer and store weapons. Another architect who played a role in beautifying the Great Banten Mosque was Lucaasz Cardeel [5].

The architectural and cultural significance of the Grand Mosque goes beyond its historical value; it provides a unique example of architectural fusion, blending Javanese, Islamic, and Chinese influences. This model of architectural hybridity could be compared with other heritage sites, such as the Sultan Ahmed Mosque in Turkey or the Hagia Sophia, where the fusion of different cultures resulted in iconic structures. This comparative perspective offers deeper insights into how architecture in Banten functioned as both a religious and cultural symbol, unlike many other mosques in the region.



**Figure 2. Field observation on the Great Mosque of Old Banten
(Masjid Agung Banten Lama)**

During the reign of Sultan Haji, Lucaasz Cardeel proposed building a tiyamah which would function as a place for deliberation and religious studies. The combination of Islamic and European culture at the Banten Mosque is demonstrated by a tiyamah, or additional pavilion, on the south side of this core building. The tiyamah building is long rectangular and has two floors. There are three main areas in the Banten Grand Mosque complex, namely the mosque building, tiyamah, and burial area. This mosque has a burial complex for Banten sultans and their families, such as the tombs of Sultan Maulana Hasanuddin and his wife, Sultan Ageng Tirtayasa, and Sultan Abu Nasir Abdul Qohhar. Meanwhile, on the north side of the south porch, there are the tombs of Sultan Maulana Muhammad and Sultan Zainul Abidin, among others. This burial complex has the most significant influence on social and cultural activities. Until now, many visitors come to make a pilgrimage to the grave of Sultan Maulana Hasanuddin and his family. So, visitors who come are not only pilgrims who want to perform prayers but also aim to make a pilgrimage. Sapuri explained this in his book *Historical Mosques in Indonesia* [5].

2. The Site of Surosowan Palace (*Situs Keraton Surosowan*).

The Site of Surosowan Palace is the only remains of the Former Palace building. The current architecture is very different from it, and the condition of the building is no longer intact. The palace building has experienced various damages caused by various events. One of them was the destruction of the Palace by the Dutch. Currently, the Surosowan Palace has turned into a tourist attraction in Banten. The Surosowan Palace tourist attraction is in Banten Village, Kasemen District, Serang City, Banten. This tourist attraction is a tourist spot that is busy with tourists, both on weekdays and holidays. Besides the collapsed palace building, visitors can find a sacred object that has been here for hundreds of years. The name of this object is Watu Gilang. Watu Gilang is believed to originate from the legacy of the Pajajaran Kingdom. Still, after Pajajaran conquered the Banten Kingdom, Watu Gilang moved into Banten's possession and became a symbol of the coronation of the Sultans. This palace has a large complex to walk around while enjoying the natural beauty. You can also enjoy other interesting places in the palace complex, such as the entrance gate and several palace heritage rooms still standing. Even though the main building of the Surosowan Palace is no longer intact, visitors can still enjoy the well-managed and clean garden equipped with shady trees and benches for relaxing. This park is always busy in the afternoon, especially because several MSME traders are neatly arranged in the available space. This palace site, a heritage from the Banten Kingdom, is suitable for visitors who want to spend their holidays getting to know more about history. It is located not far from the center of Serang City, only about 10 km, namely on Jalan Masjid Agung Banten, Serang City. The architecture of the Surosowan Palace is shaped like a fort during the Dutch colonial period. The palace is surrounded by walls shaped like a fortress as high as 7.25 meters, equipped with bastions to monitor

conditions around the palace. There are several entrances to the Surosowan Palace, but currently, only two doors remain in the east and north. The center of the palace contains a bathing place for the sultan and several pools called Rara Denok and Pancuran Mas. The source of this bath comes from an artificial lake called Tasikardi.

3.The Site of Kaibon Palace (*Situs Keraton Kaibon*)

This palace complex is located in Kampung Kroya, about 500 meters southeast of the Surosowan Palace, and is on the side of Jalan Serang – Banten Lama. On the south side of this building complex flows the Cibanten River. Kaibon Palace is the former residence of Sultan Syafiuddin, a Sultan of Banten who ruled around 1809 – 1815. Despite its current state of ruin, Kaibon Palace's architecture provides valuable insight into the ceremonial and political life during the Sultanate's final years.

Compared to other Southeast Asian palaces, such as the Istana Negara in Malaysia or the royal palaces of Thailand, Kaibon's destruction and partial preservation are significant for understanding the impacts of colonialism on local heritage sites. A comparative analysis of how these sites have been preserved or rebuilt can inform strategies for the sustainable conservation of Kaibon Palace, ensuring that its cultural and historical values are preserved for future generations.



Figure 3. Field observation on the Site of Kaibon Palace (*Situs Keraton Kaibon*)

4.The Situs of Speelwijk Fortress (*Situs Benteng Speelwijk*).

The Speelwijk Fortress was founded in 1682, during undergoing expansion in 1685 and 1731. Hendrick Lucaszoon Cardeel designed this fort, and its name was taken from the name of the VOC governor, Cornelis Jansz Speelman. This fort seems to be a symbol of Dutch colonial power, built during the leadership of Sultan Abu Nasr Abdul Kahhar, also known as Sultan Haji. Sultan Haji was the son of Sultan Ageng Tirtayasa who was easily persuaded by the Dutch, very different from his father who was very strict in political matters. The current state of the building is no longer intact, but several corners of the fort have left structures that can still be enjoyed and their function is known. This fort is thought to have two functions, namely defense and settlement. The fort was also a place to control all activities related to the Sultanate of Banten and also as a place of refuge/residence for the Dutch.



Figure 4. Field observation on the Site of Speelwijk Fortress (Situs Benteng Speelwijk)

This fort further strengthened the Dutch position in its efforts to monopolize the pepper trade originating from South Lampung, which was then sold again to foreign traders from China, Malaysia, Arabia, India, and Vietnam. Speelwijk Fort has four Bastions, cannon windows, a guard room, a basement for warehouse/logistics, and boat moorings. This fort is equipped with a surrounding moat that functions as the outer defense of the fort, with a thickness of between 1.5 and 2 meters. In this fort, there is a bastion and a watchtower. Under the bastion, there is a room where gunpowder is stored. The main rooms in the fort are the weapons storage room, commander's house, administration office, and church, all of which only have ruins and foundations left. In the fort area, precisely on the outer south side, there is a foreigners' cemetery called *Kerkhoff*. The shape of the tomb building does not look uniform. One of the most significant tomb buildings is the tomb of Commander Hugo Pieter Faure (1718 – 1763), the warlord.

5. The Site of Chinatown High Mosque's Tower (*Situs Pecinan Tinggi*).

The Chinatown High Mosque's Tower was built in a Chinese settlement during the Banten Sultanate era. This building is approximately 500 meters west of the Great Banten Mosque or 400 meters south of Fort Speelwijk. The Chinatown High Mosque's Tower is in Dermayon village, on the left side of the main road. The name Chinatown High Mosque is because, in the past, many Chinese traders traded and lived in this area during Maulana Hasanudin's time. According to historical records, this mosque was first built by Syarif Hidayatullah and continued by Maulana Hasanudin. In contrast to the Great Mosque of Banten, which still stands firmly, all that remains of the Pecinan Tinggi Mosque is the tower, mihrab, and the remains of the foundation of the main building, which is made of brick and coral. The mosque tower is brick, and the foundation and bottom are coral stone. The plan of the tower is rectangular, and its shape resembles the tower at the Kasunyatan Mosque. The top of this tower has been destroyed, so the complete appearance of this building is no longer visible. To the north of the mosque tower, there is also a Chinese tomb whose connection between the tomb and the Chinatown High Mosque's Tower is still unknown. This tomb is the only one at this location. The Chinese writing on the tomb explains that those buried there were a husband and wife couple (Tio Mo Sheng and Chou Kong Chian) who came from Yin Shao village, the tombstone of which was erected in 1843.



Figure 5. Field observation on the Site of Chinatown High Mosque's Tower
(Situs Pecinan Tinggi)

The Development of Heritage Tourism Destination

The development of the Building and Neighbourhood Area of Banten Lama Cultural Heritage Sites is proposed based on the Concept of Tourism and Landscape and Urban Architecture. The concept of a **Landmark** is used to create a marker or icon that will become the Image of an Area. In making an identity for the Banten Lama Area, a sculpture needs to become an icon or marker that imagines the Banten Lama Area as a cultural heritage area. **Legibility** is a condition of readability or an effort to create a marker that will lead visitors to recognize the road or route in an area, in this case, the Banten Lama Cultural Heritage Area. To create clarity of direction and a tourist destination, it is necessary to make signage (directions, signs, and place names) clearly legible according to visual standards, both day and night. **Accessibility** is the concept of achieving a location so that visitors can clearly see the direction of the destination and easily reach it. Without straightforward accessibility for visitors, a tourist destination will not be able to be reached by the public. **Inclusivity** is the concept of disability-friendly achievement, so no visitors are considered for their existence or ability to visit. The concept of **Partnership and Collaboration** has now become something that must be done to achieve successful development. Banten Lama Cultural Heritage Area, whose area is partly included in the administrative area of Serang City and partly included in the Serang Regency area, with different hierarchies covering the administrative areas of the City and Regency as well as the authority of the Province, it requires close collaboration and partnership in the management of the Banten Lama Area as a Cultural Heritage Area which is also a religious and cultural tourism destination. To further expedite the management process, it is proposed the establishment of a UPT (*Unit Pelaksana Teknis*) Management of Banten Lama Cultural Heritage Area whose members consist of representatives of stakeholders so that the UPT can work quickly, effectively, and efficiently because differences in hierarchy and authority can be bridged immediately. In the concept of tourism, there is a concept known as 3A, namely **Attraction, Amenity, and Affection**, which means that for a tourist destination always to be visited by people, there must be traditions that become attractions, there are infrastructure facilities (amenity) that support activities (activity).

This study proposes a concept of cultural heritage tourism for the Great Mosque of Old Banten (Masjid Agung Banten Lama) and the other four Old Banten Cultural Heritage Sites to maximize their historical and educational tourism potential.

A. *Bangunan Masjid Agung Banten Lama / Old Banten Grand Mosque building*

The first step is to renovate parts of the Grand Banten Lama Mosque's supporting facilities and infrastructure to become more functional, technically environmentally friendly, and inclusively user-oriented (accessibility for people with disabilities). The green layout (outer landscape of the mosque) will also be renovated to align with the architectural concept of the Old Banten Grand Mosque. Make

arrangements for comprehensive and sustainable building and landscape maintenance management for the Grand Banten Lama Mosque Area.

B. Kawasan Situs Cagar Budaya Banten Lama / Old Banten Cultural Heritage Site Area

(Situs Keraton Surosowan, Situs Keraton Kaibon, Situs Pecinan Tinggi, Situs Benteng Speelwijk).

The most crucial step is to create SOPs for sustainable garden and landscape maintenance of the Old Banten Cultural Heritage Sites, which should be evaluated regularly. The second step is to record and create SOPs for reporting waste management, green space, and non-green space for each building and environment of the Old Banten Cultural Heritage Site. Conduct regular training and utilize residents in integrated waste and waste management. Improving the comfort and security of religious-based tourism areas at the Old Banten Cultural Heritage Sites with ongoing checks and supervision

C. Utility Systems to Connect the Heritage Sites and Building

Building a connection between utility systems at all Old Banten Cultural Heritage Site sites is very important. First, create, monitor, and evaluate the clean water supply using the main pipe system. Then, Lake Tasikardi water will be utilized as a water source for watering parks in the Old Banten Cultural Heritage Sites area with an integrated system. Secondly, the smart system/building automation system application is activated to optimize the use of electrical energy. Thirdly, the communication system needs to be developed as an integrated system with other systems, such as multimedia communications, data, and security systems. The data system is adjusted by updating hardware, software, and network configuration to suit future conditions. Making the Old Banten Grand Mosque's management area (supporting building) an integrated data center location for the Old Banten Cultural Heritage Sites Area. Alternative energy generation technology, such as solar energy, can be developed by adopting green technology.

D. Concept of UPT Establishment based on Heritage City Administration

Before the preparation or review of the master, section planning and/or detailed design (DED) in the integrated Banten Lama Heritage Site Building and Environmental Area, it is necessary to establish a UPT (Technical Implementation Unit) for the Management of the Banten Lama CB Site Building and Environmental Area. The proposed concept is guided by the 2014 P3KP PUPR Grand Design, namely the Heritage City Administration Model successfully implemented in Solo City. The Diagram of Cultural Heritage Tourism Management is shown in the following figure.



Figure 6. Diagram of Cultural Heritage Tourism Management
(Source: Grand design P3KP PUPR, 2014)

In managing the Heritage Township, it is necessary to consider the following characteristics: (a) Having the right vision and mission in managing the area as an effort to organize and preserve the heritage city. (b) There should be a strong partnership between the public and private sectors and between the community and the government. (c) Public preservation governance is effective and efficient and upholds preservation principles. (d) Policymakers and preservation implementers have strong skills, sensitivity, taste, and creativity in managing Heritage Cities. Community participation in

managing and preserving buildings and cultural heritage areas is required to support the implementation of the Heritage City Programme in Banten Province, especially the Banten Lama Cultural Heritage Area. This is by the Minister of Public Works Regulation No. 18/PRT/M/2010 on Guidelines for Area Revitalisation, especially Article 7.

CONCLUSION

The Zoning System can be used as a spatial control at the block scale, commonly used to complement the master plan and make it more operational in the advanced hierarchy. The zoning starts after passing through the Old Banten Cultural Heritage Buildings and Sites Area entrance. Zoning is based on (1) Clusters of sites and buildings, (2) Interconnected neighborhoods, and (3) Management activities and services for visitors. Zoning determined to be able to facilitate data collection and categorization in the inventory of buildings (Great Mosque of Banten Lama) and sites (Surosowan Palace, Kaibon Palace, High Chinatown Mosque, and Speelwijck Fort) to be more integrated and included in one planning and management system.

Phases of management of preservation, construction, and development of the Old Banten Cultural Heritage Sites area consisting of buildings and the area environment. The Grand Mosque of Banten Lama, as one of the most visited religious tourist attractions, needs to be maintained with sustainable SOPs. Meanwhile, visitor facilities and infrastructure need to be maintained for other cultural heritage sites. There is a need for an accessibility and inclusive Master Plan for people with disabilities, which needs to be built in stages by the planning time frame of 2024-2029. This phasing plan assumes that the development process will be preceded by the formation of an Area Management Team for the Old Banten Cultural Heritage Site, whose members consist of cross-government agencies at both provincial, district, and city levels to carry out management efficiently and effectively following the master plan that will be created. In addition, a critical aspect that should be addressed is the creation of policies that ensure long-term sustainability through continuous investment in the infrastructure of these heritage sites, focusing on green technology, energy efficiency, and community-driven initiatives. Policy recommendations should include providing incentives for public-private partnerships, ensuring that stakeholders are aligned with the sustainable goals for cultural heritage conservation. Furthermore, it is essential to establish clear governance structures to ensure that responsibilities are distributed effectively among local, regional, and national authorities.

For future research, it is recommended that studies focus on evaluating the impacts of tourism on the preservation of heritage sites, especially in regions with high visitation like Old Banten. Research could explore how the implementation of digital technologies, such as augmented reality or virtual tours, can enhance visitor engagement while simultaneously protecting the integrity of physical sites. In addition, further research could examine the role of local communities in heritage conservation and tourism, particularly in terms of their participation in decision-making and benefit-sharing. Future studies should also explore the effectiveness of implementing Smart Heritage Tourism concepts in similar heritage sites globally, to identify best practices and tailor them to the local context of Old Banten. The following are the directions needed for the long-term optimization of the Old Banten Grand Mosque building and the 4 Old Banten Cultural Heritage Sites so that they can maximize the historical and educational tourism potential at these Cultural Heritage Sites. The Concept of Sustainable Heritage Tourism Management (Smart Heritage Tourism). In this globalized world, the role of information and communication technology (ICT) in advancing the management and management of Cultural Heritage Areas is inevitable. Therefore, the concept of Smart Heritage Tourism is something that needs to be proposed and applied in the planning, implementation, and management of the Building and Environmental Area of the Banten Lama Cultural Heritage Site.

CONFLICT OF INTEREST

This article has undergone an independent and objective review process. The editor handling this article was not involved in any previous publications with the author, and to maintain

independence, the peer review process was conducted by another editor who has no direct relationship with the author.

REFERENCES

Peraturan Daerah Provinsi Banten No. 1 Tahun 2023 tentang Rencana Tata Ruang Wilayah Provinsi Banten tahun 2023-2043.

Peraturan Menteri Pekerjaan Umum dan Perumahan Rakyat Nomor 19 Tahun 2021

Undang-Undang No. 5 Tahun 1990 Tentang Konservasi Sumber Daya Alam Hayati dan Ekosistemnya

Fabbricatti, K., Boissenin, L., & Citoni, M. (2020). Heritage Community Resilience: Towards new approaches for urban resilience and sustainability. *City, Territory and Architecture*, 7(1), 17.

Sapuri Rafy. (2010). Masjid-Masjid Bersejarah di Indonesia.

Ghanbari, E., Lotfi, S., & Sholeh, M. (2024). HUL values in practice: A character area designation model for the conservation of built heritage in less-developed regions. *Journal of Cultural Heritage*, 70, 41-53.

Buckley, R. (2020). Nature tourism and mental health: parks, happiness, and causation. *Journal of Sustainable Tourism*, 28(9), 1409-1424.

Livina, A., & Reddy, M. (2017, June). Nature park as a resource for nature based tourism. In *ENVIRONMENT. TECHNOLOGIES. RESOURCES. Proceedings of the International Scientific and Practical Conference* (Vol. 1, pp. 179-183).

Keliat, R. B., Utami, W., & Pane, I. F. (2022). Design on urban cultural landscape heritage conservation. *International Journal of Education and Social Science Research*, 5(1), 165-177.

Creswell, J. W., & Poth, C. N. (2022). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). Sage Publications.