

Place Attachment Framework In Preservation Religious Built Environment

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ABSTRACT

Place attachment is a scientific part in studying the relationship between human behavior and the built environment. It is widely used in sciences, especially in environmental psychology. However, only a few researchers are taking part in developing place attachment in a religious built environment, especially religious places. Place Attachment was compiled from various scientific perspectives in order to obtain comprehensive results, where literature review and discussion will describe the importance of this research. This study is expected to be able to examine a relationship between human behavior and built environment holistically in the context of preserving the religious-based built environment through place attachment theory. This paper shows that there is an opportunity for place attachment theory, which supports the preservation of the religious-based built environment with interdisciplinary studies in order to obtain holistic results. Moreover, qualitative, quantitative, and triangulation methods can be used for place attachment framework in preservation religious built environment research.

Keywords: *Place Attachment, Religious Place, Interdiscipline, Preservation, Holistic*

1. INTRODUCTION

Human and environment is a unity even in a natural or artificial environment. They cannot be separated from each other because humans need an environment to sustain their life. For example, people tend to utilize nature to protect themselves from force majeure and wild animals. Moreover, people use it to improve their quality of life.

Research in the relationship between humans and the built environment began in the 1950s. It was carried out along with human needs in living life in the new built environment. During this period, symptoms of disharmony were revealed between the designer (city, architecture) and sociologists [1][2], anthropologists [3], psychologists [1] researchers. It shows there is no interdisciplinary research between the forms of building design/the built environment with humans.

This condition continues until place attachment theory was introduced with considering a holistic perspective. However, this theory is commonly used in the secular built environment [4]. The study in the non-secular built environmental or a place of worship will be more

interesting if it is associated with the preservation of the built environment. For example, as part of the conservation of a religious built environment.

2. METHOD

This paper does the literature research, which produces discursive prose. Data obtained from various literature about place attachment from reputable journals, textbooks, and international seminars proceeding. The data is compiled and analyzed in accordance with the objective of the study. Furthermore, it will be synthesized and discussed to get the expected result.

3. RESULT AND DISCUSSION

3.1. Relationship between Humans and The Built Environment

Various alternatives were made to link the relationship between designer and researcher. Many researchers began to aware of the importance of examining the reciprocal relationship between humans and the built environment. For example, a constructive proposal was made by Altman & Low in social psychology [1], Wohwill in psychology [2], Rapoport in urban architecture, anthropology-culture [3], Tuan in geography-humanist [5], and Gary Moore in architecture [6]. Many theories were presented to link the relationship between humans and the built environment. It shows some research discuss from basic theory until the implications for the implementation of the design. As a result, a model is needed as a guide in research to understanding and overcoming the recent phenomena. This problem is illustrated in Figure 1.

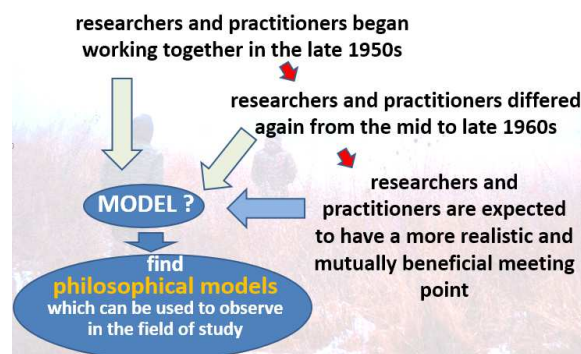


Figure 1. The history of the relationship between practitioners and scientists, and the need for a research model.

Altman [1] proposed philosophical models that can be used to observe the field of work/study that will be conducted. There was no absolute truth from his models, but it could help as a guide for research and design practice. The closest model with place attachment is the ecological-social system model. In the ecological-social system model, the built environment and behavior are interrelated so that there are mutual and multiple impacts, the dynamics, and changes in relational quality, as well as the relationship between humans and the built environment. Moreover, it occurs at the level of behavioral functions as a coherent system, and humans were positioned as interpersonal. Furthermore, Altman suggested that this model was the most potential model to develop.

On the other hand, Wohwill [2] was more straightforward in stating that some of the older ways need to be evaluated with sincere and have moved on to the real issue. Wohwill advised using the model, which is shown in Figure 2.



Figure 2. The concept of environmental and behavioral cycle of Wohwill [3].

There were 12 models proposed by Rapoport. Socio-cultural was the best model from his models, which had the most useful model for study in the relationship between humans and the built environment. This model has the idea that the important things in design (in some range) are a specific game from a group of people to decide and solve a problem. This theory shows the urgency of basic logic and benchmark in the needs of study in the relationship between humans and the built environment. It would help to examine the research from the same point of view [3]. One of the theories was place attachment.

3.2. Place Attachment Theory

Most of the experts interpreted place attachment as a multifaceted concept that characterizes the bond between individuals and their important places [7][8]. Scannell & Gifford [9] add the opinion of Giuliani, Low & Altman with human groups, so it is not merely an individual, but also a group of individuals or groups.

The basic theory of attachment was introduced by John Bowlby in 1958-1962, which departed from concepts on ethology, psychological information processes, psychological development, and psychoanalyst [9][10]. In its development, Maria Ainsworth discovered an innovative methodology to be able to make attachment theory from Bowlby. As a result, the theory can be empirically tested and can make this theory develop as a foundation of other researchers in examining (psychological) human attachments with individuals or groups [10].

The theory of place attachment and its application in research has been extensively studied in various disciplines and has received much attention in recent years [7][9]. However, research in this area still occurs partially and independently. Only in 2010, Scannell & Gifford introduced the Place Attachment theory model, which is a development of the model proposed by Altman [8]. Scannell & Gifford [9] through the perspective of environmental psychology, develop place attachment theory within the framework of a tripartite organization from the Man-Process-Place dimension in a holistic unity as a proposal to study humans and their environment.

The descriptions above explain that the development of place attachment theory developed from the attachment theory from Bowlby, which is a Person-Person relationship, becoming a Person-Process-Place (P-P-P) developed by Scannell & Gifford as shown in Figure 3.

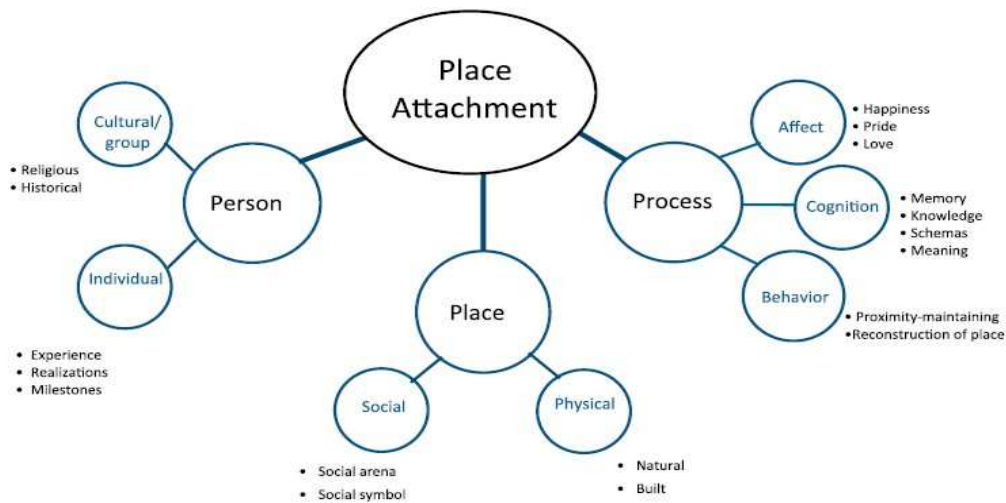


Figure 3. Scannel & Gifford Model. [9]

3.3. Method in Place Attachment Research

Place attachment research has been carried out and continues to develop in the scientific perspectives of psychology [11], geography [12], sociology [4], anthropology [13], urban [14], landscape [12], architecture [15], while the research methods used in place attachment studies are qualitative, quantitative and a combination of both (triangulation) methods [9]. Furthermore, data collection methods and analysis are also diverse, namely questionnaires, questionnaires with a Likert scale [16], PPGIS (Public Participatory Geographic Information System) [12], crowd-sourcing mapping methods [12], semi-structured interviews [16], depictions [4], simulations & virtual simulations [14], in dept interviews [17], observation, exploration [18], PCL, manova [19], and other statistical programs.

From perspective's person, it will lead to the anthropological and historical areas, where there are various methods used in anthropological-cultural studies, including participant observation [20], interviews [16], and surveys [17][20]. Especially in human-environment relations, Rapoport [21] introduces methods of analysis based on observational behavior, interviews, questionnaires, historical analysis and cross-cultural analysis to obtain patterns and activities of regular and non-regular cultural behavior. This method can show how people see, feel, like or dislike the environment, and attitudes towards the environment that will appear by themselves. On this side, it is necessary to understand who the actors are, and to what extent attachments are based on the meaning of individuals or groups [9]. At the group level, attachments include the symbolic meaning of a place that is felt among its members [8]. Place attachments also remind historical events or evoke personal memories [16]. In terms of process, it will bring to the psychological area, which is psychological processes occur here, such as how the influence of emotions/feelings, cognition and behavior that is manifested in attachments [9].

From perspective's place, it is leaning towards sociological and physical science of the environment or interior, architecture, landscape, city, to certain areas (geography). Hernandez [22] has measured the level of social and physical attachment of places at three different levels of space (home, environment, and city). Now a days, the place that has been studied a lot is the

built environment but not religious buildings, especially for the preservation of religious buildings[4][15].

3.4. Preservation Religious Built Environment

Regulations for conservation religious built environment was over fifty years old. Deeper more, it has historical, cultural, aesthetic and economic considerations, which is can be defined as a built environment that needs to be preserved as a built environment which had certain qualities and deserves to be protected. Furthermore, in the Burra Charter it is stated that the notion of conservation can encompass all maintenance activities and in accordance with local situations and conditions may also include: preservation, restoration, reconstruction, adaptation and revitalization.

In carrying out conservation activities, the built environment must pay attention to physical-visual criteria in the form of aesthetics, uniqueness, environmental imagery, and authenticity. In its implementation, in conservation, especially preservation often ignores the human side within the built environment, resulting in a conflict of interest in it. Using this perspective, place attachment theory can be used by another researchers.

4. CONCLUSION

In the beginning, experts and researchers did the activities without considering the relationship between humans and environments. Then, Altman, Wohnwill, Rapoport, More, Tuan, and Gifford discovered and published about its relations. As time went by, a new theory called place attachment discovered a relationship between humans and the built environment. As a result, place attachment research grows rapidly; however, many researchers did not do the research using Interdiscipline perspective.

Methods that being used by place attachment are qualitative, quantitative, and triangulation. Furthermore, place attachment research should be done in a P-P-P context, so the discussion must be balanced between Person, Place, and Process. If three of them are carried out in a balanced, a holistic understanding will be obtained.

In preservation religious built environment, the objective of the study was mostly done in regions, nature, and community environments related to social life. Moreover, Altman said that place attachment research could consider aspects of culture and the environment of religious buildings. Furthermore, researches about place attachment have not been much discussed about religious and historical buildings. Thus, the opportunity to create a framework for place attachment research to support the preservation of religious-based built environments in the form of buildings or building complexes that have religious values can be done. Deeper more, qualitative, quantitative, and triangulation methods can be used.

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