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The Role of Place Identity in The Resiliency of Kalipasir Mosque as a Cultural Heritage Building

<https://doi.org/10.23917/sinektika.v22i2.7287>

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Abstract

The existence of Kalipasir Mosque as a Cultural Heritage building is one of the character-defining elements of the Pasar Lama Cultural Heritage area in Tangerang, Banten. Currently, Kalipasir Mosque is situated in the middle of a densely populated settlement and has become one of the tourist destinations in the Pasar Lama area. A prominent characteristic of the settlement's growth around the mosque is the large number of migrants who have moved and settled there, primarily due to the convenient and easy access to Tangerang city center. This phenomenon leads to a research question: Can the Kalipasir Mosque building sustain itself as a cultural heritage site amidst the changing characteristics of its surrounding settlements? A descriptive-analytical research method is employed to examine the place-making that occurs in the spaces around the mosque, shaped by the activities carried out by residents living in the adjacent settlement. Data exploration was conducted through interviews and data collection via questionnaires distributed to residents and worshippers around the mosque. The results of this research show that place identity plays a crucial role in the resilience of Kalipasir Mosque as a Cultural Heritage building. This place identity is shaped by several factors: the designation of Kalipasir Mosque as a Cultural Heritage building, the occurrence of religious and educational tourism, and the resulting pride felt by residents in the surrounding settlements.

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THE ROLE OF PLACE IDENTITY IN THE RESILIENCY OF KALIPASIR MOSQUE AS A CULTURAL HERITAGE BUILDING

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ABSTRACT

The existence of Kalipasir Mosque as a Cultural Heritage building is one of the character-defining elements of the Pasar Lama Cultural Heritage area in Tangerang, Banten. Currently, Kalipasir Mosque is situated in the middle of a densely populated settlement and has become one of the tourist destinations in the Pasar Lama area. A prominent characteristic of the settlement's growth around the mosque is the large number of migrants who have moved and settled there, primarily due to the convenient and easy access to Tangerang city center. This phenomenon leads to a research question: Can the Kalipasir Mosque building sustain itself as a cultural heritage site amidst the changing characteristics of its surrounding settlements? A descriptive-analytical research method is employed to examine the place-making that occurs in the spaces around the mosque, shaped by the activities carried out by residents living in the adjacent settlement. Data exploration was conducted through interviews and data collection via questionnaires distributed to residents and worshippers around the mosque. The results of this research show that place identity plays a crucial role in the resilience of Kalipasir Mosque as a Cultural Heritage building. This place identity is shaped by several factors: the designation of Kalipasir Mosque as a Cultural Heritage building, the occurrence of religious and educational tourism, and the resulting pride felt by residents in the surrounding settlements.

KEYWORDS: cultural heritage, mosque, place identity, resilience, settlement, tourism

Keberadaan bangunan Masjid Kalipasir di Tangerang sebagai bangunan Cagar Budaya merupakan salah satu elemen yang membentuk karakter kawasan Cagar Budaya Pasar Lama di Tangerang, Banten. Saat ini, bangunan Masjid Kalipasir terletak di tengah permukiman padat penduduk dan telah menjadi salah satu destinasi wisata di kawasan Pasar Lama. Salah satu ciri pertumbuhan kawasan permukiman di sekitar masjid ini adalah banyaknya pendatang yang tinggal dan menetap di daerah tersebut karena akses yang dekat dan mudah menuju pusat kota Tangerang. Fenomena ini menimbulkan permasalahan penelitian, yaitu apakah bangunan Masjid Kalipasir dapat bertahan sebagai bangunan cagar budaya dengan berubahnya karakter permukiman yang mengelilinginya. Metode penelitian deskriptif analitis digunakan untuk membangun konstruksi terjadinya place making (pembentukan tempat) di ruang-ruang sekitar masjid yang terbentuk oleh aktivitas yang dilakukan oleh warga permukiman di sekitar masjid. Eksplorasi data dilakukan melalui wawancara dan pengumpulan data menggunakan kuesioner kepada masyarakat dan jamaah yang tinggal di sekitar masjid. Hasil penelitian menunjukkan bahwa identitas tempat (place identity) memiliki peran yang sangat penting dalam keberlangsungan Masjid Kalipasir sebagai bangunan Cagar Budaya. Identitas tempat terbentuk karena kombinasi dari beberapa faktor, yaitu penetapan Masjid Kalipasir sebagai Bangunan Cagar Budaya, terjadinya kunjungan wisata religi dan wisata edukasi, yang kemudian menimbulkan rasa bangga pada warga permukiman di sekitar masjid.

KATA KUNCI: identitas tempat, masjid, cagar budaya, ketahanan, permukiman, pariwisata

INTRODUCTION

Functionally, mosque buildings have roles that can be observed from various perspectives (Nata, 2021). The first is the worship function, where the mosque serves as a place accommodating obligatory worship activities for Muslims, such as performing congregational prayers and facilitating other religious activities. Secondly, the *muamalah* (social interaction) function, positions the mosque as a center for religious, social, and cultural activities.

In terms of the worship function, mosques also facilitate religious activities beyond prayer, including religious education through study groups (*pengajian*), religious lectures, or even informal education related to deepening Islamic knowledge. Meanwhile, within the context of the *muamalah* function, mosques often accommodate various social activities, including social services (*bakti sosial*) and fundraising events aimed at assisting communities, and serve as centers for community economic empowerment. Furthermore, mosques function as educational centers (Mateo, 2019), cultural development hubs, and community service points (Wilson, 2012). Despite the diverse roles of contemporary mosques, their functions remain strongly correlated with those from the era of the Prophet Muhammad and the early propagation period of Islam (Rifa'i, 2016).

In relation to their role as an Islamic identity within residential areas, mosques reflect the identity of the Muslim community (Naylor & Ryan, 2002; Abdel-Hady, 2010; Shamsid-deen, 2016), or represent broader national identity (Ismail, 2018). Additionally, mosques reflect the surrounding area's context (Aryanti, 2007; Nyhagen, 2019) and exhibit the architectural characteristics unique to their community (Sutarjo, 2019).

On the other hand, in the context of residential resilience, communities as settlement residents face threats to their social life continuity and environmental resilience. Thus, there is a need for defense strategies focusing on the community as a whole (Thulstrup, 2015; Wilson, 2012). Social capital, consisting of proximity and connectedness among community members, is a primary factor in shaping community resilience (Sagala, 2015; Pratt, 2015). This aligns with Rosalina's assertion (2021) that the greatest challenge faced is internal resources. Hence, research on mosques located in residential areas can be undertaken by examining the characteristics of the settlements as elements of identity.

Moreover, place identity is understood as harmony created between a place and the culture of its community (Fitri, 2015). In other words, place identity emerges from a strong sense of place rooted in the emotional connection of residents to their environment, determined by a positive relationship

between users and the place, generating feelings of satisfaction, happiness, and safety (Ujang, 2012; Bernardo, 2016). Additionally, residents' pride (Winandari et al, 2025) in their settlement is fundamental in establishing community resilience.

Particularly noteworthy in the context of this research is the unique condition where a mosque, designated as a cultural heritage building, is located adjacent to a Chinese ethnic settlement. The distinct character of the Chinese ethnic settlement is symbolized by the presence of Boen Tek Bio Temple, considered one of the oldest temples in Tangerang, and the Petak Sembilan settlement, which still maintains architectural styles characteristic of Chinese architecture in houses and shop-houses. Therefore, this juxtaposition between the mosque and another religious-cultural heritage building provides a compelling basis for discussions centered around heritage conservation involving diverse community groups.

METHODS

The research employs a descriptive-analytical method based on a case study analysis approach. Data retrieval and collection were performed to obtain social characteristics within the research location, ultimately leading to the formation of place identity at the research site. Consequently, this research involved direct observation of activities taking place within and around Kalipisir Mosque, involving the entire community. Data exploration was conducted through interviews and data collection via questionnaires distributed to residents and congregation members living around the mosque.

The analysis in this research involves examining the variables of place identity through two observational units: the social space, measured via field observations, and the community conception, assessed through questionnaires.

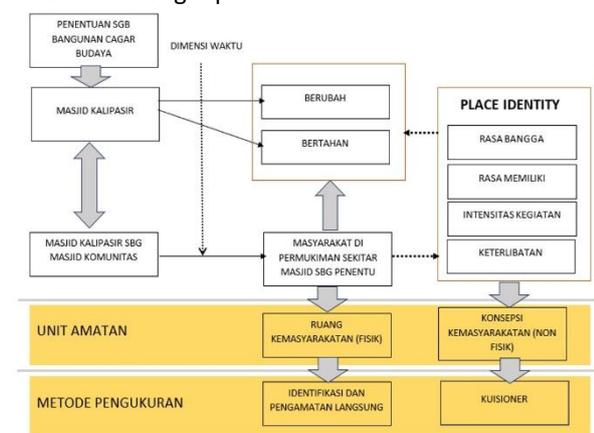


Figure 1. Research Observation Units and Research Measurement Methods
(Source: Author's Document, 2024)

RESULTS AND DISCUSSION

Kalipasir Mosque in the Context of Cultural Heritage

Kalipasir Mosque is one of the buildings officially designated as a cultural heritage building of Tangerang city, classified within the Heritage area of Pasar Lama as established in August 2011 through the Tangerang Mayor’s Decree No. 430/KEP. 337–DISPOR-BUDPAR/2011. This area is among the main cultural heritage sites categorized under the Core Zone of the Tangerang old city area. In the Detailed Spatial Plan of Tangerang City for 2023–2045, there is a defined division between core zones and buffer zones, in which Kalipasir Mosque is included within the Core Zone (Figure 2).

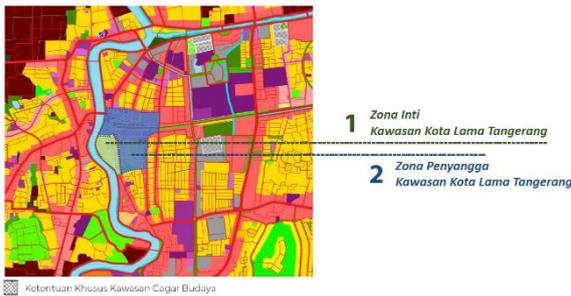


Figure 2. Zoning Division of the Cultural Heritage Area of Tangerang Old Town
(Source: Maps of Tangerang area modified by author, 2023)

Referring to the Detailed Spatial Plan of Tangerang City 2023–2045, the heritage area of Pasar Lama is defined as the area with boundaries as illustrated in Figure 3.

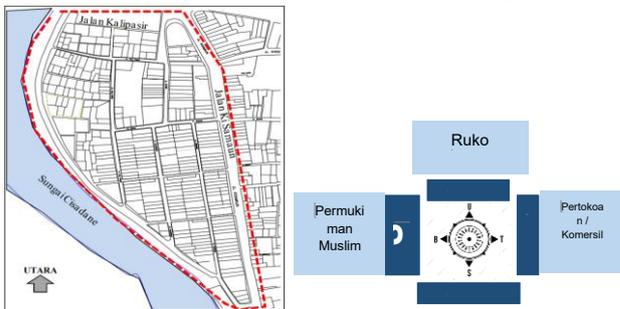


Figure 3. Zoning Division of the Cultural Heritage Area of Tangerang Old Town
(Source: Cultural Heritage Building Identification Team, Department of Architecture, Universitas Trisakti, 2024)

From a demographic perspective, the Pasar Lama Heritage Area is inhabited by three types of population compositions: residents of Kampung Kali Pasir, who are predominantly indigenous (local) people; residents of *petak sembilan*, who are mostly of Chinese ethnicity; and a mixed population comprising both indigenous residents and those of Chinese descent (Figure 4).

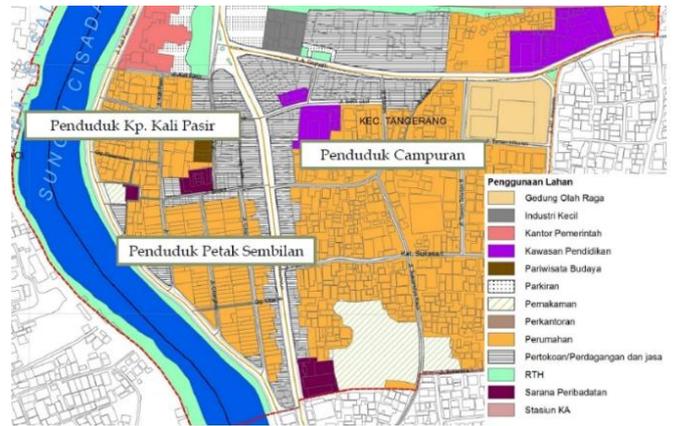


Figure 4. Characteristics of the Population in the Cultural Heritage Zone of Tangerang Old Town
(Source: Maps of Tangerang area modified by author, 2023)

The existence and characteristics of the residents in the Pasar Lama area are particularly distinctive due to the ethnic diversity among the inhabitants. This is closely related to the presence of other places of worship within the Pasar Lama area. The existence of Kalipasir Mosque within the Old City Heritage Area cannot be separated from the presence of another heritage building—Boen Tek Bio Temple (Figure 5).



Figure 5. The existence of Kali Pasir Mosque and Boen Tek Bio Temple
(Source: Maps of Tangerang area modified by author, 2023)

In addition to being a strong character-defining element in shaping Pasar Lama as a Cultural Heritage Area, the coexistence of Kalipasir Mosque and Boen Tek Bio Temple—both functioning as places of worship—implicitly reflects values and symbols of religious and cultural tolerance, as they were built in

close proximity to each other and have fostered diverse patterns of culture in the center of Tangerang since their early establishment.

The status of Kalipasir Mosque as a Cultural Heritage Building is further reinforced by the presence of an old cemetery located on the western side of the mosque (Figure 6). This cemetery is an inseparable part of Kalipasir Mosque, both in terms of spatial arrangement and historical significance.

Based on these field observations and literature findings, Kalipasir Mosque plays a vital role not only as a cultural heritage building but also as a defining element of the area's identity. Since both the mosque and the cemetery are located in the middle of a densely populated settlement, the role of the local residents becomes crucial in relation to the resilience of Kalipasir Mosque as a heritage building and as a character-shaping component of the Pasar Lama Cultural Heritage Area.

Place Identity Forming

In order to measure the formation of place identity among residents living in the settlement surrounding Kalipasir Mosque, a questionnaire was formulated based on the measurement of research variables, which include: a sense of pride in living in the settlement, a sense of ownership of Kalipasir Mosque, interaction with the mosque, and involvement in religious events organized at the mosque. The data related to the variables of place identity were then compared with spatial data around the mosque that falls within the settlement area, in order to formulate measurable indicators that could guide the assessment of the mosque's resilience as a cultural heritage building. Therefore, the discussion is grouped into three focal topics, namely: Kalipasir Mosque in the Context of a Cultural Heritage Building, Identification of Place Identity among Residents in the Settlement Surrounding the Mosque, and The Resiliency of Kalipasir Mosque as a Cultural Heritage Building.

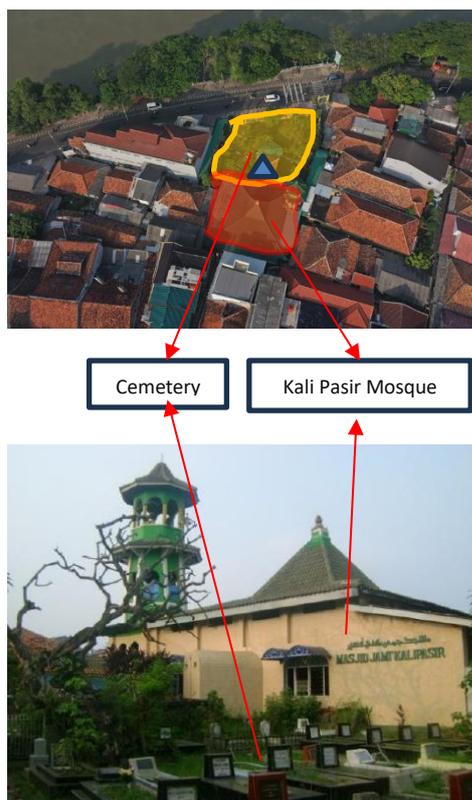


Figure 6. Old Cemetery to the West of Kalipasir Mosque (Source: Cultural Heritage Building Identification Team, Department of Architecture, Universitas Trisakti, 2024)

1. Place Identity Identification

An identity that is bound to a place (place identity) is fundamentally an integration of several components: community, culture, and nature (Fitri and Triyadi, 2015); cultural, genetic, social, and environmental components (Qazimi, 2014); physical and social environmental components encompassing norms, attitudes, and behaviors (Manenti, 2011); or physical and social territorial components containing customs, rituals, and traditions, which enable the formation of networks and social connectivity (Targowski & Piotr, 2017). Thus, it can be simply concluded that the formation of place identity is determined through a positive identification between the user and the place, characterized by feelings of satisfaction, happiness, and safety (Ischak, Setioko, & Gandarum, 2018).

To measure the emergence of place identity among residents living in the settlement surrounding Kalipasir Mosque, a questionnaire was developed based on the measurement of research variables, which include: a sense of pride in residing within the settlement, a sense of ownership of Kalipasir Mosque, interaction with the mosque, and involvement in religious events held at the mosque. The questionnaire was distributed to respondents who met the following criteria: a) they are native residents living in the settlement surrounding the mosque, and b) they are adults. By the end of the data collection phase, a total of 32

completed questionnaires were gathered, with distribution as shown in Figure 7.

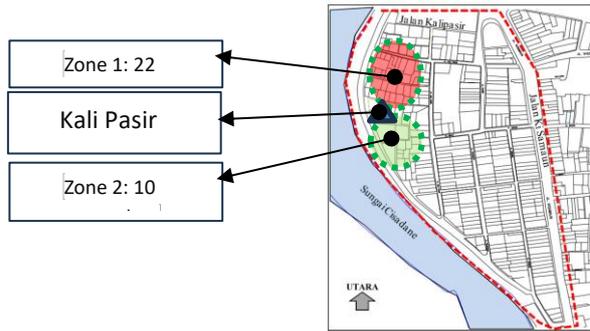


Figure 7. Respondents Distribution around Kalipasir Mosque
(Source: Author's Document, 2024)

The measurement of respondents' responses was conducted using a Likert scale with the following descriptions (Table 2). The results obtained from the questionnaire responses and their distribution are presented in Table 2 below.

No	Measured Variable	Score				
		1	2	3	4	5
1	Sense of Pride	0	0	0	11	21
2	Sense of Belonging	0	0	3	12	17
3	Interaction	0	2	3	10	7
4	Involvement	0	1	2	10	19
Total Score		0	3	8	43	64

The results can be described as follows:

Sense of Pride. The pride factor among residents living in the settlement surrounding Kalipasir Mosque remains remarkably high. 100% of the residents stated that they still feel proud to reside in an area adjacent to Kalipasir Mosque. Furthermore, 66% of them expressed having a very strong sense of pride (Figure 8).

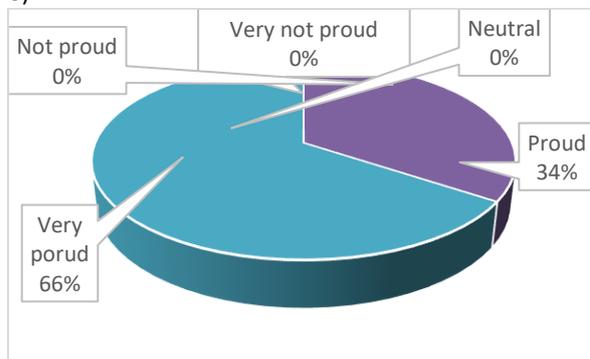


Figure 8. Distribution of the Sense of Pride Variable Measurement
(Source: Author's Document, 2024)

This sense of pride is reinforced by the architectural

form of the mosque's roof and minaret, which feature baluarte-style ornaments at the top. This supports the findings of Satwiko et al. (2023), which state that the application of local architectural elements represents the community's appreciation of their traditions.

Sense of Ownership. The sense of ownership among residents living in the settlement surrounding Kalipasir Mosque also remains notably high. 91% of the residents stated that they still feel proud to live near Kalipasir Mosque. Furthermore, 53% of them reported having a very strong sense of ownership (Figure 9).

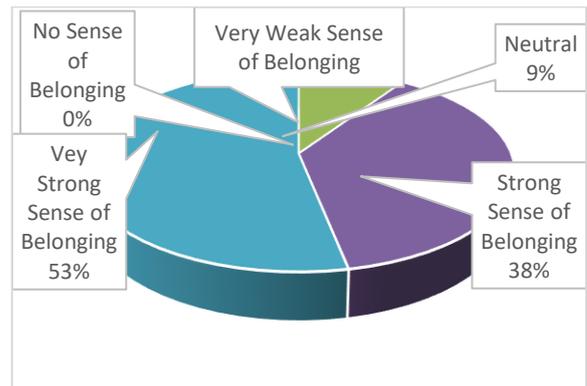


Figure 9. Distribution of Sense of Belonging Variable Measurement
(Source: Author's Document, 2024)

Interaction. The interaction variable is used to measure how frequently respondents engage in daily activities within and around the mosque area. The interaction level among residents living in the settlement surrounding Kalipasir Mosque also shows figures that are considered above average. 32% of the residents stated that they very frequently engage in daily activities at the mosque, while 45% reported doing so frequently. Only 9% indicated that they rarely perform daily activities at the mosque (Figure 10).

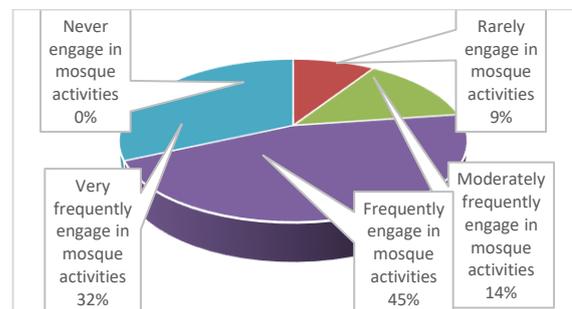


Figure 10. Distribution of Interaction Variable Measurement
(Source: Author's Document, 2024)

Involvement

The involvement variable is intended to measure how frequently respondents participate in regularly scheduled activities throughout the year. These activities include celebrations of Islamic holidays and the annual festivity known as *arakan perahu*, which takes place during the commemoration of the Prophet Muhammad’s birthday (*maulid*). The level of involvement among residents living in the settlement surrounding Kalipasir Mosque generally indicates above-average engagement. 31% of residents reported that they frequently participate in daily activities at the mosque, while 60% stated that they are very frequently involved in scheduled mosque events. Only 3% of respondents indicated that they rarely engage in daily activities at the mosque (Figure 11).

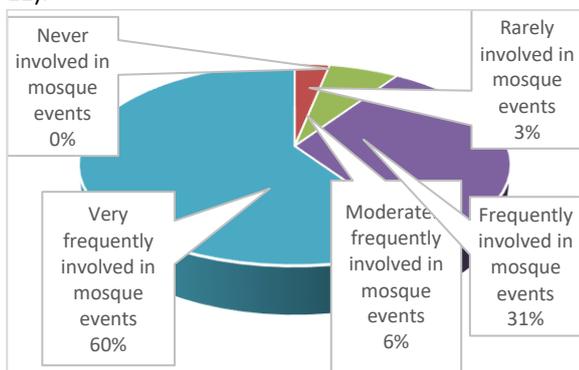


Figure 11. Distribution of Involvement Variable Measurement
(Source: Author's Document, 2024)

2. Kalipasir Mosque Resilience

Based on information provided by Mr. Rudi, a representative of the Prosperity Council of Kalipasir Mosque (DKM), the physical condition of the mosque has undergone numerous changes. Although there is no photographic or visual documentation to illustrate these transformations, according to the informant’s account, several alterations have taken place. Among them is the replacement of European-style ornaments and wall moldings with ceramic wall coverings (Figure 12).



Figure 12. Wall ornaments that have been replaced with ceramic tiles
(Source: Author's Document, 2024)

Another change involves the spatial configuration. Currently, several additional rooms have been constructed, directly altering the form of the building. These include added spaces such as a women’s prayer room, storage room, and terrace (Figure 13).

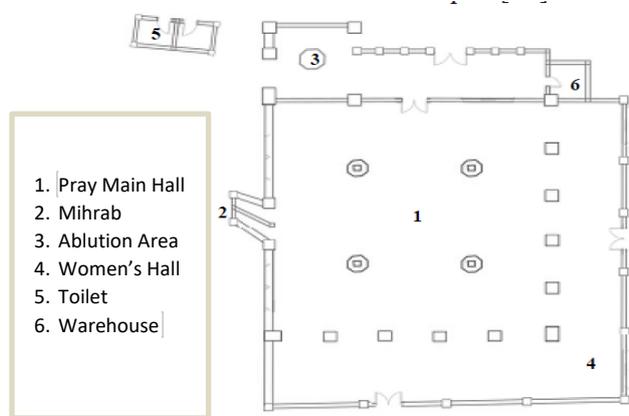


Figure 13. Addition of Spaces Resulting in Changes to Building Form
(Source: Author's Document, 2024)

The alterations made by the community in terms of materials and spatial layout have directly impacted the appearance of the Kalipasir Mosque building. These changes serve as clear indications that further modifications may very likely occur in the future.

Given the mosque’s current status as a Cultural Heritage Building and its role as a key component in shaping the character of the Pasar Lama Tangerang area, concerted efforts are necessary to ensure the resilience of the mosque. One critical aspect of this resilience is the preservation of the building’s physical form.

CONCLUSION

Based on the discussion of the research findings, several conclusions can be drawn, which also serve to answer the research questions. First, place identity plays a crucial role in the resilience of Kalipasir Mosque as a Cultural Heritage Building. Second, the place identity that emerges among residents in the settlement surrounding Kalipasir Mosque is shaped by a combination of several factors, including the designation of Kalipasir Mosque as a Cultural Heritage Building, the presence of religious and educational tourism, and the continuous residence of native inhabitants who have lived in the area for generations. Lastly, the most influential factor in the formation of place identity in relation to Kalipasir Mosque is the emergence of a strong sense of pride among settlement residents regarding the mosque’s presence within their living environment.

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THE ROLE OF PLACE IDENTITY IN THE RESILIENCY OF KALIPASIR MOSQUE AS A CULTURAL HERITAGE BUILDING

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ABSTRACT

The existence of Kalipasir Mosque as a Cultural Heritage building is one of the character-defining elements of the Pasar Lama Cultural Heritage area in Tangerang, Banten. Currently, Kalipasir Mosque is situated in the middle of a densely populated settlement and has become one of the tourist destinations in the Pasar Lama area. A prominent characteristic of the settlement's growth around the mosque is the large number of migrants who have moved and settled there, primarily due to the convenient and easy access to Tangerang city center. This phenomenon leads to a research question: Can the Kalipasir Mosque building sustain itself as a cultural heritage site amidst the changing characteristics of its surrounding settlements? A descriptive-analytical research method is employed to examine the place-making that occurs in the spaces around the mosque, shaped by the activities carried out by residents living in the adjacent settlement. Data exploration was conducted through interviews and data collection via questionnaires distributed to residents and worshippers around the mosque. The results of this research show that place identity plays a crucial role in the resilience of Kalipasir Mosque as a Cultural Heritage building. This place identity is shaped by several factors: the designation of Kalipasir Mosque as a Cultural Heritage building, the occurrence of religious and educational tourism, and the resulting pride felt by residents in the surrounding settlements.

KEYWORDS: cultural heritage, mosque, place identity, resilience, settlement, tourism

Keberadaan bangunan Masjid Kalipasir di Tangerang sebagai bangunan Cagar Budaya merupakan salah satu elemen yang membentuk karakter kawasan Cagar Budaya Pasar Lama di Tangerang, Banten. Saat ini, bangunan Masjid Kalipasir terletak di tengah permukiman padat penduduk dan telah menjadi salah satu destinasi wisata di kawasan Pasar Lama. Salah satu ciri pertumbuhan kawasan permukiman di sekitar masjid ini adalah banyaknya pendatang yang tinggal dan menetap di daerah tersebut karena akses yang dekat dan mudah menuju pusat kota Tangerang. Fenomena ini menimbulkan permasalahan penelitian, yaitu apakah bangunan Masjid Kalipasir dapat bertahan sebagai bangunan cagar budaya dengan berubahnya karakter permukiman yang mengelilinginya. Metode penelitian deskriptif analitis digunakan untuk membangun konstruksi terjadinya place making (pembentukan tempat) di ruang-ruang sekitar masjid yang terbentuk oleh aktivitas yang dilakukan oleh warga permukiman di sekitar masjid. Eksplorasi data dilakukan melalui wawancara dan pengumpulan data menggunakan kuesioner kepada masyarakat dan jamaah yang tinggal di sekitar masjid. Hasil penelitian menunjukkan bahwa identitas tempat (place identity) memiliki peran yang sangat penting dalam keberlangsungan Masjid Kalipasir sebagai bangunan Cagar Budaya. Identitas tempat terbentuk karena kombinasi dari beberapa faktor, yaitu penetapan Masjid Kalipasir sebagai Bangunan Cagar Budaya, terjadinya kunjungan wisata religi dan wisata edukasi, yang kemudian menimbulkan rasa bangga pada warga permukiman di sekitar masjid.

KATA KUNCI: identitas tempat, masjid, cagar budaya, ketahanan, permukiman, pariwisata

INTRODUCTION

Functionally, mosque buildings have roles that can be observed from various perspectives (Nata, 2021). The first is the worship function, where the mosque serves as a place accommodating obligatory worship activities for Muslims, such as performing congregational prayers and facilitating other religious activities. Secondly, the *muamalah* (social interaction) function, positions the mosque as a center for religious, social, and cultural activities.

In terms of the worship function, mosques also facilitate religious activities beyond prayer, including religious education through study groups (*pengajian*), religious lectures, or even informal education related to deepening Islamic knowledge. Meanwhile, within the context of the *muamalah* function, mosques often accommodate various social activities, including social services (*bakti sosial*) and fundraising events aimed at assisting communities, and serve as centers for community economic empowerment. Furthermore, mosques function as educational centers (Mateo, 2019), cultural development hubs, and community service points (Wilson, 2012). Despite the diverse roles of contemporary mosques, their functions remain strongly correlated with those from the era of the Prophet Muhammad and the early propagation period of Islam (Rifa'i, 2016).

In relation to their role as an Islamic identity within residential areas, mosques reflect the identity of the Muslim community (Naylor & Ryan, 2002; Abdel-Hady, 2010; Shamsid-deen, 2016), or represent broader national identity (Ismail, 2018). Additionally, mosques reflect the surrounding area's context (Aryanti, 2007; Nyhagen, 2019) and exhibit the architectural characteristics unique to their community (Sutarjo, 2019).

On the other hand, in the context of residential resilience, communities as settlement residents face threats to their social life continuity and environmental resilience. Thus, there is a need for defense strategies focusing on the community as a whole (Thulstrup, 2015; Wilson, 2012). Social capital, consisting of proximity and connectedness among community members, is a primary factor in shaping community resilience (Sagala, 2015; Pratt, 2015). This aligns with Rosalina's assertion (2021) that the greatest challenge faced is internal resources. Hence, research on mosques located in residential areas can be undertaken by examining the characteristics of the settlements as elements of identity.

Moreover, place identity is understood as harmony created between a place and the culture of its community (Fitri, 2015). In other words, place identity emerges from a strong sense of place rooted in the emotional connection of residents to their environment, determined by a positive relationship

between users and the place, generating feelings of satisfaction, happiness, and safety (Ujang, 2012; Bernardo, 2016). Additionally, residents' pride (Winandari et al, 2025) in their settlement is fundamental in establishing community resilience.

Particularly noteworthy in the context of this research is the unique condition where a mosque, designated as a cultural heritage building, is located adjacent to a Chinese ethnic settlement. The distinct character of the Chinese ethnic settlement is symbolized by the presence of Boen Tek Bio Temple, considered one of the oldest temples in Tangerang, and the Petak Sembilan settlement, which still maintains architectural styles characteristic of Chinese architecture in houses and shop-houses. Therefore, this juxtaposition between the mosque and another religious-cultural heritage building provides a compelling basis for discussions centered around heritage conservation involving diverse community groups.

METHODS

The research employs a descriptive-analytical method based on a case study analysis approach. Data retrieval and collection were performed to obtain social characteristics within the research location, ultimately leading to the formation of place identity at the research site. Consequently, this research involved direct observation of activities taking place within and around Kalipasir Mosque, involving the entire community. Data exploration was conducted through interviews and data collection via questionnaires distributed to residents and congregation members living around the mosque.

The analysis in this research involves examining the variables of place identity through two observational units: the social space, measured via field observations, and the community conception, assessed through questionnaires.

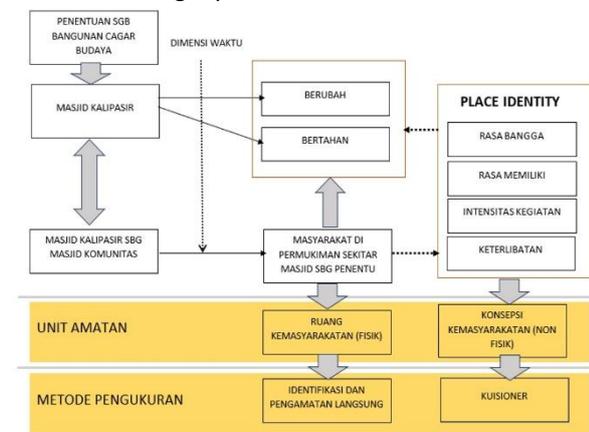


Figure 1. Research Observation Units and Research Measurement Methods
(Source: Author's Document, 2024)

RESULTS AND DISCUSSION

Kalipasir Mosque in the Context of Cultural Heritage

Kalipasir Mosque is one of the buildings officially designated as a cultural heritage building of Tangerang city, classified within the Heritage area of Pasar Lama as established in August 2011 through the Tangerang Mayor’s Decree No. 430/KEP. 337–DISPOR-BUDPAR/2011. This area is among the main cultural heritage sites categorized under the Core Zone of the Tangerang old city area. In the Detailed Spatial Plan of Tangerang City for 2023–2045, there is a defined division between core zones and buffer zones, in which Kalipasir Mosque is included within the Core Zone (Figure 2).

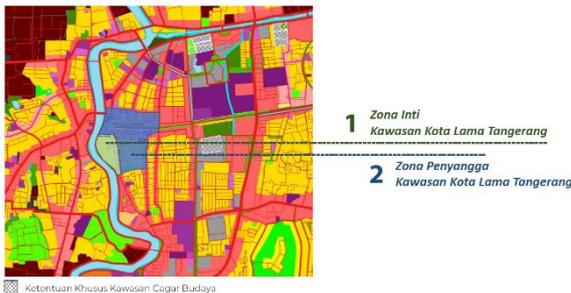


Figure 2. Zoning Division of the Cultural Heritage Area of Tangerang Old Town (Source: Maps of Tangerang area modified by author, 2023)

Referring to the Detailed Spatial Plan of Tangerang City 2023–2045, the heritage area of Pasar Lama is defined as the area with boundaries as illustrated in Figure 3.

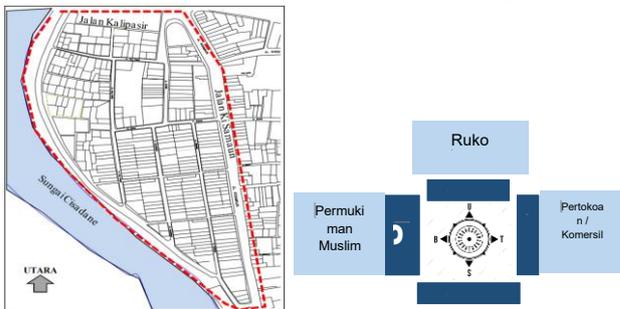


Figure 3. Zoning Division of the Cultural Heritage Area of Tangerang Old Town (Source: Cultural Heritage Building Identification Team, Department of Architecture, Universitas Trisakti, 2024)

From a demographic perspective, the Pasar Lama Heritage Area is inhabited by three types of population compositions: residents of Kampung Kali Pasir, who are predominantly indigenous (local) people; residents of *petak sembilan*, who are mostly of Chinese ethnicity; and a mixed population comprising both indigenous residents and those of Chinese descent (Figure 4).

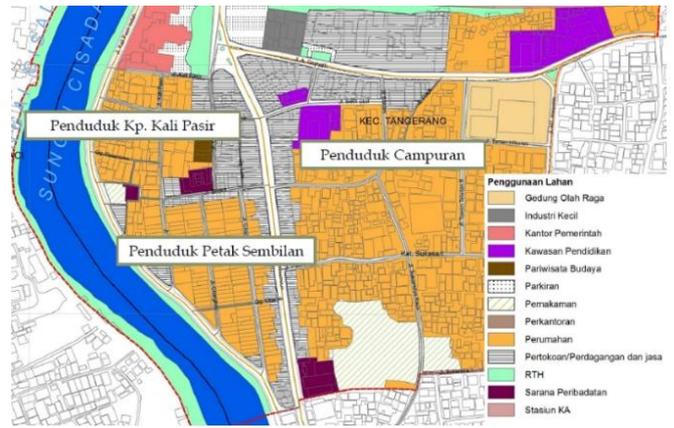


Figure 4. Characteristics of the Population in the Cultural Heritage Zone of Tangerang Old Town (Source: Maps of Tangerang area modified by author, 2023)

The existence and characteristics of the residents in the Pasar Lama area are particularly distinctive due to the ethnic diversity among the inhabitants. This is closely related to the presence of other places of worship within the Pasar Lama area. The existence of Kalipasir Mosque within the Old City Heritage Area cannot be separated from the presence of another heritage building—Boen Tek Bio Temple (Figure 5).



Figure 5. The existence of Kali Pasir Mosque and Boen Tek Bio Temple (Source: Maps of Tangerang area modified by author, 2023)

In addition to being a strong character-defining element in shaping Pasar Lama as a Cultural Heritage Area, the coexistence of Kalipasir Mosque and Boen Tek Bio Temple—both functioning as places of worship—implicitly reflects values and symbols of religious and cultural tolerance, as they were built in

close proximity to each other and have fostered diverse patterns of culture in the center of Tangerang since their early establishment.

The status of Kalipasis Mosque as a Cultural Heritage Building is further reinforced by the presence of an old cemetery located on the western side of the mosque (Figure 6). This cemetery is an inseparable part of Kalipasis Mosque, both in terms of spatial arrangement and historical significance.

Based on these field observations and literature findings, Kalipasis Mosque plays a vital role not only as a cultural heritage building but also as a defining element of the area's identity. Since both the mosque and the cemetery are located in the middle of a densely populated settlement, the role of the local residents becomes crucial in relation to the resilience of Kalipasis Mosque as a heritage building and as a character-shaping component of the Pasar Lama Cultural Heritage Area.

Place Identity Forming

In order to measure the formation of place identity among residents living in the settlement surrounding Kalipasis Mosque, a questionnaire was formulated based on the measurement of research variables, which include: a sense of pride in living in the settlement, a sense of ownership of Kalipasis Mosque, interaction with the mosque, and involvement in religious events organized at the mosque. The data related to the variables of place identity were then compared with spatial data around the mosque that falls within the settlement area, in order to formulate measurable indicators that could guide the assessment of the mosque's resilience as a cultural heritage building. Therefore, the discussion is grouped into three focal topics, namely: Kalipasis Mosque in the Context of a Cultural Heritage Building, Identification of Place Identity among Residents in the Settlement Surrounding the Mosque, and The Resilience of Kalipasis Mosque as a Cultural Heritage Building.

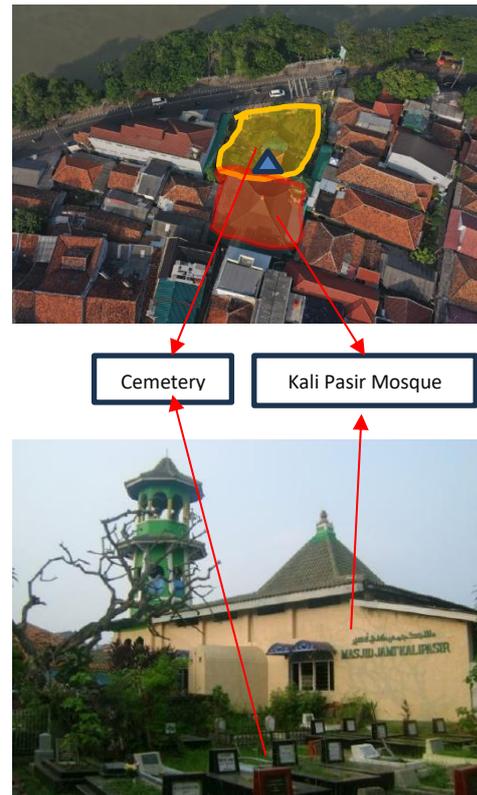


Figure 6. Old Cemetery to the West of Kalipasis Mosque (Source: Cultural Heritage Building Identification Team, Department of Architecture, Universitas Trisakti, 2024)

1. Place Identity Identification

An identity that is bound to a place (place identity) is fundamentally an integration of several components: community, culture, and nature (Fitri and Triyadi, 2015); cultural, genetic, social, and environmental components (Qazimi, 2014); physical and social environmental components encompassing norms, attitudes, and behaviors (Manenti, 2011); or physical and social territorial components containing customs, rituals, and traditions, which enable the formation of networks and social connectivity (Targowski & Piotr, 2017). Thus, it can be simply concluded that the formation of place identity is determined through a positive identification between the user and the place, characterized by feelings of satisfaction, happiness, and safety (Ischak, Setioko, & Gandarum, 2018).

To measure the emergence of place identity among residents living in the settlement surrounding Kalipasis Mosque, a questionnaire was developed based on the measurement of research variables, which include: a sense of pride in residing within the settlement, a sense of ownership of Kalipasis Mosque, interaction with the mosque, and involvement in religious events held at the mosque. The questionnaire was distributed to respondents who met the following criteria: a) they are native residents living in the settlement surrounding the mosque, and b) they are adults. By the end of the data collection phase, a total of 32

completed questionnaires were gathered, with distribution as shown in Figure 7.

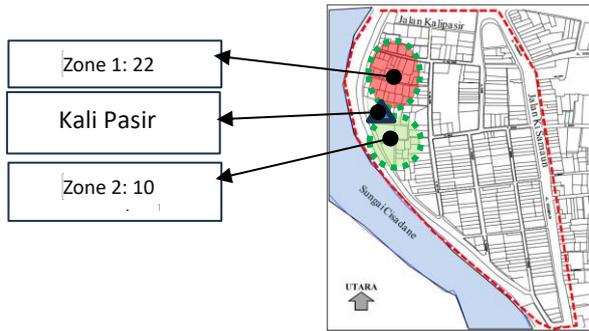


Figure 7. Respondents Distribution around Kalipasir Mosque
(Source: Author's Document, 2024)

The measurement of respondents' responses was conducted using a Likert scale with the following descriptions (Table 2). The results obtained from the questionnaire responses and their distribution are presented in Table 2 below.

No	Measured Variable	Score				
		1	2	3	4	5
1	Sense of Pride	0	0	0	11	21
2	Sense of Belonging	0	0	3	12	17
3	Interaction	0	2	3	10	7
4	Involvement	0	1	2	10	19
Total Score		0	3	8	43	64

The results can be described as follows:

Sense of Pride. The pride factor among residents living in the settlement surrounding Kalipasir Mosque remains remarkably high. 100% of the residents stated that they still feel proud to reside in an area adjacent to Kalipasir Mosque. Furthermore, 66% of them expressed having a very strong sense of pride (Figure 8).

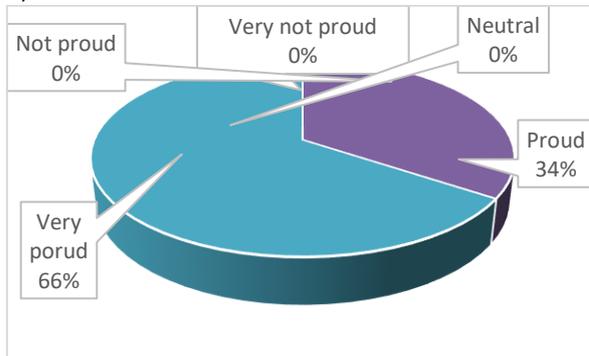


Figure 8. Distribution of the Sense of Pride Variable Measurement
(Source: Author's Document, 2024)

This sense of pride is reinforced by the architectural

form of the mosque's roof and minaret, which feature baluarte-style ornaments at the top. This supports the findings of Satwiko et al. (2023), which state that the application of local architectural elements represents the community's appreciation of their traditions.

Sense of Ownership. The sense of ownership among residents living in the settlement surrounding Kalipasir Mosque also remains notably high. 91% of the residents stated that they still feel proud to live near Kalipasir Mosque. Furthermore, 53% of them reported having a very strong sense of ownership (Figure 9).

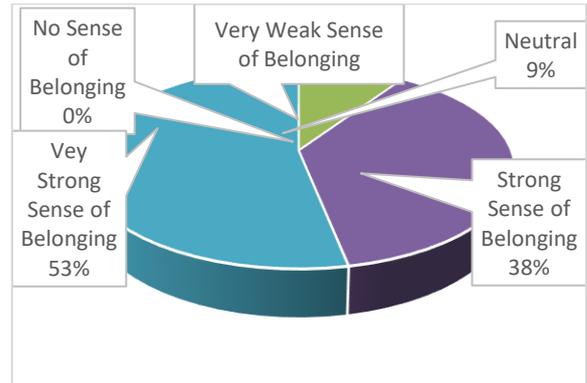


Figure 9. Distribution of Sense of Belonging Variable Measurement
(Source: Author's Document, 2024)

Interaction. The interaction variable is used to measure how frequently respondents engage in daily activities within and around the mosque area. The interaction level among residents living in the settlement surrounding Kalipasir Mosque also shows figures that are considered above average. 32% of the residents stated that they very frequently engage in daily activities at the mosque, while 45% reported doing so frequently. Only 9% indicated that they rarely perform daily activities at the mosque (Figure 10).

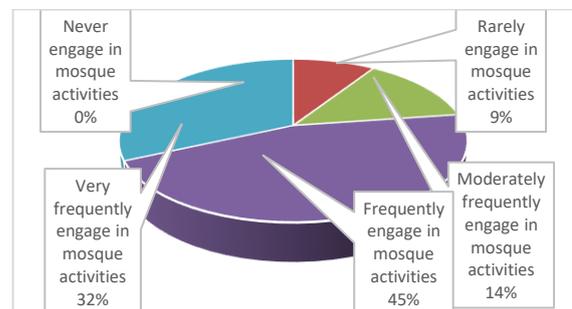


Figure 10. Distribution of Interaction Variable Measurement
(Source: Author's Document, 2024)

Involvement

The involvement variable is intended to measure how frequently respondents participate in regularly scheduled activities throughout the year. These activities include celebrations of Islamic holidays and the annual festivity known as *arakan perahu*, which takes place during the commemoration of the Prophet Muhammad’s birthday (*maulid*). The level of involvement among residents living in the settlement surrounding Kalipasir Mosque generally indicates above-average engagement. 31% of residents reported that they frequently participate in daily activities at the mosque, while 60% stated that they are very frequently involved in scheduled mosque events. Only 3% of respondents indicated that they rarely engage in daily activities at the mosque (Figure 11).

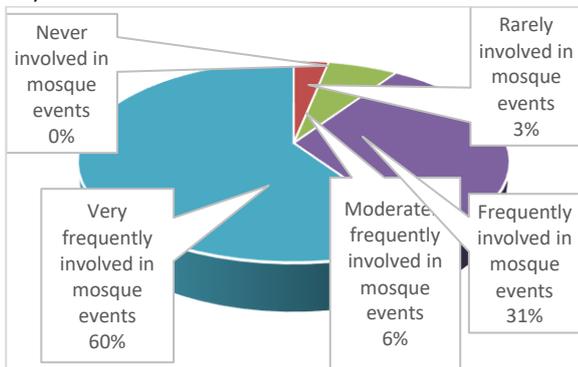


Figure 11. Distribution of Involvement Variable Measurement
(Source: Author's Document, 2024)

2. Kalipasir Mosque Resilience

Based on information provided by Mr. Rudi, a representative of the Prosperity Council of Kalipasir Mosque (DKM), the physical condition of the mosque has undergone numerous changes. Although there is no photographic or visual documentation to illustrate these transformations, according to the informant’s account, several alterations have taken place. Among them is the replacement of European-style ornaments and wall moldings with ceramic wall coverings (Figure 12).



Figure 12. Wall ornaments that have been replaced with ceramic tiles
(Source: Author's Document, 2024)

Another change involves the spatial configuration. Currently, several additional rooms have been constructed, directly altering the form of the building. These include added spaces such as a women’s prayer room, storage room, and terrace (Figure 13).

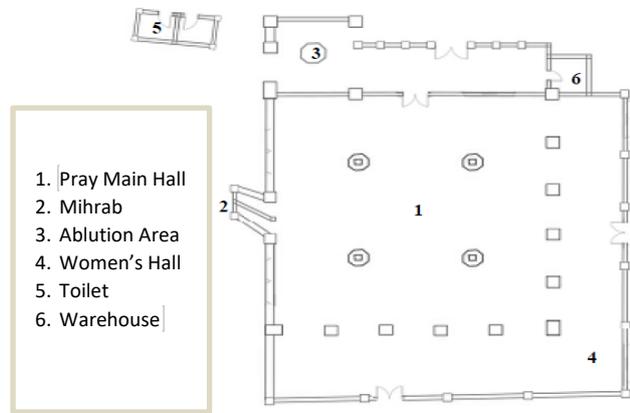


Figure 13. Addition of Spaces Resulting in Changes to Building Form
(Source: Author's Document, 2024)

The alterations made by the community in terms of materials and spatial layout have directly impacted the appearance of the Kalipasir Mosque building. These changes serve as clear indications that further modifications may very likely occur in the future.

Given the mosque’s current status as a Cultural Heritage Building and its role as a key component in shaping the character of the Pasar Lama Tangerang area, concerted efforts are necessary to ensure the resilience of the mosque. One critical aspect of this resilience is the preservation of the building’s physical form.

CONCLUSION

Based on the discussion of the research findings, several conclusions can be drawn, which also serve to answer the research questions. First, place identity plays a crucial role in the resilience of Kalipasir Mosque as a Cultural Heritage Building. Second, the place identity that emerges among residents in the settlement surrounding Kalipasir Mosque is shaped by a combination of several factors, including the designation of Kalipasir Mosque as a Cultural Heritage Building, the presence of religious and educational tourism, and the continuous residence of native inhabitants who have lived in the area for generations. Lastly, the most influential factor in the formation of place identity in relation to Kalipasir Mosque is the emergence of a strong sense of pride among settlement residents regarding the mosque’s presence within their living environment.

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