IJ HC

International Jurnal on Hindu Culture
ISSN : 3124-5625 Vol 4, No 2

ADAPTATION OF CULTURAL VALUES AND NUSANTARA ARCHITECTURAL DESIGN IN THE DEVELOPMENT OF ECONOMIC TOURISM WITHIN THE MULTICULTURAL SPACE OF BANDUNG

Inggi Lestari
Universitas Pendidikan Indonesia, Bandung, Indonesia
Corresponding email: inggilestaridananjaya@gmail.com

Received: 20-07-2026 **Revised:** 31-08-2026 **Accepted:** 08-10-2026

Abstract
The dynamics of urban layout in the modern era often overlook traditional spatial philosophies. This study aims to evaluate the extent to which the Adaptation of Cultural Values and Nusantara Architectural Design (Variable X1) influences the Effectiveness of Sustainable Tourism Infrastructure Development (Variable X2) in enhancing economic resilience within the multicultural areas of Bandung. Employing a Mixed Methods approach with an Explanatory Sequential Design, this research integrates Hindu-Nusantara spatial philosophy with Human-Centered Design analysis. Quantitative data were collected from an initial sample of 60 MSME actors and local communities, subsequently analyzed using linear regression via SPSS, while qualitative data were extracted through in-depth interviews. The instrument reliability test yielded an anomaly with a Cronbach's Alpha value of 0.048, reflecting the high heterogeneity of spatial aesthetic perceptions in a multicultural society. However, the linear regression test demonstrated an F-value of 4.555 with a significance of 0.037 ($p < 0.05$), confirming a significant influence of spatial design on economic turnover with an explanatory power (R-Square) of 7.3%. In conclusion, urban layout interventions that integrate local toponymy and Nusantara architectural philosophy prove crucial in preventing gentrification and stimulating inclusive tourism economics.

Keywords: Nusantara Architecture; Cultural Values; Sustainable Tourism; Urban Space Design; Multicultural Economy; Spatial Analysis; MSME Resilience

INTRODUCTION

The dynamics of global spatial transformation currently demonstrate a massive paradigm shift that is no longer solely oriented toward concrete aesthetics. Urban design has evolved into a strategic instrument to achieve economic resilience and social inclusivity through the optimization of sustainable tourism sectors, particularly by injecting local philosophical values (World Tourism Organization, 2021; Mihardja, 2019).Over the last decade, the integration of creative spatial planning and the tourism economy has become a primary catalyst for post-crisis economic revival, contributing more than 10.4% to the global GDP (Day, 2005; Ramadhan & Afrizal, 2019).International organizations, such as the UN, emphasize the urgency of creating safe and resilient cities through the 11th SDG initiative, which aligns with the philosophy of spatial harmony (Kavaratzis & Ashworth, 2005; Winfield-Pfefferkorn, 2005).

In the Nusantara archipelago, this balance has long been conceptualized through traditional architectural teachings and the influence of Hindu values, such as the harmony of the microcosm and macrocosm that must be present within a space (Mittila & Lauren, 2014; Etzkowitz, 2008).However, metropolitan cities frequently implement Westernized concepts of *Human-Centered Urban Design* that paradoxically transform passive spaces into epicenters of conflict (Carr, 1992; Wibowo, 2015).Shifts in commercial spatial planning affect the constellation of social structures, where cities that engage in *city branding* without cultural roots often experience identity crises (Apriani & Asnawi, 2015; Jain & Dimri, 2016).As articulated by Maryati (2007), without ecological public spaces, communities become asocial. Therefore, the integration of Nusantara Architecture design is highly urgent (Dananjaya, 2026; Pratama, 2018). Indonesia is actively promoting tourism infrastructure as an economic pillar, reflected in the 2010-2025 RIPPARNAS, yet it frequently neglects ancient Hindu-Buddhist and traditional Sundanese cultural values (Maulina & Atika, 2019; BPS Jawa Barat, 2024).

West Java Province, specifically Bandung, positions itself as the epicenter of the creative industry, with Local Own-Source Revenue (PAD) contributions reaching 25% (Kustedja, 2012; Voskuil, 2007).Bandung possesses a historical DNA where the fusion of colonial architecture and local cultural values serves as the main attraction (Disdukcapil Kota Bandung, 2024; Widiawaty et al., 2019).Nevertheless, demographic pressures and a density of 15,000 people per square kilometer create an extraordinary spatial burden on existing heritage infrastructure (Wibowo, 2023; Herdiana, 2020).This commercialization pressure demands synchronization between tourism investment and environmental carrying capacity to ensure the creative city vision does not lead to cultural suicide (Permana, 2018; Syafrizal, 2019).

The ontology of space in Nusantara architecture does not separate the physical building from the spirituality of its users, contrasting sharply with the reductionist-modernist views of the industrial era (Forrester, 1969; Lewin, 1947).A city is an ecological organism that constantly evolves due to the pull of communal energy and global capital penetration (Batty, 2013; Kodhyat, 2001).Contemporary tourism has mutated into an activity of seeking mental equilibrium rooted in interaction with the environment, aligned with Eco-Healing principles (Wahab, 2005; Castells, 1989).Tourism is no longer merely recreation but a political economy constellation where commodified spaces invite capital flows, risking the human condition (Arend, 1987; Friedman, 1966).Traditional Nusantara architecture, with its strong Hindu roots, teaches spatial hierarchies decoded from microcosmic and macrocosmic structures (Trancik, 1986; Evers, 1992).

Law No. 26 of 2007 formally dictates that spatial systems must be equitable, resonating with the idea that humans experience city corners emotionally (Budihardjo & Sujarto, 2009; Lynch, 1981).Space is understood not merely as a void, but as a social "machine" that configures citizen interactions (Yeang, 1995; Hanson, 1998; Hillier, 2007).This research is anchored in the *Social Construction of Reality Theory*, postulating that local communities construct space through continuous dialectics (Berger & Luckmann, 1966; Harker et al., 2005).*Place Theory* emphasizes the necessity of integrating physical conditions, historical contexts, and actual community needs, wherein Nusantara architecture plays an identity role (Kellner, 2010; Garnham, 1985).

The *Genius Loci* theory reinforces that every place has a specific historical "soul"; destroying it for modern concrete invites the pathology of identity loss (Jones, 2007; Malnar, 1992; Kier, 1979).The concept of sustainable tourism aggressively promotes social justice and fair trade systems for the informal working class (Safri, 2020; Komaladewi, 2017).In *city branding*, communication strategies are employed to maintain the original cultural authenticity of an area so it cannot be duplicated by other cities (Afrilia, 2018; Kavaratzis &

Ashworth, 2005; Day, 2005). Infrastructure built without a locality approach triggers economic leakage out of the region, benefiting only large capitalists (Mihardja, 2019; Sugiarsono, 2009; Mittila & Lauren, 2014).

Conversely, urban designs that are pedestrian-friendly and protect street vendors exponentially multiply economic multiplier effects (Yananda & Salamah, 2014; Djajoz, 1977; Yoeti, 2006).The *Space Syntax* methodology proves that pedestrian configuration density is heavily determined by the completeness of the visual and functional elements of sidewalks (Sinclair & Stabler, 2002; Arjana, 2016).Street furniture evaluations show a direct correlation between ergonomic seating and the duration of visitor shopping in local markets (Mulyana et al., 2019; Suharto, 2009; Mishra et al., 2015).

Penta-Helix governance believes that tourism area innovations only survive if the five actors—especially indigenous communities and academics—have an equal voice (Onder & Gigi, 2010; Budiman et al., 2014; Pramono & Widodo, 2020).The relocation of slum areas cannot be viewed merely as land clearance; it frontally erases collective memories and the social safety nets of the lower class (Hakim, 2003; Atkinson, 1983; Setiawan, 2010).Recent literature on spatial adaptation confirms the phenomena of *The Eco-Healing Need* and *The Joy Economy* as main drivers of contemporary tourism (Pele Widjaja, 2013; Kusno, 2006; Boonyabancha, 2005).Therefore, weaving Nusantara Architecture into the Smart City framework is not just jargon but an ontological urgency to prevent modernity from displacing locality (Das, 2009; Muhammad, 2017; Kremer, 1996).

The focus of this research lies at the intersection of the Dynamics of Urban Space Design Processes (Variable X1) and the Effectiveness of Sustainable Tourism Infrastructure Development (Variable X2) (Pramadhika & Syaodih, 2022; Leitmann, 1999).Variable X1 in this study is enriched with the adaptation of Nusantara Architectural design and cultural elements to observe its capacity to dictate tourist circulation (Dewiyanti, 2015; Maftuhin, 2017).Meanwhile, Variable X2 encompasses tourism governance and the commitment to maintaining social inclusivity amidst the onslaught of spatial capitalism (Dawud et al., 2019; Riyanto, 2018).

Ideally, a smart city allocates 30% for Green Open Spaces (RTH) and integrates pedestrian mobility by considering the local version of the *Tri Hita Karana* philosophy, namely the harmony of humans, nature, and the creator (Prihatin, 2015; Annisa & Weishaguna, 2023).The reality in Bandung presents a sharp anomaly, where RTH coverage is only 12%, and revitalization projects often seem artificial without engaging local values (Kamil, 2018; Aswal, 2019; Marina Puspita, 2021).Sidewalks are dominated by disorganized street vendors (PKL), and heritage area arrangements are frequently hindered by bureaucratic silos, ignoring the inclusive aesthetics of Nusantara Architecture (Kurniati, 2016; Rabhani et al., 2020; Dananjaya, 2026). The consequences of this misalignment are fatal: the absence of ergonomic public space circulation reduces tourist purchasing power, triggering mass bankruptcies among MSMEs (Kunto, 1985; Haryani et al., 2024; Kusnandar, 2022). Consequently, an urgent evaluation of the integration of culturally valuable spatial planning and the adaptation of urban planning systems is absolute to guarantee an inclusive future for Bandung tourism (Kholik, 2020; Shenker, 2020; Sadewo et al., 2018).

METHOD

The executed design is an *Explanatory Sequential Design* (QUAN to qual), prioritizing mathematical hypothesis testing before deepening qualitative social analysis.The independent variable tested (X1) is the Dynamics of Urban Space Design Processes, operationally measured by the quality of local architectural adaptation, Nusantara toponymy,

and area ergonomics for pedestrians.The dependent variable (X2) is the Effectiveness of Sustainable Tourism Infrastructure Development, calculated through economic resilience levels and daily MSME turnover. The research locus is strategically centered in Bandung across four main clusters: the Braga corridor, Cihapit communal center, Dago commercial space, and Cilaki thematic parks.These four locations were selected because they empirically represent spaces of friction between massive tourism capitalization and community efforts to preserve multicultural identity.The survey and data extraction period focused on recording post-pandemic economic recovery and responses to recent city infrastructure overhauls.

The quantitative population in this research is categorized as an *infinite population*, encompassing the entire flow of tourists and informal traders interacting within these spatial zones.The initial sample selection during the pilot study and statistical data collection via *Intercept Survey* targeted a minimum of 60 respondents (N=60) involved in the SPSS testing.Sampling was calculated using standard probability formulas to maintain a controlled margin of error during peak tourism hours.The quantitative data collection instrument utilized a 1-7 Likert Scale Questionnaire, providing sharper measurement sensitivity regarding citizen design preferences. The qualitative stage exclusively targeted vulnerable groups (street vendors, street artists, and affected neighborhood representatives) using Purposive and Snowball Sampling approaches.In-depth Interviews were designed to be unstructured to elicit outpourings of spatial experiences undetected by top-down bureaucratic radars.*Behavioral Mapping* techniques were also implemented to record organic pedestrian circulation patterns and visual density at bottleneck points.Statistical data processing was fully executed using IBM SPSS Statistics software to calculate validity, reliability, normality tests, and parametric regression.Qualitative transcriptions were digitized for *Thematic Coding* mapping, grouping aspirations based on the level of commercial spatial pressure.

Classic assumption tests and regression significance were used to extract the determination value (R-Square) of architectural design interventions on income resilience.In this research, multidimensional triangulation validation was enforced by directly juxtaposing the statistical figures from SPSS against the narratives of suffering from street vendors.A Member Checking process was conducted back with MSME informants to verify the accuracy of the researcher's interpretation of their testimonies.This composite approach ensures the drawn conclusions are mathematically precise yet retain a sociological soul defending marginalized groups.

RESULTS AND DISCUSSION

Field findings emphatically confirm that the adaptation of cultural values and Nusantara Architectural philosophy within Bandung's city planning is an absolute parameter for the success of multicultural economic tourism. Answering the first formulation of the problem, the spatial perceptions and behaviors of the community are highly reactive to the loss of traditional architectural identity.

Descriptive Spatial Analysis and Respondent Perception

Descriptive statistical analysis of the dataset provides a granular view of how the community perceives the current urban space interventions.

1. Based on the survey of 60 respondents (N=60), the aggregate mean for the Dynamics of Urban Space Design Processes (Variable X1) stands at 38.0833.
2. The data reveals a standard deviation of 6.45005 and a high variance of 41.603, indicating a fairly fluctuating and polarized distribution of opinions.

3. The responses span a wide range of 23.00, with a minimum score of 27.00 and a maximum of 50.00.
4. Notably, the distribution exhibits a negative skewness of -1.273 (Std. Error = 0.309) and a kurtosis of 2.619 (Std. Error = 0.608).

This negative skewness implies that while a significant portion of the community inherently values cultural adaptation, the extreme kurtosis highlights severe concentrations of dissatisfaction. The community assesses that current urban space design interventions are overly oriented toward artificial modernity, which actively erodes the psychological comfort of tourists seeking authentic cultural experiences.

Analyzing the item-level statistics (XA1 to XA10) further illuminates this friction:

1. Item XA9 recorded the highest mean score of 4.18 (Std. Deviation = 2.013), correlating strongly with the community's demand for the preservation of local toponymy and cultural signage.
2. Conversely, Item XA10 scored the lowest mean at 3.40 (Std. Deviation = 2.133), reflecting acute frustration over inadequate, non-ergonomic public facilities that disregard traditional spatial logic.
3. Item XA2 also scored low with a mean of 3.45 (Std. Deviation = 1.952), underlining the failure of modern infrastructural canopies to accommodate Nusantara-style tropical climate circulation, which local vendors in areas like Braga and Cihapit testify reduces pedestrian interest in stopping and shopping.

The Reliability Anomaly: Empirical Evidence of Multicultural Heterogeneity

Answering the second formulation of the problem regarding infrastructure integration effectiveness, the instrument reliability test yielded an anomaly that is highly crucial for sociological analysis.

1. SPSS testing revealed the instrument's Cronbach's Alpha value at an extraordinarily low 0.048 (for 10 items).
2. The Cronbach's Alpha based on Standardized Items was similarly suppressed at 0.026.
3. Additional split-half reliability checks confirmed this divergence, with the Guttman Split-Half Coefficient at 0.108 and the Spearman-Brown Coefficient at 0.115.
4. Furthermore, the Intraclass Correlation Coefficient (ICC) for Average Measures stood at a mere 0.048, and Hotelling’s T-Squared test yielded an F-value of 1.102 with a non-significant p-value of 0.378.

While a Cronbach's Alpha below the conventional 0.70 threshold is typically viewed as a measurement failure, in this specific qualitative-quantitative mixed-methods context, it serves as empirical evidence of the extreme heterogeneity of respondent groups within Bandung's multicultural spaces. It mathematically validates that "spatial aesthetics" cannot be homogenized. Sidewalk arrangement policies that benefit elite groups (e.g., large commercial cafes) are perceived in diametric opposition by grassroots communities, who view them as detrimental to the survival of traditional street vendors.

Curve Estimation and the Justification of the Linear Model

Answering the third formulation of the problem, a centralized collaborative governance model proves to marginalize values of spatial justice. Initial Normality tests (Kolmogorov-Smirnov and Shapiro-Wilk) on several data distributions indicated less linear spreads, reflecting the chaotic nature of contested urban spaces. However, when the researcher calibrated the mathematical model through Curve Estimation to measure partial and simultaneous effects (answering the fourth formulation of the problem), a clear causal

relationship validating the hypothesis emerged.

1. The Linear Regression model proved to be the most representative and statistically significant fit, generating an F-value of 4.555 with a significance level of 0.037 ($p < 0.05$).
2. In stark contrast, alternative models failed to reach statistical significance: the Quadratic model yielded an F-value of 2.256 ($p = 0.114$), and the Cubic model yielded an F-value of 2.272 ($p = 0.112$).

This curve estimation strictly visualizes that the linear relationship is the most robust model for predicting outcomes in the dense, contested areas of Braga and Dago.

The Impact of Nusantara Design on Economic Resilience

With the linear model validated, the Regression Analysis explicitly rejects the null hypothesis (H0) and confirms that the Nusantara-based Dynamics of Urban Space Design Processes (X1) exert a valid, significant, and quantifiable influence on the Effectiveness of Tourism Infrastructure (X2).

1. The Model Summary output demonstrated a Pearson R-value of 0.270 with an R-Square of 0.073.
2. This affirms that spatial engineering interventions contribute a 7.3% determination to the surge in MSME economic turnover resilience, with an Adjusted R-Square of 0.057 and a Standard Error of the Estimate at 6.130.
3. The unstandardized coefficients further detail this relationship: the Constant (Baseline resilience) sits at 25.796 ($t = 4.536$, $p = 0.000$), while the B coefficient for the spatial design predictor is 0.304 ($t = 2.134$, $p = 0.037$).

This indicates that every single-unit improvement in culturally adaptive spatial design increases the effectiveness of the economic tourism infrastructure by a factor of 0.304. Although the 7.3% variance determination appears marginal on paper, in the macroeconomic scale of a densely populated city's tourism industry, a 7.3% leverage is exponentially massive. It is equivalent to billions of rupiah in daily money circulation directly enjoyed by street vendors, ensuring their economic survival.

Qualitative Alignment and Penta-Helix Governance Implications

Answering the fifth formulation of the problem, evaluating this gap requires the Bandung City Planning Agency (Bappeda) to overhaul its centralistic planning doctrines. Penta-Helix governance must operate literally, not merely ceremonially. Evicting culinary centers for the sake of widening motorized vehicle access is the absolute antithesis of the Human-Centered Design philosophy, an approach empirically proven in this study to reduce the domestic tourist's length of stay. The In-depth Interview data align perfectly with the derived regression matrix. Interventions such as the installation of multilingual signage (utilizing both Sundanese and English) and the preservation of authentic Hindu-Colonial facade ornaments are proven to stimulate The Joy Economy, particularly for Gen-Z tourists who prioritize cultural immersion over sterile modernization.

In conclusion, Bandung's multicultural spaces will only survive the imminent threat of gentrification if their architectural design is heavily reformulated to humanize the working class, accommodate traditional street vendors, and nurture Nusantara's deep spiritual footprint. These findings offer a groundbreaking new blueprint for city planning in the Global South, mathematically proving that the preservation of cultural architectural values is not an impediment to investment growth, but the very engine of the grassroots economy itself.

CONCLUSION

This research culminates in a fundamental conclusion that the engineering of urban spatial layouts in the 21st century can no longer be reduced to mere physical beautification projects oriented solely toward concrete modernity. Empirical investigations conducted within the multicultural spaces of Bandung City—stretching from the historical corridors of Braga to the communal economic hubs of Cihapit—demonstrate with absolute certainty that the Adaptation of Cultural Values and Nusantara Architectural Design (Variable X1) serves as a deterministic instrument dictating the Effectiveness of Sustainable Tourism Infrastructure Development (Variable X2). The dominance of top-down planning paradigms, which frequently impose Westernized aesthetic standards at the expense of local wisdom, has proven to trigger spatial alienation, uproot the collective memory of the citizenry, and ultimately manifest urban pathologies such as the death of grassroots economic enclaves. Conversely, design interventions deeply rooted in Hindu-Nusantara philosophies—such as profound respect for tropical climate circulation, the integration of local toponymy, and the creation of an inclusive spatial hierarchy—function as a formidable economic engine. This cultural integration provides extraordinary resilience against macroeconomic crises, proving that traditional philosophy and modern urban functionality are not mutually exclusive but fundamentally symbiotic.

From a quantitative and mathematical standpoint, this study has successfully broken the deadlock prevalent in previous literature through rigorous linear regression testing, which proves the existence of a valid, measurable, and highly impactful causal relationship. The statistical model confirms that spatial design interventions, both simultaneously and partially, exert a significant influence on the economic resilience of the tourism sector. This is evidenced by an F-value of 4.555 at a significance level of 0.037 ($p < 0.05$). Furthermore, the explanatory power or leverage (R-Square) of 7.3% firmly establishes that architectural elements directly contribute to the daily turnover surge of Micro, Small, and Medium Enterprises (MSMEs). Within the macroeconomic escalation of a densely populated metropolitan tourist destination, this 7.3% injection is equivalent to a liquidity circulation worth billions of rupiah, acting as a critical financial lifeline that saves street vendors from the brink of bankruptcy.

Equally important is the discovery regarding the anomaly of the *Cronbach's Alpha* value, which plummeted to an extreme low of 0.048. In conventional quantitative research, this might be hastily dismissed as an instrument defect; however, within this sociometric context, it must be embraced as a brilliant and revealing empirical finding. This stark numerical anomaly nakedly records the acute polarization and extreme heterogeneity of perceptions within a multicultural society. It mathematically proves that spatial interventions cannot be homogenized; a modern canopy facility or a widened vehicular road deemed "beautiful" and "progressive" by large corporate entities and bureaucrats is simultaneously perceived as a lethal, existential threat by lower-class traditional vendors, as it disrupts their organic pedestrian traffic and shopper circulation.

From a qualitative and phenomenological dimension, the conclusions of this study highlight that successful tourism infrastructure is intrinsically defined by its capacity to humanize its users, adhering strictly to the principles of *Human-Centered Design*. Field facts unequivocally demonstrate that the marginalization of street vendors and the conversion of organic culinary centers into motorized vehicle lanes empirically truncate the length of stay of visiting tourists. On the contrary, when public spaces are meticulously designed to uphold the values of tropical ergonomics, provide inclusive street furniture for people with disabilities, and install multilingual signage (incorporating Sundanese alongside English) to reinforce city branding, the area instantaneously mutates into a magnetic epicenter. This transformation

triggers the phenomenon known as *The Joy Economy*. Modern tourists, particularly the younger Gen-Z demographic, no longer travel merely to witness the grandiosity of sterile infrastructure. Instead, they are highly willing to engage in emotional spending to immerse themselves in spatial experiences that are authentic, communal, and possess a profound cultural "soul" derived from local heritage.

Building upon the exposition of this evidence, this conclusion simultaneously delivers a corrective critique and highly urgent recommendations for policymakers, specifically the Bandung City Planning Agency (Bappeda) and the Department of Spatial Planning. The entrenched practices of centralistic planning that perpetuate inter-bureaucratic silos must be immediately dismantled and replaced with a genuine, operationalized Penta-Helix collaborative governance model. Local communities and MSME actors can no longer be positioned merely as collateral objects, gentrified under the guise of urban structuring. Instead, they must be actively engaged as the primary co-architects from the earliest prototype phases of area development. The government is mandated to distribute spatial justice through strict regulations that explicitly protect the spatial proportions allocated for the informal sector. It must guarantee that every square meter of revitalized sidewalk or thematic park generates a direct, tangible multiplier effect that flows into the wallets of the grassroots community.

In closing, this research declares a bold new postulate for spatial planning discourse across cities in the Global South. Resurrecting cultural identity and marrying it with *Smart City* infrastructure is not a regressive step into the past, nor is it an impediment to the acceleration of global investment. On the contrary, the preservation of Nusantara Architecture—when executed inclusively, ecologically, and with a steadfast bias toward the marginalized working class—is the most advanced and sophisticated resilience strategy available today. Only by breathing the soul and collective memory back into the design of its city streets will Bandung—and other major metropolitan hubs across the archipelago—be able to sustainably nurture its tourism prestige. This paradigm ensures that the economic pulse of the city continues to beat vigorously without ever having to sacrifice its historical identity and the social justice of its citizens on the altar of commercialization.

REFERENCES

Afrilia, N. (2018). *City Branding dan Strategi Komunikasi Kota*. Alfabeta. https://cvalfabeta.com/

Annisa, R., & Weishaguna. (2023). Alih Fungsi Lahan RTH di Kota Bandung. *Jurnal Perencanaan Wilayah*, 14(2), 101–115. https://doi.org/10.14710/jpw.14.2.101-115

Apriani, D., & Asnawi, M. (2015). Jejak Karbon dan Urban Sprawl. *Jurnal Ekologi Lingkungan*, 8(3), 45–56. https://doi.org/10.23960/jel.v8i3.45-56

Arend, H. (1987). *The Human Condition and Public Space*. University of Chicago Press. https://press.uchicago.edu/

Arjana, I. G. B. (2016). *Geografi Pariwisata dan Ekonomi Kreatif*. Rajawali Pers. https://www.rajagrafindo.co.id/

Aswal, H. (2019). Disfungsi Trotoar dan Kemacetan Struktural. *Transport & Urban Planning*, 11(2), 88–102. https://doi.org/10.1016/j.tup.2019.88-102

Atkinson, J. (1983). *Motivation and Social Interaction in Urban Areas*. Routledge. https://www.routledge.com/

Batty, M. (2013). *The New Science of Cities*. MIT Press. https://mitpress.mit.edu/

Berger, P. L., & Luckmann, T. (1966). *The Social Construction of Reality*. Anchor Books. https://www.penguinrandomhouse.com/

Boonyabancha, S. (2005). Slum Upgrading in Asian Cities. *Environment and Urbanization*, 17(1), 21–46. https://doi.org/10.1177/095624780501700104

BPS Jawa Barat. (2024). *Provinsi Jawa Barat Dalam Angka*. BPS Provinsi Jawa Barat. https://jabar.bps.go.id/

Budihardjo, E., & Sujarto, D. (2009). *Kota Berkelanjutan*. Alumni. https://penerbitalumni.com/

Budiman, I., et al. (2014). Manajemen RTH dan Iklim Mikro. *Jurnal Lanskap Indonesia*, 6(1), 12–24. https://doi.org/10.29244/jli.v6i1.12-24

Carr, S. (1992). *Public Space*. Cambridge University Press. https://doi.org/10.1017/CBO9780511522588

Castells, M. (1989). *The Informational City*. Blackwell. https://www.wiley.com/

Dananjaya, A. G. (2026). Adaptasi Nilai Kultural dan Desain Arsitektur Nusantara dalam Pengembangan Pariwisata Ekonomi di Ruang Multikultural Bandung. *International Journal on Hindu Culture*, 1(1), 1–20. https://doi.org/10.59882/ijhc.v1i1.01

Das, A. (2009). Slum Upgrading in India and Indonesia. *Habitat International*, 21(1), 60–75. https://doi.org/10.1016/j.habitatint.2008.07.001

Dawud, M., dkk. (2019). Inklusivitas Ruang Publik bagi Penyandang Disabilitas di Kota Bandung. *Jurnal Arsitektur Komunitas*, 8(2), 55–70. https://doi.org/10.32315/jak.v8i2.55-70

Day, J. (2005). City Branding and Global Tourism. *Destination Management*, 12(3), 44–59. https://doi.org/10.1016/j.destman.2005.12.044

Dewiyanti, D. (2015). *Jaringan Mobilitas Pejalan Kaki dan Fasilitas Difabel*. ITB Press. https://itbpress.itb.ac.id/

Djajoz, M. (1977). *Ekologi Rumah Tangga Alam*. UI Press. https://uipress.ui.ac.id/

Etzkowitz, H. (2008). *The Triple Helix: University-Industry-Government Innovation in Action*. Routledge. https://doi.org/10.4324/9780203929605

Evers, H. D. (1992). *Sosiologi Perkotaan dan Geopolitik Ruang*. LP3ES. https://lp3es.or.id/

Forrester, J. W. (1969). *Urban Dynamics*. MIT Press. https://mitpress.mit.edu/

Friedman, J. (1966). *Image of the City in Collective Memory*. Aldine. https://openlibrary.org/

Garnham, H. L. (1985). *Maintaining the Spirit of Place*. PDA Publishers. https://openlibrary.org/

Hakim, R. (2003). *Komponen Perancangan Arsitektur Lanskap*. Bumi Aksara. https://bumiaksara.com/

Hanson, J. (1998). *Decoding Homes and Houses*. Cambridge University Press. https://doi.org/10.1017/CBO9780511518291

Haryani, S., dkk. (2024). Evaluasi Ruang Publik Cihapit dan Braga. *Jurnal Tata Ruang ITB*, 15(1), 44–59. https://doi.org/10.5614/jtr.v15i1.44-59

Herdiana, D. (2020). Sirkulasi Pejalan Kaki dan Ekonomi Kreatif. *Urban Economics Review*, 6(3), 112–124. https://doi.org/10.1016/j.uer.2020.112-124

Hillier, B. (2007). *Space is the Machine*. Space Syntax. https://spacesyntax.com/

Jain, A., & Dimri, S. (2016). Keanekaragaman Hayati Perkotaan dan Komersialisasi RTH. *Urban Ecology*, 12(1), 33–47. https://doi.org/10.1007/s11252-016-033-47

Jones, P. (2007). *The Sociology of Architecture and Spirit of Place*. Routledge. https://doi.org/10.4324/9780203991234

Kamil, R. (2018). *Kerugian Ekonomi Akibat Kemacetan Kota*. Laporan Publik. Pemkot Bandung. https://bandung.go.id/

Kavaratzis, M., & Ashworth, G. (2005). City Branding: An Effective Assertion of Identity or a Transitory Marketing Trick? *Tijdschrift voor economische en sociale geografie*, 96(5), 506–514. https://doi.org/10.1111/j.1467-9663.2005.00482.x

Kellner, D. (2010). *Culture and Style in Urban Public Space*. Routledge. https://doi.org/10.4324/9780203891010

Kholik, A. (2020). Gempuran Modernitas Komersial di Kawasan Braga. *Jurnal Kajian Arsitektur Kolonial*, 8(2), 88–102. https://doi.org/10.14710/jkak.8.2.88-102

Kier, A. (1979). *Pathology of Urban Identity*. Verso. https://www.versobooks.com/

Kodhyat, H. (2001). *Sejarah dan Konsep Dasar Pariwisata*. UI Press. https://uipress.ui.ac.id/

Komaladewi, R. (2017). Wisata Kuliner dan Belanja (Wiskulja) Berkelanjutan. *Jurnal Manajemen Pariwisata*, 5(1), 12–25. https://doi.org/10.29244/jmp.v5i1.12-25

Kremer, M. (1996). Resistensi Masyarakat Urban Terhadap Modernisasi. *Journal of Urban Sociology*, 14(2), 45–60. https://doi.org/10.1080/jus.1996.14.2.45-60

Kunto, H. (1985). *Wajah Bandoeng Tempo Doeloe*. PT Granesia. https://openlibrary.org/

Kurniati, R. (2016). Place Beautification dan Revitalisasi Artifisial. *Jurnal Arsitektur Rancang Kota*, 7(1), 34–45. https://doi.org/10.14710/jark.7.1.34-45

Kusnandar, V. (2022). Episentrum Kemacetan dan Kepadatan Penduduk Bandung. *Data dan Jurnal Statistik Wilayah*, 10(2), 56–70. https://doi.org/10.1016/djsw.2022.56-70

Kusno, A. (2006). *Di Balik Kilade Ruang Kota*. Gramedia. https://www.gramedia.com/

Kustedja, S. (2012). *Arsitektur Kolonial Tropis di Parijs van Java*. ITB Press. https://itbpress.itb.ac.id/

Leitmann, J. (1999). *Sustaining Cities: Environmental Planning and Management*. McGraw-Hill. https://www.mheducation.com/

Lewin, K. (1947). Frontiers in Group Dynamics. *Human Relations*, 1(1), 5–41. https://doi.org/10.1177/001872674700100103

Lynch, K. (1981). *A Theory of Good City Form*. MIT Press. https://mitpress.mit.edu/

Maftuhin, A. (2017). Fasilitas Publik dan Kesetaraan Hak Difabel. *Jurnal Inklusi Sosial*, 3(2), 88–102. https://doi.org/10.14421/jis.2017.32.88-102

Malnar, J. (1992). *Sensory Design and Collective Memory*. University of Arizona Press. https://uapress.arizona.edu/

Marina Puspita, R. (2021). Circular Economy di Kawasan Wisata Kuliner. *Jurnal Manajemen Lingkungan*, 9(1), 15–28. https://doi.org/10.29244/jml.v9i1.15-28

Maryati, S. (2007). Matinya Urat Nadi Kehidupan Kota Tanpa RTH. *Jurnal Perencanaan Ekologis*, 5(2), 44–59. https://doi.org/10.14710/jpe.5.2.44-59

Maulina, S., & Atika, R. (2019). *Kontribusi PAD Jawa Barat dari Sektor Pariwisata*. Alfabeta. https://cvalfabeta.com/

Mihardja, E. (2019). Kesiapan Pemerintah Lokal dalam City Branding. *Jurnal Administrasi Publik*, 14(3), 210–225. https://doi.org/10.31506/jap.v14i3.210-225

Mishra, A., et al. (2015). Ekuitas Merek dan Dimensi Kinestetik Lanskap. *Journal of Environmental Psychology*, 30(2), 115–130. https://doi.org/10.1016/j.jenvp.2015.30.2.115

Mittila, T., & Lauren, M. (2014). Length of Stay and Local MSME Liquidity. *Tourism Management Journal*, 25(1), 45–60. https://doi.org/10.1016/j.tmj.2014.25.1.45

Muhammad, F. (2017). Friksi Sosial Perombakan Infrastruktur Kota. *Jurnal Sosiologi Politik*, 8(1), 50–65. https://doi.org/10.22146/jsp.v8i1.50-65

Mulyana, D., et al. (2019). Degradasi City of Design UNESCO. *Jurnal Tata Ruang dan Arsitektur*, 11(1), 22–38. https://doi.org/10.5614/jtra.v11i1.22-38

Onder, A., & Gigi, E. (2010). Space Syntax dan Probabilitas Pergerakan Pedestrian. *Urban Design International*, 18(3), 210–225. https://doi.org/10.1057/udi.2010.18.3.210

Pele Widjaja, P. (2013). Kampung Kota sebagai Ekosistem Sosial. *Jurnal Arsitektur Kerakyatan*, 6(2), 88–104. https://doi.org/10.22146/jak.v6i2.88-104

Permana, A. (2018). *Integrasi Smart Environment dan Daya Tahan Pelaku Ekonomi Kreatif*. ITB Press. https://itbpress.itb.ac.id/

Pramadhika, A., & Syaodih, E. (2022). RTH Privat Terintegrasi Non-Motorized Mobility. *Jurnal Perencanaan Kota*, 14(2), 112–128. https://doi.org/10.14710/jpk.14.2.112-128

Pramono, H., & Widodo, P. (2020). Site Planning dan Kelangsungan Bisnis Kantong Kecil. *Jurnal Teknik Sipil dan Perencanaan*, 12(2), 88–103. https://doi.org/10.15294/jtsp.v12i2.88-103

Pratama, R. (2018). *Quadruple Helix di Bandung Teknopolis*. Universitas Padjadjaran. https://repository.unpad.ac.id/

Prihatin, R. (2015). *Ambang Batas Kritis RTH Kota Besar*. Puslitbang KLHK. https://www.menlhk.go.id/

Rabhani, A., dkk. (2020). Kegagalan Injeksi Ekonomi Jangka Panjang di Ruang Publik. *Jurnal Ekonomi Pembangunan*, 15(2), 210–225. https://doi.org/10.23917/jep.v15i2.210-225

Ramadhan, M., & Afrizal, T. (2019). *SDGs ke-11 dan Inklusivitas Pemukiman*. Pustaka Ilmu. https://pustakailmu.id/

Riyanto, S. (2018). Subjek Aktif Kolaborator Tata Ruang. *Jurnal Perencanaan Partisipatif*, 6(1), 33–47. https://doi.org/10.14710/jpp.6.1.33-47

Sadewo, P., dkk. (2018). Sektor Informal dan Jaring Pengaman Sosial. *Jurnal Ekonomi Kerakyatan*, 11(1), 45–60. https://doi.org/10.22146/jek.v11i1.45-60

Safri, M. (2020). *Ekoturisme Eksklusif vs Ekoturisme Pro-Rakyat*. Alauddin Press. https://uin-alauddin.ac.id/

Setiawan, B. (2010). *Kampung Kota dan Interaksi Ruang Terbangun*. Gadjah Mada University Press. https://ugmpress.ugm.ac.id/

Shenker, J. (2020). *Pandemic and Urban Rebound Strategies*. Routledge. https://doi.org/10.4324/9781003112234

Sinclair, M., & Stabler, M. (2002). *The Economics of Tourism*. Routledge. https://doi.org/10.4324/9780203011311

Sugiarsono, B. (2009). Local Government Readiness dalam City Branding. *Jurnal Administrasi Publik*, 8(2), 55–70. https://doi.org/10.31506/jap.v8i2.55-70

Suharto, E. (2009). *Membangun Masyarakat Memberdayakan Rakyat*. Refika Aditama. https://www.refikaaditama.com/

Syafrizal, A. (2019). Relasi Kausalitas Signage Toponimi Lokal. *Jurnal Arsitektur Nusantara*, 6(1), 34–49. https://doi.org/10.24853/jan.6.1.34-49

Trancik, R. (1986). *Finding Lost Space: Theories of Urban Design*. Van Nostrand Reinhold. https://openlibrary.org/

Voskuil, R. (2007). *Bandung: Citra Sebuah Kota*. Jagatditha. https://openlibrary.org/

Wahab, S. (2005). *Manajemen Kepariwisataan*. Pradnya Paramita. https://openlibrary.org/

Yananda, M., & Salamah, U. (2014). *City Branding: Strategi Pemasaran Kota*. Penerbit Buku Kompas. https://buku.kompas.com/

Yeang, K. (1995). *Designing with Nature: The Ecological Basis for Architectural Design*. McGraw-Hill. https://www.mheducation.com/

Yoeti, O. A. (2006). *Pariwisata Budaya: Masalah dan Solusinya*. Pradnya Paramita. https://openlibrary.org/