

# Continuity Sense of Place Before and During Covid – 19 Pandemic in Heritage Urban Space Tangerang, Indonesia

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**Abstract:** A sense of place are important in maintaining the meaning and identity of urban landscape. However, external factors are often able to shift the meaning of a place. One of the elements related to the formation of meaning in a place is activity both at the level of diversity and density. The COVID-19 pandemic that is happening all over the world has changed the way people do their activities, due to restrictions on communal activities to limit the spread of the COVID-19 virus. Changes in the way of activities related to daily life will automatically change or shift the meaning of a place. This study aims to is to identify senses of place that can still be recognized or understood and to describe how far the meaning and sense of place change or shift as well as continue in a historical urban landscape, especially in the historical Tangerang Old Market, before the COVID-19 pandemic and during the COVID-19 pandemic. This study shows, that there is a reduction in the diversity of sense of place. Sustainability of Sense of Place, which can be felt consistently before and during the COVID-19 pandemic are sense of community, economic, cultural, historicity, and sacrality or spirituality, which is strongly related to the level of place attachment and fulfillment of physiological, safety, as well as belongingness needs. The levels of human needs, thus affecting the existence of a sense of place and place attachment at the Tangerang Old Market.

**Index Terms:** Continuity, Sense of Place, COVID-19 pandemic, place attachment, human needs

## 1. Introduction

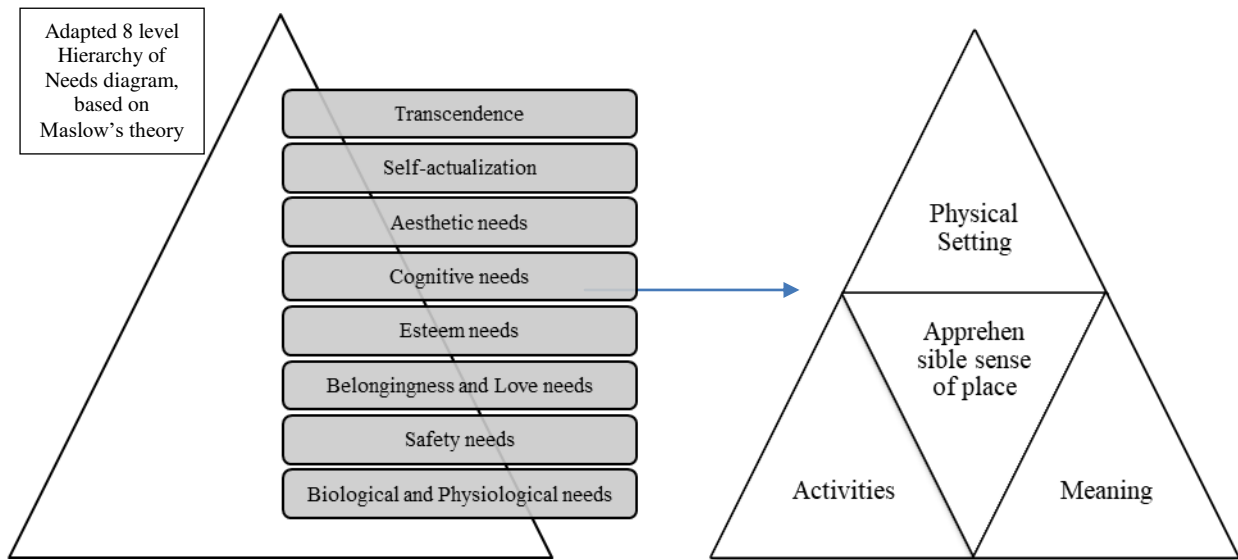
Lynch, in *The Image of the City* argues, that the city is a spatial construction on a broad scale, as “something” that is felt over a long period of time [2]. This “something” is an emotional attachment that is built by a person towards a place which then gives meaning over a long period of time, and in the end can lead to a Sense of Place [3][4]. Sense of place is an important factor in maintaining environmental quality [5]. The creation of a sense of place itself is more than just a personal experience, it is developed in different groups and generations[6]. Then Ouf wrote that the essence of a city is the creation of a sense of place to strengthen the essence of heritage values that can be understood and preserved in an effort to attract sustainable conservation[7], in this case a setting with uniqueness implied in tangible-intangible aspects and its activity is influenced by the element of time[3]. One way of planning conservation efforts is to understand the quality of the human environment through a sense of place[8][9], because the conservation of a historic area in urban space is an important principle in the planning process for the development of the city itself[10].

As mentioned in the previous paragraph, that sense of place is a person's personal experience that is developed in a group through a subjective perspective on their environment[4]. Furthermore, Hashement et al also mentioned other important factors that influence the emergence of Sense of place, namely human activity and interaction with places, and human-human interaction. So it can be concluded that the elements of sense of place are physical settings, activities and meanings that are interrelated to one another. This indicates that there is a possibility that a change in one element will greatly affect changes in other elements, bearing in mind that in the process of its formation, the sense of place is very much influenced by time. The linkage of human needs to social relations with their environment can be a starting point for achieving socially sustainable meanings in the urban context [11].

In Maslow's theory of the hierarchy of human needs, it is stated that humans have 7 levels of needs, namely: (1) Biological and Physiological needs concerning the basic needs of life such as air, food, water, shelter, sleep, etc.; (2) Safety needs regarding the need for protection, security, regulation, law, stability, etc.; (3) Belongingness and love needs regarding family needs, affection, relationships, work groups, etc.; (4) Esteem needs regarding the need for achievement, status, responsibility and reputation; (5) Cognitive needs regarding the need for knowledge, meaning, and self-awareness; (6) Aesthetic needs regarding beauty, balance, form, etc.; (7) Self-actualization needs regarding self-development and

fulfillment[12]. Then Ward and Lasen in 2009, complemented Maslow's 7th level of needs with the 8th need, namely Transcendence which is about helping others in the context of meeting self-actualization needs.

In order to fulfill their needs, humans tend to carry out certain activities and interpret settings according to their needs. This is in accordance with a study on the study of the relationship between the built environment and the human behavior, perceiving "spatial qualities" has an important role. As stated by N. Ujang [13] that functional and emotional attachments contribute to a stronger sense of place and continuity in a place of identity. Then the attachment to a sense of place continues to influence according to the development of its function needs as shown in figure 1.



**Figure 1. The Effect of Need on Apprehensible Sense of Place**

One of the factors causing changes in human needs for urban space is the occurrence of an extraordinary event which demands human ability to adapt. Among these extraordinary events is the Covid-19 pandemic. Since the official announcement of the spread of the COVID-19 virus on March 2 2020 in Indonesia, which occurred in the period 2019 to 2022 which has had the effect of changing activities from policies to handling the spread of the COVID-19 virus. The spread of the COVID-19 virus has changed the pattern of human activity in general due to policies regarding limiting activities in groups. Many studies have written that the COVID-19 pandemic has affected people's level of physical activity (J. Education). In Indonesia, on the island of Java to be precise, the Enforcement of Restricting Community Activities was first implemented from 11 January 2021 to 25 January 2021, having an impact on community activity patterns. During Enforcement of Restricting Community Activities, people are not allowed to leave their homes to avoid group activities that can increase the spread of the COVID-19 virus. So that the pattern of activity that was previously carried out through physical face-to-face meetings, has shifted online. This change in activity pattern has quite an impact on activities related to community social interaction. Several types of group activities that are starting to experience changes, which were previously carried out through in-person physical meetings, during the pandemic these activities were carried out online, namely worship activities. Before the pandemic, people worshiped in person at houses of worship, where they could socialize at the same time. However, during the pandemic, many worship activities began to be carried out online, which limited physical social interaction. Another example is meeting daily needs, where before the pandemic, to meet their daily needs, people would travel to shopping areas. During a pandemic, this is done online. There are still many other types of activity patterns that have experienced changes due to the spread of the COVID-19 virus, both formal and non-formal activities. On the other hand, the COVID-19 pandemic has actually increased physical activity related to health, for example through sports in order to maintain physical fitness and endurance which has become a new routine.

Ideally, various and intense activities occur in urban spaces to maintain a strong sense of place. In fact, limiting activities in public spaces reduces the variety and intensity of activities, which in turn reduces the (strength) sense of place. The question then is whether sense of place can still be understood during a pandemic, when human adaptability is required in order to meet their needs.

The aim of this research is to identify senses of place that can still be recognized or understood during a pandemic and to understand the effect of fulfilling human needs on the identified senses of place.

## I. METHOD OF RESEARCH

To provide an overview of this research, we use a case study in the historic city in Tangerang, which is known as the Tangerang Old Market area, Sukasari Village, namely the Boen Tek Bio Temple, the Jami' Kalipasis Mosque, Tangga Djamban Pier, the Heritage Museum, land public spaces and Water public space. This area is a settlement with a mixed function that has a long history since the 17th century and is the starting point for the development of the city of Tangerang with several buildings that have been included in the cultural heritage list. In the previous study [14] it was stated that this area has a sense of place dynamics from the transformation of physical features which effectively change the diversity of its activities, which are influenced by historical and policy factors. These findings indicate that there are a series of changes that include physical features and activities that can change the sense of place.

Through everyday place-making methods, this article investigates the history and meaning of neighbourhood marketplace as everyday urban artefacts through observation, historical study, and interview [15] towards informants, local communities, and tourists[16]. Saturated information was extracted from informants through in-depth 30 interviews, combined with field observations, historical data and other secondary data archived as descriptive data. Descriptive data is then categorized based on research aspects (Sense of Place component, hierarchy of human needs) and their interrelationships are analysed

As previously mentioned, the purpose of this research is to provide an overview of the sense of place during a pandemic related to activity restrictions during that period. Cresswell [17]states that to explore and understand the meaning of individuals and groups of people, qualitative research is used to get an overview of society, history, phenomena, activities and social problems. So, the method used in this study is descriptive analytical with a qualitative approach. The steps taken in this study began with (1) data collection through in-depth interviews and field observations; (2) The number of informants involved in this research based on the consideration of obtaining saturated information is 30 people. Informants were selected purposively with 4 criteria, namely permanent residents, non-permanent residents, workers in the area and visitors as revealed by Shamai [5] that the sense of place scale is felt and influenced by time and one's involvement with a place; (3) Furthermore, the descriptive data obtained is then compared, coded, categorized and the theme is formulated based on aspects of sense of place and theory of needs[12]; (4) Then the data that has been categorized is analyzed for its interrelationships based on the results of in-depth interviews and triangulation theory.

The research deadline is the period for PPKM to be enforced, which is from 11 January 2021 to 30 December 2022[18], with the consideration that the period for implementation in public areas is limited, which has implications for the quality of urban space life which in turn will have an impact on the quality of its sense of place.

## II. RESULT AND DISCUSSION

The spread of the COVID-19 virus in Indonesia was officially announced on March 2 2020, which was then followed by the enactment of Large-Scale Social Restrictions on March 31 2020 and the Enforcement of Restrictions on Community Activities which was first implemented in Java on January 11 2021 to January 25 2021. The Enforcement of Restricting Community Activities was implemented several times along with the increasing spread of the COVID-19 virus in several areas, which was finally officially revoked by the government on December 30 2022[19]. Enforcement of Restricting Community Activities regulations related to activity restrictions in various fields include implementing learning and non-essential sector activities online, using the "Peduli Lindungi" application, limiting activity capacity both formal and non-formal and operational restrictions on various activities[18]. Hutama[20] stated that the dynamics of activity encourage the creation of living places, so that with the restriction of activities during the Enforcement of Restricting Community Activitiesperiod, it allows for the degradation of the life of an area.

### *Sense of Place Before and During COVID-19 Pandemic*

As a historical area, Pasar Lama Tangerang has various activities that make this area lively. Various daily activities in several physical settings in this area have an attractionsuch as the Bon Tek Bio Temple (Figure 2), the Jami Kalipasis Mosque, the Market, the Heritage Museum, Pier and the Cisadane River.

Figure 2. The atmosphere in front of the Boen Tek Bio Temple before the pandemic, taken on 5 February 2019



Before the pandemic, there was activity intensity based on physical settings in table 1. These physical settings had a variety of activities which included: (1) cultural activities (daily life, festive, fishing); (2) religious activities (praying, religious ceremonial); (3) leisure activities (recreation sport/café, content creating, content sharing, fishing); (4) educational (religious education, shared historical memories); (5) economic activities (market trading); utility function (circulation), with the meaning shown in table 2, which is as follows:

Table 1. Sense of Place Before the COVID-19 Pandemic

Sense of Place Elements	Physical Setting						
	Temple	Mosque	Pier	Museum	Market	Street	River
<b>Activities</b>	1. Praying 2. Religious ceremonial 3. Cultural Daily Life 4. Cultural Festival 5. Recreation 6. Educational Religious 7. Publication (Content sharing)	1. Praying (Limited) 2. Religious ceremonial 3. Recitation (Education-religious)	1. Praying 2. Religious ceremonial 3. Recreation 4. Cultural Festival	1. Recreation 2. Shared Memories 3. Educational	1. Economic 2. Recreation (Photography, Culinary) 3. Cultural Daily Life 4. Create content 5. Publication (Content sharing)	1. Circulation 2. Economic 3. Recreation (Culinary) 4. Cultural Festival 5. Create content 6. Publication (Content sharing)	1. Fishing 2. Circulation 3. Recreation 4. Cultural Festival
<b>Meaning</b>	1. Religious ceremonial (public/private) 2. Historical Recreation / Leisure 3. Togetherness	1. Religious 2. Historic 3. Togetherness 4. Knowledge enrichment	1. Religious 2. Togetherness 3. Relaxation Leisure 4. Cul	1. Serenity 2. Togetherness 3. Knowledge enhancer 4. Cultural 5. Educational	1. Economic Life 2. Togetherness 3. Publication Leisure 4. Cultural	1. Utility functional (infrastructure) 2. Economic Life 3. Togetherness 4. Leisure	1. Economic Life 2. Utility functional (infrastructure) 3. Togetherness 4. Leisure

Sense of Place Elements	Physical Setting						
	<i>Temple</i>	<i>Mosque</i>	<i>Pier</i>	<i>Museum</i>	<i>Market</i>	<i>Street</i>	<i>River</i>
	4. Cultural Daily Life 5. Knowledge enrichment 6. Relaxation Leisure 7. Publication Leisure		tural 5. Knowledge enhancer	6. Relaxation		5. Cultural 6. Relaxation 7. Publication Leisure	5. Cultural
<b>Sense Of</b>	1. Sacrality or spirituality 2. Historicity 3. Community 4. Leisure 5. Educational 6. Cultural 7. Serenity	1. Sacrality or spirituality 2. Historicity 3. Community 4. Educational	1. Sacrality or spirituality 2. Historicity 3. Community 4. Leisure 5. Educational 6. Cultural 7. Serenity	1. Historicity 2. Serenity 3. Community 4. Educational 5. Leisure 6. Cultural	1. Community 2. Economic 3. Cultural 4. Leisure	1. Utility 2. Economic 3. Community 4. Leisure 5. Cultural	1. Economic 2. Utility 3. Community 4. Leisure 5. Cultural
<b>Sacrality or spirituality, Historicity, Community, Serenity, Leisure, Cultural, Education, Economic and Utility (Functionality)</b>							

Table 1 shows that domination order: (1) Sense of Community – appears on 7 physical settings - 100%; (2) Sense of Cultural & Sense of Leisure – appears on 6 physical settings - 85%; (3) Sense of Historicity and Sense of Educational – appears on 4 physical settings - 57%; (4) Sense of Serenity, Sense of Sacrality or spirituality & Sense of Economic – appears on 3 physical settings - 42%; (5) Sense of Utility (Functionality) – appears on 2 physical settings - 28%. It shows there were 9 Sense of Place that could be recognized and understood at Tangerang Old Market, before the pandemic by observers, visitors and local residents, namely Sense of Community, Sense of Cultural, Sense of Leisure, Sense of Historicity, Sense of Educational, Sense of Serenity, Sense of Sacrality or spirituality, Sense of Economic and Sense of Utility in 7 physical settings in the Old Market area of Tangerang. Each physical setting influences the various Senses of Place, each of which ranges from 3 to 7 Senses of Place. The physical settings that dominantly influence the creation of a Sense of Place are (1) the temple and the pier, with 7 Sense of Place; (2) museum, which has 6 Sense of Place; (3) street and river, with 5 Sense of Place.

From the diversity of activities before the pandemic in Table 1, it shows that the pre-pandemic Sense of Place dominance in the Old Market area was Sense of Community. Beske [21] and M. Alfaraidy [22] in their research suggested that the Sense of Community has an important role in maintaining an urban area, where the Sense of Community emerges through social interaction with the physical urban structure as a tool for activities such as walking, seeing, greeting and other social interaction activities. This indicates that the physical setting that accommodates activities that are open and communal in nature greatly influences the existence of a Sense of Community. Like the Sense of Community that appears in all physical settings (100%) in this area, indicating that activities that are communal in nature occur in all physical settings in this area, where each physical setting is a public space that is multifunctional and is open.



As previously mentioned, that with the Covid-19 pandemic, activity restrictions were imposed in all areas, including this area. Even though there were several regulations that were implemented during the Covid-19 pandemic, various activities in this area continued to take place by implementing social distancing, wearing masker and others (Figure 3).

**Figure 3. The situation in front of the Boen Tek Bio Temple during the Covid-19 pandemic.**

Activities that take place in the Tangerang Old Market area continue according to the regulations in force. As seen in Figures 1 & 2, the crowd level in one of the physical settings, namely the Boen Tek Bio Temple, is not too significant. Then, from the results of direct observations and interviews in several physical settings in this area, the sense of place that can be understood is attached in table 2, as follows:

**Table 2. Sense of Place During the COVID-19 Pandemic**

Sense of Place Elements	Physical Setting						
	<i>Temple</i>	<i>Mosque</i>	<i>Pier</i>	<i>Museum</i>	<i>Market</i>	<i>Street</i>	<i>River</i>
<b>Activities</b>	1. Praying (Limited) 2. Religious ceremonial (Limited) 3. Cultural Daily Life (Limited) 4. Educational 5. Publication (Content sharing)	1. Praying (Limited) 2. Religious ceremonial	1. Praying (Limited) 2. Religious ceremonial (Limited) 3. Cultural Festival (Limited)	1. Recreation 2. Shared Memories	1. Economic 2. Cultural Daily Life 3. Recreation (Sport/Café life) 4. Create content 5. Publication (Content sharing)	1. Circulation 2. Economic 3. Recreation (Sport/Café life) 4. Cultural 5. Festive 6. Create content	1. Fishing 2. Circulation

<b>Meaning</b>	1. Religious 2. Historic 3. Togetherness 4. Cultural 5. Knowledge enhancer 6. Publication Leisure	1. Religious 2. Historic 3. Togetherne ss	1. Reli gious 2. Tog etherness 3. Cult ural 4. Kno wledge enhancer	1. Sere nity 2. Tog etherness	1. Ec onomic Life 2. To getherness 3. Pu blication 4. Cul tural	1. Utility functional (infra-structure) 2. Economic Life 3. Togethern ess 4. Leisure 5. Cultural 6. Relaxatio n 7. Publicatio n Leisure	1. Ec onomic Life 2. Ut ility functiona l (infrastru cture)
<b>Sense Of Place</b>	1. Sacrality or spirituality 2. Historicity 3. Community 4. Leisure 5. Educational 6. Cultural 7. Serenity	1. Sacrality or spirituality 2. Historicity 3. Communit y	1. Sacr ality or spirituality 2. Hist oricity 3. Co mmunity 4. Cult ural 5. Leis ure 6. Edu cational 7. Sere nity	1. Hist oricity 2. Sere nity 3. Co mmunity	1. Co mmunity 2. Ec onomic 3. Cul tural 4. Lei sure - Sport	1. Utility 2. Economic 3. Communi ty 4. Leisure- Sport 5. Cultural	1. Ec onomic 2. Ut ility 3. C om-munity
<b>Sacrality or spirituality, Historicity, Community, Serenity, Leisure (Sport), Cultural, Education, Economic and Utility (Functionality)</b>							

Table 2 shows that domination order:(1) Sense of Community – appears on 7 physical settings - 100%;(2) Sense of Cultural, Historicity & Leisure – appears on 4 physical settings - 57% - (2 among Leisure appears a new type of Leisure);(3) Sense of Sacrality or spirituality, Serenity & Economic – appears on 3 physical settings - 42%;(4) Sense of Educational & Utility – appears on 2 physical setting - 28%.Table 2 above shows that the sense of place during the pandemic actually gave rise to 2 new senses of place, namely the sense of leisure that emerged as a result of public concern to improve health by exercising during the pandemic. Although there are activities restrictions during pandemic, the Old Market of Tangerang still improve that the senses of place of this area can be understandable by everyone. The physical settings on pandemic that dominantly influence the creation of a Sense of Place are (1) the Temple and the Pier, with 7 Sense of Place; (2) Street, which has 5 Sense of Place; (3) Market, with 4 Sense of Place; and (4) Mosque, Museum and River has 3 Sense of Place.

**Table 3. Comparison and Conclusion Apprehensible Sense of Place**

Apprehensible Sense of Place at Physical Setting	Percentage of Physical Setting with Apprehensible Sense of place		Conclusion
	Before COVID-19 Pandemic	During COVID-19 Pandemic	
Sense of Community.	100%	100%	Sustainability of Sense of Community is found in all physical settings before and during the COVID-19 pandemic.
Sense of Cultural;	85%	57%	Continuity of Sense of Cultural was found in 57% of physical settings (decreased from 85% to 57%).
Sense of Leisure.	85%	57%	Continuity of Sense of Cultural was found in 57% of

Apprehensible Sense of Place at Physical Setting	Percentage of Physical Setting with Apprehensible Sense of place		Conclusion
	<i>Before COVID-19 Pandemic</i>	<i>During COVID-19 Pandemic</i>	
			physical settings (decreased from 85% to 57%).
Sense of Historicity	57%	57%	Sustainability of Sense of Historicity was found in 57% of all physical settings before and during the COVID-19 pandemic.
Sense of educational	57%	28%	Continuity of Sense of education was found in 28% of physical settings (decreased from 57% to 28%).
Sense of Sacrality or spirituality	42%	42%	Sustainability of Sense of Sacrality or spirituality was found in 42% of all physical settings before and during the COVID-19 pandemic.
Sense of Serenity	42%	42%	Sustainability of Sense of Serenity was found in 42% of all physical settings before and during the COVID-19 pandemic.
Sense of Economic	42%	42%	Sustainability of Sense of Serenity was found in 42% of all physical settings before and during the COVID-19 pandemic.
Sense of Utility	28%	28%	Sustainability of Sense of Serenity was found in 28% of all physical settings before and during the COVID-19 pandemic.

Table 3 shows that there are 6 from 9 Sense of place that have a fixed value before and during the pandemic, namely Sense of Community, Sense of Historicity, Sense of Sacrality or spirituality, Sense of Serenity, Sense of Economic and Sense of Utility. This shows that the concept of Place Attachment is correlated with mutual engagement between setting (place) with meaning (belief, knowledge, emotion, and affect) and activity (action and behaviour), which in turn will give rise to a sense of place. "an attitude approach towards place" is the essence of sense of place [23].

#### *Fulfillment of Human Needs Before and During COVID-19 Pandemic*

In fact, humans have basic needs that must be met for their survival, even during pandemic. As stated by Maslow's theory, that humans will fulfill their basic needs first, before reaching higher needs based on their hierarchy which are influenced by external factors[24]. The concept of place attachment emphasized on the emotional bond of the people with a place, and the behaviour or action caused by this bond. The concept of place attachment contains the concept of interaction between, belief and knowledge, emotion and affect, as well as action and behaviour and action in relation or reference to a place [23]. However, in this case, is the sense of place at the old Tangerang market still understood in terms of meeting needs during a pandemic considering there are restrictions on community activities. The relationship between level of needs and sense of place, shows on table 4.

**Table 4. Relationship between Level of Needs and Sense of Place Before the COVID-19 Pandemic**

No.	Hierarchy of Needs (Before COVID-19 Pandemic)	Activities needs	Physical Setting needs	Meaning of needs	Understandable Sense of Place
1	Biological and Physiological needs(basic-life needs: air, food, drink, shelter, warmth, sex, sleep, etc)	Economic Fishing	Temple Market River	Cultural daily life Economic daily life	Cultural; Economic; Community
2	Safety needs(protection, security, order, law, limits, stability, etc.)	Praying	Temple Mosque Pier	Religious; Cultural daily life.	Sacrality or spirituality; Serenity; Community; Cultural
3	Belongingness and love needs (family, affection, relationships, work group,	Religious ceremonial;	Temple Mosque	Religious ceremonial;	Sacrality or spirituality;



No.	Hierarchy of Needs (Before COVID-19 Pandemic)	Activities needs	Physical Setting needs	Meaning of needs	Understandable Sense of Place
	etc.)	Cultural festive; Cultural daily life; Recreation; Shared memories.	Pier Museum Market Street River	Historical Recreation; Togetherness; Cultural daily life; Relaxation.	Serenity; Community; Historicity; Cultural; Leisure.
4	Esteem needs(achievement, status, responsibility, reputation)	Educational religious; Cultural daily life; Shared memories; Publication (content sharing).	Temple Mosque Museum Market Street River.	Educational; Religious; Cultural daily life; Togetherness; Knowledge enrichment;	Educational; Sacrality or spirituality; Serenity; Historicity; Community; Cultural
5	Cognitive needs (Knowledge, meaning, self-awareness)	Praying; Cultural daily life; Educational; Shared memories; Publication (content sharing).	Temple Mosque Pier Museum Market Street River	Religious; Cultural daily life; Knowledge enhancer; Educational.	Sacrality or spirituality; Educational; Serenity; Historicity; Cultural; Community
6	Aesthetic needs(beauty, balance, form, etc.)	Cultural festival; Recreation; Publication (content sharing); Create content; Circulation.	Temple Pier Museum Market Street River	Historic recreation; Leisure; Togetherness; Publication leisure; Utility function; Relaxation.	Historic; Community; Cultural; Leisure; Serenity; Utility.
7	Self – Actualization (personal growth, self – fulfillment)	Praying; Educational religious; Recreation; Publication (Content sharing); Shared memories; Create content.	Temple Mosque Pier Museum Market Street River	Religious; Educational; Knowledge enrichment; Relaxation leisure; Publication leisure.	Sacrality or spirituality; Educational; Historicity; Leisure; Serenity; Cultural; Community
8	Transcendence (helping others to self-actualize)	Religious ceremonial; Cultural Festival; Cultural daily life; Publication (Content sharing);	Temple Mosque Pier Museum Market Street River	Religious; Historic; Recreation; Togetherness; Cultural daily life; Relaxation leisure; Economic daily	Sacrality or spirituality; Historicity; Community; Serenity; Leisure; Cultural; Educational; Economical.

No.	Hierarchy of Needs (Before COVID-19 Pandemic)	Activities needs	Physical Setting needs	Meaning of needs	Understandable Sense of Place
		Shared memories; Economic daily life; Create content.		life; Publication leisure.	

From the table 3 above, it can be concluded that the perceived Sense of Place before pandemic is 9 Sense of Place which is Sacrality or spirituality, Historicity, Community, Serenity, Leisure (Sport), Cultural, Education, Economic and Utility (Functionality). This indicates that the physical setting before the pandemic at Tangerang Old Market can be interpreted as a place that can meet all levels of needs. The Sense of Community and Cultural has always appears in all hierarchy level of needs with the physical settings on the Temple and Market.

**Table 5. Relationship between Level of Needs and Sense of Place During the COVID-19 Pandemic**

No.	Hierarchy needs (During COVID-19 Pandemic)	Activities needs	Physical Setting needs	Meaning of needs	Understandable Sense of Place
1	Biological and Physiological needs(basic life needs – air, food, drink, shelter, warmth, sex, sleep, etc)	Economic Fishing	Market River	Economic daily life	Economical
2	Safety needs(protection, security, order, law, limits, stability, etc.)	Praying	Temple Mosque	Religious; Cultural daily life.	Sacrality or spirituality Serenity
3	Belongingness and love needs (family, affection, relationships, work group, etc.)	Cultural daily life;	Temple Market	Togetherness; Cultural daily life;	Community Cultural
4	Esteem needs(achievement, status, responsibility, reputation)	Cultural daily life; Publication (content sharing).	Temple Market Street.	Cultural daily life; Togetherness; Knowledge enrichment;	Community Cultural
5	Cognitive needs (Knowledge, meaning, self-awareness)	Praying; Cultural daily life; Publication (content sharing).	Temple Mosque Market Street	Religious; Cultural daily life; Knowledge enhancer;	Sacrality or spirituality Serenity Cultural
6	Aesthetic needs(beauty, balance, form, etc.)	Publication (content sharing); Create content; Circulation.	Temple Market Street	Publication leisure; Utility function; Relaxation.	Cultural; Leisure; Utility.
7	Self – Actualization(personal growth, self – fulfillment)	Praying; Publication (Content sharing); Create content.	Temple Mosque Market Street	Religious; Knowledge enrichment; Publication leisure.	Sacrality or spirituality; Historicity; Leisure.
8	Transcendence(helping others to self-actualize)	Religious ceremonial (Limited); Cultural daily life;	Temple Mosque Pier Market Street	Religious; Historic recreation; Togetherness; Cultural daily	Sacrality or spirituality; Historicity; Community; Serenity;

		Publication (Content sharing); Economic daily life; Create content.		life; Economic daily life; Publication leisure.	Leisure; Cultural; Economic.
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From the table above it can be concluded that Sense of Community, Sense of Historicity, Sense of Sacrality, Sense of Serenity, Sense of Economic and Sense of Utility are Sense of Place whose sustainability can be felt consistently before and during the COVID-19 pandemic. This shows that all places are able to maintain their Sense of Place. Meanwhile Sense of Cultural, Sense of Leisure and Sense of Educational continued but the number of settings that had Sense of place decreased. This means that some places lose the 3 Sense of Place.

**Table 6. Comparison and Conclusion Physical Setting of Apprehensible Sense of Place to the Hierarchy of Needs**

Physical Setting	Apprehensible Sense of Place		Conclusion
	Before COVID-19 Pandemic	During COVID-19 Pandemic	
Temple	Sense of Sacrality or spirituality; Sense of Historicity; Sense of Community; Sense of Serenity; Sense of Leisure; Sense of Cultural; Sense of Educational.	Sense of Sacrality or spirituality; Sense of Historicity; Sense of Community; Sense of Serenity; Sense of Leisure; Sense of Cultural; Sense of Educational.	1. The Temple setting is functionally unchanged; 2. The need for the function of the Temple has not changed; 3. Sense of Place in the Temple setting, sustainable as a whole.
Mosque	Sense of Sacrality or spirituality; Sense of Historicity; Sense of Community; Sense of Educational.	Sense of Sacrality or spirituality; Sense of Historicity; Sense of Community.	1. The functional setting of the mosque has decreased; 2. The need for mosque functions has not decreased; 3. The Sense of Place in the Mosque setting is mostly sustainable, that is related to the main functions.
Pier	Sense of Sacrality or spirituality; Sense of Historicity; Sense of Community; Sense of Serenity; Sense of Leisure; Sense of Cultural; Sense of Educational.	Sense of Historicity; Sense of Community; Sense of Serenity.	1. Setting Pier functionally does not experience significant changes; 2. The need for the Pier function has changed significantly; 3. Only a small part of the Sense of Place in the Pier setting is sustainable, which is related to the main functions.
Museum	Sense of Historicity; Sense of Community; Sense of Serenity; Sense of Leisure; Sense of Cultural; Sense of Educational.	Sense of Historicity; Sense of Community; Sense of Serenity;	1. Functionally, the setting of the Museum has changed; 2. The need for the function of the Museum has changed; 3. Part of the Sense of Place in the setting of the Museum is sustainable, that is, related to the main functions.
Market	Sense of Community; Sense of Leisure; Sense of Cultural; Sense of Economic.	Sense of Community; Sense of Leisure-sport; Sense of Cultural; Sense of Economic;	1. Market settings functionally do not change; 2. The need for Market functions has not changed; 3. Sense of Place in Market settings, sustainable as a whole with enrichment in types of leisure.

Physical Setting	Apprehensible Sense of Place		Conclusion
	Before COVID-19 Pandemic	During COVID-19 Pandemic	
Street	Sense of Community; Sense of Leisure; Sense of Cultural; Sense of Economic; Sense of Utility.	Sense of Community; Sense of Leisure-sport; Sense of Cultural; Sense of Economic; Sense of Utility.	1. Functionally, Setting Street has not changed; 2. The need for the Street function has not changed; 3. Sense of Place in the Street setting, sustainable, as a whole with enrichment in types of leisure.
River	Sense of Community; Sense of Economic; Sense of Utility; Sense of Leisure; Sense of Cultural;	Sense of Community; Sense of Economic; Sense of Utility.	1. Setting River is functionally changing; 2. The need for the function of the river has changed; 3. Sense of Place in the River setting, is mostly sustainable, that is related to the main functions.

From table 6 above, it can be concluded that all the important settings in the Tangerang Old Market area are able to maintain the existence of a variety of Sense of Place, where each physical setting has a variety of different Sense of Place. When linked to table 4, it can be concluded that all levels of community needs can be met in the existing physical settings both before and during the COVID-19 pandemic.

Among the Sense of Place that continues in the settings mentioned above, both before the pandemic and during the pandemic were dominated by Sense of Community and Sense of Historicity which can be felt in most of the settings. Table 4 shows that the Sense of Community is related to fulfilling the needs for Belongingness and love needs, Esteem needs, Cognitive needs, aesthetic needs, self-actualization needs and Transcendence needs, while Sense of Historicity is related to the needs for Cognitive needs, aesthetic needs, self-actualization needs and Transcendence needs. From this it can be concluded that during the COVID-19 pandemic or it can be said with the disaster period, all levels of needs could be met by the existing physical settings. This is due to the continued existence of various activities as an effort to fulfill all levels of needs, which triggered the continuation of Sense of Place before and during the COVID-19 pandemic.

As is the case with other historical or heritage neighborhood marketplace, marketplace Pasar Lama Tangerang as a heritage living urban artefact, represents everyday urban life where local economic and socio-cultural mee. [15].The old market Pasar Lama Tangerang is a place for economic activity to fulfill basic (physiological) needs and social needs at the same time. In urban culture context, this sense of space study contributes to uncover how power of local economic and socio-cultural work in everyday life [15], to maintain the Sense of Place sustainability or continuity of heritage marketplace Pasar Lama Tangerang, even during pandemic. It shows that local economic and socio-cultural attachment as a part of daily life play an important role in maintaining Sense of Place. The preservation of local economic and socio-cultural characteristics of a place is one way for the local community to define their identity and culture. It is not surprising that the notion of heritage marketplace relating to sense of place, place attachment and place identity have been the central focus of the UN- Habitat [25]. The social activity, interaction and transaction at the market are vital for market place identity. Marketplaces have the potentials to promote local heritage and tourism. As heritage marketplaces become important components for developing a place identity, they should be preserved [25].

Spiritual attachment has been conceptualized as part of the biological function of the attachment system in which seeking and maintaining proximity with a protective attachment (religious) figure is prioritize for safe and secure reason [26]. This relates to the “place spirituality” or ‘place sacrality” concept as a psychological mechanism, which allows the religious believer to achieve an organized attachment strategy, involving the interplay of place and spiritual attachment [27]. The preservation of place spirituality or sacrality of a religious-historical built environment is one way for the local community to define their identity and culture[28].

The results of research on several heritage neighborhoods show that place attachment residents have several factors, namely memory/memories about the place, history of the place, place of birth and continuity (length of stay), places that provide facilities for carrying out activities and places that are able to meet activity needs, activities with other people on a daily basis. -days and seasonal joint activities, availability of natural environment and satisfaction with natural environment [29], not much different, place attachment in the old Tangerang Market Area is influenced by memory/memories regarding the place, history of the place, place of birth and continuity (length of stay), the place providing facilities to carry out activities to fulfill basic needs, activities with other people on a daily basis . This can indicate that residents are quite attached to the Tangerang Old Market Area.

### III. CONCLUSION

Sustainability of Sense of Place, which can be recognized and understood consistently before and during the COVID-19 pandemic are Sense of Community, Economic, Cultural, Historicity, and Sacrality or Spirituality, which is strongly related to the level of place attachment and fulfillment of physiological, safety, as well as belongingness needs. Local economic, socio-cultural attachment and spiritual attachment are intangible cultural heritage assets which cannot be separated from the sustainability all tangible cultural assets. Understanding of place attachment as an important factor for building sense of place in a specific historical or heritage location can provide input in defining effective heritage policies [30] for the sake of heritage urban landscape sustainability. Since place identity refers to the bond between human emotion and feelings to a distinctive particular place [13], so the preservation of local economic, socio, cultural, and spirituality or sacrality of a place is one way for the local community to define their identity and culture. This preservation effort will ensure the sustainability and resilience of the urban heritage area, even during pandemic.

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