

A City Image Research by Kevin Lynch's Theory Approaches a Case Study of Ponorogo City Indonesia

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ABSTRACT : City of Ponorogo has a vast area to be utilized for recreational, sports, health, economic and educational activities that require green open spaces for improving the life quality of the local community and reducing air pollution in the related area. In a city, image is prominent to form city identity and its attractiveness side. Furthermore, a benchmark for a city quality will consist of the image and the identity of a city within an area that could be composed from individual perspective on the environmental values owned by the related area of a city. The research method applied in this article was a comparative method by making a comparison between several different representative variables as three variables of co-working spaces selected in random technique. The result findings of this article are city of Ponorogo has fulfilled the requirements of Kevin Lynch's five elements of city image and Reog is always symbolized within these five elements of city image.

KEYWORDS: Element of City Image, Landmark, Path, District, Node, Edge.

Received 01 July, 2023; Revised 09 July, 2023; Accepted 11 July, 2023 © The author(s) 2023.

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I. INTRODUCTION

Rapid pace of development in so many aspects can bring both positive and negative impacts. The positive impacts from development are able to provide many job vacancies for the community to reduce the unemployment number and be able to increase the city income. On the contrary, there are negative impacts of rapid development such as noise disturbance and air pollutions within a city because aside from the escalation of many human activities, it also gives a rise in number of motor vehicles used [2].

The city of Ponorogo has vast areas to be utilized for recreational, sports, health, economic, and educational activities. Therefore, as complements, it requires many green open spaces to improve the life quality of the local community which also acted for reducing air pollution [1].

Within a city, a city image is essential to form its identity and attractiveness of the city. A benchmark of city quality consisted of image and identity of a city of an area that could take a form of someone's perspective on environmental values of the area of the city [9].

In terms of space, a city is a pattern that exists simultaneously between the internal and external patterns. Through internal pattern, a city is seen as a functional activity as a union within an area, whereas from external pattern, a city can be formed because it was influenced by its surrounding environment. So, in general, a city can be interpreted as an area which there are activities from its population that be influenced by the surrounding environment [8].

According to Mirsa and Patria in their article entitled "A Study of the Image-Forming Elements from the city of Takengon in Aceh Province, North Sumatra" have found that this city image is formed by prominent and specific physical elements of the city [10]. Meanwhile, according to Budiman et.al [4] in his article entitled "An Analysis of the Elements Forming the City Image in the Urban Area of Sangihe District" said that the city image was formed by physical elements of the city which were assessed based on the city's spatial layout and the mental map of its people. Therefore, as the GAP research of this article is about the city image that was formed by the cultural elements of *Reog* which symbolized and implemented within five elements of the city image mentioned in Kevin Lynch's Theory.

II. LITERATURE REVIEW

According to Kevin Lynch's theory, the elements forming the city image are explained as:

2.1. A Landmark

Kawulusan and Warauw defined a landmark as an important element of a city because it can help people to orient themselves into the city and helping people to recognize an area [7]. Meanwhile, according to Supriyadi, a landmark is a visual form which also serves as distinguished external elements such as mountains, hills, towers, gates, places of worship and others [13]. A landmark will also able to help someone to recognize an area whether in the mezo area or in the macro scope area. Then, a landmark is said to have a good identity when it has a clear and unique shape in its environment and it has a sequence of several markers/signages where each of these markers has different scales.

2.2. A Path

Kevin Lynch stated that Path is an area which usually used by observers to move towards a place and becomes the main element used by observers for moving while he/she observing a city. Some examples of paths are roads, railroad tracks, main alleys, waterways and others. Path has a good identity when it has a clear goal such as: towards the train station, city square, monuments or others. It has a clear visual appearance, for example from its building facades, trees and others and the path also has a clear turn [7].

2.3. A District

District is an area that has its own characteristics of resembling shapes, patterns and forms. According to BAPPENAS (2004) in Murtiningrum and Oktoyoki a district is defined as area that formed based on physical and economic diversities but has a close relationship and supports each other functionally in order to accelerate regional economic growth and to improve local people's welfare. Districts can also be seen from two-dimensional scale as an interior reference and an exterior reference. A district has a good identity when the district displays a clear boundary, it can be seen homogenously, and the function and position are clear whether it stands alone or be linked to other forms [11].

2.4. A Node

Node is the surrounding of strategic areas whose activities and directions are converge and can be changed when needed, such as stations, bridges and traffic intersections. Whereas in macro scale or as a whole, node appearances are including markets, parks, malls, and others. A node also defines as a spot/a place that has entry and exit access at the same place. In addition, Ibadi stated that *node* is a certain point and a strategic place in the city where observers can enter, and to which becomes the focus for and from where he/she walks. Nodes are said to have a good identity when the place has a clear form that easy to remember, or has an appearance, function, and form that different from the surrounding environment [6].

2.5. An Edge

Edge is a boundary between two areas with function as a barrier or breaker between one region to another. In addition, an edge also marks the end of a district that functions as a separator where its boundary must be clear (such as beaches, mountains, and others). According to Cahyanti et.al, edge is a linear element that not being used as a path. Moreover, Cahyanti et.al said an edge is located at the boundary between two certain areas and functions as a linear boundary. An edge is considered to have a good identity when it has clearly defined boundaries with clear functions whether they are dividing or uniting regions [5].

III. RESEARCH METHOD

The discussion section in this article uses a qualitative method to describe empirical facts and phenomena within a systematic manner equipped with data elaboration. The communication form of elaboration data, according to Akbar, et.al comes in the form of presentation of information detailing to the intention for displaying a comprehensive picture of a concept, idea, theory, and other related data [1]. Data collection method related to the city image of Ponorogo for this study was carried out by field observation. In addition, also supplemented with in-depth interview technique that employed for finding out the public's assessment of the element of city image of Ponorogo. A descriptive qualitative was selected for the analysis method of this article which functions to describe and summarizes various conditions and situations from variety collective data. Anwar and Karamoy defined a qualitative descriptive analysis as an analysis brought into realization by describing the real condition of an object through sentence description based on statements from parties directly related to the field. The final result of this study will emphasize on the overview of the face (town space) from Ponorogo city as viewed from Kevin Lynch's theory about five elements of city image which then will be analyzed further using a literature study approach [3].

IV. RESULT AND DISCUSSION

There are five elements that formed a city image: landmark, path, district, node, and edge. The following explanation will discuss about the five elements formation of the city of Ponorogo.

4.1. Landmark

The landmark of Ponorogo city is the border gate or city's gateway presented through perception and expression of local community as the descendant of ancient Javanese kingdom, with physical appearance of two black gates facing each other resembles halves of a temple (as an imitation of *Bentar* Temple) that existed during the Majapahit empire.



Figure 1: City gateway of Ponorogo City as a landmark

The gateway is accompanied by several statues adorning the gateway side with particular form of *Reog* statues where according to local community justifies in the ancient time the city of Ponorogo was a Kingdom that gave birth *Reog* art to the world.



Figure 2: Another examples a landmark of Ponorogo City, show in *Reog* form

There are mystical elements also stay in the city border gates, in which, according to local people who live around the border gate has an impression of black eerie ghostlike appearance. Apart from it, a statue of *Rego* also presented there where in every *Reog* art performance, the dancer will experience a trance.

4.2. Path

A path that has capability to be a city image of Ponorogo is the Ponorogo-Gede road which connects Ponorogo Regency to Madiun Regency and functions as the main road for tourists who are coming from eastern area of Ponorogo city.

. Aside from its function as the main road, this route also serves as one of lanes that gives typical/unique characteristic of Ponorogo city since this city border gate presenting *Reog* statues as the signature art and culture from Ponorogo city.

In the entrance to Ponorogo city, there is vegetation site in the form of trees planted on the roadside where also equipped with a pedestrian walkway provided on wide roads. The width of the road depicted in figure 5 is 6 meters divided equally by 3 meters wide on the left lane and 3 meters wide on the right lane.



Figure 3: Path created by the vegetation element in the form of growing trees in a row line on the side of the road (pedestrian) that give a relaxed and shady ambience

The apparent image through the path of Ponorogo city is a peaceful and beautiful area as the representation result from the local community. The road is peaceful and beautiful due to vegetation element in the form of growing trees in a row line on the side of the road that give a relaxed and shady ambience to this area. Moreover, the road seems quiet because only few vehicles passing by on weekdays so it brings out a calm and serenity impression. Entry and exit roads to Ponorogo city become an important city image since these roads deliver a distinct impression to visitors who visit the city, in particular since Ponorogo city well fame of its *Reog* art, so this art is applied by the surrounding community into *Reog* statues placed in the entrance gate to signify the hallmark of the city of Ponorogo known as *Reog* art.

4.3. District

The district that able to become city image of Ponorogo is the Ponorogo Town Square as the center of Ponorogo City.



Figure 4: Name plate Aloon-Aloon as a sign for entrance into district of Ponorogo Town Square

The Ponorogo town square located in a quite wide area where each year is used as a venue for the *Reog* art festival that amplify the city image of Ponorogo as a city of *Reog*.



Figure 5: The Ponorogo Town Square from above strongly form as a district

Moreover, the local government building also characterized with *Reog* Ponorogo by placing the statues of *Songgolangit* Goddess and Kelana Sawandawa in the courtyard of Ponorogo City Government Central Office. These cultural statues make Ponorogo city different to other cities because the local culture of Ponorogo is presented in the form of cultural statues related to Ponorogo *Reog* art.



Figure 6: The statues of *Songgolangit* at the courtyard of Ponorogo Government Central Office

4.4. Node

Town square is a node that becomes one of city image of Ponorogo because this area is a place where people from within the city of Ponorogo or outside of the city get busy or gather around conducting activities. This square also serves as gathering point of many cultural activities such as the *Reog* art festival.



Figure 7: The Ponorogo Town Square, the area that held many cultural activities

Aside the town square, the city of Ponorogo also has a great mosque of *Masjid Agung Ponorogo*, which is a worshipping place for Muslims located near to Ponorogo town square. Inside the great mosque there are two main buildings where the first building has 16 teak wood pillars perceived as the legacy of *Tjokronegoro*, and the second building is a new building which has been renovated three times with ceramic material to decorate the great mosque.



Figure 8: Masjid Agung Ponorogo as a worshipping place for Muslim communities

The *Ngembang* Park, a tourism park located near the Ponorogo town square also present there. This is a tourism spot for a family gathering place during vacations and it has many types of swimming pools that also can be used for bathing.



Figure 9: The Ngembang Park, One of the spot for the locals gathering

4.5. Edge

City of Ponorogo has many gates as the city boundary between cities that also give emphasize to the identity of Ponorogo city, then providing territorial boundary between Ponorogo Regency to Madiun Regency. These gates are designed in such unique way to bring out the *Reog* city image, as the characteristic of Ponorogo city. *Reog* statues are placed side by side, in the right and the left lane of the gate.



Figure 10: The statue gives unique image for The Ponorogo City

Beside the border gate between cities of Ponorogo to Madiun, there is also a border gate from the city of Ponorogo to the city of Wonogiri whose shape resembles the first border gate, with exceptional of *Reog* head statue placed in the upper middle arch and having different color of the gates (both gates have a black color).



Figure 11: Different form of *Reog* head between Ponorogo, Madiun, and Wonogiri City

Furthermore, there is also a border gate towards the city of Pacitan and the city of Trenggalek with a simpler appearance by representing *Reog* art statue located on the side of the road. Since Ponorogo is renowned for its famous *Reog* art, every city border must present city gates with a *Reog* statue as the city identity.



Figure 12: The structure of AHP hierarchy

V. CONCLUSION

The analysis of this study obtained result that the city of Ponorogo is sufficient to meet the criteria of Kevin Lynch's five elements of a city image. Since the city image of Ponorogo is synonymous to Reog art, the design of each element is constructed not far from the depiction of Reog art. The city landmark is evident in the gate appearance with a Reog statue next to it, where it also apparent from the district point of view from Ponorogo town square that also has a Reog statue. Establishment of Reog statues in many important areas of Ponorogo city justifies the strong cultural root of Reog in the life of the city where its local community play major role in preserving the Reog culture to make the Reog Ponorogo becomes their city image.

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