

Creative Planning in Place Identity, Local Distinctiveness, and Social Media Users: Cultural Tourism Destination of Setu Babakan, Jakarta

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ABSTRACT

This article aims to elucidate the creative planning of place identity and local distinctiveness in Setu Babakan cultural area, which is moderately influenced by the socio-culture context of Betawinese culture. Setu Babakan is one of the designated areas for Betawi Cultural Center (BCC), which has been developed to represent Betawi societies and be a cultural preservation site for Betawi ethnicity. As the modernization in Jakarta Greater Area is vastly taken place, Betawinese culture is slowly disappearing and being forgotten. Opportunely, the local officers and many stakeholders realized this problem and immediately preserved BCC Setu Babakan through integrated planning and implementation of several public policies. The effort was successfully attracting the general public in the nearby Jakarta Greater area. With social media, the important technology that serves as a mass communication platform, the visitors of BCC Setu Babakan can easily share their reviews and stories about their activities on-site, which helpfully attracts more visitors and keeps the place sustainable. This paper aims to describe the implementation of place identity and local distinctiveness in BCC Setu Babakan; and how current visitors perceived this social media application with User-Generated Content (UGC) and electronic Word-of-Mouth (e-WOM). This research is using a qualitative case study and content analysis as a research method. The results show that BCC Setu Babakan creative planning could encourage visitors to give some reviews and ratings concerning place identity and local distinctiveness, with plenty of reviews on the Google Review platform and fewer numbers on Trip Advisor. This study shows the importance of local identity and distinctiveness for social cohesion and local pride and the significant role of social media endorsement for the site identities through e-WOM and UGC.

Keywords: *Cultural Village, Dwelling Transformation, Creative Design, Tourism.*

1. INTRODUCTION

Many local identities are shifted due to the new modern culture that is coming to certain communities. It challenges the existing identity of the city, local cultures, and ethnicities. Betawinese culture is facing a similar situation. Recently, numerous Betawi societies and government organizations have tried to rebuild the nuances of the culture in Setu Babakan [1]. *Perkampungan Budaya Betawi* or *Betawi*

Cultural Center (BCC) Setu Babakan is administratively located within the South Jakarta Municipality, precisely in Srengseng Sawah Village, Jagakarsa Sub-district. BCC Setu Babakan itself was established in 2005 through Local Regulation of DKI Jakarta number 3 year 2005 regarding "*Perkampungan*

Budaya Betawi di Kelurahan Srengseng Sawah." Setu Babakan was chosen to be a Betawinese village with some considerations, such as a study [2] that discloses 67.5 percent of native residents in Setu Babakan are Betawinese; and soon after it was established, the number of visitors, who enjoy the cultural tourism, was slightly escalating. Sadly, the physical distinctiveness of Betawinese houses was endangered; [3] only 10 out of 5,961 houses remain in their original form of Betawi traditional house.

Recently, Setu Babakan tourism development is getting more popular, especially after a massive social media exposure in Indonesia. A study [4] suggests that the destination image of Setu Babakan has a significant impact on visitors' satisfaction and loyalty. The respondents are becoming frequent visitors

because of the affordable price in dining and shopping experience and the ease of taking pictures and uploading their social media reviews. Another study [5] mentions that until two years after the opening of BCC Setu Babakan, the number of visitors can be 300 people on the weekends and reach up to 1,500 people. They are attending cultural shows, such as Lenong, as well as visiting museums and other attractions nearby. This paper aims to describe the creative planning of place identity in BCC Setu Babakan and nearby neighborhoods. It specifically highlights the local physical distinction, such as ornaments, and how social media users respond to it.

2. LITERATURE REVIEW

Creative planning tends to be people-centered and represents the local manifest [6]. There is no exact meaning of creative planning, but in the context of the city, [7] it is described as doing something in a new approach. The concept of creative urban needs to fundamentally consider many aspects of the local area: the physical aspect and the daily of the inhabitant [35]. The challenge to create such a creative city depends on the cities' potential and their available resources, along with a good management and human resources system [8].

The massive use of social media and the internet also has numerous impacts on tourism destinations. Nowadays, most social media users have tendencies to share their traveling experiences by storytelling or straightforward reviews [9], which later might be helpful for other prospective visitors. That situation then dictates the site's official management to enhance visitor experience based on social media's Word-of-Mouth (WOM) and User Generated Content (UGC).

2.1 Place Identity and Local Distinctiveness.

Numerous studies emphasize the importance of local identity and local distinctiveness in enhancing the quality of the built environment and urban development [10][11][12] and sufficiently creating the local pride and place attached to the surrounding communities. As the places are getting more recognizable, local tourism activities are rising and influencing several physical transformations in the nearby settlement area. [13] Local distinctiveness is always about developing the identity and often focusing on the local level rather than regional scope. The distinctiveness of certain objects could reinforce the sense of identity from particular places [14]. One study [11] argues that there are five elements for promoting local identity in certain communities (see Table 1). It consists of many elements, such as art, architecture, food, leisure, attires, et cetera.

Table 1 Local identity elements

Element	Explanation	Sources
Uniqueness or distinctiveness	creates differentiation in the physical characteristics of the built environment, for instance, historical value, integrity, and aesthetic value (elements)	[33][36]
Continuity	aims to bring the relationship between the history and present condition so that preservation of the tradition keeps it alive	[37]
Significance	refers to a positive evaluation in an attempt to save the local culture and heritages	[37]
Compatibility	means fitting each other, between the individuals and their surrounding area	[36][37]
Cohesiveness	is promoting the powerful characters within the community through compactness, homogeneity, and intimacy	[33]

Note: Extracted from theoretical review by authors.

2.2 Social Media Culture and Cultural Tourism Destination

Current researches recommend the importance of social media as a tool for tourism marketing and information since the internet has become a part of our daily lives [15][16]. One study [17] argues that social media works as a personal publication for certain users, attracting other users with a similar intention. Social media applications widely range from text, audio, video, images, which helpfully attract particular audiences through available features, such as rating, recommendation, and review [18]. These concepts are known as User-Generated Content (UGC) and electronic Word-of-Mouth (e-WOM) [19]. UGC is defined as any form of media content created by public users in an online ecosystem and available for other users to access [20], while e-WOM is described as the informal communications via Internet-based technology that connects producers of goods or services with the customers, or between customers themselves [21]. Both features might enhance the visitor's euphoria, attract certain types of visitors (e.g., culture tourism, nature tourism, et cetera.), and suggest them to review the place as a memorable experience, which will later invite other prospective visitors to also come to their recommended place [22].

Both UGC and e-WOM have a powerful impact in tourism marketing, where UGC is heavily impacting some visitors to select their next destination [23]; meanwhile, e-WOM has a significant role in helping tourists to decide by considering some of the reviews that are written anonymously [19] in several trusted website and mobile applications in the digital platform. The reviewers are also expected to give ratings to express their overall impressions [24]. In a democratic nation, the popular culture-oriented and everyday life-oriented have a better impact on prospective users than the formal media, such as informational contents and news media [25]. The reviews later could help the sorting process for tourists' preferences regarding the interest of their travel destination. Besides, big platforms, such as Google, have an interesting program called "Local Guide Program" that enriches travel experience by giving each participant ratings, persuading them to review more places or experiences, getting a level up, and earning some vouchers if eligible.

3. METHODS

This study is designed to understand creative planning from social media users' perspectives, specifically on place identity and local distinctiveness, in Betawi Culture Center, Setu Babakan, Jakarta, through their reviews on online applications. The observation was conducted in the specific area as presented in Figure 1 and divided into two main areas, namely BCC Setu Babakan Zone (located in the north part of Setu Babakan lake and near Betawi cultural center) and the South-east zone (located in the south-east part of Setu Babakan lake). This study applies a qualitative case study as the main research method. It helps investigate the current occurrence that deals with real-life issues while also dealing with information that came from multiple sources of data [27]. This method is initially applicable for decision-making behavior with several indications. Case study research requires an iterative act, allowing the argument's development through empirical information [26]. The important keys in data analysis are data examination and categorization [27].

The data for this paper was generated from primary and secondary sources. First, primary data sources were obtained through primary observation. Meanwhile, secondary data comes from a desk study that aims to understand the Betawi cultures, social media comments, reviews, rating, and literature review regarding BCC Setu Babakan. After the identification of place identity and local distinctiveness in Betawi Culture Center, Setu Babakan, the discussion will comprehend the data collection with some reviews from widely-used social media, such as Google Review and TripAdvisor; each website takes 110 reviews and 22 reviews respectively, regarding place identity and local distinctiveness, which will be taken from the most relevant comments on both platforms. We apply content analysis in analyzing the specific substances related to place identity and local distinctiveness in BCC Setu Babakan, such as Betawi house, ornaments, and cultures. Content analysis allows the researchers to appraise the reviews from text-based data [28] across various recorded, written documents, and sets of data [29]. Several types of research in the service domain employ this method [28] to understand factors in determining the loyalty and intention to revisit, e.g., food, attraction, or the availability of particular services.

4. RESULT AND DISCUSSION

Based on the primary observation in Setu Babakan Cultural Area and prior studies, the description of

place identity and local distinctiveness in Setu Babakan will be explained in this section.

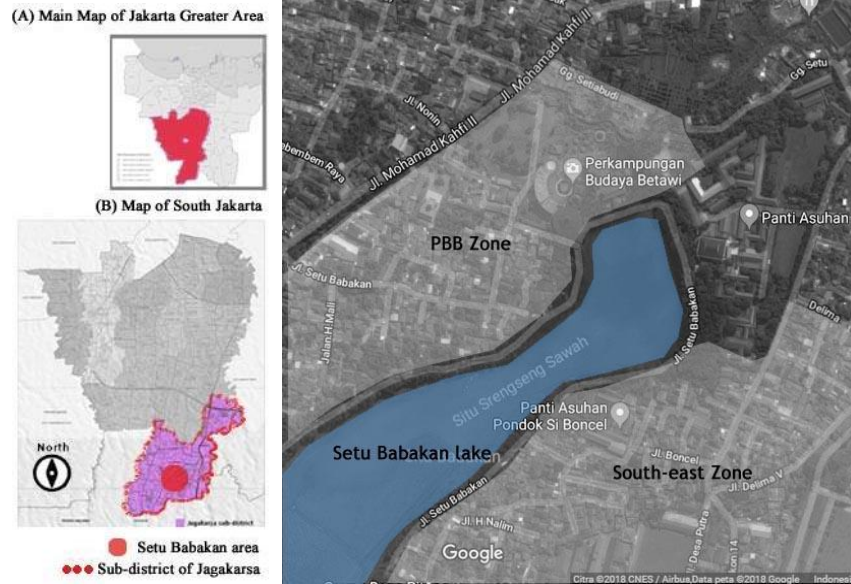






Figure 1. Map Location and Research Zone at Setu Babakan.



4.1 Local Character Architectural Reconstruction

The characteristics of Betawi culture in the BCC Setu Babakan are shown by the tangible heritage, such as typical architecture ornaments that are widely used in many buildings around Setu Babakan. The

ornaments themselves have particular patterns and sometimes also personalized. The most common shapes of the typical Betawi's ornaments in Setu Babakan can be seen in Table 2.

Table 2. Typical Betawi Ornaments

No	Ornament Name	Ornament Shape	Origin of Entity and Character	Common locations
1	Sun		Nature (Sun): Bright and inspiring; The owners of the building should always keep the best for themselves and their surroundings.	Mostly placed as an ornament for a facade, above the front doors as the ventilation channel
2	Cempaka and Jasmine Flowers		Flora: Fragrant and harmonious; these ornaments symbolize that the Betawi people are friendly towards guests or visitors.	This ornament is commonly placed on the upper windows above the front doors as the pattern for ventilation windows.
3	Tapak Dara Flower		Flora: Dynamic; Tapak Dara flower has a rectangular pattern, showing the strong influence of Hindunese culture.	This ornament is commonly combined to become ventilation windows.
4	Gigi Balang (Grasshopper teeth)		Fauna: Diligent, tenacious, patient; It represents the value of grasshoppers' life, which is honest, tenacious, and patient. It can also be interpreted as 'strong defense'.	Mostly used as the listplank around the roof of the house, fences, and gates.

5	Tapak Jalak		Geometry: Rejects reinforcements; The term " <i>Tapak Jalak</i> " is associated with a cross-shaped heirloom; some sources said that the line is shaped like a crow's foot.	Based on the philosophy, the <i>Tapak Jalak</i> is situated as <i>bouvenlich</i> or the small ventilation windows above the main windows.
6	Ginggang/ Langkan		Man/ Mountain: Manners and Ethics; it symbolizes 'mountain', which explains the relationship between macro cosmos, microcosmos, and meta cosmos. It could be interpreted as a line-up human, which means moral and ethical manner.	<i>Ginggang</i> could be easily found as a railing ornament.






Note. Adapted from [30][31]. Figures are adapted from primary observation.




4.2 Architectural reconstruction in BCC Setu Babakan.

The local distinctiveness emphasizes the sense of native identity from particular places and is not limited to architectural terms. Some of the implemented distinctiveness in Setu Babakan is mostly mentioned by visitors regarding tangible and intangible cultures, such as food, dance, and atmosphere, combined with ornaments and architectural buildings around Setu

Babakan. It later gives the visitors an exceptional vibe, especially for the Jakarta Greater Area residents who mostly perceived Jakarta Greater Area as a huge megapolitan city with modern style almost everywhere. The implementation of Betawinese element in the architectural reconstruction is more likely to be noticeable by the visitors

Table 3. Typical Betawi Ornaments

Elements	Application	Illustration
o	Landmarks that are decorated with Betawi ornaments (e.g., entrance gates). The finding shows that <i>Gigi Balang</i> is the most widely applied element and the most remarkable ornament in Betawi ethnicity. It is being used in almost all buildings, including the cultural center and traditional houses.	 
Uniqueness and significance	<i>Ginggang</i> patterns are also being used for railings and fences in houses.	
	<i>Tapak Jalak</i> ornament is rarely found in the ordinary house; it was only implemented in several traditional public buildings and houses around Setu Babakan.	
	Other noticeable ornaments are sunflower or <i>Cempaka</i> flower, which are applied as a complementary pattern for a light source in upper windows, both in public buildings and houses.	

Continuity	Preservation of local architecture ornaments is done with the collaboration between DKI Jakarta's government, Betawi societies, and residents in Setu Babakan.	
Compatibility and cohesiveness	These elements are not applicable in this study since the observations' data shows that not every house in Setu Babakan is implementing these local characteristics in a homogenous way; each homeowner has idiosyncratic preferences.	
The local distinctiveness	The particular local cultures in Setu Babakan is implemented through the availability of Betawi local food, dance, and performance, which help the visitors to feel the rare Betawinese atmosphere	

Note. Adapted from primary observation.

4.3 User-Generated Content and its relation to Place Identity and Local Distinctiveness

The visitors' reviews from two social media, namely TripAdvisor and Google Review, show that comments that mention place identity and local distinctiveness, such as "place to understand Betawi local culture" and "Betawi House," have not specifically stated. As described in Table 4, the general public in Trip Advisor did not mention the specific ornaments or architectural terms; besides, some of the reviewers that gave compliments show respect in local distinctiveness regarding food, dance shows and

performance, and Betawi culture museum as a place identity. However, compared to the Trip Advisor reviewers, Google Reviewers can state their expressions toward BCC Setu Babakan services and environmental quality. Additionally, audiences in Google Review prefer to state only ratings without text; 60 percent of reviewers out of 110 accounts found it easier to share their experience without comments. These three websites were chosen based In this section, the newest comments on Trip Advisor and Google Review are collected, and the results are described in Table 4.

Table 4 Place Identity Reviews on Social Media

Elements	TripAdvisor	Google Review
Place Identity (e.g., Betawi House, Betawi Ornaments)	10 out of 22 visitors perceived BCC Setu Babakan as a "place of Betawinese culture."	15 out of 110 visitors perceived BCC Setu Babakan "as a place to find Betawinese culture in terms of physical ornaments and building."
The local distinctiveness (e.g., unique atmosphere, dance, and performance, Betawi foods)	16 out of 22 visitors perceived BCC Setu Babakan as having distinctive features, such as atmosphere, art, culture, and food.	18 out of 110 visitors mentioned "a place to find Betawinese distinctive cultures, such as food, atmosphere, or intrinsic cultural heritage" in BCC Setu Babakan
Average Rating	4 out of 5 from 22 visitors	4.5 out of 5 from 6.958 visitors

Note: Generated from TripAdvisor and Google Review on March 9, 2020

Constructed from social media observation, the responses from BCC Setu Babakan visitors are varied (Figure 2). The initial assumption is that the visitors of BCC Setu Babakan probably feel easier to submit the comments of the place through Google reviews, with an indication of 6,958 comments per March 9, 2020, compare to TripAdvisor with only 22 until this moment. However, it might indicate that BCC visitors

were simply unfamiliar with the TripAdvisor platform as one of the biggest international travel platforms online in promoting travel destinations. On the other hand, the "local guide level" systems in Google Reviews might captivate the enthusiast users in giving more reviews and comments, as these efforts could benefit more for them (see details on <https://support.google.com/local-guides>).

Interestingly, all reviewers in TripAdvisor state their opinion through comments, both positive and negative comments regarding the facilities and their perceived experiences in Setu Babakan. In Trip Advisor, 54.55 percent of audiences mentioned 'art and culture,' and

68.16 percent mentioned 'traditional food' as perceived attractions. In contrast, only 10.91 percent of Google Review users mentioned 'art and culture', and only 4.56 percent mentioned 'food'.

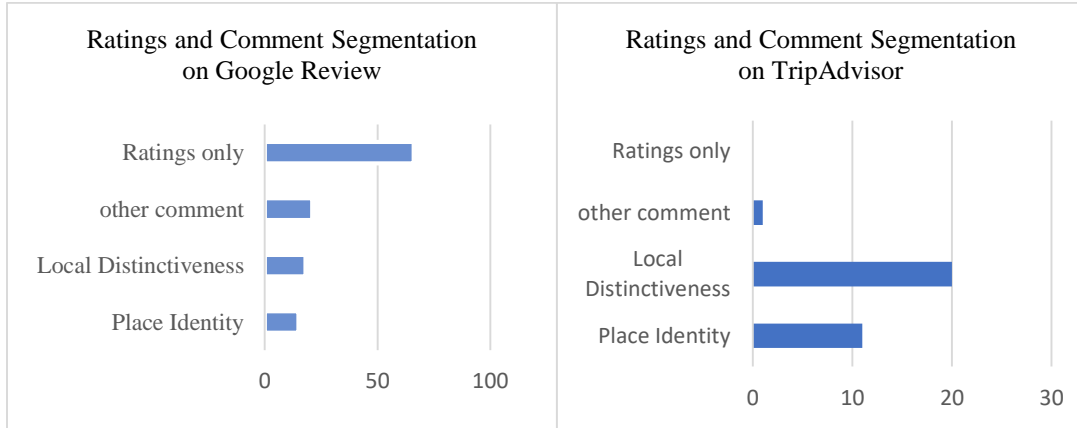


Figure 2. Ratings and Comment Segmentation on Google Review and Trip Advisor

The visitors' characteristics are also unavailable, which causes a limitation for the researchers to understand the demographic background of the reviewers. This could be a preliminary factor for future research in UGC and e-WoM in BCC Setu Babakan and the local site management office. On average, both platforms' ratings indicate that the site is perceived positively by the visitors, especially by Google reviews contributors that give an overall 4.5 rating. Around 16 percent of the contributors feel the Betawinese atmosphere's distinctiveness in this area, while only 14 percent mentions the physical identity of BCC Setu Babakan. On the contrary, with much lesser reviews from Trip Advisor contributors, around 90 percent perceived the local distinctiveness in BCC Setu Babakan, and 50 percent remarking on extrinsic elements in place identity.

5. CONCLUSION AND RECOMMENDATION

The Betawinese community and local government's active contributions in maintaining BCC Setu Babakan show adequate collaboration efforts between BCC's tourism area management and residents [6]. Since 2005, BCC Setu Babakan has been represented as the largest Betawinese preservation area and invited migrant workers and travelers to contribute to the preservation efforts. The trend of internet development also plays a role in expanding the place identity and local distinctiveness of BCC Setu Babakan and might also have attracted some future visitors to also enjoy the Betawinese atmosphere throughout Setu Babakan Lake.

Accordingly, the combination of cultural heritage and leisure destination later enhances nearby residents to pay a visit and share their stories and experience on numerous text-based social media platforms. The contents were likely generated by users (UGC) and have informal communication between the owner and users (e-WOM). This kind of public communication helpfully improves the engagement level of the place with other curious travel-enthusiasts. As for the platform preferences, the guests more likely to disclose their opinions through Google reviews, maybe because it is easier to comment on that platform. In this situation, it would be a great and promising investment for the BCC Setu Babakan management to maintain their social media more extra since the management is more likely unaware of this publicity. It could enhance the visitors' whole experience when the management evaluates their site's social media responses. For example, some of the latest comments mentioned in-administered street vendors and parking staff; some said entrance fees are free, while others paid thousands of rupiahs [32]. Based on these reviews, management can decide what strategy to handle this dispute.

This study supports the arguments on the importance of the local identity and distinctiveness in enhancing social cohesion and local pride [11][33][10] and remarks from social media regarding place identity and local distinctiveness through comments and rating [19][24]. This may be done by inviting the outsiders to experience the Betawinese traditional atmosphere and bring the benefit and sense of belongings to the locals [34]. Uniqueness is presented through a landmark that is decorated with traditional

Betawi ornaments. These attempts are considered the advantages of conserving physical cultural heritage, as it successfully verifies the existence of a certain atmosphere and spirit in a particular area. However, this study provides the analysis only on the implementation of physical ornaments and local culture in the BCC Setu Babakan area and how this endeavor might relate to tourism development and dwelling transformation in this area. For further research, we recommend extensive studies on the sustainability of local Betawi ornaments' use, the impact on the physical improvement for the owner's livelihood, and the local government's dynamic process in managing this program. Additionally, the next research could also comprehend how tourism activities help Setu Babakan Lake's sustainability as a water-catchment area in DKI Jakarta province.

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