

An intrinsic value of the inhabitants' sense of place in sustaining Dalem in Yogyakarta

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ARTICLE INFO	ABSTRACT
<i>Article history:</i> Received February 07, 2025 Received in revised form Nov. 24, 2025 Accepted May 20, 2026 Available online June 01, 2026 <i>Keywords:</i> Cultural values Dalem Inhabitants Sense of place Socio-cultural practices *Corresponding author: Emmelia Tricia Herliana Department of Architecture, Faculty of Engineering, Universitas Atma Jaya Yogyakarta, Indonesia Email: emmelia.tricia@uajy.ac.id ORCID: https://orcid.org/0000-0001-7781-6241	<i>The persistent existence of the Keraton Yogyakarta has fundamentally catalyzed the growth of the Kraton District as a premier destination for cultural heritage tourism. Ensuring the long-term sustainability of this historic precinct necessitates a strategic prioritization of its inherited cultural values. A primary manifestation of the Sultanate's historical power is the noble residential typology known as the Dalem. Both Dalem Mangkubumen and Dalem Kaneman serve as quintessential heritage assets that have endured by dynamically adapting to contemporary urban contexts to facilitate relevant communal activities. These structures possess an intrinsic value that reinforces their significance within the collective meaning-making processes across successive generations and historical narratives. This research investigates the intrinsic dimensions of the inhabitants' sense of place by analyzing two primary constructs: place meaning, articulated through empirical experience and spatial satisfaction, and place attachment, expressed through self-identity and functional dependence. Utilizing a qualitative methodology, the study synthesizes field surveys including systematic observation and in-depth interviews with comprehensive literature reviews. The findings reveal that the Dalem maintains its intrinsic vitality through embedded cultural codes that link the residence to the broader Keraton ecosystem, manifested through the interrelation of meaning and attachment. Ultimately, socio-cultural practices function as the essential mechanisms for reproducing a sense of place and ensuring the intergenerational transfer of these intrinsic values.</i>

Introduction

In recent decades, global discourse regarding the imperative of sustaining heritage environments has expanded significantly (Triratma et al. 2023; Mutaqi et al. 2026). Integrating sustainability goals reflects a paradigm shift wherein the resolution to heritage degradation is found not merely within the physical object, but throughout the entire systemic framework; consequently, the

role of the resident community is considered paramount (Arinto 2018). UNESCO has furthered this by emphasizing the Historic Urban Landscape (HUL) approach, which accounts for the intricate, integrated synergies between natural, cultural, tangible, and intangible elements that collectively define a historical landscape (Hussein, Stephens, and Tiwari 2020). The conservation of heritage sites has thus transitioned from the narrow preservation of isolated

monuments toward the holistic protection of an urban area's traditional social networks. Recent scholarly discussions on cultural sustainability emphasize the preservation of value systems and the socio-cultural processes that dictate the spatial organization of architecture (Moosavi, Cornadó, and Askarizad 2025) and cultural heritage (Naheed and Shooshtarian 2022), moving beyond the static safeguarding of archaeological ruins.

The Jeron Beteng precinct in Yogyakarta represents a primary heritage district that once functioned as the epicenter of the Yogyakarta Sultanate, inextricably linked to the Palace (Kraton) established in 1755. This royal core is defined by a dual-fortress system: the *Cepuri* (inner wall) which immediately encloses the palace, and the *Baluwarti* (outer wall) which encompasses the court servants' quarters and auxiliary facilities (Rahmi 2021). In Javanese cosmology, the palace serves as the sacred axis and royal seat, protected by these concentric fortifications (Hartanto, Dharoko, and Subroto 2024). Historically, the Sultan commissioned several residences for his progeny within the palace's vicinity, establishing the Kraton as the central point of orientation for noble estates and servant villages alike. These settlements are distributed throughout the landscape, with some situated within the *Cepuri* and others extending beyond the *Baluwarti*. Whether located inside or outside the walls, these noble residences and villages have evolved in direct response to the political and cultural dynamics of the reigning Sultan. Today, these legacies endure through the nomenclature of noble residences, termed *Dalem*, as well as the names of contemporary villages and streets (Michelle and Purbadi 2021).

Architecturally, a *Dalem* encompasses the comprehensive spatial hierarchy of a traditional Javanese house: the gate, the *pendopo* (communal pavilion), *pringgitan* (transition zone), and the *dalem ageng* (the primary residential core), which includes the *senhong kiwa*, *senhong tengah*, and *senhong tengen* (specialized chambers), alongside service areas such as the *gandhok*, *seketheng*, and *pawon* (Arvisista and Dwisusanto 2020; Adianti 2020). As the domicile for nobility and royal dignitaries, the *Dalem* traditionally signified a high social status that attracted rural inhabitants (*abdi dalem*) to serve the royal family. In exchange for their service and the spiritual blessings associated with the palace, these servants were granted the *magersari* right to reside within the *Dalem* complex (Irawan and Adishakti

2022; Ikaputra 1995). Over time, the growing lineages of both the nobles and their servants formed distinct, self-defined communities within these walled estates.

Amidst contemporary political and social shifts, these residences face the challenge of functioning as symbols of Javanese identity while accommodating the modern needs of their inhabitants. Survival strategies often involve adaptive reuse and the functional modification of spaces (Arvisista and Dwisusanto 2020). Previous architectural research on Yogyakarta's *Dalem* has focused largely on physical transformations, such as the material renovations of *Dalem Pakuningratan*, or the functional reconfigurations seen in *Dalem Yudanegaran*, *Mangkubumen*, *Padmokusuman*, and *Benawan*, as well as ownership-driven changes in *Dalem Ngadikusuman* (Irawan and Adishakti 2022).

Notwithstanding its inevitable physical transformations and adaptations, the *Dalem* serves as a vessel for an intrinsic value that preserves its status as a vital cultural heritage. This intrinsic value represents the fundamental significance or capacity of a heritage site that must remain immutable amidst the dynamic, generational shifts of a living environment (Fusco Girard and Vecco 2021). As a cornerstone for conservation and adaptive reuse, this value mediates between historical memory and contemporary innovation, ensuring that projects remain anchored in tradition while addressing the modern exigencies of the local community. The intrinsic value of such heritage links contemporary society to its ancestral past through an interactive, social construction of meaning that is perpetually negotiated and adjusted in response to local preferences. Through this regenerative process, the collective meanings embedded within the intrinsic value allow the heritage to be continually reborn over time (Roszczynska-Kurasinska et al. 2021).

Historically, conservation paradigms emphasized the preservation of the man-made, material environment; however, scholarly focus has shifted toward the social values of cultural heritage. Modern research increasingly underscores the necessity of community engagement and the preservation of traditions rooted in specific cultural contexts (Perry, Ager, and Sitas 2020; Hussein, Stephens, and Tiwari 2020; Chen and Wang 2024). Studies have corroborated the significant role local communities play in heritage maintenance. For

instance, Hussein, Stephens, and Tiwari (2020) highlighted the contribution of cultural reminiscence to urban landscapes, while Madhury and Sarker (2024) argued for the weight of community perception in safeguarding historical ruins. Given that communal approaches to heritage remain a central concern, this paper posits that the primary phase of conservation must involve the systematic consideration of inhabitants' perspectives on "place" before the commencement of formal decision-making.

The sense of place articulates the sophisticated, multidimensional relationship between human actors and their environments (Csurgó and Smith 2022). Scholars conceptualize this phenomenon through two primary constructs: place meaning and place attachment (Masterson et al. 2017; Sebastien 2020). Place meanings are cognitive, arising from long-term symbolic associations with a location, whereas place attachments are affective, reflecting a profound emotional bond (Masterson et al. 2017). These constructs correspond directly to the two components of intrinsic heritage value: historic value and inherent value (Roszczynska-Kurasinska et al. 2021). Historic value refers to the significance of heritage in representing historical narratives and its capacity to transmit past values, meanings, and cultural messages across generations. In contrast, inherent value is associated with the intangible dimensions of heritage, including its uniqueness, symbolic importance, and the emotional bonds formed between people and place. Figure 1 illustrates the theoretical framework that links two components of intrinsic value, historical value and inherent value, with two principal constructs of the sense of place, namely place meaning and place attachment.

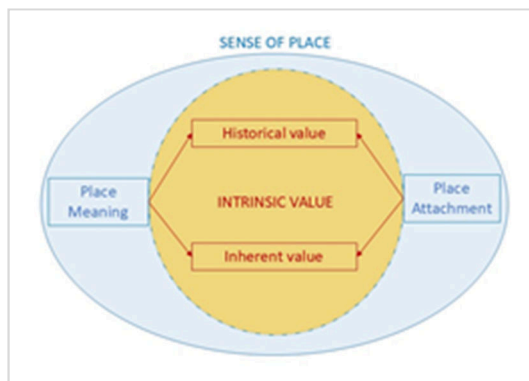


Figure 1. Theoretical framework

The concept of place meaning relates to the role that a place plays in individuals' everyday life experiences, encompassing local practices, routines, and rituals. Place meaning, which corresponds to the cognitive dimension of the sense of place such as representations, beliefs, and knowledge includes place experience (for example, duration of presence in a location and life history) and place satisfaction (evaluation of physical attributes) in relation to places (Sebastien 2020). This concept involves acknowledging the experiential, interactive, and relational characteristics that shape a location. Conversely, place attachment refers to the affective dimension of the sense of place, encompassing the emotions and feelings associated with a particular setting. The operational definition of place attachment consists of two primary constructs: place dependence and place identity (Gokce and Chen 2021; Shukri S. et al. 2022). Place dependence denotes a functional bond rooted in a place's capacity to satisfy specific instrumental needs (Sebastien 2020). Place identity, meanwhile, forms an integral part of personal identity and reflects the process through which individuals adopt characteristics of a place, perceive themselves as belonging to it, and integrate it into their self-concept (Sebastien 2020).

Although awareness of the role of local communities in heritage preservation has increased, recent studies on Dalem in Yogyakarta continue to prioritize the physical attributes of historic objects and environments. Arvisista and Dwisusanto (2020) examined the transformation of the spatial structure of Dalem in Yogyakarta. Adianti (2020) analyzed the architectural characteristics of the *regol* in Dalem Mangkubumen, while Tim Laboratorium Perencanaan dan Perancangan Bangunan Arsitektural (PPBA) (2020) explored the physical architectural features of Dalem and traditional Javanese houses in Yogyakarta. Furthermore, Suharno and Iskandar (2022) described the physical characteristics of residential buildings and infrastructure within the Dalem Kaneman complex, and Subastian and Tarcicius Yoyok Wahyu Subroto (2023) investigated the optical illusion effects observed in the roof of Dalem Ageng Prabayeksa in Dalem Mangkubumen. Additionally, Adianti, Ikaputra, and Rahmi (2024) discussed the impact of functional

transformation from residential to educational use on permeability in Dalem Mangkubumen.

Meanwhile, existing heritage management [Pemerintah Provinsi Daerah Istimewa Yogyakarta \(2013\)](#) continue to emphasize physical conservation and visual authenticity, often neglecting intangible and community-based dimensions such as sense of place, meanings, collective memory, and everyday practices that ultimately sustain cultural significance over time. Only a limited number of studies on Dalem in Yogyakarta address non-physical aspects. [Wibowo, Krisna Murti, and Yuniastuti \(2021\)](#) examined transcendental space in Dalem Mangkubumen, while [Kanaya and Herliana \(2025\)](#) analyzed youth perceptions of Javanese architecture in Dalem Kaneman. However, none of the existing empirical studies explicitly operationalize inhabitants' sense of place as an intrinsic value within the context of noble residences in Yogyakarta. Moreover, conservation and maintenance initiatives remain predominantly expert-driven and object-oriented, rarely incorporating the memories, symbolic meanings, and everyday lived experiences of inhabitants into decision-making processes. This research seeks to bridge the gap between theoretical discussions on noble residences in Yogyakarta, which largely concentrate on physical elements, and practical frameworks for sustainable preservation by revitalizing the intrinsic value of inhabitants' sense of place within Dalem as a form of living cultural heritage. Accordingly, the research addresses the following questions: (1) How is intrinsic value expressed through inhabitants' everyday lives in relation to place meaning and place attachment? and (2) How does intrinsic value contribute to the sustainability of Dalem as living heritage?

The primary objective of this study is to explore inhabitants' sense of place as a fundamental intrinsic value in preserving Dalem as a heritage site. In-depth interviews with inhabitants, who are descendants of the former Sultan, are expected to reveal the intrinsic values embedded within Dalem as cultural heritage. Dalem Mangkubumen and Dalem Kaneman were selected as case studies because, historically, they functioned as official residences for nobles entrusted with specific responsibilities. Furthermore, the examination of Dalem Kaneman and Dalem Mangkubumen is particularly important, as despite their deteriorating physical conditions, they embody rich intangible heritage

values. The absence of adequate maintenance of these historic Javanese residences threatens not only their physical structures but also the cultural narratives embedded within their architectural fabric. To sustain their cultural significance, it is essential to investigate the intrinsic value of inhabitants' sense of place, including how these spaces acquire meaning and are shaped by memories, traditions, and identities. The contribution of this study lies in integrating sense of place theory with sustainability and heritage management strategies for living heritage, specifically within the context of Javanese noble residences. By examining intangible dimensions, this research provides deeper insight into the ways architectural spaces support social and cultural continuity, highlighting the necessity of preservation approaches that balance physical restoration with the safeguarding of cultural meaning.

Methods

This study adopts a qualitative research design that integrates field surveys with a literature review. The field survey was conducted through systematic observation and in-depth interviews. Field observations enabled an understanding of the physical environment and the activities occurring within the complexes of Dalem Mangkubumen and Dalem Kaneman. In-depth interviews provided a comprehensive and nuanced interpretation of the studied environments from the perspective of their inhabitants. These interviews were intended to capture narratives, memories, emotions, and expectations that shape inhabitants' place meaning and place attachment in Dalem Mangkubumen and Dalem Kaneman, thereby reflecting their intrinsic value.

The analytical process employed content analysis to identify the constructs of place meaning and place attachment, which embody historical and cultural values as intrinsic values, across both textual and visual data. The analysis of inhabitants' sense of place was guided by the theoretical framework ([figure 1](#)) that conceptualizes intrinsic value as embedded in place meaning and place attachment. The coding procedure was conducted manually. Data were assigned meaning and interpreted systematically, and categories were developed based on emerging

patterns of meaning. Codes derived from the initial stage of conventional content analysis were subsequently organized into broader categories through focused coding using theory-driven content analysis (directed content analysis), allowing interpretation from a perspective grounded in the constructs of sense of place. Through a further stage of selective coding, involving evaluation, comparison, and synthesis of categories, key themes were generated.

The interview participants consisted of two individuals from Dalem Mangkubumen and three individuals from Dalem Kaneman. Participants were selected using purposive sampling. The criteria for inclusion were: genealogical ties to the Keraton, residence in Dalem for a minimum of two generations, continuous residence since childhood, and active engagement in community life.

Table 1. Profile of the participants

No.	Code	Description	
A Dalem Mangkubumen			
1	P1	Status of nobility	The fourth descendant of Sri Sultan HB VII
		Residence status	Head of the family who resides permanently. He lives with his wife and his brother's family, and other family members
		Type of residence	Resides permanently in the complex of Dalem
2	P2	Status of nobility	The third descendant of Sri Sultan HB VIII
		Residence status	Head of the family who resides permanently. She lives with her youngest son
		Type of residence	Resides permanently in the complex of Dalem
B Dalem Kaneman			
1	P3	Status of nobility	The fourth descendant of Sri Sultan HB VI
		Residence status	Head of the family who resides permanently. He lives with his wife and two children.
		Type of residence	Resides permanently in the complex of Dalem
2	P4	Status of nobility	The descendant of Sri Sultan HB I dan Sultan HB II
		Residence status	A member of the family who has married and lives in Jakarta. He comes incidentally.
		Type of residence	Childhood home. He has memories and an emotional attachment to the community.
3	P5	Status of nobility	The descendant of Sri Sultan HB I dan Sultan HB II
		Residence status	A member of the family who has married and lives in Wirobrajan, Yogyakarta. She visits her children regularly and continues to participate in community activities in Dalem Kaneman.
		Type of residence	Childhood home. She no longer lives in Dalem Kaneman, but she entrusts her three children to her eldest sister, who resides in the Dalem Kaneman complex, and visits them regularly.

Results and discussion

Dalem is a heritage place

The spatial relationship between Dalem Mangkubumen and Dalem Kaneman and the Palace of Yogyakarta is illustrated in [figure 1](#). Residential units within Dalem are oriented along a north-south axis. Dalem is enclosed by high perimeter walls, which establish it as a prominent physical landmark and an orienting reference point for the surrounding community. Within the Dalem compound, the principal residential structures are occupied by noble families and are encircled by dwellings associated with the magersari system. Some residents live under the

magersari arrangement or by permission of the Dalem owner. Historically, these residents served the owners of Dalem; however, in contemporary conditions, some inhabitants reside there without fulfilling service roles for the Dalem owner.

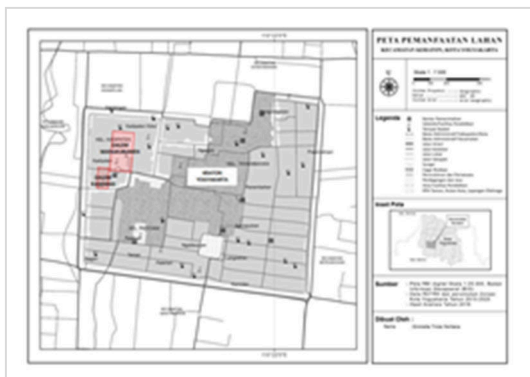


Figure 2. The location of Dalem Kaneman and Dalem Mangkubumen

Dalem Mangkubumen

Dalem Mangkubumen was constructed by Sultan Hamengku Buwono VI for the Crown Prince (Wibowo, Krisna Murti, and Yuniastuti 2021), who later ascended the throne as Sultan Hamengku Buwono VII. Among noble residences, it possesses the most complete range of facilities. Dalem Mangkubumen is aligned along a north–south orientation that corresponds to the cosmological axis. This axis is reinforced by residential buildings situated to the east and west, which are inhabited by noble families descended from Sri Sultan Hamengku Buwono VII and VIII. In comparison with other noble residences, Dalem Mangkubumen comprises the largest spatial unit. It is accessed through three gateways located on the east, west, and south sides and is further protected by two layers of security gates that strengthen the axial configuration. Although the functions of buildings within Dalem Mangkubumen have undergone several transformations (Arvisista and Dwisusanto 2020; Adianti, Ikaputra, and Rahmi 2024), its overall architectural character continues to convey the authority of a noble residence. At present, Dalem Mangkubumen serves as Universitas Widya Mataram (figure 2), under the management of a foundation chaired by Sultan Hamengku Buwono X.

Activities in Dalem Mangkubumen are predominantly educational and are organized by Universitas Widya Mataram. Nevertheless, several buildings remain occupied as residences by noble families. In addition, some inhabitants live under the magersari system, particularly in the eastern sector of the complex. These residents form a community that is administratively organized as a neighborhood unit (RT). Community activities include routine

neighborhood meetings, family welfare education programs, and women's community initiatives. Cultural activities in the Pendopo of Dalem Mangkubumen are typically organized by external parties, such as dance performances in collaboration with the Yogyakarta government tourism office, wedding ceremonies, and other communal events.



Figure 3. Pendopo Dalem Mangkubumen

Dalem Kaneman

Dalem Kaneman is accessed through two gateways located on the east and west sides, reinforcing the north–south axis. The Pendopo, which constitutes the central and principal building, remains in its original condition (figure 3). Surrounding structures include residences of noble families and dwellings associated with the magersari system.

Activities in Dalem Kaneman are primarily characterized by traditional dance practice, Javanese gamelan performance, and the singing tradition of nembang. Historically, children of noble families were obliged to study classical Javanese dance. In contemporary practice, a foundation based in Dalem Kaneman provides training in classical Javanese dance for students from Yogyakarta and its surrounding areas, namely Yayasan Siswo Among Bekso.



Figure 4. Pendopo Dalem Kaneman



Figure 5. Javanese dancing performance in Dalem Kaneman



Figure 6. Preparing the tradition of apeman

In response to the growth of tourism and economic considerations, Dalem Kaneman has developed additional functions oriented toward tourism (Wondoamiseno 2015). Classical Javanese dance is presented as a tourist attraction by prior arrangement. Figure 4 illustrates a dance performance held in the Pendopo of Dalem Kaneman. During specific events, such as the month of Ruwah in the Javanese calendar (preceding the Muslim fasting month), the building situated in front of the Pendopo is used for the preparation of the apeman tradition (figure 5).

Inhabitants' sense of place

The analysis of the sense of place was undertaken by examining participants' psychological processes in relation to the spatial setting, focusing on place meaning and place attachment.

Inhabitants in Dalem Mangkubumen

Based on table 1, Participants P1 and P2, who reside permanently in Dalem Mangkubumen, articulated their identity through genealogical narratives, describing themselves respectively as

the fourth descendant of Sultan Hamengku Buwono VII and the third descendant of Sultan Hamengku Buwono VIII.

Participant P1 recalled memories of his grandmother, who was the granddaughter of Sultan HB VII, particularly in relation to the apem tradition, a ritual involving traditional snacks symbolizing the beginning of the Muslim fasting month. At that time, the entire community of Dalem Mangkubumen participated in the preparation and distribution of apem. He expressed a sense of longing for this tradition, as reflected in the following statement:

"It has been a long time since I last ate apem. Sometimes I miss that. In the past, my grandmother always followed the tradition of apem. This tradition doesn't exist now. Instead, Kraton still preserves that tradition. Kraton still organizes the tradition of apem. Ruwahan. That is in the month of Ruwah. We don't have the tradition here now. When I was a child, my grandmother and my mother always gave me apem. Some of it is delivered to the neighbors. It is a pleasure to remember that."

He is not actively engaged in cultural activities unless they are associated with life-cycle rituals, such as prayers for deceased family members. Nevertheless, his knowledge of the historical context of Jeron Beteng (the area inside the Baluwarti fortress) and his strong interest in archaeology motivate him to remain involved in heritage-related activities despite retirement. His professional background in archaeology has encouraged his continued participation in cultural heritage initiatives. He further emphasized that cultural preservation among his generation has declined:

"One of the obligations of the prince was to preserve the culture. The prince must be able to dance. My grandfather was also a dancer; he taught dance here in Kaneman. I can't dance because that was in the past. Now, the Sultan's children may not necessarily be able to dance. In the past, it was mandatory. Because the Sultan sometimes organized the dancing performance. The dancers were his children. Sultan watched the performance while he was also controlling his children."

Although he respects the surrounding community in Dalem Mangkubumen, he does not actively participate in communal activities. He experiences comfort in living in Dalem Mangkubumen because his privacy is maintained, as expressed in the following statement:

"Relationship with the neighbor respects the privacy here; it is respectful. I feel comfortable here; interaction with the neighbors is rare, unless there is an event there (in Pendopo)."

Participant P2 recalled memories of her parents when they lived in the main building of Dalem, which is currently occupied by her uncle. She remembered that her family regularly prepared red and white porridge on her birthday according to the Javanese calendar as a prayer for safety and well-being. This ritual practice fostered a strong attachment to cultural traditions, which she continues by preparing the same porridge for her grandchildren in the hope that God will protect them. Reflecting on cultural activities in Dalem Mangkubumen, she stated:

"While in Kaneman, its community is identical to dancing. Almost everyone can dance, but here in Dalem Mangkubumen, it's not like that. It seems there are no specific cultural activities here."

In relation to the community, she expressed a strong sense of attachment and comfort in social interaction:

"If someone has an event, the community will help. We often cook together. We usually do it in the badminton court."

She further conveyed her emotional experience of living in Dalem Mangkubumen:

"I feel serene, peaceful, and secure here. It is quiet here at night, and I feel secure. Although this house is not mine, I feel peaceful. I feel that my soul has already merged with the environment here."

Inhabitants in Dalem Kaneman

Referring to [table 1](#), Participant P3 resides permanently in Dalem Kaneman and identifies himself as the fourth descendant of Sri Sultan HB VI. He shared childhood memories of his uncle, who would line up his nephews and nieces after work, touch their heads, and give them coins. Participant P3 interpreted this gesture as encouragement and motivation to pursue his aspirations. These formative experiences stimulated his pursuit of higher education.

The cultural environment of his childhood inspired his active involvement in Javanese classical dance and wayang wong. His professional career as a senior lecturer in the Department of Dance aligns closely with these early interests. Deeply influenced by his ancestral traditions, he became a court servant of the Keraton of Yogyakarta. He emphasized that the

socio-cultural environment of Dalem Kaneman plays a crucial role in shaping personal character:

"The environment of Dalem Kaneman is the socio-cultural environment that can shape the character of our descendants because every day after 4 p.m., people will hear gamelan, and dancing practice at night. Through stimulus by audio, sometimes by sight, there is education. The education of character and etiquette through the art of dancing."

He has also been actively involved in community life and previously served as the leader of the youth group and the neighborhood unit (RT). Furthermore, he demonstrates a strong sense of responsibility toward improving the quality of the dance education foundation and the archival and documentation center in Dalem Kaneman.

Participants P4 and P5 retain vivid memories of their childhood in Dalem Kaneman. Although they no longer reside there permanently, they continue to visit because their sister lives in the complex. Participant P5 frequently visits Dalem Kaneman, as her three children reside there with her sister. She occasionally participates in activities within the complex and emphasized the relationship between noble residences and cultural preservation:

"The role of Dalem, especially the magersari, is identical to cultural preservation. If there is no magersari, the culture can't continue. People who hold the ritual are here. We have been introduced to ritual since we were children. All the life cycle rituals, we still do them completely. We also participate in Keraton's activities. If there is an event in Keraton, the magersari has been involved. I would say that the magersari in Dalem is identical to cultural preservation. The people in the magersari know exactly about the offering, kinds of offerings, the content, and the symbolic meaning."

Sustained relationships between inhabitants and place, together with continuous participation in local activities, reinforce cultural meanings and strengthen emotional attachment, thereby encouraging regular engagement and nurturing a sense of place.

Intrinsic value: the interrelation of place meaning and place attachment

The analysis of inhabitants' sense of place through directed content analysis identified several categories ([table 2](#)). Three principal categories emerged from inhabitants'

experiences: thoughts or knowledge of place, shared memories of place, and belief systems. These categories are expressed respectively as knowledge of residential history, memory and tradition, and way of life and belief.

Table 2. Category and coding of place meaning

No	Category	Code
1	Knowledge of the residential history	The Crown Prince's palace Dalem Kaneman as a base for gamelan and dance art activities The authority of Dalem Kaneman over time Dalem Kaneman is a cultural heritage
2	Memory and tradition	Memory of the apem tradition Longing for tradition Remembering the ancestors Very memorable childhood memory Every day, there has to be someone dancing Dancing and ritual are common for the Dalem Kaneman's community
3	The way of life and beliefs	The obligation of the Sultan's descendant to preserve culture Carrying out tradition according to belief Cultural art activities as social bonding Prohibition in sacred space Learning dance is mandatory Magersari is the cultural preserver

The exploration of attachment to family identity, culture, community, and place dependence revealed three categories of place attachment: genealogy, cultural and community attachment, and pride and cultural engagement (table 3).

Table 3. Category and coding of place attachment

No	Category	Code
1	Genealogy	Identity as a descendant of HB VII Identity as a descendant of HB VIII Identity as a descendant of HB IV Family connection to the palace
2	Cultural and community attachment	People are willing to help in an urgent situation Gotong royong and community awareness Residents who have moved in will come if invited to the cultural events Tradition of Ngapeman and Syawalan, guyub, rukun, and gotong royong Members of the community are eager to prepare for the ritual.

No	Category	Code
3	Pride and engagement with culture	Noble residences are an important place Actively involved in cultural heritage activities The neighbor respects the noble Cultural grandeur of the Gerebeg tradition Actively engaged in Javanese classical dance and wayang wong Character and etiquette education through Javanese classical dance People are culturally protected, but everyone in the family needs privacy Being a court servant Proud to be able to dance Artistic atmosphere The role of Magersari in Dalem in cultural preservation

Knowledge of residential history expresses the inhabitants' cognitive understandings and historical interpretations of their dwellings within the complexes of Dalem Mangkubumen and Dalem Kaneman. Memory and tradition convey the residents' recollections of familial and communal practices that emerged through long-term occupation of the Dalem Mangkubumen and Dalem Kaneman environments. Ways of life and belief systems constitute fundamental foundations shaping attitudes and cultural behaviors. Genealogy denotes the relational bond between inhabitants and their residences through historical identification with specific places, families, or communities. Cultural and community attachments represent the emotional bonds that motivate collective participation in cultural activities and traditions. Pride and engagement with culture function as sustaining forces that preserve local traditions and reinforce the importance of heritage.

Three categories of place meaning correspond directly to three categories of place attachment. Historical knowledge among the residents of Dalem Kaneman and Dalem Mangkubumen identifies them as descendants of the Sultan and associates them with the Keraton of Yogyakarta. Their memories of family and community traditions foster cultural and community attachment, while their ways of life and belief systems underpin pride and engagement with cultural practices. Figure 3 demonstrates that analysis of inhabitants' sense of place reveals three intrinsic thematic values: 1) Symbolic representation of the Keraton; 2) Relevance of family and social traditions; and 3) Cultural

norms. “Knowledge of residential history” and “Genealogy” correspond to the theme of “Symbolic representation of the Keraton.” “Memory and tradition” and “Cultural and community attachment” relate to “Family and Social Tradition in Relevance.” “Ways of life and belief” and “Pride and Engagement with Culture” express the theme of “Cultural norms.”

Framework proposition for a spatial approach to sense of place Sebastien (2020) explains that sense of place consists of two primary components: place meanings and place attachment. Place meanings may be examined through place experience, which is associated

with history and duration of occupation, and through place satisfaction, which involves assessment of physical attributes. Place attachment comprises two sub-constructs: place dependence, referring to the capacity of a place to satisfy instrumental needs, and place identity, which indicates the symbolic relationship between individuals and their environment. This study contends that, within the context of cultural heritage rooted in an aristocratic system, both components of sense of place are strongly shaped by the historical background of cultural heritage and by cultural values sustained by local communities (figure 7).

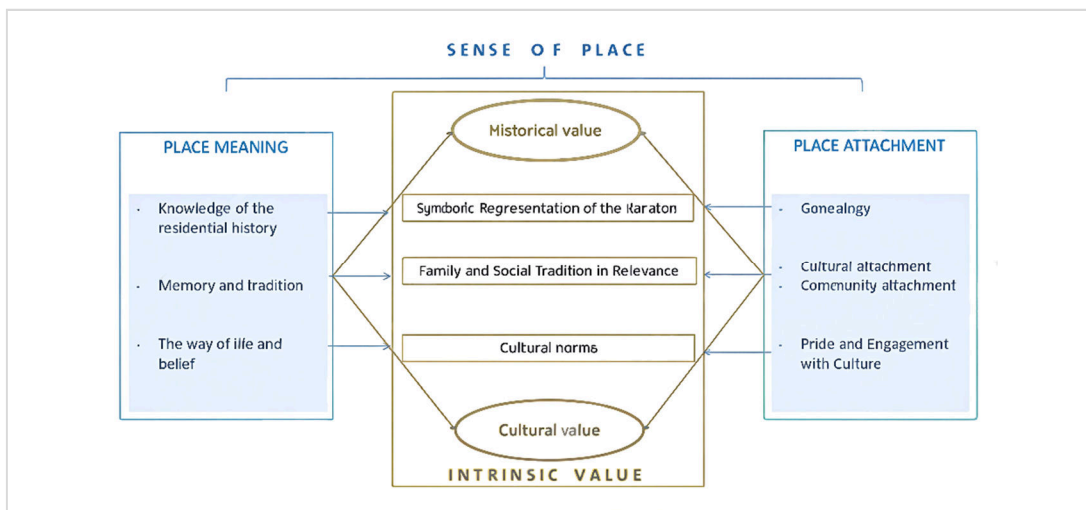


Figure 7. Framework for an intrinsic value embedded in the sense of place

Dalem represents Javanese nobility. Consequently, its intrinsic value originates from its historical significance and from Javanese cultural principles. The inhabitants of Dalem become essential agents because they are the local actors who animate the cultural meaning of Dalem through everyday practices and traditions. Socio-cultural activities reproduce a sense of place and translate intrinsic values into lived daily experiences.

Theme 1: Symbolic Representation of The Keraton

From a physical perspective, the form of the Pendopo embodies Javanese traditional architecture and reflects its affiliation with the Keraton of Yogyakarta. The architectural configuration of the Pendopo symbolizes the highest social rank of the owner. Accordingly, the Pendopo reinforces the noble family's social

status and continuously reminds them of their position within the social hierarchy. The designation of land as Sultan's Ground establishes a strong symbolic linkage with the Keraton of Yogyakarta. Content analysis indicates that knowledge of Dalem and genealogical awareness are directly associated with symbolic representation of the Keraton.

Theme 2: Family and Community Tradition in Relevance

Family relationships form the primary basis for sustaining the involvement of participants who have relocated from the Dalem Kaneman community. Participants P4 and P5 no longer reside in the magersari area of Dalem Kaneman because they have married. According to an unwritten customary rule, married children are required to leave Dalem Kaneman. Nevertheless,

they continue to visit periodically because their sister remains there.

Participant P5 frequently takes part in ritual activities at Dalem Kaneman.

The Pendopo of Dalem Kaneman functions as a space for gamelan rehearsal and dance practice and is regularly utilized for dance performances. Nearly all inhabitants of Dalem Kaneman possess dancing skills, supported by intensive artistic activities and a strong cultural atmosphere. Former residents who have relocated continue to attend foundation events, including annual dance course graduation ceremonies and anniversary celebrations.

With regard to cultural practices, notable differences exist between residents of Dalem Kaneman and Dalem Mangkubumen. In Dalem Mangkubumen, there are no routine rituals or collective art activities involving all inhabitants that cultivate attachment, resulting in relatively low cultural attachment. Cultural engagement there develops primarily through personal memories and individual experiences. In contrast, Dalem Kaneman maintains regular artistic activities that nurture attachment among residents and sustain its cultural environment. Continuous dance practices and ritual observances enliven the site, strengthen social relationships within the community, and reinforce the sense of place.

Theme 3: Cultural Norms

The emotional bond individuals feel toward a place remains weak unless the place holds cultural value or personal significance (Perry, Ager, and Sitas 2020; Zhu and Chiou 2022). Noble residences serve as cultural symbols that preserve the fundamental values of Yogyakarta's cultural heritage. This condition affects cultural norms manifested through ways of life, belief systems, and participation in cultural activities. Residents of noble dwellings demonstrate mutual respect, especially toward elders and individuals of higher social rank. The persistence of social hierarchy reflects the historical authority of the Sultanate. Cultural values will endure as long as communities continue supporting activities that sustain them.

Research indicates that sense of place can be classified into various levels based on the strength of emotional attachment between individuals and locations (Chen and Wang 2024). Shamai (1991) identified seven levels of sense of place, ranging from highest to lowest: sacrifice for a place,

involvement in a place, identification with place goals, attachment to place, belonging to place, knowledge of being located in a place, and absence of sense of place. Hashemnezhad, Heidari, and Hoseini (2013) later condensed these seven categories into four: sacrifice for a place, attachment to a place, belonging to a place, and lack of sense of place. In the cases of Dalem Mangkubumen and Dalem Kaneman, participants demonstrate varying levels of sense of place depending on their attachment and active engagement with Dalem activities.

In Dalem Mangkubumen, there is no strong collective motivation to organize regular community gatherings, cultural programs, or rituals involving all residents. Consequently, the community lacks a shared purpose. According to Hashemnezhad, Heidari, and Hoseini (2013), this condition corresponds to the level of attachment to a place. Conversely, Dalem Kaneman conducts regular and intensive Javanese classical dance programs with a fixed annual agenda, alongside organized ritual practices. The community shares common objectives and dedicates time and energy to fulfilling them. Thus, the inhabitants' sense of place in Dalem Kaneman corresponds to the highest level, namely sacrifice for a place.

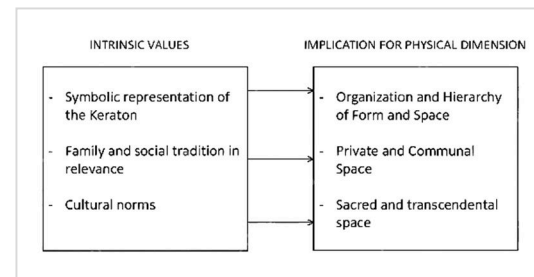


Figure 8. Implication of intrinsic values to physical dimension

Intrinsic values influence physical dimensions (figure 8). Architecturally, both Dalem exhibit spatial organization and hierarchical arrangements guided by the conventions of Javanese traditional houses. However, they originally possessed different social statuses. Dalem Mangkubumen functioned as the official residence of the Crown Prince, whereas Dalem Kaneman served as the residence of the Patih Kadipaten within the Crown Prince's territory (Santosa 2019). At present, the main structures of Dalem Kaneman continue to operate as noble residences, whereas those of Dalem Mangkubumen have experienced functional

transformation and now accommodate academic institutional uses.

Family and social traditions in Dalem Kaneman persist due to the local community's commitment to revitalizing rituals and traditions through cultural arts derived from its historical background. Meanwhile, Dalem Mangkubumen has undergone multiple functional and activity-related changes and now supports a different community model. It functions not only as a noble residence but also as an academic institution. Family and social traditions directly influence the utilization of private and communal spaces (figure 8).

These contrasting conditions indicate that intrinsic values shaped by historical and cultural foundations can serve as indicators of effective heritage preservation. Normative systems are essential in community life as guiding principles for maintaining cultural values. The presence of cultural norms influences interpretations of sacred and transcendental spaces (figure 8). In traditional societies, such norms become unwritten belief systems and habitual practices. Meaning emerges through the manner in which culture and community embed values, traditions, perceptions, and memories within a place. These processes are organic and bottom-up, formed through everyday actions (Csurgó and Smith 2022).

Local communities, as bearers of cultural practices and traditions, are recognized as vital actors because they function as producers, guardians, and custodians of cultural heritage (Naheed and Shooshtarian 2022). Culture and activity serve as determining factors that strengthen the human–environment relationship. Comprehending cultural phenomena is therefore fundamental to understanding the characteristics of human–environment interactions. Culture revitalizes collective insights and perceptions within a community.

Conclusions

The physical environments of Dalem Mangkubumen and Dalem Kaneman embody and project the authority of the noble family. Nevertheless, distinctions emerge in the processes through which their inhabitants develop a sense of place. Dalem Mangkubumen does not host cultural activities that actively engage its residents. In contrast, Dalem Kaneman sustains

cultural practices that cultivate unity and attachment among community members. Activities related to Javanese classical dance, encompassing dance rehearsals, gamelan accompaniment, and formal performances organized by Yayasan Siswo Among Bekso, the foundation responsible for Javanese classical dance education in Dalem Kaneman, serve to consolidate social bonds among the inhabitants of Dalem Kaneman. These differing conditions account for variations in the inhabitants' levels of sense of place. Residents of Dalem Mangkubumen demonstrate a level characterized by attachment to a place, whereas those in Dalem Kaneman exhibit a level defined by sacrifice for a place.

Intrinsic value is articulated in the everyday lives of inhabitants through the interrelationship between place meaning and place attachment. From the perspective of place meaning, intrinsic value is expressed through residents' knowledge of their dwelling within the Dalem complex and its historical association with the Keraton, recollections of childhood and family life, traditions practiced within both family and community contexts, and worldviews that have evolved over time and become belief systems guiding daily conduct. From the perspective of place attachment, intrinsic value is manifested through emotional bonds rooted in genealogy as descendants of the Sultan, closeness and participation within the community, particularly in rituals and cultural activities, and pride in cultural identity accompanied by active involvement in cultural practices. Continuous cultural activities consistently reinforce strong cultural attachment among inhabitants. Moreover, the participation of local communities in revitalizing traditions and cultural practices within living cultural heritage contexts supports community-based conservation approaches.

The theoretical contribution of this study lies in demonstrating that uncovering the intrinsic value of cultural heritage through inhabitants' sense of place can illuminate its heritage significance. Such significance may function as a guiding principle for sustainable heritage preservation. This study argues that heritage policies for the Kraton District in Yogyakarta should acknowledge inhabitants' sense of place as a central conservation value alongside the preservation of physical fabric. Accordingly, residents' narratives, emotional attachments, and everyday practices ought to inform decisions

concerning adaptive reuse and future development.

The limitations of this research relate to the restricted scope of the case study and the selected participant categories. Future investigations may extend this work through broader comparative analyses of different forms of heritage housing, the application of mixed-method approaches to quantify and measure sense of place, and longitudinal studies examining intergenerational transformations in sense of place.

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Emmelia Tricia Herliana contributed to the preparation of the research concept, literature review, research methods, investigations, data analysis, visualization, article drafting, and revisions.

Yustina Banon Wismarani contribute to the literature reviews, investigation, data analysis, and validation.

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