Hybridity Culture: The Adaptive Reuse Concept for an Escape Place. Study Case: Gedung Antara, Pasar Baru, Jakarta

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Abstract. The growth of cities has an impact on society. As a result of the population's increased bustle and activity needs, dwelling space is becoming increasingly limited. The concept of "third place in hybrid and multicultural areas" is explored in this study, which combines adaptive reuse in buildings with the idea of multicultural hybridity. By adapting historic structures into new purposes that meet current needs, we could solve escaping spaces. To put that concept into practice, we must first comprehend the region's cultural characteristics. The heritage building in Pasar Baru is situated in an area generated by the complex hybridity of Jakarta's numerous ethnic communities. This area's hybridity offers an exciting place that can be used as an escape route. This study employs a qualitative research approach that includes in-depth observations in Pasar Baru. We study old buildings that have a hybrid character from the ethnicities prevalent in Pasar Baru. According to the findings, heritage structures undergoing adaptive reuse must be evaluated regularly to account for changes in spatial conditions that occur over time. Adaptive reuse transforms ancient structures into new roles in conservation and uses a cultural context approach in the surrounding area, allowing for more efficient service.

1. Introduction
The development of urban areas changes society. The city as the center of community activities has increased population density every year, especially in metropolitan cities. As a result, the living space is also getting narrower as the population's increased bustle and activity needs. The city center becomes a reference center of activity for its residents and supports communities from peri-urban areas to work [1]. The bustle and density of the population that is not proportional to the fulfillment of land causes chaos in the lives of urban communities due to the imbalance between space requirements and occupant activities. The value of urban space is becoming increasingly high and crucial in every available space. The need for urban space in meeting the needs of working, playing, and sharing activities is increasing and requires supporting facilities. As a result, the use of commercial space must be paid for at high costs [2]. Urban communities and their supporters find it increasingly difficult to find spaces to meet their social space needs because every corner of the city has a price that must be redeemed with capital. This condition raises the strategy of the settler, especially the critical community from the younger generation and the owners of space in an area to make maximum use of it according to the needs of their activities.
The conditions of dense, busy, cramped, and rushed urban spaces create a reaction from humans as the settler to try to find space to escape. Urban communities who live in chaos, high cost of living, and fast-paced life, are trying to create their own escaping space by processing the existing space into what they want [2]. Escaping space is not only a physical space but also a new nuance that is different from routine and can release for a moment the chaos that must be faced in everyday life. The problem with the need for escaping space is mainly experienced by urban people in their productive age, at a dense and busy activity stage. Some of them are in the routine of work to fulfill life to neglect their social needs. In psychosocial analysis, this has resulted in workers of productive age trying to escape from the pressures of their daily lives through social spaces [3]. Meanwhile, this escaping space is also needed for those who are no longer productive to meet the needs of gathering and socializing to fill their loose time in memory spaces. They were previously busy in very dense and time-consuming activities when they were of productive age. When they entered retirement, they increasingly needed space to socialize with their peers. The community carries out the strategies to overcome the problems that exist in the urban environment by forming escaping spaces.

To create the escaping space as desired, urban communities produce spaces that already exist in the living environment around them and are modified according to their needs. The production of this space will later become a representation of the community, which can be seen in daily life activities [4]. The community and vice versa form the production of space. Each region has a distinctive character that is different based on the history of the formation of the city whose inhabitants. From the conditions found in each of these urban areas, the escaping room can then be formed.

In general, an environment that carries a long urban history has old buildings that hold memories. The buildings have been a sign of the living presence in the past, which still exist today, and become a reference for designing urban life in the future. Urban space development cannot be separated from the legacy of old buildings that can be reused rather than destroyed, aiming for economic, social, and environmental sustainability supported by the residents [5]. The transfer of function to the conservation building, known as adaptive reuse, seems to be a strategy to create the escaping space.

The development of urban space cannot be separated from buildings with architectural and interior forms. The architecture is a tool for dialogue about human civilization in the context of time, considering that the age of the building is older than the age of humans. When it comes to time and function in the past, a building has limited functions because the settler has changed over several generations. However, as the building ages, its optimization decreases and requires expensive maintenance. As a result, the owner or manager tends to tear it down to be replaced with a new building, although sometimes the building can still be used and is still sturdy. When a building is torn down and replaced with a new building, exhaust emissions negatively impact the environment [6]. Reusing old buildings with different functions is a way to reduce environmental damage, in addition to other primary functions, namely economic and social benefits.

The utilization of old buildings that still can be designed with new functions needs to be done immediately before building decay occurs [7]. However, a holistic assessment of various factors of interest is required before applying adaptive reuse as a design idea [8]. The practice of adaptive reuse in space will not succeed if it does not examine many interrelated aspects, such as national and local government policy regulations, analysis of the physical condition of buildings, and the support and needs of the surrounding community. We assume that space exploration in the architecture of an old building is still solid with an adaptive reuse approach. The adaptive reuse building can be used as an escaping room by changing its function according to the concept of space needed by the community. This space is helpful for a moment to escape from the chaos of everyday urban life. This study examines the adaptive reuse concept approach in heritage buildings as escaping spaces for urban communities.

In this study, we take a case study of an urban area in Jakarta, Indonesia, which is experiencing chaos and is interested in establishing an escaping space and has a legacy of old buildings that can be adapted and reused according to the needs of its settler. The Pasar Baru area in Central Jakarta has an interesting character for us to analyze as a new space that the settler can use with a design approach, without destroying old buildings that are part of the cultural heritage that must be protected.

In urban spatial planning, there is chaos in Jakarta due to various interests that arise. Political shifts, rulers, and changes in urban lifestyles have resulted in shifts in the use of space in Jakarta. According
to Abidin Kusno, in his research on urban planning, he saw the destruction of creative capitalism, violent practices in population management, and the presence of the vernacular or village environment as city power that occurred in [9]. The development of settlements in the metropolitan area is a reaction to the needs of its inhabitants. This condition reinforces the need for an escaping space that places city dwellers out of the chaos of the city [9]. Urban communities then deal with these conditions by creating spaces that suit their interests. The problems faced by the people of metropolitan cities are physical and have a profound impact on the soul and spirit. To maintain their existence in a modern world and are considered urban citizens, they must preserve their individuality and autonomy to deal with various social forces and historical heritage. [10].

Pasar Baru is a market environment where there is the acculturation of various cultures [10]. This new market was previously a textile and fashion center dominated by Chinese and Indian traders.

Figure 1. The Ciliwung River was a source of activity and life for various ethnic groups in Pasar Baru during the Dutch colonial period. This community group was formed initially to fulfill colonial interests related to trade and the fulfillment of labor needs. Source: Digital collections KITLV 1406567

Pasar Baru during the colonial period was a space with the primary function of being an alternative market which gradually turned into a space integrated with the Dutch colonial habitus. In the development after the colonial period, this space became a combination of various types of culture with different lifestyles and needs [11]. As an asset of Jakarta, this modernism juxtaposition and colonial heritage site have charisma for Pasar Baru, as it tells the city's long and rich history. This trading location is dominated by Chinese, Indian, Betawi, and European ethnic buildings hundreds of years old.

The cosmopolitan hybrid modernity made by the Dutch offers a (partial) solution to multi-ethnic urban society, while the spatial and social segregation is based on race, class, and religion. As a postcolonial legacy, this hybrid today has become the trend of spatial development in Jakarta [10]. From the conditions formed since the colonial period, remnants of the old architecture can be used as a new function.

Figure 2. Jakarta was named Batavia in the Dutch Colonial era in 1914. Pasar Baru area is in the dense residential area of Batavia. Source fig.2. https://commons.wikimedia.org/wiki/File:Map_of_Batavia_(Baedeker,_1914).jpg

The idea of using adaptive reuse buildings in the Pasar Baru area as a third space is an approach strategy that, hypothetically, fits the needs of the chaotic urban community in Jakarta. Ray Oldenburg
has first introduced the third-place concept that is defined as a place that is neither home nor workplace, and it represents a new lifestyle. Public spaces are crucial for community and public life, where people can regularly visit and communicate with friends, neighbors, co-workers, and even strangers other than home or workplace. The third places provide health benefits with the opportunities for socializing, combating loneliness, and having a sense of reality through conversation [11]. On creating a third space, there are several important notes that designers or planners need to pay attention to access to neutral ambiance, playful and accessible space for conversations as well as communication, having a low profile which peoples as a leveler, accommodating, and seen as a home [12].

In this study, we aim to explore the idea of adaptive reuse in buildings with the concept of "third place in hybrid and multicultural areas." Our hypothesis was to shape old buildings into new functions with an adaptive reuse approach that suits current needs, solving the escaping spaces problem. To apply that idea, we must also understand the cultural character of the area. The heritage building at Pasar Baru is located in an area formed in hybridity between various ethnic groups in Jakarta. In this area, old buildings have exterior and interior shapes and ornaments that show the interaction between ethnic groups. The hybridity formed in this area creates a charismatic space that can be used as an escaping space.

2. Methods
This study uses a qualitative research approach with in-depth observations in the Pasar Baru, Jakarta. In conducting observation, we explore old building sites that have a hybrid character from the ethnicities found in Pasar Baru. Moreover, we were testing its feasibility for adaptive reuse on the site to be used as a third space and become an urban escape for the people of Pasar Baru.

The steps carried out in this study were through a systematic literature review to examine the potential research problems related to escaping needs in urban areas. To sum it up, we conducted a case study in the Pasar Baru, which is in the middle of the city with a complex type of society and has substantial historicity. The observations were made in this area by examining space points with potential value to be processed and utilized as escape spaces through an adaptive reuse approach. The researcher also conducted in-depth interviews with experts who understand the Pasar Baru area for data validation. An analysis is carried out from the data obtained to determine the exploration of urban escape with a cultural and historical approach formed in urban communities.

3. Findings and discussions
The influence of European colonization in forming Jakarta has resulted in heritage buildings that mark the urban developments of the past, which are intertwined with today's life. Hoelscher & Alderman mentions a link between social memory and social space to produce the context for modern identities - and the often- rigorous contestation of those identities. The social memory of the environment in Pasar Baru creates identity in the community to this day [13].

Along the Pasar Baru area, which is the study of this research, there is Berita Antara as a heritage building that has been around since the colonial era. The government designated the site that became our analytical study as The Cultural Heritage Building of Kantor Berita Antara, located at Jalan Antara Nomor 57-61, Pasar Baru, Sawah Besar, Jakarta Pusat. Overall the remaining buildings are still the original buildings. Antara was a news agency called Aneta, which was built in 1917. These buildings have repeatedly changed ownership status in their development due to differences in power holders in Indonesia. This status has an impact on changes in the use of building functions. The remaining buildings are currently two cultural heritage buildings located in a row, and the function used to be Kantor Berita Antara. The two are separated by a building that has been remodeled into a privately owned commercial building.
Figure 3A, B. Kantor Berita Antara Pasar Baru (formerly Aneta) and Galeri Jurnalistik Foto Antara are separated by a privately owned commercial building. The position of the two buildings in front of the Ciliwung river can be developed as a tourism icon in the city.
(Source: Private collection, 2021)

Our study object, the heritage building, has a very strategic position as an icon of the Pasar Baru area, where there is the Ciliwung river in front of it, which was the source of life in Jakarta in the past. Kantor Berita Antara Pasar Baru is located on the edge of a major road. However, it is not the main road and represents a historic building that is still protected today.

Figure 4. Kantor Berita Antara map
The map shows the cultural heritage area of Kantor Berita Antara, which is the center of government and business. In the scope of the building that became our study object, several office buildings were visited by workers from the suburbs every day.
(Source: googlemap.com)

This building was initially established as Kantor Berita Aneta, later used as Kantor Berita Aneta (the official Indonesian news agency). In 1942 with the Japanese permission, the Japanese ruled over the Indonesian when the Dutch colonials were defeated in World War II. The use of this building was taken over by Indonesian leaders but had to use the Japanese name, Yashima, which later changed its name to Domei. This building has an essential value for the history of Indonesian independence because it is where the announcement of the proclamation of Indonesian independence on August 17, 1945, was broadcast throughout the archipelago and the world.

One of the heritage buildings from the Dutch colonial era is Galeri Foto Jurnalistik (GFJ) ANTARA to exhibit journalistic photos, photos of works from competitions, historical photo exhibitions, and the museum where Indonesia's independence was first announced. For the photography lovers, this building is their identity as a space for communication and knowledge sharing. Various exhibitions and journalistic training took place in this place. Riza, a photojournalist from Kompas media, stated that this room represents the needs of journalists and students to learn about journalism and photography and a gathering space for the photo community. Currently, the ownership and management of the building is under the Ministry of Communication and Information Technology.
Figure 5 A. Kantor Berita Aneta in 1928, which later became Kantor Berita Antara. The condition of the Ciliwung River has not changed much since it was tidied up during the Dutch colonial period. Source: Digital collection KITLV 1400629.

B. The situation of the facade of Kantor Berita Aneta was changed to Kantor Berita Antara in 1971. The building is still similar to the original, as seen in fig.2, as in 1928. Source: Tropen Museum Collection (https://collectie.wereldculturen.nl/?query=search=*=TM-20018023#/query/e51423a8-9127-44f5-943a-e86bda99187b)

Figure 6 A, B. This building is one of Kantor Berita Antara's buildings currently undergoing restoration and converted into a museum and photo gallery. The shape of the facade of the building has not changed much from the Dutch colonial era and can still be used according to current needs. Source: https://www.republika.co.id/berita/pmmfh1384/mengenang-perjalanan-pers-praindonesia-merdeka-di-muspen (A), Source Private Collection, 2021 (B)

Figure 7. The current building of Kantor Berita Antara is abandoned because its main activity as a news agency has moved to another facility. It looks like the facade is not maintained and does not function optimally. Source: (Private collection, 2021)

Figure 8 A, B, C. Show the condition of the entrance and the description of the space in the building that is abandoned, dirty, and damaged in several building components. But overall, the actual building still looks sturdy and can be used if restored. (source: private collection, 2021)
Through a field survey conducted during the COVID-19 pandemic, the historic buildings protected by law as cultural heritage are neglected. With an adaptive reuse approach, the condition of heritage buildings can still be maintained in their original form by changing their functions. In fact, with an adaptive reuse approach, the building, which is still solid and located in a strategic location, can generate economic, social, and environmental benefits according to the needs of the people in the Pasar Baru and the workers around this area. Building managers can get financial benefits while the government continues to carry out its function of preserving the heritage that has high historical value.

Adaptive reuse is a way of conservation by placing old buildings that functioned optimally for advanced uses by maintaining as much of the originality of the building as possible. When applied to the Kantor Berita Antara Pasar Baru building, this strategy created a new perception that old buildings, especially those with historical value and cultural memory, would be more profitable to reuse than demolish and replace new buildings [5]. During the process, there is a balance of sustainability-related to economic, social, and environmental. Revitalizing famous historic buildings provides social benefits and creates new life in the surrounding environment [7]. This idea should appear in adaptive reuse in the Kantor Berita Antara/Kantor Berita Aneta building. Adaptive reuse applied can be agreed as a feasible alternative to save energy, reduce emissions for the environment, maintain historical memory, and be economically profitable for the people living around the area.

It is crucial to adjust to the current ongoing conditions and analyze the surrounding community's needs to carry out adaptive reuse. We assume that the Pasar Baru area requires an escaping space from the city's hustle and bustle, which can be overcome by using old buildings in this area.

The community of Pasar Baru, which consists of various hybrid tribes, is a party that needs to be involved in utilizing space for a new function. In this area, a cultural heritage emerged: a trans-cultural consisting of plural European, Chinese, Indian, and Betawinese (native Jakarta) cultures. The hybridity in the building and its interior reveals that plural life is essential for Pasar Baru as a place of public space. Hybridity in Pasar Baru shows the development of exclusive sites' social space into cross-cultural interaction spaces owned by anyone [10]. According to Liliawati Kurnia, a senior researcher of Pasar Baru, in one conversation with one of our team told that the hybrid condition of the Pasar Baru community had saved this area from the 1998 riots that attacked the Chinese. Plurality is formed in religious, culinary, cultural elements, and various aspects of daily life are the strengths of the Pasar Baru. The collective memory stored in Pasar Baru is a transcultural process that has been going on for hundreds of years, that formed a new identity that not only refers to one tribe but also a form of cultural acculturation that is recognized as common property. Later, this place developed into a meeting place for cross-cultural interaction [10].

Figure 9. The condition of the Pasar Baru in 1910, which preserve the dynamic life between ethnic groups
Source: Digital library KITLV 1400497

The hybridity in the Kantor Berita Antara area can be an essential consideration in utilizing historic buildings through adaptive reuse in the context of the function as escaping space. As a result of technological advances, the number of visitors to the Pasar Baru trading area decreases. Some of them prefer to buy online, especially after the COVID 19 pandemic. A re-imagining of the Pasar Baru area is needed to change the lives of the community and shop owners in this neighborhood. Agents of change must create social spaces to interact, get closer, get to know each other, and have recreation through new programs that strengthen the spirit of cooperation and tolerance currently disappearing.
The need to find an escape room in the Pasar Baru, which is in the city center, will be fulfilled using Kantor Berita Antara's adaptive reuse as a third room. The building can gather space for an escaping moment from the city, neither a workplace nor home. This third space accommodates the needs. By being positioned as a pleasant neutral space, socialization, and communication emerges, does not place differences in economic or racial strata and can accommodate the need for relaxation. The utilization of the third space is a strategy under hybrid conditions in Pasar Baru that does not distinguish ethnic identity as boundaries.

On the other hand, the post-pandemic era has had a significant impact on space utilization. The need for Pasar Baru as a trading center has undergone enormous changes. The habit of shopping by visiting the market is changing with online sales to minimize physical meetings of sellers and buyers. It resulted in trading activities that were previously busy and became a socialization space to be lost. Pasar Baru has many potential buildings that have different historical values and uses. Exploring the use of one of the heritage buildings in Pasar Baru, which are Kantor Berita Aneta/Antara buildings, to be restored as a third space is a strategy that can be done to meet the current need for escaping spaces. In this space, visitors are not limited in their identity, both economic and social strata. However, in this place, visitors will feel a gathering and socializing space that accommodates multi activities. Various service activities and trade and various materials in smaller stalls can be run in this place. The adaptive reuse room for Kantor Berita Antara/Aneta will later become a space temporarily rented out to visitors from outside Pasar Baru. Meanwhile, this adaptive reuse can bring economic benefits for the Pasar Baru community by managing their sales stalls.

The condition of COVID 19 will undeniably change the way space is used. Workers who work in offices around Pasar Baru will experience various impacts related to the use of space that they previously visited every day. These offices may continue to carry out their activities online. Those who have substantial capital can survive to continue using office space for their employees, while the middle class who do not have their buildings tend to give up and run office activities from home. As a result, they need new spaces that can be temporarily rented out, able to accommodate communication between workers in a short time, and then all return to work at home. We assume that the adaptive reuse of heritage buildings in the Aneta/Antara building will significantly benefit if it is made as a temporarily rented space. In the future, we expect this kind of space to be the potential to be used.

Adaptive reuse in a heritage building is the right approach strategy to prevent buildings from decaying. In a hybrid area and requires escaping space, adaptive reuse of heritage buildings as a third space is the right choice to explore urban spaces. Adaptive reuse in the Antara/Aneta building makes the value of heritage buildings preserved and can increase sustainability in the economic, social, and environmental fields, which is in line with the urban community's conditions that already exist in Pasar Baru. Pasar Baru also requires an escape room and is under the requirements for space during the COVID-19 pandemic and afterward.

4. Conclusion
Heritage buildings undergoing adaptive reuse must be evaluated on a regular basis for changes in spatial circumstances that occur over time. Adaptive reuse transforms ancient structures into new roles in the context of conservation and the use of a cultural context approach in the surrounding area to maximize their use. Adaptive reuse of buildings as a third place is the best option for preventing more serious building decay in metropolitan areas experiencing disorder that necessitates escaping space. The concept can be put into practice by incorporating hybridity into the community that shapes the characteristics of urban places. The optimal use of urban spaces is achieved through incorporating the cultural background in the community. The goal of adaptive reuse as a long-term economic, social, and environmental process is realized when the community's needs are prioritized during the transfer of functions.

This study recommends that future research focus on the specifics of each character of the historic building in order to meet the details requirements for the needs of the social environment.
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