

Pengakuan dan apresiasi kompetensi lulusan atas nama Andalucia sesuai fokus deferensiasi misi UPPS / Program Studi Doktor Ilmu Arsitektur dan Perkotaan Fakultas Teknik Universitas Sumatera Utara (FT USU)

Publikasi karya tulis *Lulusan atas nama Andalucia* yang berjudul "*Spirit of Place toward Tourist Attraction at Maimun Palace*" layak untuk mendapatkan pengakuan dan apresiasi dalam Program Studi Doktor Ilmu Arsitektur dan Perkotaan Fakultas Teknik Universitas Sumatera Utara (FT USU),

Misi Program Studi:

- **Misi 1:** Program ini bertujuan untuk menyelenggarakan pendidikan berkualitas tinggi, sehingga menghasilkan lulusan yang mampu bersaing di tingkat internasional. Karya penelitian *Lulusan atas nama Andalucia* masuk dalam kategori studi inovatif dalam bidang arsitektur dan perkotaan, yang berfokus pada pariwisata, yang merupakan industri global. Penelitiannya tentang *Maimun Palace* menyentuh tren yang berkembang dalam mengintegrasikan situs warisan budaya dengan perencanaan perkotaan dan pariwisata, yang sangat sejalan dengan misi menghasilkan karya penelitian yang dapat bersaing secara internasional.
- **Misi 2:** Program ini berfokus untuk menghasilkan lulusan yang teruji sebagai pemecah masalah di masyarakat dengan menggunakan penalaran ilmiah yang berbasis pada ilmu arsitektur dan perkotaan. Jurnal Internasional ini langsung mengaddress masalah perkotaan yang nyata, yaitu bagaimana situs budaya dapat memengaruhi pariwisata dan pengembangan lokal. Ini berhubungan langsung dengan tujuan program untuk menghasilkan lulusan yang dapat memecahkan masalah di bidang pengembangan perkotaan dan konservasi warisan budaya.
- **Misi 3:** Penelitian ini memasuki ranah inovasi dalam desain perkotaan dan pariwisata budaya, yang merupakan bidang studi penting dalam konteks Revolusi Industri 4.0 dan Society 5.0. Karya *Lulusan atas nama Andalucia* mengeksplorasi hubungan antara warisan arsitektur dan pariwisata, memberikan wawasan baru yang dapat membantu mengarahkan pengembangan perkotaan di masa depan.
- **Misi 4:** Fokus pada Maimun Palace ini bukan hanya bersifat akademik, tetapi juga memiliki dampak sosial yang potensial, khususnya bagi perencana kota dan pembuat kebijakan yang terlibat dalam konservasi warisan dan pengembangan pariwisata. Ini adalah aplikasi praktis yang dapat meningkatkan kualitas hidup dengan memanfaatkan situs bersejarah dalam pertumbuhan ekonomi dan budaya.
- **Misi 5:** Publikasi *Lulusan atas nama Andalucia* dalam jurnal *Civil Engineering and Architecture* (terindeks Q2), sebuah jurnal yang terkemuka, memperkuat hubungan program ini dengan kolaborasi internasional. Artikel ini menjadi contoh penelitian yang berinteraksi dengan diskursus global dalam arsitektur dan perencanaan kota, serta menunjukkan potensi untuk kemitraan akademik di masa depan.

Program Learning Outcomes (PLOs):

Penelitian ini sejalan dengan beberapa PLO program studi, seperti:

- **PLO 1:** Pengetahuan dan pemahaman tentang warisan arsitektur dalam konteks perkotaan.

- **PLO 2:** Metode penelitian dan penerapannya untuk memecahkan masalah dunia nyata, sebagaimana yang dilakukan *Lulusan atas nama Andalusia* dengan menerapkan keahlian arsitektur pada masalah pariwisata perkotaan.
- **PLO 4:** Kemampuan untuk menilai secara kritis dan mengembangkan teori-teori baru dalam arsitektur dan perkotaan.

Standar Global dan Pengakuan:

Publikasi karya ini dalam jurnal Q2 menunjukkan pengakuan internasional dan dampak dari penelitian tersebut. Tingkat publikasi ini mendukung klaim bahwa karya *Lulusan atas nama Andalusia* layak untuk mendapatkan pengakuan dari program studi sebagai contoh karya penelitian berkualitas tinggi.

Spirit of Place toward Tourist Attraction at Maimun Palace

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Abstract Spirit of place is important in reflecting the uniqueness of a place. The existence of the spirit of place gives meaning to a place, creates uniqueness, and differentiates a place from other places. The uniqueness of a place is what can increase the tourist attraction in a place. Tourists come to see the uniqueness that exists. One type of tourism that is growing and increasing in demand by tourists is heritage tourism. Maimun Palace is one of the heritage tourist destinations in Medan City. Established in 1888, Maimun Palace has a strong spirit of place and is still maintained today. In addition, the Maimun Palace is the only palace of the Malay Sultanate which is still standing and open to the public. Apart from the spirit of place, which has always existed at the Maimun Palace and still exists today, Maimun Palace also has a new spirit of place which is an addition to the existing spirit of place. So the old spirit of place is still there and still surviving, but there is an addition in the form of a new spirit of place at Maimun Palace, which makes this place more and more visited by tourists. This study uses phenomenology to investigate the influence of the spirit of place on tourist attraction at Maimun Palace. This research aims to determine the effect of the spirit of place on tourist attraction at Maimun Palace.

Keywords Spirit of Place, Heritage Tourism, Maimun Palace

1. Introduction

The Spirit of place reflects the uniqueness of the place,

thus making it different from other places. It is this spirit/soul that gives meaning to places, guards them, and inspires them with feelings. Without the spirit of place in a place, a place will have no meaning, so it does not have a personal impression but only a general one. One of the initiators of the spirit of place, John Ruskin, a critic, stated, "In fact, the majesty of a building is not found in the stones or even the gold that covers it, but the majesty is in the age of the building, and the deep sense contained therein, where the walls the building has become a witness of the development of mankind". Places formed through time and from a unique and distinctive character are the basis of a building and its users. However, buildings built based on the spirit of place will enhance the meaning of the place and can create a harmonious environment. The spirit of place gives life to people and places, accompanies them from birth to death, and determines their character or essence [1]. In the 1960s, the spirit of place and identity were considered to be related to the tangible and intangible aspects of a city that were formed through historical processes [2].

The uniqueness of a place is essential to create a tourist attraction for the area and can produce satisfaction for visitors [3]. There are lots of historic buildings in Indonesia, especially in the city of Medan. One of the historic buildings in Medan is the Maimun Palace. Maimun Palace is the Putri Hijau Palace, the Deli Sultanate's royal palace [4]. Maimun Palace used to function as the Deli Malay sultanate palace, built in 1888 or 131 years ago. Currently, Maimun Palace has changed its function to become a museum and residence for families descended from the Deli Sultanate. This Maimun Palace is the only and most

prominent relic to show the existence of Malay culture in the city of Medan. The Maimun Palace building has its charm, especially as evidence of the history and culture of Medan City itself. One uniqueness of Maimun Palace is that it combines Malay architecture with architectural styles from outside the world. It is the only palace that is still existing and open to the public.

Historic buildings that are still well preserved receive the most positive response, both from the local community and tourists, because their attractiveness through historical stories are the most popular tourist objects after historic buildings since they can encourage the admiration of local people and tourists, as well as local people and tourists in the area was also impressed by the cultural activities in the area [5]. Historic buildings are important because they show a picture of human activity in the area and present an atmosphere of history and its relationship with the past [6,7,8,9]. There is an identity in heritage places produced by history, which becomes a heritage tourism attraction [10]. It is the main attraction of the area that can increase the emotional and psychological reactions of tourists [11].

Tourism development in a region is one of the development sectors currently being promoted by the government. Tourism plays a significant role in Indonesia's development, especially as a producer of foreign exchange, besides the oil and gas sector [12]. Tourism is a trip carried out temporarily from one place to another, with the intention not for business or to make a living in the place visited but solely to enjoy the trip for sightseeing and recreation or to fulfill various desires variety [13]. One type of tourism is heritage tourism. Heritage tourism is a form of tourism that is increasingly in demand [14]. The combination of heritage and culture with tourism is the most influential and fastest-growing combination in the world of tourism today [15, 16]. In a more specific sense, heritage tourism is a trip package by visiting places with an essential history for an area or city that can become a tourist attraction [17].

A tourist attraction is everything that attracts tourists to make tourist visits, whereas a tourist destination must have its charm to attract tourists [18, 19]. Several factors form the basis of tourist attraction, namely the existence of resources that can create a feeling of pleasure, beauty, comfort, cleanliness, accessibility, unique features/specifications that are rare, supporting facilities and infrastructure for tourists, and cultural tourism objects. It has high appeal because it has a unique value contained in objects of human work in the past and financial feasibility [20]. This research was conducted to determine the correlation spirit of place towards tourist attraction at the Maimun Palace. It is essential for the progress of Medan itself because if the number of tourists increases, the city's income will also increase indirectly. The increase in tourist attractions will align with the increase in tourist visits. Tourist visits have been proven to have a multiplier effect which plays a significant role in the economy. Apart from being a foreign exchange earner, the

tourism sector can create jobs, provide income for original regional income and provide business opportunities for communities around tourist sites. Therefore, this research is essential to be done and is expected to help the progress of Medan City and help the community around tourist sites.

2. Methodology

2.1. Qualitative Method

The method used in this study is a qualitative method with a phenomenological approach, bearing in mind that the aspects that will be collected as data are data that contain tangible and intangible aspects. Qualitative research involves the active participation of key informants to determine the meaning of a phenomenon from the perspective of key informants, then identify groups of various types of data and study how these data groups can be developed into a pattern of behavior over time so that it is generally expressed in words, pictures or objects and collected using qualitative methods such as interviews and observation [21, 22]. Qualitative research allows researchers to build a strong understanding of a topic and unravel the meanings that are often assumed by some individuals about phenomena that occur in their lives, such as activities, situations, circumstances, people, and other objects [23]. Qualitative research aims to seek individual involvement as informants in data collection, build relationships and credibility with individuals in the research and is exploratory, and describe a phenomenon [24]. Thus, the qualitative method is the most appropriate since it focuses on inquiry, investigation, and explanation. It seeks to clarify meaning and humans' role in creating meaning and comprehending the world [25, 26, 27].

2.2. Phenomenology to Investigate Spirit of Place in Maimun Palace

This research used a phenomenology approach to investigate the spirit of place in Maimun Palace. Phenomena are objects or experiences that people have, and the primary goal of phenomenology is to uncover the essential things that are the substance of the phenomena [28]. In this example, phenomenology is used as an environmental-behavioral research method to reconcile complex issues such as feelings and thoughts, authentic experiences, and secondary notes on those experiences [29]. This method aims to take a very close look at the phenomenon under study to explore the complex world of life experiences from the perspective of the research participants to understand the subjective meaning of the life experience of an event that occurs [30]. It will facilitate a higher level of consciousness in the researcher's understanding of a phenomenon or event while simultaneously facilitating an exploration of the

researcher's nature, leading to personal transformation. Researchers can critically reflect and improve their thoughtfulness and attention to detail when comprehending social processes. In research that uses a phenomenological approach, ideas and prejudices based on informants' experiences regarding an ongoing event are specified, and these perceptions are considered related to the existing facts [31]. In this case, the informant's explanation should only be forced after the phenomenon is fully understood, and subjectivity must be understood as an inseparable part of establishing objectivity [32].

2.3. Participants

Participants or informants are more commonly referred to as samples in qualitative research. The selection is deliberate, with participants chosen based on specific criteria that allow them to supply the most appropriate information for study goals [33]. The phenomenological research that has been conducted reveals a wide range of key informant numbers, from one person to 325 people [34, 35]. Participants or key informants in this study were visitors, a manager, one member of ASITA, and an academician. Visitors selected as key informants met several criteria, including visitors who had visited the Maimun Palace more than twice. This study's five key informants are two visitors, one manager, one organization member of ASITA (Association of The Indonesian Tours and Travel Agencies), and one academician.

2.4. Data Collection

Data was collected through field observations and interviews with participants who met the criteria. The selection of participants consisted of two stages, as described below:

2.4.1. Observation

Observation is recording a symptom with the help of instruments for scientific or other purposes [36]. Observations on the concept of experience can appear suddenly, based on general symptoms, social events or phenomena, patterns, and certain types of behavior. Observation is the first step towards a broader focus of attention, namely participant observation, to observing practical results as a method in its capacity. This observation can be traced to the stability of the theoretical roots of the symbolic interactionist method of place because, in collecting data, researchers can also interact with their research subjects [37].

2.4.2. Interview

Before conducting an interview, the first thing that must be done is the screening stage. The screening stage is conducted to determine whether the respondent has met all the specified criteria. In this study, according to the theoretical observation requirements, the criteria used in

the selection of sources are willing to be a resource person and willing to include and publish the answers in the research, familiar with heritage building names, have visited this historic building before (at least once), and interested in the architectural part of heritage buildings. The interview stage is carried out after the screening stage. Interview techniques are used to collect subjective data such as informants' opinions, attitudes, and behavior related to a phenomenon being studied. According to Hansen [38], in general, the interview technique was carried out through six stages: identifying research problems/phenomena to be researched, developing an interview design including interview questions and an interview protocol, conducting interviews with sources, interview data analysis, and reporting. The most common interviews involve at least two people – one as the interviewer and one as the interviewee [39]. The data obtained are generally qualitative such as attitudes, behaviors, and opinions of informants on a research phenomenon [40]. This phenomenological study uses in-depth interviews as the primary data collection method to investigate participants' experiences, meanings, and perceptions of historic buildings. In-depth interviews were conducted to determine what the respondents had experienced, felt, and their memories at the research location. The questions asked at the interview stage are about the history and uniqueness of the Maimun Palace, the landscape (front yard) of the Maimun Palace, activities of the Maimun Palace, and the respondent's memory of the Maimun Palace.

2.5. Data Analysis

After testing the validity of the data collected from various sources, data analysis was carried out by comparing it according to the initial hypothesis and analyzing it to obtain results that answered research questions and problems. The data is filtered and then classified based on the subject matter given. Then the results obtained are tested for validity by testing the credibility of the data to ensure the data can answer research problems. This credibility test includes extending observations and increasing the depth of analysis.

3. Result

3.1. Key Informant's Profile

All participants or key informants in this study were local people from Medan. The key informants comprised two women and three men with different backgrounds, aged between 17 and 65. Key informants 1 and 2 (IK-1 and IK-2) are visitors to Maimun Palace who have visited this place at least thrice. Key informant 3 (IK-3) is the manager of the Maimun palace, who still has a direct family relationship with the Sultanate of Deli and has also served

as manager for two periods to date. Whereas key informants 5 and 6 (IK-5 and IK-6) are informants needed for the triangulation process. They come from tourism organizations and are also historians/academicians who understand heritage buildings as one of the tourist destinations in Medan City and are considered to be able to provide information related to heritage buildings. Information regarding the key informants in this study can be seen in the following table (Table 1).

Table 1. Key Informant's Profile

Key Informants		Gender	Age	Occupation	Number of Visits
Code	Name				
IK-1	Nathan Silaen	Male	17-25	Student	3 times
IK-2	Ayu	Female	36-45	Housewife	>3 times
IK-3	Tengku Reizan Ivansyah	Male	45-55	Manager of Istana Maimun	Every Day
IK-4	Dewi	Female	45-55	Organization Member of ASITA	Often
IK-5	Dr. Phil. Ichwan Azhari, M.S.	Male	55-65	Academician	Rarely

3.2. Maimun Palace

Maimun Palace was built on 26 August 1888 [41]. Maimun in Arabic means "blessing" [42]. The palace building was given a dominant yellow color to show the majesty of the Malay Sultanate. Not only the color but the terraces, floors, and stairs are also made of wood, and all the roof decorations have a "bamboo shoots" pattern which means good wishes [43]. The Shoots of Rebung motif symbolizes fertility and happiness in human life [44]. The Maimun Palace building has an eclectic architectural style, showing a mixture of various influences on the elements that make up the building. It does not only have Malay architectural styles but also Islamic architectural styles in the Middle East, Mughal architectural styles in India, and architectural styles in Europe, such as the Netherlands, Francis, England, and Italy, which influence the physical form and spatial arrangement of the Maimun Palace [45].

Traditional Malay influences can be seen in the mobile verandah elements, a hallmark of tropical architecture. The influence of Moorish architecture can be seen in the arches on the walls. The building's entrance, roof, arcades, and ornaments are reminiscent of Islamic art in the Middle East and India and Mughal architecture [46]. The influence of European architecture can be seen in the European-style openings in the palace buildings. All the furniture in the palace was made by Chinese craftsmen in the Dutch East Indies and covered with brown and green

silk specially ordered from Paris [46]. The doors and windows are designed similarly to the style of the Alhambra palace building in Spain. Likewise, other ornaments show the majesty and power of the Malay Sultanate



Maimun Palace (1932)

Maimun Palace (1927)

Source: Sitorus, 2020

Figure 1. Maimun Palace in The Past



Past

Present

Source: Google Image

Figure 2. Maimun Palace in The Past and Present

The picture above is a photo of the Maimun Palace from 1897 – 1932 (Figure 1) [46]. From these photos, it can be seen that there has been no change in the Maimun Palace building. The shape of the building is always the same. Even today, the original shape of the building is still maintained (Figure 2 - right) [47,48]. Maimun Palace is a potent symbol in Malay culture and has become an icon of the city of Medan, and the existence of the spirit of place has survived to this day. The Maimun Palace is not only a historical monument to the development of the Deli Sultanate but also a public memory of the glory of the plantation industry in Deli Land. Maimun Palace was not only a landmark for the sultanground of its time. Now the sultanground area, better known by local people as Kota Maksu has developed into an area that is not only busy but also densely populated. This area, culturally more identified as the Deli Sultanate area, leaves behind local Malay cultural heritage and Islamic nuances influenced by typical colonial modernity. The "spirit" that the Maimun Palace building gave to the city of Medan is the Maimun Palace as a sign of the greatness of the Deli Malay Sultanate as a huge tourism asset and became one of the historical icons in Medan City.

Maimun Palace is a two-story building with an elongated building mass (Figure 3). Currently, the first floor and the left and right wings of the building are used as residences for the descendants of the Deli Sultanate.

Only the center of the building on the second floor (balairung) can be visited by tourists. In this area, there are relics of the Kingdom of Deli and the sultan's throne as historical relics so that they can attract tourists to visit [49].

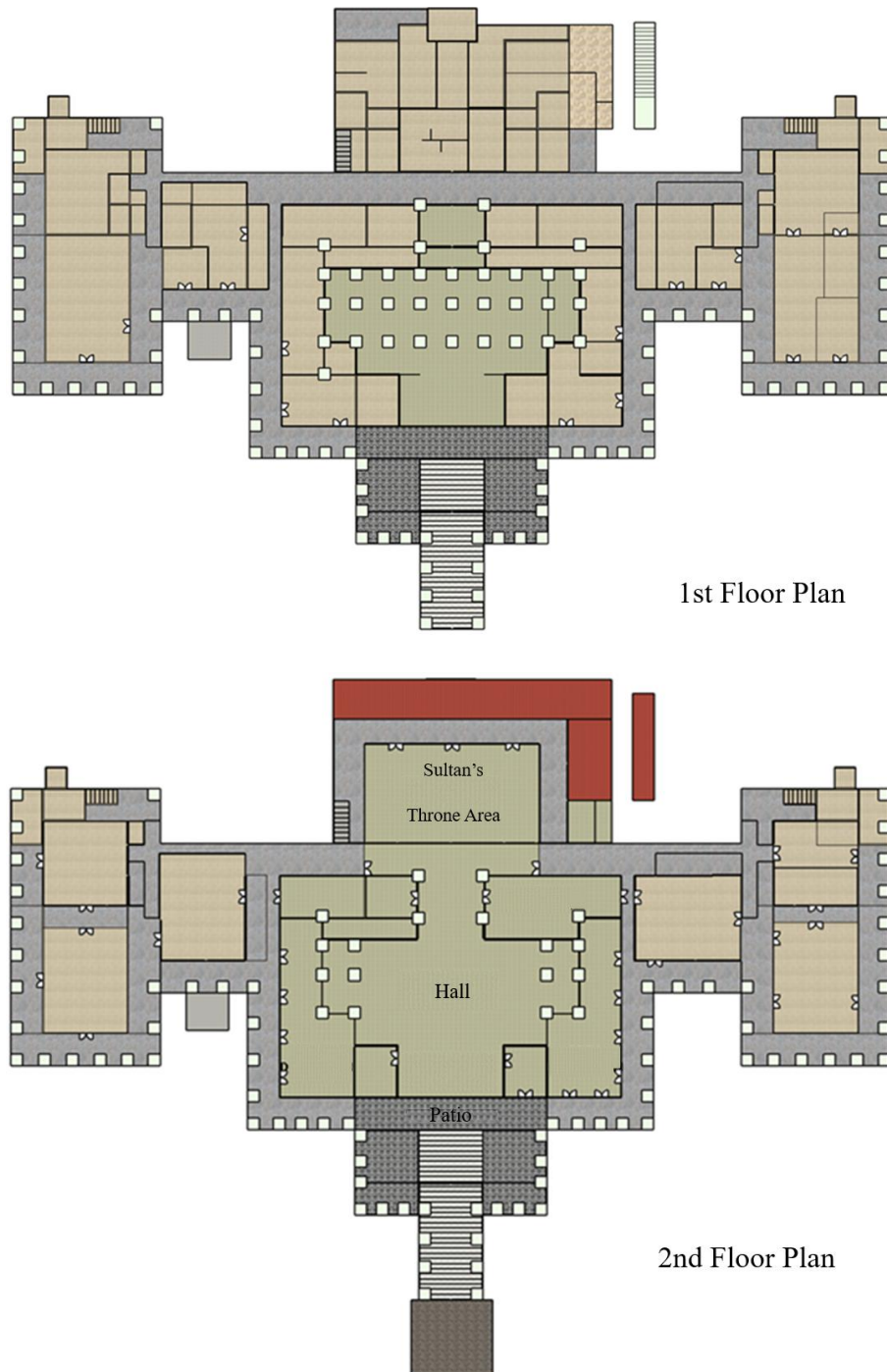


Figure 3. Maimun Palace Floor Plan.

3.3. Spirit of Place at Maimun Palace

Spirit of place has two aspects, namely, tangible and intangible. The tangible aspect plays a role in forming a place. This aspect can be seen through buildings (architecture) and the environment (landscape). While the intangible aspect plays a role in giving "spirit" to a place, this aspect can be seen through the activities and collective memory of those in that place. According to [2], the spirit of place theory in the urban area results in an identity created through a historical process and uses the tangible aspect to refer to the physical aspect. Old buildings have aesthetics connected to form, shape, and layout that represent the remnants of the past, have uniqueness, and have played a historical role in city development [50]. A good place inspires respect from the local populace and tourists since it embodies their identity and has a unique value to visitors [51].

From the research observations, the researchers found nine spirits of places in the Maimun Palace. A "spirit" that gives meaning to the Maimun Palace makes it unique and still survives today. Apart from that, the presence or existence of the spirit of place attracts tourists to visit. At first, the spirit of place at Maimun Palace was only the

spirit of a building (architecture), history, and being a place of education for students and students. Many of the students from kindergarten to high school did a study tour of the Maimun Palace to learn about its history and increase their knowledge about the Sultanate of Deli. Many students and academics also come to do research. It continues to happen every year. There are always those who come for study tours and do research in this place.

However, the spirit of place at Maimun Palace grew as time passed. Adding a children's playground and an area selling food and drinks in the front yard of the palace adds a new spirit to the Maimun Palace (Figure 4). The spirit of place at Maimun Palace is no longer just about buildings (architecture), history, and places of education. However, now it has become a spirit of tourist attraction and public space for the people of Medan City. The front yard of the Maimun Palace is always crowded with local tourists. Generally, they come to gather, relax, and play games from late afternoon to late evening. Apart from that, the front yard of the palace also often functioned as a place to hold events or competitions and was also used as a gathering place for various communities. The spirit of place in the Maimun palace can be seen in the following table (Table 2).

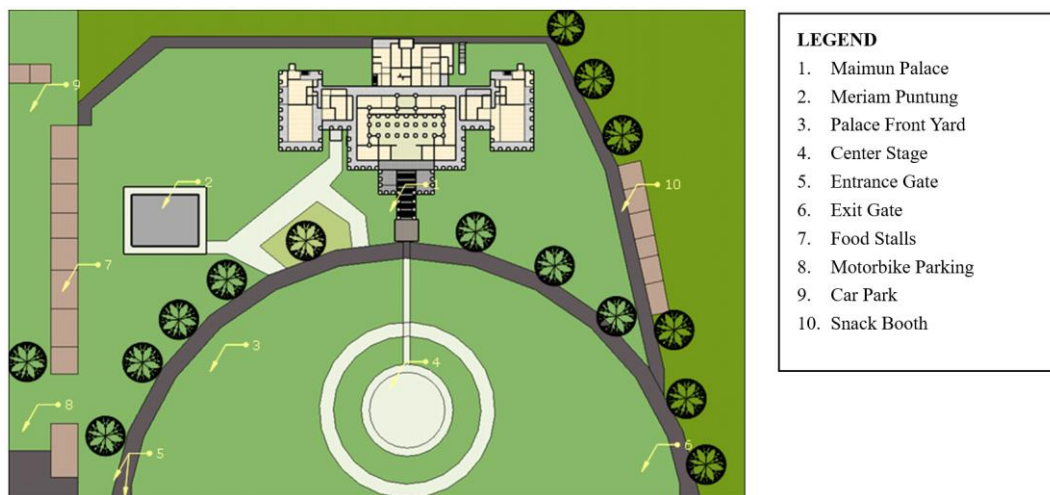


Figure 4. nMaimun Palace Siteplan

Table 2. Spirit Of Palce at Maimun Palace

Aspect	Criteria	Spirit Of Place
Tangible	Architecture	1. Historically valuable building 2. A place for various communities
	Landscape	1. As a tourist spot (tourism) 2. As a public place
Intangible	Activity	1. As an educational place 2. A place to play
	Memory Collective	1. Buildings as part of past experiences/memories 2. Building as a marker of someone's existence (exists) 3. The atmosphere is comfortable and fun

The table above results from observations made by researchers regarding the spirit of place in the Maimun Palace (Table 2). Table 1 shows that based on the tangible and intangible aspects, the Maimun Palace has nine spirits of place. Seven of the nine spirits that were there were spirits of place that had existed at the Maimun Palace from previous years. Meanwhile, three of the nine existing spirits of place are the additional spirit of place at Maimun Palace from the spirit of place that already existed before. The addition of a new spirit of place at Maimun Palace occurs in both tangible and intangible aspects with landscape and activity criteria. In terms of landscape criteria, Maimun Palace as a tourist spot and public space is the addition of a new spirit of place to this place. In the activity criteria, there is also the addition of the spirit of place, namely the Maimun Palace, in tourism as a place to play. These three things happened due to the addition of

areas selling food and drinks and the addition of children's games. It gives a new "spirit" to the Maimun Palace and makes it increasingly visited by tourists.

The following figure is a diagram of the spirit of place at Maimun Palace (Figure 5). So based on the following picture, the spirit of place that first appeared at Maimun Palace is the spirit of place in history. Visitors come to this place to learn about the history of the Maimun Palace and the Deli Sultanate. However, after conducting research and interviewing participants regarding Maimun Palace (place) and their memories of Maimun Palace (collective memory), it was found that there was an additional spirit of place at Maimun Palace in addition to the spirit of place in history, namely the spirit of place in tourism. It is because there are additional activities carried out by visitors and facilitated by the manager.



Figure 5. Spirit of Place at The Maimun Palace

3.3.1. Spirit of Place Viewed From Tangible Aspect: Architecture

Based on one of the criteria from the table above (table 2), namely architecture, Maimun Palace has two spirits of place: buildings with historical value and a place for various communities. Building values can represent meanings and symbols that express past human experiences expressed through historical, cultural, architectural, and aesthetic values [52]. As a building of historical value, the Maimun Palace building has messages that cannot be seen directly. However, in terms of visual communication, the Maimun Palace building also has much information about the heyday, leadership, and existence of the Malay Sultanate both in terms of appearance and the interior of the building. It has its charm, especially as evidence of the course of history in the ruling figures and culture of Medan City itself [45].



Figure 6. Tourists looking at the historical relics of the Deli Sultanate

From the observations, it was found that many tourists were interested in knowing the Sultanate of Deli's history and the empire's relics that still exist in the Maimun Palace (Figure 6). Based on the results of the interviews with two visitors (IK-1 and IK-2), the Maimun Palace is still unique because it is still maintained well, the Malay elements are still visible, the people of their families are still there, and also a source of knowledge about Malay culture, history of the Malay palace, and about the Malay traditional clothes. Maimun Palace is also one of Medan City's icons, often featured on national and international television, so this building is the most interesting as a historical tour. It is also confirmed by other key informants (IK-3, IK-4, and IK-5) who confirmed that many visitors who visit Maimun Palace are excited to know about the history of the Deli Sultanate and Malay culture. They come from Medan and other cities in Indonesia, even from other countries.

Apart from being a building of historical value, the Maimun Palace is also a place for various communities in Medan. Based on the observation results, Maimun Palace is currently a tourist destination often seen as a place for gathering and activities for several communities in Medan. Many local communities often hold friendly gatherings in the Maimun Palace field area. Apart from that, many events from the community are also often held at the

Maimun Palace, one of which is the Malay community, which often holds meetings and friendly gatherings between countries to discuss Malay Culture.



Figure 7. Live Malay Music in Maimun Palace

Visitors who want to perform can also be done at the Maimun Palace. The management has also carried out a traditional dance studio as the opening ceremony at the Maimun Palace. Until now, there has been a dance studio and a group of musicians who used to perform on the terraces of Maimun Palace. Based on the results of interviews conducted with the Maimun Palace manager (IK-3), he confirmed that many communities gathered at the Maimun Palace, both inside the palace and on the palace grounds. Furthermore, the Maimun Palace manager also said that many tourists like live Malay music, which is performed on the terrace of the Maimun Palace every day from 10:00 AM to 12:00 PM (Figure 7).

3.3.2. Spirit of Place Viewed From Tangible Aspect: Landscape



Figure 8. Annual Festival event at Maimun Palace

Another criterion in the tangible aspect in the previous table (table 2) is landscape. Based on the landscape, Maimun Palace has two spirits of place: a tourist spot (tourism) and a public space. Based on the observations that have been made, in addition to the Maimun Palace building, the front yard of the Maimun Palace is also visited by tourists and has become a tourist spot. As an icon of Medan City, Maimun Palace causes this place to be one of the places widely known by the general public, so many events, both for children and adults, are often held in the

front yard of Maimun Palace at certain times (Figure 8). So that the surrounding community can enjoy the palace's facilities not only as a cultural heritage but as a recreational facility for visitors so that all ages can enjoy the facilities at Maimun Palace.

Based on the results of interviews with visitors to the Maimun Palace (IK-1 and IK-2), besides liking the Maimun Palace building itself, visitors also liked the front yard of the palace. Not a few of the visitors took the time to gather and relax in the palace front yard. For visitors, the front yard of the Maimun Palace is still beautiful and expansive, being a place for public events that anyone can come and see. In addition, sitting in a large open courtyard in the city of Medan is something that is attractive to visitors because of the small amount of green space in cities. It was also confirmed by other key informants (IK-3, IK-4, and IK-5) who confirmed the visitor's statement that it was true that many visitors did not immediately go home after visiting the Maimun Palace building. However, they would sit and gather or take pictures in the Maimun Palace courtyard, hoping the government could cooperate in developing the Maimun Palace to make it even better.

Apart from being a tourist spot, the front yard of the palace is also used as a public space for tourists, especially locals (Figure 9). Public space is a place where people of all social classes can generate and exchange culture in all forms, giving individuals or groups of individuals physical space [53, 54]. To be considered "public," space must be easily accessible and freely usable by all municipal inhabitants [55]. Knowing the public space's context will help us determine what the ideal public space should be like [56]. A good public space is a public space that is safe, comfortable, green and inclusive [57, 58, 59]. Public spaces must be safe and comfortable, particularly for children and women, as well as accessible and usable by people of all ages, from children to adults from diverse backgrounds (intergenerational). Intergenerational public space encourages meaningful engagement, communication, attachment, and interactions between generations [60].



Figure 9. Children Playing Ball in the Front Yard of Maimun Palace

From observations, the front yard of the Maimun Palace is always crowded with visitors of various ages and backgrounds. There were even visitors who only came to visit the palace grounds. Various activities can be carried out in the front yard of the Maimun Palace, one of which is

renting scooters and electric bicycles for visitors who want to go around the Maimun Palace, enjoy the afternoon and morning by walking around the park, gathering with friends and family and taking photos together. In addition, snack booths in the Maimun Palace courtyard area make the courtyard even more crowded, and visitors feel at home spending their time there.

Based on the interviews with visitors (IK-1 and IK-2), they felt that the facilities such as snack booths, entertainment, and games provided by the Maimun Palace management for visitors are good. However, one of the key informants (IK-1) felt it would be better to put all the snack booths in one large canteen. This statement was also confirmed by the Maimun palace management, that there were a lot of visitors, especially local tourists, and children, who spent time in the front yard of the palace. He also feels the need for a large canteen that can accommodate all the Maimun Palace snack booths and add comfort to visitors.

3.3.3. Spirit of Place Viewed From Intangible Aspect: Activity

In addition to the tangible aspects, the spirit of place at the Maimun Palace can also be seen from intangible aspects, one of which is activity. One of the activities at the Maimun Palace is educational activities. Education through heritage connects us to belonging to a community [61]. From field observations, every day at the Maimun Palace, groups of children go on a study tour from schools at the kindergarten, elementary, junior high, and high school levels to visit the Maimun Palace (Figure 10). In addition, some visitors also came to do assignments from school. Some students also come to this place to conduct surveys and research. From the results of interviews with visitors (IK-1 and IK-2), they said that the Maimun Palace was indeed an educational place. Many students went on a study tour to the Maimun Palace to learn about the Deli Sultanate's history and Malay culture. Even one of the key informants (IK-1) came to this place to do group work with his friends.



Figure 10. Study Tour activities inside the Maimun Palace

Maimun Palace as a place of education was also confirmed by other key informants (IK-3, IK-4, and IK-5). They said that many visitors came to Maimun Palace to learn and increase their knowledge about the Deli Sultanate,

which was victorious at the time. Learning is not only from history, but it can be from food, it can be from customs, it can be from daily activities, which are good examples. If the shops are arranged to be Malay snacks, performances of Malay music and dance, and traditional Malay clothes, it also can be part of learning. So show and education can become one.

Apart from being a place of education, in terms of activities, the Maimun Palace is also a place to play. From observations, many visitors played in the courtyard, especially children (Figure 11). There are various variations of games and various games that can be tried by visitors from all walks of life, both children and adults. One of the rides in demand is scooters and electric bicycles that visitors can rent and play around the Maimun Palace Complex. Based on the results of interviews with visitors (IK-1 and IK-2), they liked the games at Maimun Palace and felt happy. For visitors, Maimun Palace is a relaxed place where everyone can come, from children to adults. The more games, the more people feel at home and want to spend their time longer.



Figure 11. Children Playing in the Front Yard of Maimun Palace

The other key informants (IK-3 and IK-5) also confirmed that many visitors came to the Maimun Palace, especially the palace grounds. They do not even enter the palace. Every afternoon to night, quite a lot of people come, even if to stop by, to spend time on the palace grounds. Maimun Palace Manager (IK-3) added that not a few people who live around Maimun Palace feel that this is where they play and gather. Children to adults come to this place to play and hang out. Many parents bring their children to play in the front yard of the Maimun Palace.

3.3.4. Spirit of Place Viewed From Intangible Aspect: Memory Collective

Apart from being seen from the existing activities, the intangible aspects of the Maimun Palace can also be seen from memory. Memory is the capacity to retain and relive facts, events, and so on by recalling or recognizing previous experiences [62]. Memories attached to a tourist spot become a collection of meaningful memories that are remembered collectively by a group of people who share

and are involved in forming memories or are called collective memories [63]. Collectively collected memories at a tourist location can be described as an emotional bond between individuals and that location. The emotional connection between the individual and the location/node forms a place attachment [64].

From the observation results, inside the palace, there are still the remains of the Sultanate of Deli which are stored in glass boxes arranged according to their function. It can trigger the emergence of collective memory for someone who has visited the Maimun Palace so that one's memories of the Maimun Palace stick a lot to the history and heritage of the Sultanate of Deli. Some information related to the history of the construction of the Palace complex, the activities of the sultan, and the awards of the sultan of Deli at that time were displayed on a television screen behind the ballroom accompanied by Malay music (Figure 12).

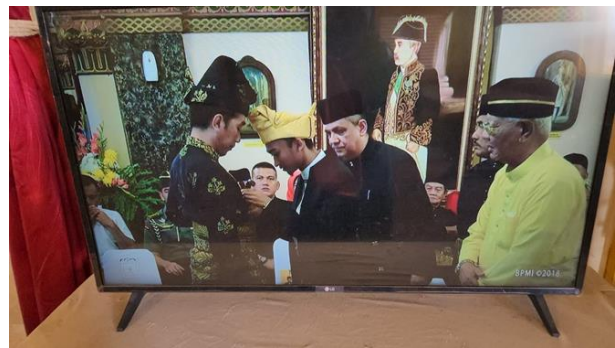


Figure 12. Presentation of Information About the Maimun Palace Shown on Television behind the Ballroom

Based on the interview results, one of the visitors (IK-2) said that when he was a child, he often came to the Maimun Palace to play because his house was near the Maimun Palace. So this Maimun Palace has its impression on her. There are lots of memories in this place—memories of when he used to play in this place with his parents and friends. Even now, when he (IK-2) is married and has children, he also brings his children to play in this place and reminisces about the childhood memories he experienced there.

Besides being part of the past/memory, Maimun Palace is also a marker of one's existence. Based on the results of observations, as an icon of the city of Medan, Maimun Palace is often used as a venue for events. It is used as a photo background in events organized by the government. Apart from that, many visitors like to take pictures in this place because besides being an icon of Medan, Maimun Palace also has charming architecture.

Behind the balairung, there are two magnificent chairs with plant patterns and crown carvings on them which visitors can use to sit and take pictures with the background of photographs of the 9th Sultan of Deli, Sripaduka Sultan Ma'moen Al-Rasyid Perkasa Alamsyah and dzuriyat of the Deli Sultanate (Figure 13). This place can be seen right from the entrance. On the left side of the two chairs that

visitors previously occupied, there is information about the Heir of Sultan Ma'moen Al-Rashid. In the dzuriyat, it is mentioned that the sultans who have ruled in each period up to the current young sultan.



Figure 13. Throne and Dzuriyat of the Sultanate of Deli

Apart from the Maimun Palace, which is a sign of a person's existence, the atmosphere in the Maimun Palace is also comfortable and pleasant. It is also one of the spirits of Maimun Palace places that can attract tourists to visit. From the observation results, Maimun Palace until now is not only a cultural heritage of historic buildings but also has become a common place for the community. Until now, there are still many local people who routinely visit the Maimun Palace in the morning and evening to walk, enjoy the afternoon, gather and play with their families, and do various other activities, and this is due to the feeling of comfort generated, as well as the feeling of pleasure that received by visitors. Based on the interviews conducted with the Maimun Palace manager (IK-3), he said that many do not go straight home but sit first in the front yard after seeing the Maimun Palace.

3.4. The Meaning of Spirit of Place at Maimun Palace

Examining the overall response of the informants to the condition of the Heritage Area at Maimun Palace about the meaning of the spirit of place which the informants can feel, it can be classified into two major categories, namely the meaning of the spirit of place as a place and the meaning of the spirit of place as a collective memory. The meaning of spirit of place as a place is the character of a place that plays a role in forming regional identity at Maimun Palace, the character of this place is also supported by the existence of facilities as a place that visitors can utilize to make Maimun Palace a place to carry out various activities, especially tourism activities. This tourism activity is not only carried out by local people, based on information from sources managing the Maimun Palace (IK-3), visitors who also come from outside the city of Medan.

Apart from being meaningful as a place, the spirit of

place at Maimun Palace also has a meaning as a collective memory. Mainly Spirit Of Place is formed through the recording of a place's collective memory, which then relies on storytelling to be disseminated. The dissemination of this collective memory has received various containers in today's digital age. The memory of a place can be disseminated repeatedly without recognizing regional administrative boundaries through various social media platforms. The dissemination of collective memory about the Maimun Palace has further strengthened the Maimun Palace to become one of the places that must be visited when in the city of Medan. It also applies to visitors who have only a short stay in Medan. The Maimun Palace manager said that many visitors also came from outside the city, as evidenced by the abundance of information on visits to the Maimun Palace on various social media platforms. Visits from people outside the city of Medan to the Maimun Palace were heavily influenced by the conveyance of information about the existence of architecture that holds historical memories of pieces of the history of a society's journey.

3.5. Tourist Attraction at Maimun Palace

A place can become a tourist destination for various reasons, including attractiveness [65,66]. Since originality, diversity, scarcity, and the need for tourist attractions are all characteristics of tourist attractions, their presence in tourist locations might affect how interested visitors are in their visits [67]. Being the only Malay palace that is still strong and exists today, Maimun Palace has its charm for residents of the city of Medan and outside the city of Medan. Besides its interesting architectural aspect, many visitors are interested in Malay history and culture. Many local and foreign tourists with various backgrounds come to this place, both academics and non-academicians. Many visitors came to research and survey the Maimun Palace in terms of architecture, history, and Malay culture. Apart from the Maimun Palace building, the expansive open courtyard in front of the palace building is no less attractive. This open courtyard is always crowded with tourists. Many tourists take the time to relax on this page after visiting the palace building. However, there are not a few tourists who only come to relax and gather in the courtyard of the Maimun Palace without going into the palace building.

From the results of observation and interview, several visitors came to conduct study tours, research, and carry out surveys and assignments. Other visitors come to relax on the palace grounds because apart from the large and green courtyard, this courtyard also has many food and drink sellers as well as children's games such as scooters, electric bicycles, mini rickshaws, cars and horses that make people -people feel at home to linger in this place. Generally, the courtyard of the Maimun Palace is crowded with visitors from late afternoon to late at night. Tourist attractions at the Maimun Palace can be seen in the following table (Table 3).

Table 3. Tourist Attraction at Maimun Palace

Aspect	Criteria	Tourist Attraction
Tangible	Architecture	1. The building has a high historical value 2. There are facilities and infrastructure that educate visitors about the historical value of the building. 3. There is a place to carry out formal / non-formal events 4. There are areas that various communities can use
	Landscape	1. A large place for recreation 2. A place to gather 3. A place to play
Intangible	Activity	1. There are places for recreational activities 2. Playgrounds are available 3. Food and beverage shops are available
	Memory Collective	1. Easily accessed by the public 2. Buildings are part of past experiences/memories 3. The building serves as a marker of one's existence (exists) 4. The atmosphere is comfortable and fun

From the table above (table 3), it can be seen that the visitors were not only interested in the Maimun Palace building, which has become an icon of the city of Medan, but also interested in elements of Malay culture, history, and the palace's spacious and green courtyard. Maimun Palace is always full of visitors every year. The Maimun Palace building and its landscape are always interesting to visit and attract tourists. It proves that the spirit of place in this place is still very strong, namely the spirit of architecture and history. In addition, the spirit of place at the Maimun Palace also increases yearly, namely the spirit of recreation or tourism. The addition of rides for games on the right and left of the palace front yard forms a unique attraction for the Maimun Palace—many people only come for recreation, gathering, and playing on the palace grounds.

Several tourism components must be met to increase the number of tourist visits, namely attractions, amenities, accessibility, and hospitality [18]. So, it is appropriate that the Maimun Palace is always full of visitors. It is because the Maimun Palace has fulfilled these four components. In terms of attractions, this is evidenced by the visitor's interest in knowing Malay history and culture and the palace grounds, which are always crowded during the afternoon and evening. From the amenity component, Maimun Palace has also fulfilled it because it provides the facilities and infrastructure tourists need at tourist sites, such as food and beverage, live music, and a children's play area. Accessibility to the Maimun Palace is also effortless. Its location close to the city center makes access to this place very easy. The Maimun Palace has also fulfilled the hospitality component, as evidenced by the Maimun Palace, which is open to the public and can be visited by anyone, both local and foreign tourists, who are well received in this place.

3.6. Spirit of Place Correlation towards Tourist Attraction

From the previous explanation, there is an influence of the spirit of place on tourist attraction at Maimun Palace. The addition of a new spirit of place from the existing spirit of place did not make Maimun Palace empty of visitors. On the other hand, the increasing spirit of place at Maimun Palace makes this place more and more visited by tourists. Many tourists are increasingly comfortable lingering at the Maimun Palace, especially in the front yard of the palace. Tourists who come to Maimun Palace always take the time to gather and relax on the palace grounds. Nevertheless, few tourists visit the palace grounds to gather, relax, and play with their children or friends.

Tourist visits have been proven to have a multiplier effect which plays a significant role in the economy, as well as being a foreign exchange earner, creating jobs, providing income for original regional income, and providing business opportunities for communities around tourist sites. The existence of a building that has a Spirit Of Place in Medan City has proven to be a tourist attraction for tourists to visit the place. Two ways can be taken to increase tourist attractiveness in places with a spirit of place: conservation and adaptive reuse. Conservation is a concept used to preserve or protect historical objects. It is necessary to have conservation actions in the environment of an area with historical and rare values that will later become the basis for conservation [68].

By carrying out conservation efforts, the authenticity of the building's architectural parts will be maintained so that it can be passed on to future generations, thus the more original the architecture of the building, the more historic value that can be explored and the greater the potential of the building to be visited, as a monumental to the history of a region. The implementation of conservation will invite

various levels of society to be interested in visiting a building object with various needs, ranging from historical research needs, cultural research, and of course, those aimed at tourism. Apart from efforts to maintain the authenticity of buildings through conservation, it is undeniable that old heritage buildings require proper care to be appropriately used. The implementation of adaptive reuse also aims to take advantage of pretty old buildings, most of which have high historical value, by filling them with new activities or activities that aim to revive the use of these buildings.

Understanding conservation and adaptive reuse above shows a very close relationship between the two conditions complement each other; in one condition, conservation tries to maintain its authenticity so that it will be exciting to visit. On the other hand, the implementation of adaptive reuse can make old buildings comfortable to visit by adjusting certain parts without damaging or disturbing the authenticity of the building as a whole; on the other hand, we can also understand that the reuse action is an inseparable part of the conservation policy itself.

Apart from the Maimun Palace, this also applies to other historical buildings. Conservation, reuse, spirit of place, and social aspects of historical buildings can affect tourist attractiveness in the region. Social aspects of historic buildings such as cultural identity, educational experience, emotional sentiment, and social interaction play an important role in attracting tourists to visit. The tourist attraction of historic buildings is closely tied to the opportunity to experience local culture, learn about history, and feel an emotional attachment to the place. Utilization of historic buildings as centers of social activity and tourism facilities can also increase positive economic impacts on local communities and attract more tourists to visit.

4. Conclusions

The Spirit of Place is essential in creating an area's tourist attraction. It has two aspects: tangible and intangible. The Maimun Palace in Medan City has nine spirits of places that attract tourists. In terms of architecture, the Maimun Palace has two spirits of place: a historically valuable building and a place for various communities. Regarding landscape, the Maimun Palace has two spirits of place: tourist spot (tourism) and public place. Meanwhile, in terms of activity, the Maimun Palace has two spirits of place: an educational place and a place to play. Finally, in terms of the collective memory in the Maimun Palace, buildings are part of past experiences/memories, building as a marker of someone's existence (exists), and the atmosphere is comfortable and fun.

The Spirit of Place at Maimun Palace is divided into two major categories: the meaning of the place as a place and the meaning of the place as a collective memory. The spirit of place as a place is formed through the character of a

place that plays a role in forming regional identity, while the meaning of the place as a collective memory is formed through the recording of a place's collective memory. The dissemination of this collective memory has strengthened the Maimun Palace to become one of the places that must be visited in Medan. Conservation and adaptive reuse can be taken to increase tourist attractiveness in places with a spirit of place. Conservation aims to maintain the authenticity of the building's architectural parts, while adaptive reuse aims to take advantage of old buildings with high historical value. The two conditions complement each other, with conservation aiming to maintain its authenticity and adaptive reuse aiming to make old buildings comfortable to visit.

Historical buildings, including the Maimun Palace, play a crucial role in attracting tourists. Conservation, reuse, spirit of place, and social aspects of these buildings influence their attractions. Cultural identity, educational experience, emotional sentiment, and social interaction are essential factors in attracting tourists. Reusing historic buildings as centers of social activity and tourism facilities can increase economic impacts on local communities and attract more visitors.

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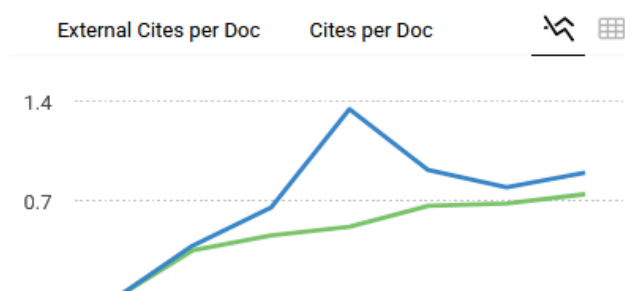
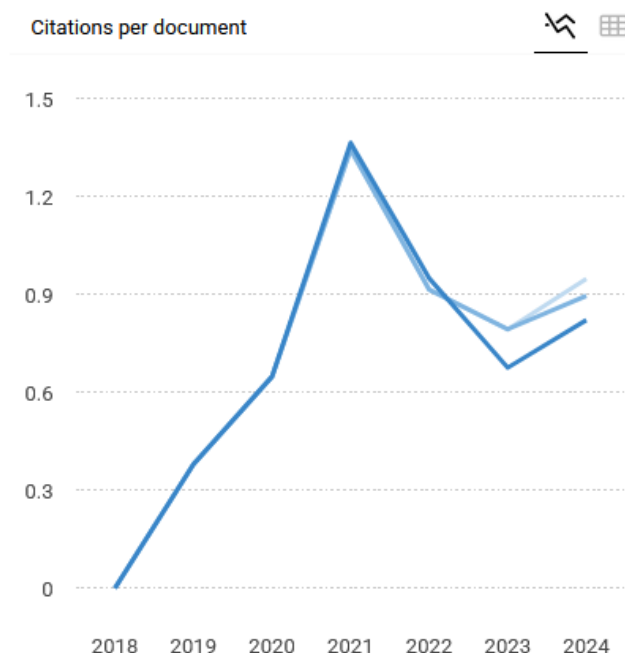
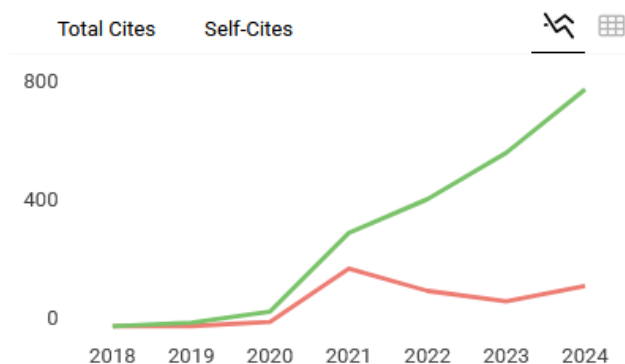
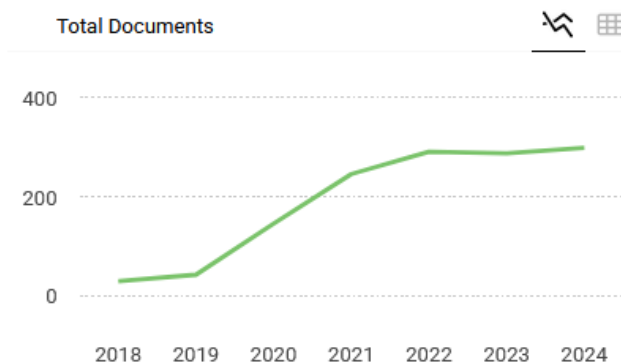
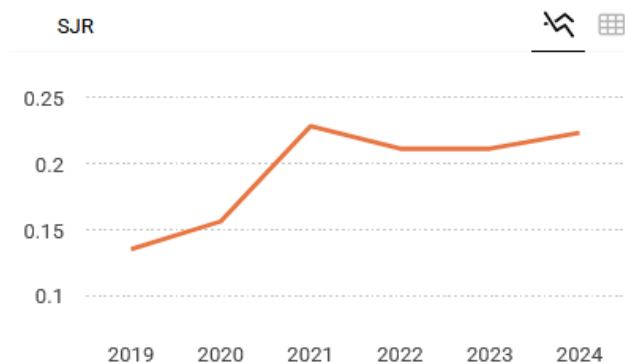
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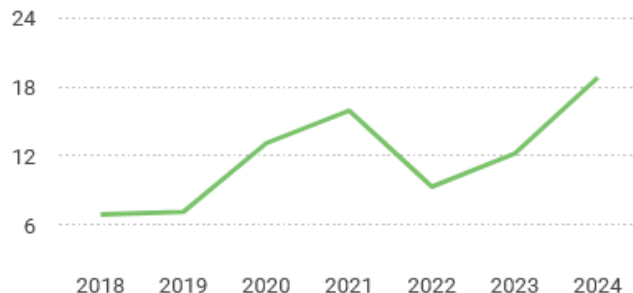
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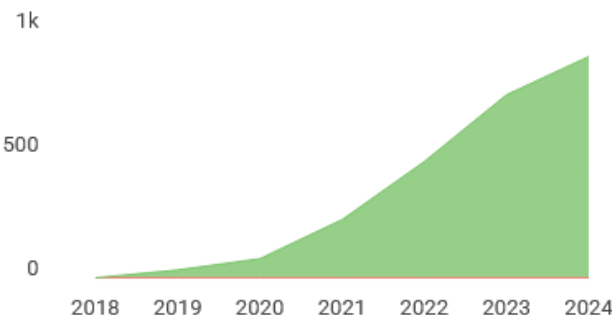
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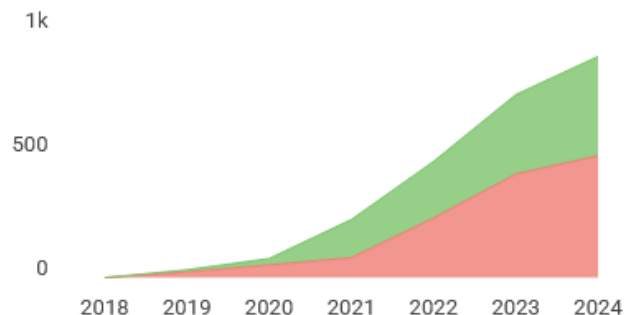
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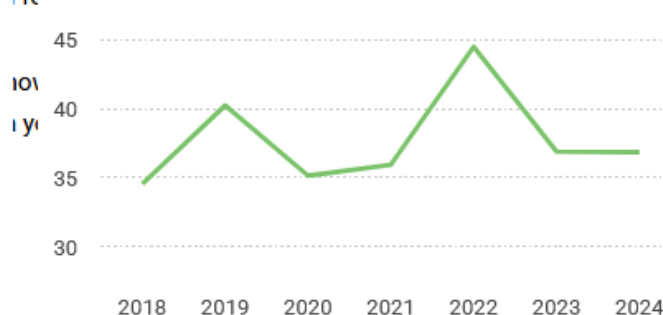


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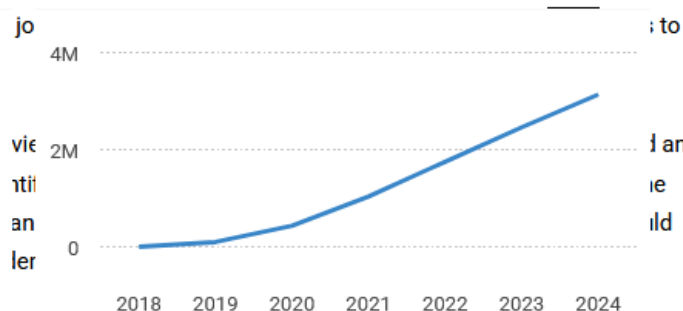
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