


SPATIUM

Online First


Original Scientific Paper

DOI: <https://doi.org/10.2298/SPAT230828002U>

URBAN IDENTITY AND PLANNING: A CONCEPTUAL STUDY ON IDENTITY OF URBAN, IDENTITY IN URBAN, AND IDENTITY FOR URBAN

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Abstract:

Urban identity is gaining increasing attention across different research disciplines. However, there is no consensus as to how this concept can be integrated into planning theory, because every discipline has diverse concepts of urban identity, which are often included in planning theory without clarity. For example, environmental psychology literature and the social sciences have defined urban identity as human or social identity, while architecture and urban design characterize it as the urban/city or architectural identity. Therefore, this paper provides a conceptual framework for applying urban identity in planning theory and practice. This paper used the literature review method by synthesizing several relevant and reliable sources, particularly in planning, architecture, environmental psychology, social science, and geography. The result is an explanation of three concepts of urban identity, which are the 'identity of urban,' 'identity in urban,' and 'identity for urban'. The identity of urban helps planners to design functional and characteristic cities. Meanwhile, identity in urban helps planners to achieve the humanist aspect of a city and social justice; and identity for urban helps planners to advance a city's economy and attract investors and tourists. These concepts are interrelated and can be integrated to support the sustainability of cities and their citizens, by achieving harmony between the population's need for orientation and identification, the function and aesthetics of the city, and the city's attractiveness to visitors.

Keywords: city branding, human identity, place identity, planning, urban identity.

Received: 28. 08. 2023.

Revised version: 02. 04. 2024.

1. INTRODUCTION

Studies have increasingly focused on urban identity in planning literature, along with the awareness of non-homogenizing cities in the wake of modernization and globalization.

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However, this concept remains unclear in planning literature (Bernardo *et al.*, 2016; Cheshmehzangi, 2020; Nientied, 2018). The concept of urban identity is relatively diverse, and often requires further clarification. For example, environmental psychology literature and the social sciences have defined this concept as human or social identity, while architecture and urban design characterize it as the urban/city or architectural identity.

Accordingly, Lalli (1992) elucidated four theoretical traditions related to place and urban identity. The first provides a cognitive perspective, which is categorized into two representations: environmental orientation and meaning. Lynch's environmental orientation titled "The Image of the City" examined how humans recognize the urban environment by relying on cognitive maps. Meanwhile, the representation of meaning is traceable through Boulding's (1961) work, which evaluated environmental aspects of the city. The second covers the phenomenological perspective, which highlights the human experience of a place (Relph, 1976; Tuan, 1980). The third is the self-concept theory, which places identity as part of the self-concept and equates it with gender and ethnic identities (Proshansky *et al.*, 2014). The fourth is sociological influence, which examines the aspects of human social identity regarding existence in a place. This concept was developed in urban sociology, and it distinguishes cities from rural areas.

Hauge (2007) described three identity theories in the context of environmental behavior studies and architecture: 1) place identity, 2) social identity, and 3) identity process. The first is similar to Lalli's (1992) self-concept theory regarding the environment. According to Proshansky *et al.* (2014), place identity is a substructure of self-identity. Social Identity Theory describes a self-concept related to the existence of individuals in groups. This idea was popularized mainly by Tajfel (1982), but was separate from the physical environment of the place. Furthermore, identity process theory is primarily related to the formation principles of Breakwell (1986), later developed by Twigger-Ross and Uzzell (1996), namely, continuity, distinctiveness, self-efficacy, and self-esteem. According to this theory, place is a source of human identity.

Moreover, the accepted concept of urban identity in planning theory remains an issue that needs to be addressed. The descriptions by Lalli and Hauge are insufficient to place the conception of urban identity in planning theory and practice. These ideas describe only theoretical traditions and do not explain how planners can intervene in urban identity. The recent work by Mansour *et al.* (2023) acknowledged the lack of consensus on the definition of urban identity, noting differing perspectives among scholars and urbanists. They sought to offer a comprehensive, interdisciplinary understanding and definition of urban identity by examining perspectives from various disciplines, with a focus on temporal dimensions, spatial scale, and observer perspectives. While this approach aids in grasping the dynamic, temporal aspects of urban identity, it is crucial to distinguish among the three concepts of urban identity to advance this term in planning. This distinction enables planners to identify specific aspects of a city for targeted intervention to enhance its identity. The inclusion of the term urban identity in planning literature raises various questions, such as whether the identity problem of a city is its physical character or whether it is human. Are we discussing city branding as a way to attract tourists and investors? Understanding these three concepts will maximize the role of urban identity in the sustainability of cities and communities.

Therefore, this paper aims to construct a conceptual framework and elucidate three categories that can facilitate the application of urban identity concepts in planning theory

and practice to ensure clarity and avoid ambiguity, namely the “identity of urban,” “identity in urban,” and “identity for urban”. Identity of urban refers to the physical identity of a city, while identity in urban relates to the identity of the people in the city, and identity for urban concerns city branding.

2. METHODS

This paper utilized a literature review method by synthesizing several relevant and reliable studies published in English, particularly in planning, architecture, environmental psychology, social science, and geography. The literature review included preparation, categorization, and synthesis (Green *et al.*, 2006). In preparation, the search applied the keywords “urban identity” or “city identity” using literature from less recent to the most recent publications (until 2024), whether journal articles, proceedings, or books. The literature collection was conducted using various journal databases, such as Scopus, Science Direct, Sage Journals, Springer Link, and Google Scholar. The search also included the keywords “social identity”, “personal identity”, and “city branding” to enrich the analysis material; furthermore, items were selected based on their relevance to the study topic: urban identity and planning. The selected literature was categorized based on its use of terminology, comprising three major groups: literature that focused on the distinctive features of the city, literature oriented towards human identity related to the city, and literature that discussed city branding. Finally, a synthesis was performed to construct the conceptual framework of urban identity.

3. IDENTITY CONCEPT

Linguistically, identity comes from Latin, namely *identitas*, which means *sameness*, or *idem*, which also means same. In philosophy, questions regarding identity include “is it possible for something or an individual to be considered the same at different times?” and “is it a different object or individual when some of its elements change?” This definition was used by Martin and Barresi (2006) in personal identity theory describing why someone is the same as others at one time and different from others at other times.

The meaning of same further means that an entity has something in common with others but is also unique simultaneously. Identity is the character of the self that distinguishes individuals from others (Breakwell, 1986; Rummens, 2003).

Another opinion considers identity as a self-concept related to how people are visualized and recognized when interacting with others (Deng, 1995; Hogg and Abrams, 1988; Staley, 2008). Self-identity answers basic human questions regarding who people are, where they come from, and their dreams. It includes status, name, personality, goals, and a person’s past and origins (Fearon, 1999; Klapp, 1969). Castells (2010) states that identity is a source of meaning and experience.

Identity is comprehensible through a relationship (Breakwell, 1986; Staley, 2008), which is consistent with Lalli’s assertion that the self is the result of a social differentiation process. In addition, individuals often reflect on themselves when interacting with others, indicating that identity is obtained through self-identification in social relationships (Erikson, 1968). This means that meaningful identity is a social product formed from a social construction (Wendt, 1999). Social context and identity are inseparable, since individuals are part of the social and historical environment surrounding them (Breakwell, 1986). Identity is a social construct formed from ongoing social processes and is intertwined with interpersonal networks, group membership, and intergroup

relationships (Breakwell, 1986; Wendt, 1999). Each individual has a different identity; essentially, identity can be plural depending on the individual's role in social relationships (Castells, 2010; McCall and Simmons, 1982). Although social processes and networks determine identity, they are formed only when individuals internalize and construct meaning (Castells, 2010). Therefore, in social relationships, individual identity requires two aspects: recognition of others and awareness of oneself.

Breakwell (1986) highlighted the structure of self-identity as a biological, physical, and psychological characteristic. The first refers to a person's physical characteristics, such as skin color, hair type, and gender, which grow organically and have an identity charge for each character. Garrett (2002) classified the physical and biological characteristics as follows: 1) the animal criterion, including lust and basic desire; 2) the bodily criterion or physical condition; and 3) the brain criterion or thoughts. The contribution of biological and physical characteristics to identity formation is constant, but often exceeds an individual's knowledge and experience. Breakwell (1986) stated that psychological characteristics consist of (1) content that describes individuals and distinguishes them from the psychological characteristics of others and (2) values that guide people's evaluation. Breakwell also believed that there are no constant values, leading to the conclusion that identity is always dynamic and subject to change.

Based on the aforementioned description, it can be concluded that identity is a concept of self-evaluation based on physical, biological, and psychological characteristics that distinguish individuals from others. Social interactions, social construction, and meaning can influence identity formation. Furthermore, identity is neither singular nor static, indicating that individuals can have multiple identities that are subject to change at any time.

In general, explanations about identity theory have different meanings for the three concepts of urban identity: identity of urban, identity in urban, and identity for urban. A comprehensive description of these three is as follows.

4. IDENTITY OF URBAN

Identity of urban refers to the characteristics of the city itself. These characteristics distinguish a city or place from other cities or places (Lynch, 1981). It emphasizes the physical aspects of a city, such as the urban fabric, which can easily be perceived visually. Lynch (1960) introduced five easily recognizable urban elements of the city image: paths, districts, nodes, edges, and landmarks. Lynch's theory describes a city's image, stating that each feature contains an identity that creates individuality in every place. Specifically, a city's image is essentially composed of its identity, but the resulting "imageability" also determines its identity. It is concluded that Lynch's emphasis on individuality lies in the uniqueness of a location, such as the 99 Domes Mosque and Losari Beach at Makassar City, Indonesia (Figure 1).



Figure 1. The 99 Domes Mosque and Losari Beach as an example of Identity of Urban in Makassar City, Indonesia (Source: Photograph by authors)

The general concept of identity of urban is closer to planning theory (Kaymaz, 2013) and is often used in planning literature (Bernardo *et al.*, 2016; Boussaa, 2017; Farhad *et al.*, 2020). Furthermore, Kaymaz (2013, p. 745) stated that "...place identity in spatial planning and design is commonly linked to an area and its uniqueness is a result of the interaction between the physical features and its users." Meanwhile, in urban design, identity of urban is also employed to study the history of the city's form and patterns (Nguyen, 2023).

Only certain physical elements are directly recognized as urban identities, but they are achievable through visual, behavioral, and cerebral components (Cheshmehzangi, 2020; Relph, 1976). The visual component refers to physical settings such as architectural and non-architectural structures that someone inhabiting or visiting a city can perceive. Using this visual component, individuals can assess their experiences in an area. Furthermore, only certain places contain imageability, and these are areas that easily evoke mental images in the observer's mind (Lynch, 1960). Lynch further assumed that legibility or visibility determines the quality of a place. Therefore, certain places tend to be easily noticed and remembered. Based on this visual aspect, urban identity is termed as a mechanism for navigation (Cheshmehzangi, 2020) and spatial orientation (Lalli, 1992), guiding an observer to experience the city through clues, symbols, and directions.

The behavioral component is based on the concept that each location has a mutual relationship with social behavior (Cheshmehzangi and Heat, 2012). This implies that behavior can shape or design urban identity and vice versa. As a behavioral component, urban identity is not only intended to serve as a differentiator between places, but it also aims to develop better places for community activities (Cheshmehzangi, 2020). The

notion of uniqueness is not highlighted, because the uniqueness of a place does not determine the development of behavior.

Perception is related to an individual's understanding of meaning in urban environments. According to Relph (1976), meaning is not dependent on a place, but is related to human experience. This finding implies that the same place is likely to mean different things to different people. Individuals can assign varying meanings to places at different times. The respective meanings are likely to form a general notion or identity through social interactions, because people experience the same object (Relph, 1976). This implies that people perceive their urban identities in a similar manner. Cheshmehzangi (2020) concluded that urban identity serves as a mechanism for regenerating the meaning and memory of people in a city through perception. The perception component confirms that urban identity is a product and a social construction. Internal and external city inhabitants have various meanings; however, there is a chance that a common understanding will be established. For example, when a researcher conducts a survey asking: what is the urban identity of Paris? The strong image of the Eiffel Tower makes most of the city's internal and external parties understand that this element is the identity of urban Paris. The compatibility between the recognition of outsiders and the awareness of internal parties indicates a strong urban identity. In addition, urban identity is realizable through a cosmological component that reflects a city's "genius loci." Cosmology reflects the social meaning of places and cities (Rapoport, 1990).

5. IDENTITY IN URBAN

The identity in urban idea describes how human identity relates to cities. This understanding is deduced from a review of anthropology or sociology and psychology. From anthropological and sociological perspectives, identity refers to a category that does not directly relate to physical elements. Instead, it refers to social phenomena associated with a city, such as violence, crime, diversity, and openness, as well as the social fabric that generally identifies people as city-dwellers (Haapala, 2003; Karpovets, 2014; Pol, 2002). The identity of residents in a city, such as New York, differs from those in Jakarta, London, and Paris. Every community, for example, immigrants, people of color, or those of a particular gender in the same city, differs in how they perceive themselves as city residents (Musiyevdov, 2020). According to Karpovets (2014), being a city resident does not necessarily mean accepting an urban identity. He explained that many people live in a city but do not identify themselves with the values and history of that city. Similarly, Blair (2011) used the idea that urban identity is a means of intercultural learning and tolerance for diversity. In addition, Bell and De-Shalit (2011) provided the term "Spirit of Cities," which describes the spirit and values that shape a community's character. Therefore, it is clear that the urban identity referred to here is human identity and not that of a city. History, collective memory, and culture play a role in shaping identity in this context (Kulsarjeva *et al.*, 2018; Merck and Hirst, 2022).

Urban identity from the anthropological and sociological perspectives gives rise to a difference between city and non-city life, as stated by Burgess (1978) and Pol (2002) that a city is a social entity with its character of life, and each urban area can have a different way of life from the others. These views can also be traced from Weber's (1958) theory of urban life and from Simmel (1950) on "the metropolis life."

There is a debate regarding defining cities in an urban identity context. For example, in the literature on early urban planners, Wirth (1988) defined a city as having a large-scale,

dense, and heterogeneous population. However, based on Castells' ideas, especially regarding the "space of flows" and "the network society," the meaning of the city is no longer limited to territory but rather to the dominant concentration processes. This idea is in line with what Harvey (2001) and Lefebvre (1991) mean by "space as capital accumulation." The study of urban identity in this context, for example, proves beneficial in the examination of rural-urban migration, as demonstrated by Xie *et al.* (2023).

Furthermore, from a psychological perspective, particularly in environmental psychology, place identity is a personal/social identity that is psychologically influenced by place (Proshansky, 1978; Twigger-Ross and Uzzell, 1996). Proshansky *et al.* (2014) and Lalli (1992) explained that place is part of one's self-identity, including beliefs, interpretations, and self-evaluations. Identity emerges from the complex associations between humans and urban environments. Therefore, it is safe to conclude that identity helps create a sense of belonging to the urban environment (Buttimer, 1980; Relph, 1976; Tuan, 1980).

In psychology, there are personal, social, and place-identity concepts. Personal identity is the concept of self-knowledge based on the physical, biological, and psychological characteristics that distinguish an individual from others. Social identity is the self-concept of belonging to a social group (Tajfel, 1978). This theory assumes that collective behavior is not determined by individual actions, but by group values or behavioral patterns. Just as personal identity is discussed as being "within individuals," social identity concerns "an individual and others" (Turner and Onorato, 1999). Personal identity distinguishes individuals based on their uniqueness, while social identity highlights their characteristics as group members. Place identity is a self-concept related to one's presence in an area or physical environment (Proshansky, 1978; Proshansky *et al.*, 2014). When the physical environment is a city, it is known as urban identity (Lalli, 1992; Twigger-Ross and Uzzell, 1996). Hauge (2007) found that place identity is often another form of social identity. However, this view is only partially acceptable, because it ignores the physical characteristics that affect an individual's meaning and behavior. Hull IV *et al.* (1994) demonstrated the relationship between physical features and the formation of place-identity in society.

Some experts equate place-identity with a sense of place (SoP) (Cheshmehzangi, 2020). Place-identity emphasizes the ability of an individual to identify and highlight the differences between one place and another (Peng *et al.*, 2020), whereas SoP refers to the impressions and meanings that describe the relationship between people and places (Dameria *et al.*, 2020; Shama, 1991).

Identity is formed within a person through processes such as 1) assimilation, which is the absorption of new elements into the identity structure; 2) accommodation, which refers to the process of adapting to new elements; and 3) evaluation, which is the process of meaning, assessment, and comparison with others (Breakwell, 1986). With regard to place, these processes occur under the principle of forming a place-identity.

Lalli (1992) and Twigger-Ross and Uzzell (1996) proposed the Identity Process Theory, which is the principle of forming place and urban identity in a person. According to Lalli, the principle of self-identity formation in an urban environment includes evaluation, continuity, attachment, familiarity, and commitment. Twigger-Ross and Uzzell suggested four aspects using the self-identity process model from Breakwell (1986; 1992): distinctiveness, continuity, self-esteem, and self-efficacy. Therefore, a synthesis of Lalli

and Twigger-Ross and Uzzell was used to investigate the formation of an individual's self-identity with the urban environment. The explanation of each aspect that can shape identity in urban at the personal level is presented below.

First, evaluation is related to how individuals assess the city in which they reside, particularly concerning urban uniqueness. This aspect is represented by the statement, "There are many things here which are envied by other towns" (Jorgensen and Stedman, 2001, p. 236). Meanwhile, the distinctiveness of Twigger-Ross and Uzzell (1996) is considered part of this aspect, as it relates to an individual's desire to feel different or unique from others. This results from an awareness of the relationship between individuals and the supposedly unique places in which they reside (Dameria *et al.*, 2020). This is in line with Smaldone *et al.* (2005), who stated that evaluation refers to a person's assessment of the quality of a place.

The second is continuity, which relates to the significance of an urban environment in relation to an individual's past experiences (Lalli, 1992). Jorgensen and Stedman (2001, p. 236) explained, "Lots of things in the town remind me of my own past." The rationale for this aspect is that every individual desires to maintain the sustainability of the self-concept and divides continuity into two types: place-referent and place-congruent. Place-referent continuity is the conceptualization of place as a reference to past experiences. The place environment often reminds us of an individual's past actions. Place-referent continuity refers to specific places, whereas place-congruent continuity deals with the common characteristics of places (Twigger-Ross and Uzzell, 1996).

The third is attachment, which is a positive emotional relationship with the environment (Giuliani, 2003). This aspect relates to an individual's attachment to, and sense of belonging to a place in the city. Some experts have distinguished between place attachment and identity, especially within the Sense of Place framework, as they regard attachment as an emotional aspect, whereas identity is a cognitive aspect (Dameria *et al.*, 2020; Jorgensen and Stedman, 2006). However, Belanche *et al.* (2017) demonstrated that urban identity also encompasses affective aspects. According to Twigger-Ross and Uzzell (1996), attachment to a place supports and builds aspects of identity. Indeed, identity creates a sense of belonging, a feeling of being at home or comfortable, and self-identification with the urban environment (Lalli, 1992; Proshansky *et al.*, 2014).

Fourth, familiarity relates to a person's acquaintance with a place based on their daily experiences. Essentially, it refers to an individual's conversance with physical elements based on their activities in a given place (Ujang, 2008). A sense of familiarity often arises when a person has an intense experience in a certain place. The fifth aspect is commitment, which refers to an individual's dedication to living in an urban environment (Lalli, 1992). Commitment to stay is closely related to other aspects, such as a sense of comfort and familiarity.

Self-esteem ranks sixth and relates to an individual's pride in several inherent identifications (Twigger-Ross and Uzzell, 1996). Korpela (1989) concluded that a favorable environment tends to support one's pride. The seventh is self-efficacy, which relates to people's beliefs in their ability to cope with their current situation. Finally, a relationship with the urban environment occurs when a person feels that it is easy to perform daily activities in an urban environment.

6. IDENTITY FOR URBAN

Identity for urban is a useful resource for marketing and city branding. This concept focuses on the city's image. This image is not the same as the one described by Lynch, but rather is somewhat related to reputation. Lynch deals with physical elements that differ from reputational images, such as nonphysical elements. This means that as images refer to objects, image reputation refers to attributes shaped and engineered for specific purposes.

According to Kotler *et al.* (1993), image reputation in urban areas consists of 1) positive, 2) weak, 3) negative, 4) mixed, 5) contradictory, and 6) beautiful images. Weak images are found in lesser-known cities, resulting from no advertisements or a lack of attractiveness. Negative images often originate from war or crime in a city. Avraham (2000) and Avraham and Ketter (2008) stated that mass media, including news and films, play a significant role in image formation.

Place/city branding literature departs from corporate branding theory. Place/city branding is the application of product branding to places and cities (Kavaratzis and Ashworth, 2006). Ashworth and Kavaratzis (2009) highlighted that branding aims to influence perceptions and images about a place, while Anholt (2010) explained that it helps to make a city famous, such as Hong Kong, which is branded by the slogan "Asia's World City" (Figure 2). City branding positions cities on the lines of companies that offer diverse products. Just as companies deploy marketing and branding strategies to draw consumer interest for their products, cities must do the same for goods and services to be in demand.



Figure 2. Visitors in front of a billboard that promotes Hong Kong as Asia's World City (Source: Photograph by authors)

It has been debated as to whether cities are similar to companies. Cities are considered more complex than companies, because cities are public property, where the government is not the sole owner and users are not mere consumers. However, in practice, city branding occurs when cities compete to attract the attention of investors, tourists, and others. Branding for image reputation involves efforts to create a positive association between the product and city (Kavaratzis and Ashworth, 2006). Some places have a positive image that enhances their products; this is known as the country of origin (COO) effect. For example, Japan and Germany have reliable technological associations. Therefore, consumers always consider the technological products of these two countries reliable. The same applies to Swiss watches, French perfumes, and others that perceive the COO effect.

Moilanen and Rainisto (2009) demonstrated that identity, image, and communication are the main concepts of branding. In this context, urban identity is the primary material used for branding. Kavaratzis (2004) demonstrated that the search for identity is the first step in shaping a city's image. This makes one city different from others. Therefore, this becomes a problem for cities that require additional resources to make a difference. Kapferer (2008) recommended that the government's efforts should ultimately be directed toward building and creating resources that later become identities. Kavaratzis and Ashworth (2006) described the relationship between identity, positioning, and image, and found that brand identity is related to how a product owner wants the brand to be perceived. Brand positioning deals with the setting of a product over others to demonstrate competitive advantage, whereas brand image refers to its perception.

Measurements of success in city branding have been developed, including the Anholt Brand Index (IBA) (Anholt, 2006) and the Saffron European City Brand Barometer (SECBB) (Hildreth, 2008). The IBA indicators include: 1) presence, which is the position of the city internationally; 2) place or physical quality of the city; 3) potential, regarded as the opportunities offered by the city; 4) pulse or city passion; 5) attitude of the people or population; and 6) prerequisites or essential quality of life. Moreover, SECBB indicators are the strength of city assets such as 1) city attractions and historical factors, 2) restaurants and cuisine, 3) ease of seeing the city on foot and transport availability, 4) cost, 5) pleasant weather, 6) shopping malls, 7) economic prosperity and the strength of the city's brand, known as the strength of the city's associations, 8) image recognition, 9) city value in discussions, and 10) mention of the city's name in the media over a certain period.

Based on the description above, it was observed that the identity of urban areas is designed intentionally. This identity is top-down and outsider-oriented through urban policies and the media.

7. RESULTS AND DISCUSSION: CONCEPTUAL FRAMEWORK

These three concepts of urban identity have been used both in theory and planning practice, although they have different foundations. These concepts are interrelated and can be integrated to support the sustainability of cities and their citizens by achieving harmony between the orientation and identification needs of city residents, the function and aesthetics of the city, and attractiveness to visitors.

The primary function of identity of urban is to recognize cities' characteristics and physical qualities, while identity in urban serves to determine the residents' evaluation of their city. The identity of urban and identity in urban are interrelated, which Lynch describes as "I am here supports I am." Environmental characteristics affect human identity, and vice versa. Lefebvre (1991) stated that buildings and monuments often represent ideology and power relations. For example, as shown in Figure 1, the 99 Domes Mosque is the identity of urban in Makassar City, while simultaneously representing Makassar as a religious society. It has been centuries since the people of Makassar, in general in South Sulawesi, called their area the Veranda of Medina (one of the holy cities in Islam). Another example is a study conducted by Manahasa and Manahasa (2023), which highlights the role of landmarks in the transition of the city of Tirana from a socialist to a post-socialist city.

The interrelation between the three concepts can also be seen from the framework that the identity of urban and identity in urban simultaneously become a resource for identity for urban, thereby making it function as city branding, especially for commercial purposes. The 99 Domes Mosque is now a tourist destination in Makassar.

An overview of these concepts is shown in Figure 3.

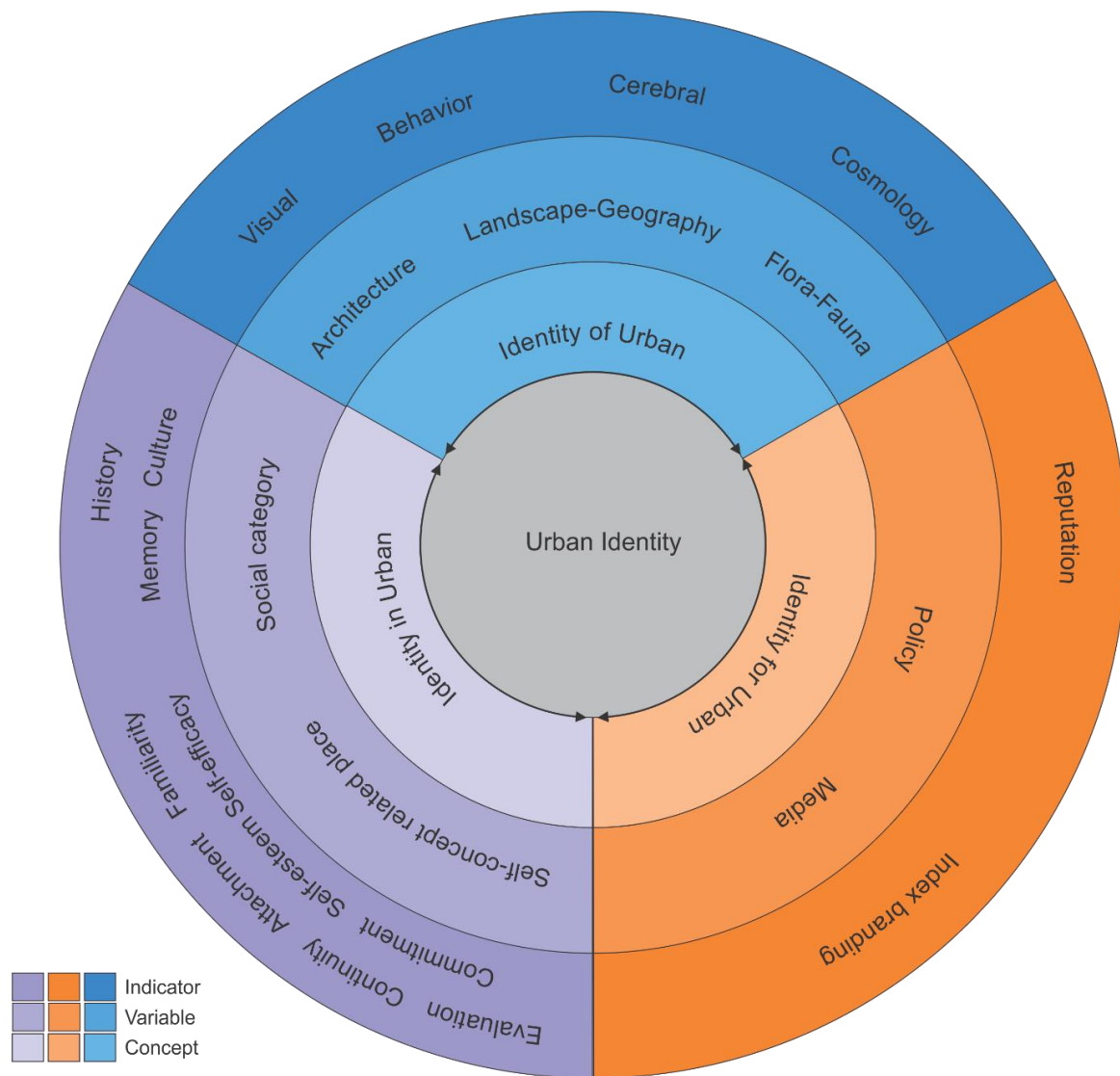


Figure 3. Conceptual Framework of Urban Identity

Identifying the identity of urban uses general variables such as architecture, landscape geography, and biotic factors or flora and fauna. The indicators for examining the strength of these components are visual, behavioral, cerebral, and cosmological. Umar *et al.* (2023) applied this concept to elucidate the role of bats in urban identity. Furthermore, the identification of identity in urban can be conducted through social categories in society that reflect history, memory, and culture. Umar *et al.* (2024) similarly employed this concept to unveil the community identity associated with bats. Additionally, identity in urban can be revealed through the self-concept related to place, reflecting aspects of evaluation, continuity, attachment, familiarity, commitment, self-esteem, and self-efficacy. Moreover, identity for urban is observed through policies and media that report on or discuss cities. The indicators include the city's reputation and branding index.

Compared to the works of Lalli (1992) and Hauge (2007), the conceptual framework of urban identity holds theoretical advantages, being simple and easily comprehensible across various segments, not confined to the field of urban planning. This framework demonstrates practicality in various situations and contexts, showcasing its flexibility for application across different disciplines and projects related to urban identity, and it can complement the assessment methodology proposed by Mansour *et al.* (2023). Specifically for planners, the conceptual framework of urban identity can be useful in formulating urban policies (see Figure 4) and guiding the application of identity concepts to shape the future of cities, not merely preserving the past, as envisioned by Mansour *et al.* (2023) in the “Future Studies” section of their paper.

Identity of urban helps planners design functional and characteristic cities. Meanwhile, identity in urban helps planners realize the humanist aspect of the city and social justice (referring to Harvey (1973)), creating an environment that is rooted in identity for all identities: migrant, color, gender, and others, thus achieving equality among urban communities (Walden, 2021). Identity for urban helps planners advance a city's economy and attract investors and tourists.

It is important to note that the three concepts of urban identity must be compatible with one another. If planners focus only on identity for urban, for example, it means that they only think about outsiders' interests and overlook citizens' welfare. In this case, planners must communicate with various stakeholders. Therefore, the above framework becomes vital in assessing which aspects of urban identity are weak or strong, so that planners can intervene in policies.

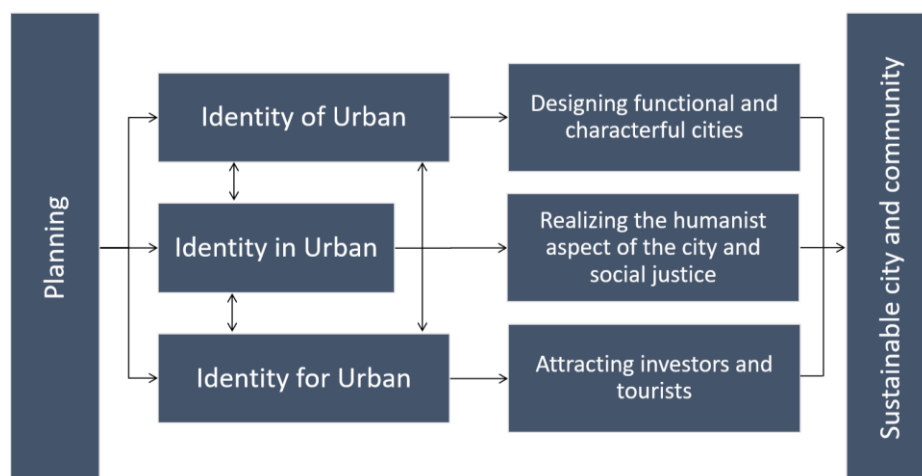


Figure 4 The Use of Urban Identity Frameworks in Planning

8. CONCLUSION

Discrepancies in the concept of urban identity are primarily based on multiple interpretations of the identity concept. However, many similarities can be summarized: Identity is a concept of understanding an entity based on specific characteristics attached to it. Therefore, urban identity is a concept used to understand a city and its characteristics, including those of its citizens. This paper carries theoretical implications by introducing three categories of urban identity concepts: identity of urban, identity in urban, and identity for urban. The conceptual framework based on three categories aids in clearly explaining the urban identity concepts absorbed from various disciplines into planning theory. Future studies on urban identity in the field of urban planning should differentiate these three concepts to clearly define what is being examined, whether it is the physical character of the city, the human character of the city, or perhaps the branding of the city.

In planning practice, the conceptual framework in this paper can serve as planning tools to help understand and consider the aspect of urban identity to be addressed, whether it is identity of urban, identity in urban, or identity for urban. Planners have often struggled with incorporating studies on urban identity into the process of preparing planning documents. The three concepts of urban identity also assist planners in integrating the population's need for orientation and identification, the functions and aesthetics of the city, and the city's attractiveness to visitors.


As a suggestion for further research, the generalization of the above concepts may require various empirical studies in different urban contexts, which may not have been covered in this paper.


ACKNOWLEDGMENTS


We would like to thank the Indonesia Endowment Fund for Education (LPDP) from the Indonesian Ministry of Finance for the first author's full scholarship as a doctoral candidate at Institut Teknologi Bandung (ITB).

This work was supported by the Indonesia Endowment Fund for Education under grant number 20200821303208.

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