

# Transformation of Settlement Patterns and Spatial Structure in *Kampung Melayu Tuatunu*, Pangkalpinang

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## Abstract

*Kampung Melayu Tuatunu* in Pangkalpinang, Indonesia, presents an insightful case of evolving settlement patterns, transitioning from a colonial-era linear layout to a contemporary combination pattern shaped by Islamic traditions and modern urbanization. This study traces the historical development of these spatial patterns, highlighting the pivotal role of *Masjid Raya Tuatunu* as both a physical anchor and a symbol of the community's socio-cultural identity. Utilizing historical maps, Google Earth imagery, and field observations, the research reveals how colonial road networks gave rise to linear settlements that have gradually transformed into a combination pattern that integrates Malay-Islamic heritage with urban development, illustrating the community's delicate balance between tradition and modernity. The findings offer insights relevant to urban sociology, Southeast Asian studies, and urban development.

**Keywords:** Colonial Influence; Kampung Melayu; Settlement Patterns; Tuatunu; Urban Development

## Introduction

Settlement patterns are a crucial aspect of understanding the socio-cultural, economic, and environmental dynamics of a region. In Southeast Asia, Malay kampongs (villages) offer a unique blend of cultural heritage and Islamic traditions, making them significant for studies in urban and rural sociology (Firzal & Faisal, 2016; Nursanty & Wulandari, 2023). *Kampung Melayu Tuatunu* is predominantly inhabited by the Malay ethnic group, whose daily lives and community organization are deeply influenced by Islamic practices. The

kampung's recognition as *Kampung Melayu* Islam highlights the integral role of ethnic and religious identities in shaping its spatial organization and social structure. Historically, Malay kampongs have centered around a mosque (Kurniati et al., 2020), serving as a focal point for religious, social, and cultural activities.

Figure 1. Location of Kampung Tuatunu

Source: Google Earth (2024) Illustrated by Author



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Over the past decade, *Kampung Melayu Tuatunu* has experienced substantial transformations that mirror the broader trends of urban development and population growth in Pangkalpinang. The expansion of residential complexes, particularly for government employees, and the westward growth of the city have significantly altered the spatial dynamics of the kampung. These changes prompt a closer examination of the settlement patterns in *Kampung Melayu Tuatunu*, tracing their evolution from the colonial era to the present day. Understanding these shifts is crucial for comprehending the impacts of urban expansion and development on traditional settlements and the resulting social, cultural, and spatial dynamics within the community.

This research aims to capture the transformation of settlement patterns in *Kampung Melayu Tuatunu* across different historical eras. By systematically describing these changes, the study seeks to highlight the key characteristics and factors that have influenced the settlement's evolution over time. The findings will provide insights into how the current settlement pattern reflects both the continuity and change of *Kampung Melayu Tuatunu*, offering a nuanced understanding of the interplay between tradition and modernity in shaping the community's landscape today.

## Literature Review

The transformation of traditional settlements in kampungs or kampungs, which are commonly found in Indonesia and Malaysia, has been extensively studied to understand the dynamics of urban form and socio-cultural evolution. Kampungs, originally characterized by organic layouts and low-density housing, are rapidly changing due to urban expansion and modernization. Studies, such as those by Silver (2007) and Kusno (2014), document how urbanization has led to significant alterations in the spatial organization, architecture, and socio-economic fabric of these settlements. The integration of kampungs into expanding urban centers has resulted in the densification of these areas, altering their traditional forms

and patterns, and challenging their sustainability as informal settlements (Setyowati et al., 2019; SUMANTO et al., 2021)

Figure 2. Kostof Theory of Settlements Patterns  
Source: (Kostof, 1991)

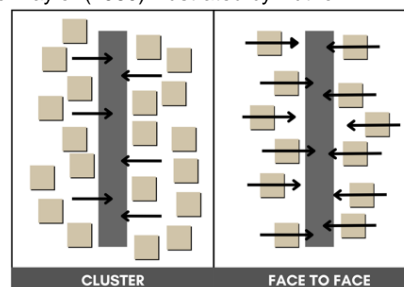


The transformation of kampungs can be analyzed through urban form typologies proposed by Spiro Kostof (1991) and settlement patterns outlined by Taylor (1980). Kostof categorizes cities into distinct forms based on their spatial patterns, including the grid system, organic system, and diagrammatic system (Figure 2). Kampungs typically align with the "Organic or Irregular Plan" typology, characterized by irregular, non-linear street and plot arrangements that evolve naturally over time without formal planning (Kostof, 1991). Meanwhile, Taylor (1980) in Putro & Nurhamsyah (2015) categorizes settlement patterns and spatial structures as follows:

### Settlement Patterns:

1. Cluster – Residential units are grouped around key spaces, such as parks or public facilities, fostering social interaction.
2. Face-to-Face – Residential units are arranged along roads or rivers, forming structured access and developing along transportation corridors.

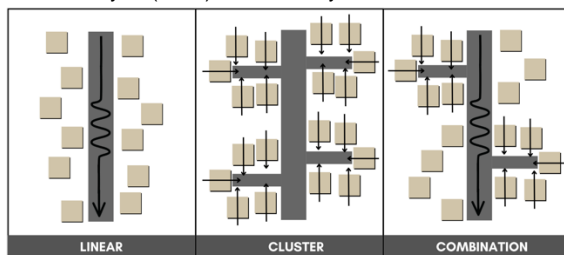
Figure 3. Settlement Patterns  
Source: Taylor (1980) Illustrated by Author



### Spatial Structure of Settlements

1. Linear – Settlements are continuously aligned, often with high density and mixed-use functions.
2. Cluster – Residential units are concentrated around communal spaces to enhance social connectivity.
3. Combination – A blend of linear and cluster patterns, reflecting dynamic growth and spatial expansion.

Figure 4. Spatial Structure of Settlements  
Source: Taylor (1980) Illustrated by Author



As urban policies increasingly seek to modernize cities, kampong communities face redevelopment or relocation, often shifting from organic layouts toward more structured urban forms such as grids or linear plans (Hutama & Kristiadi, 2019; Kusno, 2014; Mokhtar et al., 2024; Samsudin et al., 2020). These transformations, while aimed at improving infrastructure and living conditions, sometimes disrupt social networks and cultural identities inherent in the kampong lifestyle. Conversely, Hong et al., 2021 highlight how community-driven initiatives can lead to a hybrid form of urbanization that retains elements of traditional kampong structures while adapting to new urban realities.

The ongoing transformation of kampongs presents both opportunities and challenges in the context of urbanization. While integration into urban environments enhances access to services and economic opportunities (Suhartini & Jones, 2023), it often results in gentrification, displacement, and loss of cultural heritage (Tan, 2020). This shift aligns with Kostof's observation that settlements are transitioning from organic forms to grid or network typologies, reflecting broader urban planning trends.

### Methodology

This research primarily focuses on mapping, as its objective is to analyze settlement patterns on a mezzo-macro scale. The study begins with an archival investigation, examining historical documents such as colonial maps and historical texts to gain insights into past settlement configurations. Layered maps are created for each period, facilitating a detailed spatial analysis of changes in housing structures, road networks, and community facilities over time (Kuntowijoyo, 2003). Tools such as Google Earth are utilized to visualize and compare these transformations, providing a dynamic perspective on the settlement's evolution.

This research adopts a diachronic approach to examine the settlement patterns of *Kampung Melayu Tuatunu*, Bangka, across different historical periods (Anguera et al., 2021; Creswell & Cheryl, 2018). The discussion is divided into three periods: (1) Colonial Era, (2) Post-Independence, (3) The Establishment of Masjid Raya, and (4) The Present State of Tuatunu Malay Kampong. The researcher acknowledges a significant chronological gap between the Colonial Era and Post-Independence, due to the limited availability of archival data. This limitation arises from the fact that, following Indonesia's independence until the year 2000, Bangka Belitung was administratively part of South Sumatra Province before becoming the separate Province of Bangka Belitung Islands. The oldest accessible Google Maps imagery dates back to 2004, which is four years after the establishment of the province.

Field surveys and direct observations are also conducted to document the current settlement patterns to cross-check and validate historical data. The research site is situated in the *Kampung Melayu Tuatunu*, specifically within the Tuatunu Indah Subdistrict in Pangkalpinang City, Bangka Island.

To ensure the reliability and validity of the findings, data triangulation is applied by integrating information from archival research,

Google Earth mapping, and field observations. By cross-referencing these diverse data sources, the study provides a nuanced understanding of the evolution of the Islamic Malay Kampong in Tuatunu, Bangka, highlighting both persistent elements and significant changes in its settlement patterns over nearly a century.

## Result and Discussion

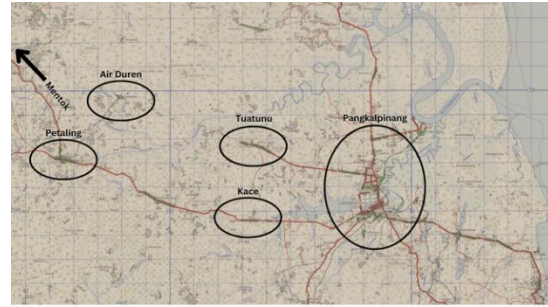
### 1. Colonial Era

In the early 20th century, the oldest map that accurately depicts the existence of *Kampung Melayu Tuatunu* dates back to this period. This highlights that the settlement pattern in Kampung Tuatunu is oriented around the main road, with buildings directly facing the street. Such a layout aligns with Taylor's (1980) concept of settlement patterns, particularly the "Face-to-Face" linear pattern, where houses are arranged along a primary thoroughfare, facilitating social interaction and economic activity.

The road-centric settlement pattern in *Kampung Melayu Tuatunu* was heavily influenced by Dutch colonial policies, which mandated that the Bangkanese people were not allowed to live or build houses far from the main roads (Rendy et al., 2019). This regulation was strategically implemented to ensure easier surveillance of the local population and maintain control over the region. By keeping the inhabitants within close proximity to the roads, colonial authorities could monitor daily activities and swiftly suppress any signs of rebellion or resistance. Consequently, this settlement pattern not only shaped the housing structures of *Kampung Melayu Tuatunu* but also reflected the broader strategies of colonial control and domination during that period. The imposition of this structure effectively transformed Tuatunu into a space of controlled mobility, where movement was regulated by colonial interests.

Figure 5. Maps of Bangka in 1931

Source: Universitaire Bibliotheken Leiden



*Kampung Melayu Tuatunu* stretches from east to west, a highly strategic position as the eastern direction leads to Pangkalpinang, the capital city of Bangka Belitung (Figure 5). The road network from Pangkalpinang to the westernmost part of Tuatunu, as depicted in the 1931 map, already featured a Surface Road with Distance Marker, indicating that it was accessible by motor vehicles. Conversely, moving eastward towards Air Duren, the road network was primarily a Foot Path, which, according to the map legend, could only be traversed on foot. Air Duren served as a crucial connection to Mentok, home to the Tanjung Kalian Port, which linked Bangka Island to Sumatra.

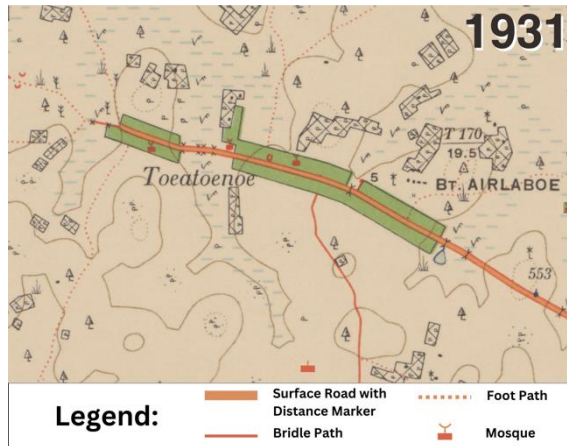
To the south, *Kampung Melayu Tuatunu* was connected to Kace, another vital link to Mentok. During the colonial era, road networks in this region comprised bridle paths and footpaths, reflecting the limited but significant mobility infrastructure established by the Dutch (Universitaire Bibliotheken Leiden, 1931). The strategic positioning of these roads ensured that settlements like Tuatunu remained within the colonial administration's reach while also facilitating trade and transportation.

As shown in Figure 6, the green area indicates the utilization of space as a residential settlement for the Tuatunu community, while the thick orange lines represent the main road that cuts through Kampung Tuatunu. Between 1931 and 1946 (Figure 6 and 7), there were no significant changes in the spatial use patterns within *Kampung Melayu Tuatunu*. The settlement pattern remained largely consistent, indicating a stable use of space over time. This



continuity suggests that the colonial-era planning regulations had long-lasting effects on the settlement's structure, reinforcing a linear spatial organization that persisted for decades.

Figure 6. Maps of Kampong Tuatunu in 1931  
Source: Universitaire Bibliotheken Leiden

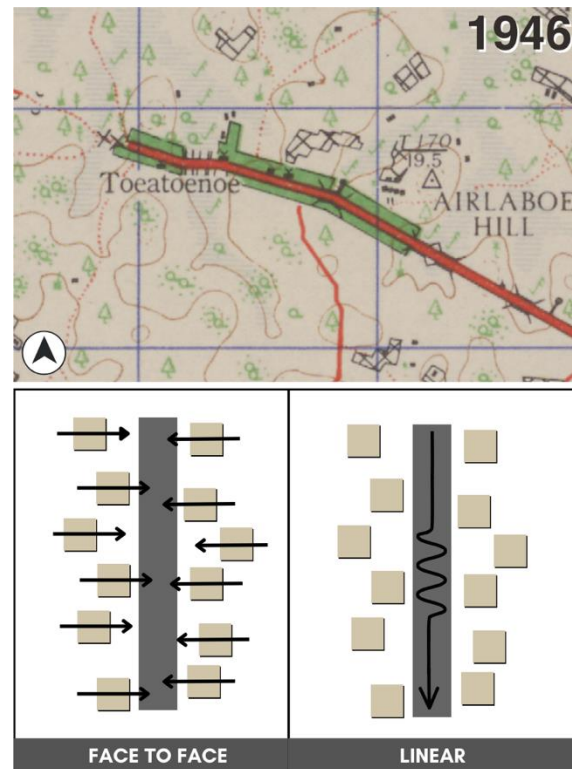


The picture above also shows that *Kampung Melayu Tuatunu* has three mosques, highlighting the strong connection between Islam and the local community. The presence of multiple mosques within a relatively small settlement indicates the central role of religious life in daily activities. This reflects the deep-rooted Islamic traditions that continue to shape social and cultural interactions in Tuatunu. According to Kostof (1991), the "Organic or Irregular Plan" typology is characterized by a spontaneous, non-linear arrangement of streets and buildings, often influenced by natural and man-made features. The expansion of *Kampung Melayu Tuatunu* towards the south along the established road reflects an organic growth pattern driven by accessibility and practical considerations rather than formal planning. The settlement's orientation around the main road and the use of natural materials align with this typology, where development follows existing routes and available resources, resulting in a flexible and adaptable urban form.

Taylor's (1980) theory further provides insights into the spatial dynamics of *Kampung Melayu Tuatunu*. The settlement pattern follows a Face-to-Face structure, where buildings are

aligned along the road, directly facing each other, fostering strong social interactions and communal ties. This type of layout was imposed by the Dutch as part of their colonial urban planning strategy. By structuring settlements along the main roads, the colonial authorities ensured ease of surveillance and control while simultaneously shaping social interactions. This type of layout facilitated the development of close-knit communities where social gatherings and daily routines were concentrated along the main street, reinforcing communal ties.

Figure 7. Maps of Kampong Tuatunu in 1946  
Source: Universitaire Bibliotheken Leiden



Moreover, the Spatial Structure of Settlements in Tuatunu during the colonial period aligns with Taylor's Linear Structure concept. Linear settlements are characterized by their alignment along a primary road or transportation corridor, often developing in response to administrative needs. In Tuatunu, the Dutch-imposed road network reinforced this linear growth, structuring the settlement along its central thoroughfare. This linear configuration not only dictated the spatial arrangement of houses and public spaces but

also influenced the community's social dynamics, as all essential activities revolved around the main road.

## 2. Post-Independence

From the colonial era through the early 2000s, the settlement pattern of *Kampung Melayu Tuatunu* remained largely unchanged. *Kampung Melayu Tuatunu* and Kace mark the eastern administrative boundary of Pangkalpinang, directly bordering Bangka Regency, where one of its districts is Air Duren. The road network connecting Air Duren and Pangkalpinang has remained consistent since the colonial era, preserving the historical transportation routes that facilitated movement and trade. Due to the fact that the eastern part of Pangkalpinang directly borders the sea, urban development has predominantly expanded westward, shaping the city's growth trajectory.

Figure 8. *Kampung Melayu Tuatunu* in 2004

Source: Google Earth (2004) Illustrated by Author



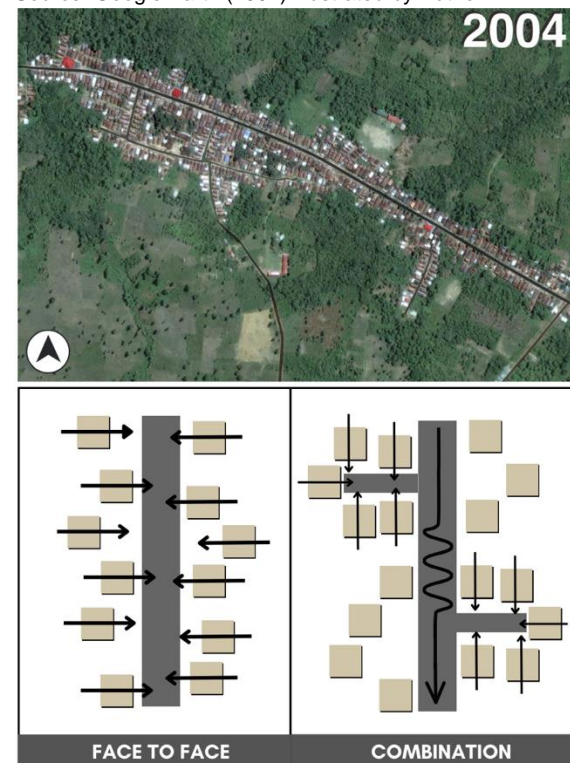
However, notable modifications occurred in the southern part of *Kampung Melayu Tuatunu* due to the construction of housing for low-income communities (*Perumahan Masyarakat Miskin*), leading to the development of bridge paths. This expansion towards the south is unsurprising, as it aligns with the direction of Kace, which shares the same administrative jurisdiction as *Kampung Melayu Tuatunu* under Pangkalpinang City. While the Face-to-Face settlement pattern persisted, the spatial structure of Tuatunu evolved from a strictly linear formation into a combination pattern.

The evolution of the spatial structure of *Kampung Melayu Tuatunu* was not merely a transition from a strictly linear formation into a

combination pattern. Instead, this transformation was driven by the expansion of housing structures towards the southern area of the settlement. As residential areas grew, new alleyways (*gang*) began to emerge, branching off from the main road. These alleyways facilitated deeper residential development, creating a more intricate spatial configuration that deviated from the original linear structure. Rather than solely relying on the main road as the axis of development, the presence of alleyways allowed for the formation of clustered housing patterns, leading to a more organic and flexible settlement structure.

Figure 9. Settlement Patterns and Spatial Structures in 2004

Source: Google Earth (2004) Illustrated by Author



The presence of three mosques in *Kampung Melayu Tuatunu* remains a strong testament to the deep-rooted influence of Islam in the community (Red Square in Figure 9). These mosques not only serve as places of worship but also function as vital public facilities, providing spaces for social, religious, and educational activities. Their continued existence highlights the enduring religious and

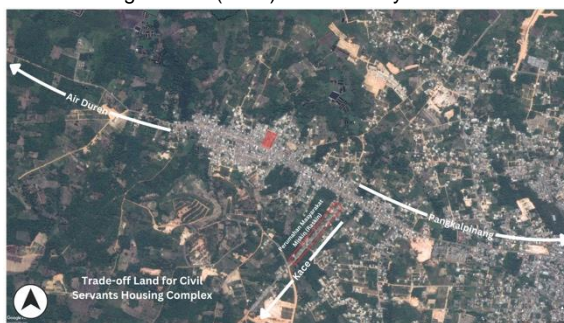


cultural identity of the Tuatunu community, which has been preserved despite shifts in spatial organization and urban expansion.

### 3. The Establishment of Masjid Raya

The establishment of the Tuatunu Grand Mosque (*Masjid Raya Tuatunu*) in 2008 marked a significant turning point in the settlement patterns and spatial structure of *Kampung Melayu Tuatunu*. Situated in the geographical center of the community, the mosque became more than just a religious landmark—it served as a catalyst for urban expansion and spatial reconfiguration. Its construction coincided with a broader shift in Tuatunu's settlement structure, where traditional face-to-face housing patterns began adapting to the presence of a large-scale public facility. As the mosque attracted greater religious and social activity, the surrounding housing structures organically expanded, particularly to the south (Putra & Octavia, 2024), where land availability and administrative alignment with Kace facilitated growth (Figure 10). The mosque's role as an anchor of spatial organization reinforced its centrality within the evolving urban fabric of Tuatunu.

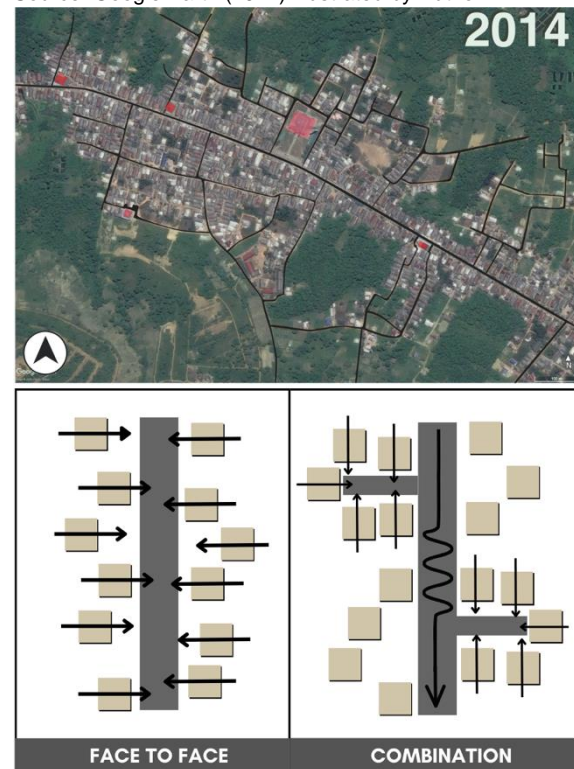
Figure 10. *Kampung Melayu Tuatunu* in 2004  
Source: Google Earth (2014) Illustrated by Author



Beyond its religious function, the Masjid Raya Tuatunu contributed to the reshaping of road networks and accessibility patterns. Prior to its establishment, Tuatunu's connectivity was predominantly structured around a colonial-era road network, maintaining a linear spatial structure oriented along a primary route linking Pangkalpinang and Air Duren. However, in this era, the route from Pangkalpinang to Air Duren

became fully accessible by motor vehicles, eliminating the previous reliance on footpaths. The increasing significance of the mosque further accelerated the transformation of the Tuatunu-Kace route, which had previously consisted of bridle paths and footpaths. Over time, this route evolved into a half-asphalted main road, serving as a vital connector for the newly developed civil servant housing complex and low-income residential areas (*Perumahan Masyarakat Miskin*). Therefore, the improved Tuatunu-Kace route made it more accessible for Kace residents to pray directly at Masjid Raya Tuatunu, strengthening religious and social ties between the two communities.

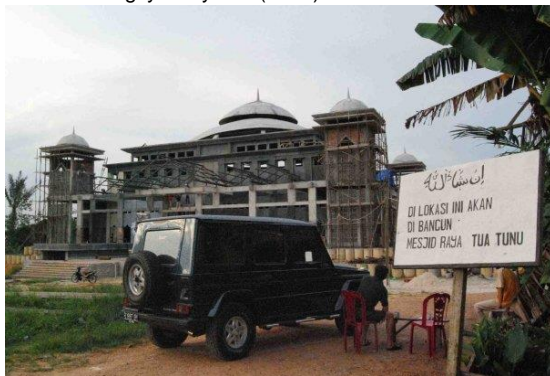
Figure 11. Settlement Patterns & Spatial Structures in 2014  
Source: Google Earth (2014) Illustrated by Author



A key aspect of the mosque's impact on the settlement was its connection to housing development. The local government provided financial support for the mosque's construction, and in return, the community exchanged this support for a 40-hectare land swap (*tukar guling*), which was later used for housing civil servants (Putra et al., 2024). This housing complex, located near the mosque, gave government employees a convenient

place to live while also encouraging more people to settle in the southern part of Tuatunu. As a result, the settlement's structure changed from a scattered rural area into a more organized urban space where homes, religious sites, and social facilities were closely connected. The mosque became a central place for the community, shaping land use and strengthening Islamic cultural identity in Tuatunu.

Figure 12. The Construction of Masjid Raya Tuatunu  
Source: Hongky Listiyadhi (2007)



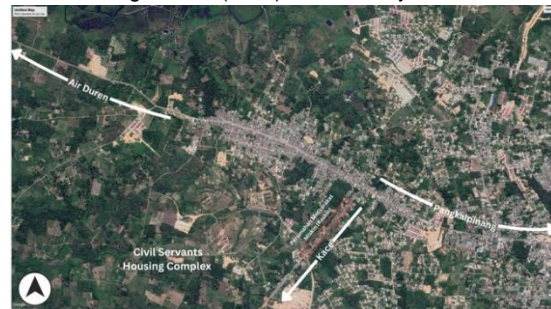
The construction of Masjid Raya Tuatunu and the land swap (*Tukar guling lahan*) played a major role, these changes helped Tuatunu develop into a key area within Pangkalpinang's urban growth. It played a key role in expanding urban development by influencing housing distribution, road networks, and community services. The mosque's function as a religious, social, and administrative center transformed Tuatunu from a traditionally linear settlement into a more connected and clustered urban space, strengthening its role within Pangkalpinang's city development.

#### 4. Present of Kampung Melayu Tuatunu

The present-day *Kampung Melayu Tuatunu* has undergone significant spatial expansion, with housing structures now extending not only to the south but also towards the north. This expansion reflects the increasing demand for residential space, driven by population growth and improved infrastructure. As a result, two new mosques have been established in the southern part of Tuatunu, serving as community facilities for the growing population.

The settlement pattern has adapted accordingly, shifting from a strictly linear formation to a Face-to-Face arrangement oriented towards both alleys (*gang*) and roads. This transformation has created a more compact and accessible living environment while preserving the communal essence of traditional Malay settlements.

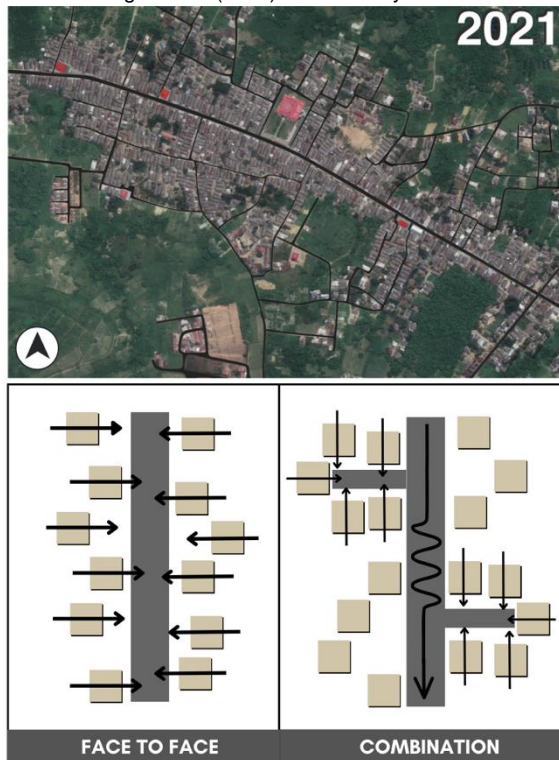
Figure 13. *Kampung Melayu Tuatunu* in 2021  
Source: Google Earth (2021) Illustrated by Author



The road network has also seen major improvements, with Tuatunu-Kace, Tuatunu-Air Duren, and Tuatunu-Pangkalpinang routes now fully accessible by motor vehicles. These infrastructural upgrades have not only enhanced local connectivity but have also allowed worshippers from across Bangka Island to reach Masjid Raya Tuatunu with ease (Figure 13). The route from Pangkalpinang has been fully accessible by motor vehicles, eliminating the need for footpaths, while the route from Tuatunu to Kace has been transformed into a half-asphalt and bridle path, becoming a main road for housing developments, including municipal civil servant complexes and low-income communities. The seamless integration of roadways into the settlement structure has reinforced Tuatunu's role as an important religious and urban node, ensuring that both daily commutes and religious pilgrimages are accommodated efficiently.



Figure 14. Settlement Patterns & Spatial Structures in 2021  
Source: Google Earth (2021) Illustrated by Author



The Tuatunu Grand Mosque has transcended its initial function as a local community facility, emerging as a major religious and cultural landmark for the entire Bangka Belitung region. Its role extends beyond worship, fostering religious education, social gatherings, and inter-community engagement. The spatial structure of Tuatunu has evolved into a combination pattern, integrating residential areas, public spaces, and religious facilities within a cohesive urban framework (Figure 14). The addition of new mosques in the southern part of the settlement further highlights the continued influence of Islamic values in shaping the built environment. This harmonious development underscores Tuatunu's transformation into a thriving and well-connected settlement, balancing tradition with modern urban expansion.

## Conclusion

The transformation of *Kampung Melayu Tuatunu* exemplifies the dynamic interplay between tradition and modernity in urban and rural settlement development. Over the past century, the settlement has evolved from a

colonial-era linear settlement into a more complex, interconnected urban fabric, driven by historical policies, socio-religious influences, and infrastructural advancements. Initially, Tuatunu's settlement pattern was heavily influenced by Dutch colonial planning, which mandated a road-centric, face-to-face settlement patterns for easier surveillance and governance. This historical imprint persisted well into the post-independence era, maintaining a stable settlement form until the early 2000s. However, the establishment of Masjid Raya Tuatunu in 2008 marked a pivotal shift, transforming the spatial structure from a linear to a combination pattern, integrating religious, social, and residential functions into a more cohesive spatial structure.

The mosque's central role in this transformation underscores the enduring influence of Islamic traditions in shaping both the built environment and community life. It functioned not only as a religious hub but also as a catalyst for urban expansion, influencing road network development, housing distribution, and the socio-spatial organization of the kampong. Government-supported land exchanges facilitated the construction of civil servant housing, further accelerating Tuatunu's urbanization.

Today, *Kampung Melayu Tuatunu* has expanded beyond its colonial-era boundaries, incorporating new residential clusters, improved road networks, and additional mosques, reflecting both organic and planned growth. The settlement now functions as a religious, cultural, and urban node within Pangkalpinang, balancing its traditional Malay-Islamic heritage with the pressures and opportunities of modern urban expansion.

This transformation highlights key urbanization challenges and opportunities. While integration into the urban landscape enhances infrastructure, accessibility, and economic prospects, it also risks disrupting traditional social networks and cultural continuity. The Tuatunu case study demonstrates that sustainable urban transformation must respect

historical and cultural identities while adapting to contemporary urban demands.

Ultimately, *Kampung Melayu Tuatunu* represents a microcosm of Southeast Asian urban evolution, where historical legacies, religious identity, and modern planning imperatives converge, shaping a unique, adaptive settlement that continues to evolve while preserving its distinctive cultural roots.

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