



Everyday Urban Life and the Systematic Erasure of Memory in Depok Lama

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Received 29/05/2026	ABSTRACT
Received in revised form 29/08/2026	<i>This study investigates how rapid urban transformation produces the systematic erosion of collective memory through the restructuring of everyday urban life in Depok Lama, Indonesia. Moving beyond demolition-centred narratives of heritage loss, the research situates memory erosion within processes of spatial fragmentation, commercial intensification, and governance regimes that prioritise market-driven development over lived cultural continuity. Drawing on theories of collective memory, the production of space, and postcolonial urban governance, the study conceptualises memory loss as a structurally embedded outcome of contemporary urban restructuring. Adopting a qualitative case study approach, data were collected through semi-structured interviews, participant observation, memory mapping, morphological analysis, and archival research. The findings reveal that incremental subdivision, infrastructural expansion, and the commodification of neighbourhood space have progressively reduced access to communal infrastructures, weakened intergenerational interaction, and destabilised place-based identity. Heritage decline in Depok Lama is therefore not primarily material, but socio-spatial. Although residents continue to enact adaptive practices and forms of micro-resistance to sustain fragments of collective identity, these practices remain precarious without institutional recognition. The study argues that urban memory erosion in secondary cities should be understood as a governance condition rather than a transitional side effect of modernisation. By repositioning everyday life at the centre of heritage discourse, this research contributes to critical debates on urban memory, socio-spatial justice, and inclusive development in rapidly urbanising contexts.</i>
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INTRODUCTION

Rapid urbanisation has become a dominant force shaping contemporary cities, particularly in developing countries. While urban development is often framed as a symbol of economic progress and modernisation, it frequently produces profound socio-spatial consequences, including the erosion of historical landscapes, social networks, and collective memory [1], [2]. In many Asian cities, rapid physical transformation has occurred without sufficient consideration of everyday life and cultural continuity, resulting in fragmented urban identities and weakened place attachment [3], [4], [5]. Collective memory plays a crucial role in shaping urban identity and social cohesion. M. Halbwachs and L.A. Coser [6] argues that memory is socially constructed through shared spaces, routines, and social interactions. Similarly, P. Nora [7] emphasises that memory is embedded in “sites of memory” where historical experience is continuously reproduced through daily practices. In urban contexts, these memories are sustained through ordinary places such as neighbourhood streets, markets, houses, religious spaces, and informal gathering areas [8], [9].

When such spaces are disrupted or replaced, memory is gradually detached from everyday life. However, contemporary urban development often prioritises economic efficiency, real estate investment, and infrastructural expansion over social and cultural sustainability [1]. As a result, many historic neighbourhoods experience systematic spatial restructuring that marginalises long-term residents and transforms everyday practices. H. Lefebvre [10] conceptualises this process as the “production of space”, in which dominant political and economic interests reshape urban environments according to abstract planning logics.

M. De Certeau [11] further highlights how everyday practices represent subtle forms of resistance against such domination, yet these practices become increasingly constrained within highly regulated and commodified urban environments. In these terms, these practices represent “tactics” deployed by ordinary actors within spaces structured by dominant “strategies” of planning and market rationality. While formal planning operates through long-term structural control, everyday users subtly manipulate spatial arrangements to sustain social meanings and collective continuity. In the Indonesian context, secondary cities such as Depok have undergone rapid transformation driven by metropolitan expansion, infrastructure projects, and property development.

Located within the Greater Jakarta metropolitan region, Depok has experienced intensive urbanisation that has significantly altered its historical core, including the Depok Lama area. Once characterised by strong social ties, colonial-era spatial structures, and locally embedded cultural practices, Depok Lama is now increasingly integrated into metropolitan development agendas that prioritise commercial and residential densification. Previous studies on urban heritage in Indonesia have largely focused on architectural conservation and formal heritage designation [12],[13]. While these studies provide valuable insights into physical preservation, they often overlook how everyday life functions as a medium for sustaining urban memory. International scholarship emphasises that heritage is not merely material, but is continuously produced through lived experience, narratives, and daily routines [14],[15]. They argue that the neglect of everyday practices in urban planning contributes to what they call “urban amnesia,” a condition in which cities gradually lose their sense of history [16], [9], [17]. In Depok's Old Town, for instance, urban transformation has led to the loss of traditional social spaces, fragmented community networks, and evicted longtime residents. These changes have altered mobility and interaction patterns and diminished residents' sense of belonging, leading to gradual disconnection from their urban environment.

Rather than occurring by chance, these processes reflect structural conditions embedded in planning policies, market-driven development, and institutional neglect. Therefore, memory loss is not simply an unintended consequence of modernization but is systematically generated through urban governance mechanisms. Despite a growing body of literature on urban memory and heritage, empirical studies of memory erosion through the interplay of everyday life and governance in Indonesia's secondary cities are limited and underdeveloped from a theoretical perspective. Most existing research focuses on metropolitan centers or formally protected heritage sites, leaving the everyday dynamics of ordinary historic environments understudied. This gap is significant because memories are primarily negotiated, reproduced, or erased in this environment. Using in-depth interviews, participant observation, and memory mapping, this study addresses this gap by examining how everyday urban life in Depok Lama is affected by processes of spatial restructuring and development. By adopting a qualitative case study approach, this research investigates how daily practices, social interactions, and spatial routines are transformed under

contemporary urban pressures. It aims to reveal how memory is systematically weakened through changes in lived space, institutional arrangements, and socio-economic relations. By foregrounding everyday life as a central analytical lens, this study contributes to broader debates on urban memory, heritage governance, and socio-spatial justice in rapidly urbanising contexts. The findings are expected to provide critical insights for planners, policymakers, and educators seeking to develop more inclusive and culturally sensitive urban development strategies. J. P. Spradley [18] and D. Ringas *et al.* [19] Ultimately, this research argues that sustainable urban futures cannot be built upon collective forgetting, but must be grounded in the recognition and preservation of lived urban memories.

METHODS

This study employs a qualitative case study approach to examine the relationship between everyday life, spatial transformation, and memory erosion in Depok Lama [20], [21]. Data collection was conducted through three main techniques. First, semi-structured interviews were carried out with long-term residents, community leaders, local activists, and urban stakeholders to explore perceptions of spatial change, memory, and identity. Second, participant observation was undertaken in neighbourhood streets, public spaces, markets, and community gathering areas to document everyday practices and social interactions. Third, memory mapping was conducted by inviting participants to reflect on historical and contemporary spatial experiences through sketching, photographs, and narrative mapping. In addition, spatial documentation was undertaken through site observations, photographic surveys, and mapping of building typologies, street patterns, and land-use changes. Archival materials, including historical maps, photographs, and planning documents, were collected from local archives and municipal offices to contextualise contemporary transformation. Data analysis was conducted using thematic analysis to identify recurring patterns related to memory, everyday practices, and governance processes [22], [23]. Comparative analysis was applied to examine relationships between spatial change, institutional interventions, and socio-cultural dynamics. Triangulation was employed to enhance research validity by cross-checking data from interviews, observations, archival sources, and spatial documentation [20]. Through this integrated methodological approach, the study examines how urban memory is negotiated and progressively eroded within everyday urban environments.

RESULT AND DISCUSSION

This section critically examines the findings derived from qualitative fieldwork and documentary analysis to explore the relationship between spatial transformation, everyday practices, and memory erosion in Depok Lama. By situating empirical evidence within broader debates on the production of space, collective memory, and postcolonial urban governance, this section reveals how memory loss is systematically embedded in contemporary urban development processes.

1. Transformation of Everyday Spaces and Spatial Fragmentation

Based on field observations, spatial mapping, and archival comparison, the findings indicate that Depok Lama has undergone significant spatial restructuring characterised by commercial intensification, infrastructural expansion, and residential densification. Former neighbourhood streets, communal yards, and informal gathering spaces have gradually been

transformed into commercial corridors, gated residential clusters, and transit-oriented developments. showing the replacement of residential and communal spaces with commercial and transport-related infrastructure. This process has resulted in increased spatial segmentation and restricted public accessibility.



Figure 1 .Early Phase of Metropolitan Expansion and Land-Use Transition in Depok (2000–2010).
Source: Author, based on RTRW Kota Depok 2000–2010.

Figure 1. demonstrates that between 2000 and 2010, Depok Lama was situated within an early phase of metropolitan restructuring, where urban expansion had not yet fully commodified everyday spaces. Residential clusters, green areas, and local circulation networks remained dominant. However, the gradual penetration of transport infrastructure and development corridors during this period laid the structural foundation for later large-scale commercialisation and spatial segregation. This transition marks the beginning of long-term processes that systematically weakened place-based social relations and collective memory.

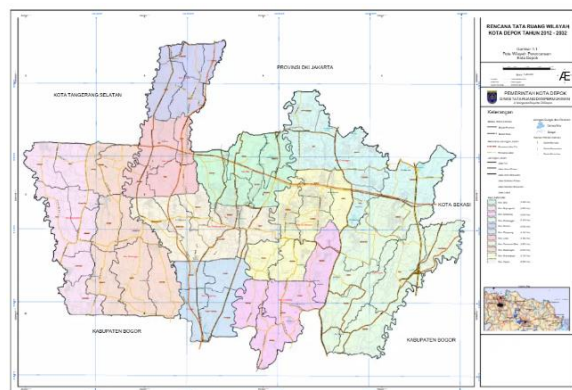


Figure 2. Regulatory Framework of Metropolitan Expansion and Spatial Governance in Depok (2012–2032).

Source: Author, based on RTRW Kota Depok 2012–2032.

Figure 2. indicates that the RTRW 2012–2032 institutionalises a development-oriented governance regime that privileges infrastructural efficiency, property investment, and metropolitan integration over social sustainability and cultural continuity. The dominance of transportation axes and commercial corridors restructures urban space according to market logics, while everyday heritage sites are subsumed under generic zoning categories. Rather than functioning as a protective instrument, the spatial plan operates as a regulatory mechanism that legitimises spatial

homogenisation and displacement. The absence of explicit heritage-sensitive zoning and The limited use of participatory planning instruments has allowed socially embedded spaces to gradually erode, which contributes to long-term memory loss and a sense of disconnection from place.

'We used to gather every night near the old market and the community hall. Now, both of those places have been replaced by shops and car parks. There's no longer a place for us to meet'

(Resident of Jalan Pemuda, male, 65, interviewed in 2026).

These spatial changes have significantly altered everyday mobility patterns and reduced opportunities for spontaneous social interaction. Residents reported having to walk longer distances, becoming more dependent on motorised transport and experiencing a decline in street-based social encounters

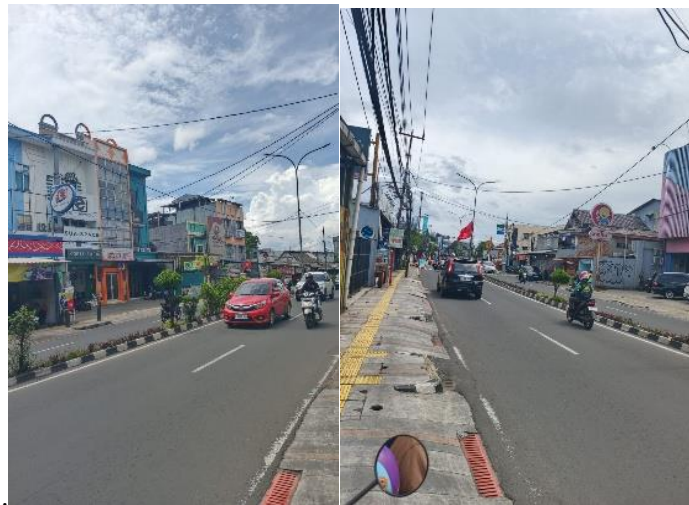


Figure 3. presents a comparison between former communal spaces and their current commercialised conditions, highlighting the loss of social infrastructure at the neighbourhood scale.

Source: Author, 2026



Figure 4. Underutilised commercial building of Transmart Margocity Depok showing declining activity and reduced public engagement (2026).

Source: Author, 2026

Field observations also indicate the declining function of large-scale commercial facilities, such as Transmart Margocity Depok, which is currently no longer fully operational (Figure 3). The reduced activity and partial vacancy of this building reflect shifting consumption patterns and unstable urban development trajectories. Instead of functioning as an active public-commercial node, the site has become an underutilised space that contributes to spatial fragmentation and declining street vitality. Similar patterns have been observed in other rapidly urbanising Asian cities, where redevelopment prioritises economic value and land profitability over social connectivity [3]. In Depok Lama, market driven development has accelerated the conversion of socially embedded spaces into commodified urban environments.

From a Lefebvrian perspective H. Lefebvre [10] this transformation reflects the growing dominance of abstract space over lived space, in which planning rationalities and market logics reshape urban environments according to standardised and profit-oriented frameworks. As a result, everyday spatial practices are increasingly confined within privatised and regulated environments, limiting residents' capacity to reproduce social relations and collective memory through daily routines. Consequently, spatial fragmentation in Depok Lama is not merely a physical outcome of urban growth, but a socio-political process that restructures everyday life and weakens place-based social networks. This fragmentation constitutes a fundamental mechanism through which collective memory is gradually detached from lived urban experience.

2. Erosion of Social Networks and Collective Memory

The findings reveal a progressive weakening of community networks in Depok Lama, characterised by declining neighbourhood solidarity, reduced intergenerational interaction and decreasing participation in communal activities. Long-term residents reported that communal events, mutual aid practices and informal gatherings have become increasingly rare over the past two decades.

"When I was young, everyone knew each other here. We gathered during festivals and helped each other. Now, most young people do not even know their neighbours"

(Resident 11, female, aged 58, interviewed in 2026).

Memory mapping exercises also show that many historically significant places, such as Pasar Depok Lama, former gathering halls and colonial-era houses along Kartini Street, have either disappeared or lost their social function.



Figure 5. Declining Domestic Heritage and the Loss of Intergenerational Memory at Rumah Cimanggis
Source: Depok Heritage Community, 2026

This Figure 5 documents the current physical condition of Rumah Cimanggis, one of the remaining historical residential structures in Depok Lama. Once embedded within dense social

networks and family-based interactions, the building now appears spatially isolated and functionally marginalised. The decline of everyday activities surrounding the house reflects the weakening of intergenerational transmission of historical knowledge and social values. As domestic heritage loses its social anchorage, memory becomes detached from lived experience and increasingly confined to individual recollection.



Figure 6. Religious Space as a Fading Social Anchor: Gereja GPIB Immanuel Kota Depok
Source: Author, 2026

This figure illustrates the changing role of Gereja GPIB Immanuel as a former centre of communal gathering and social cohesion. Historically, the church functioned not only as a religious institution but also as a key site for intergenerational interaction, mutual support, and collective rituals. Today, declining participation and reduced community engagement indicate a gradual erosion of its social integrative function. This transformation reflects the broader weakening of institutional spaces that previously sustained collective memory.



Figure 7. Institutional Residence and the Decline of Everyday Social Mediation: Rumah Tinggal Pendeta GPIB Immanuel (Rumah Pastorie)
Source: Depok Heritage Community, 2026

This figure shows the Rumah Pastorie, which historically served as an informal meeting point and mediator of social relations within the neighbourhood. Beyond its residential function,

the building once facilitated everyday encounters between religious leaders and local residents. The current decline in its social use demonstrates how institutional residences have lost their role as nodes of community interaction, contributing to the fragmentation of local social networks and the weakening of relational memory



Figure 8. Transformation of Community-Oriented Health Infrastructure: Rumah Sakit Harapan.
Source: Author, 2026

Figure 8. presents Rumah Sakit Harapan, which previously operated as a socially embedded health facility closely connected to neighbourhood life. Formerly characterised by strong interpersonal relations between staff and residents, the hospital has gradually shifted towards a more standardised and impersonal service model. This transformation reflects the broader institutionalisation of everyday life, in which social intimacy and collective care practices are replaced by technocratic and efficiency-driven systems, weakening communal bonds and experiential memory.



Figure 9. Historical Social Node and Collective Memory Formation: Stasiun Depok Lama in 1925.
Source: Depok Heritage Community, 2026

This archival photograph illustrates the early role of Stasiun Depok as a central social and mobility node in the formation of everyday urban life. In the early twentieth century, the station functioned not only as a transportation facility but also as a key site of social interaction, informal exchange, and intergenerational encounter. Its open spatial configuration and human-scale environment facilitated daily communication among residents, traders, and commuters. The station thus operated as an important anchor of collective memory, embedding mobility practices within socially meaningful routines.



Figure 10. Contemporary Spatial Disruption and the Fragmentation of Urban Memory Stasiun Depok Lama in 2026.

Source: Author, 2026

The historical state of Depok Station in 1925 is compared with its current state in 2026 in these figures. The original station was a social hub, facilitating everyday encounters, informal exchanges and intergenerational interaction. In contrast, the current situation is characterised by spatial congestion, unregulated parking, and an absence of designated waiting areas for online transportation services. The fragmented management of circulation between pedestrians, private vehicles and ride-hailing services has resulted in spatial disorder and reduced accessibility. The dominance of vehicular movement and infrastructural prioritisation has marginalised social interaction and weakened the station's role as a site of collective memory. This transformation illustrates how mobility infrastructure can contribute to urban amnesia and declining place attachment when detached from social considerations. Younger participants often struggled to identify former community spaces and local historical sites, indicating a weakening transmission of place-based knowledge across generations. As one young resident explained:

“I only knew this place as a shopping area. I never heard about its history from my parents” (male, 21, resident of Jalan Pemuda, interviewed in 2026).

Consistent with M. Halbwachs and L.A Coser [6] theory of collective memory, these findings suggest that memory is sustained through spatial and social continuity. When everyday environments and social networks are disrupted, memory becomes fragmented and individualised. This process contributes to what A. Huyssen [16] terms “urban amnesia”, whereby cities gradually lose their capacity for historical self-reflection. Consequently, memory erosion in Depok Lama is not merely a cultural phenomenon but is structurally linked to the decline of everyday social infrastructures and intergenerational interaction.

3. Governance, Development Pressures, and Institutional Neglect

The analysis highlights the central role of governance structures in shaping memory erosion in Depok Lama. Local planning policies and development programmes primarily prioritise economic growth, infrastructure provision, and private investment, while heritage protection and community based preservation remain weak and fragmented. An examination of municipal

planning documents, including the Spatial Plan (RTRW) and Detailed Spatial Plan (RDTR), indicates limited integration between spatial planning, heritage management, and public participation.



Figure 11. shows the earlier Spatial Plan (2010).

Source: Author, based on Kota Depok 2010

Revealing a similar development-oriented orientation and demonstrating long-term policy continuity that marginalises everyday heritage and community spaces.

“The government never asked us about this area. Suddenly, a new project appeared, and we had to adjust.” (Jl Pemuda, male, 55 years, interviewed in 2026).

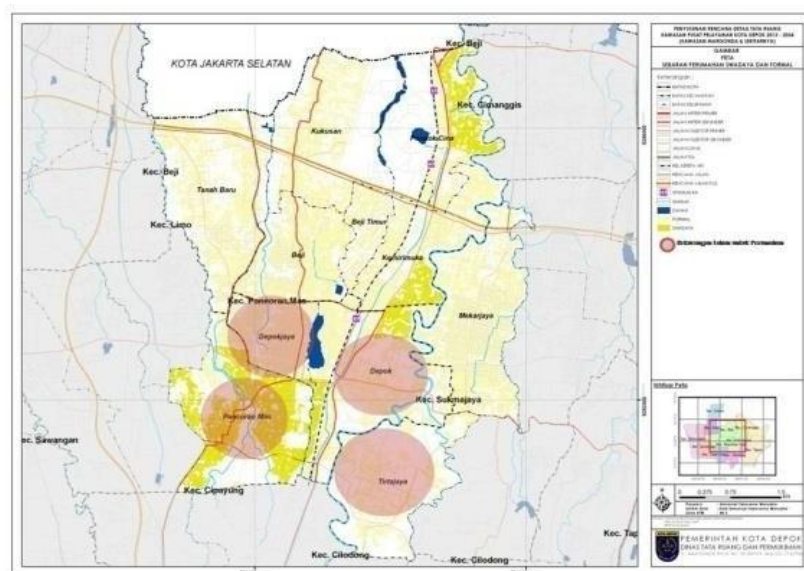


Figure 12. Housing Land Demand Map (2026) and Development Priorities in Depok Lama.

Source: Dinas Tata Ruang Kota Depok, 2026

This figure illustrates the prioritisation of large-scale residential development in and around Depok Lama. The map reveals how population growth and property Investments are positioned as dominant planning drivers, while social infrastructure, heritage environments, and community spaces remain secondary considerations. Such planing orientation reinforces market-led

urbanisation and limits institutional support for everyday social life and memory preservation. This development-oriented planning logic reflects a technocratic approach that privileges quantitative housing provision and market feasibility over socio-cultural sustainability. As a result, everyday social spaces and heritage landscapes are increasingly vulnerable to displacement and functional erosion. The map thus visualises how institutional planning frameworks contribute to the systematic marginalisation of lived heritage and collective memory. Depicts the redevelopment area surrounding Depok Lama Station, where transport-oriented development and commercial facilities dominate the urban landscape. Although such projects enhance mobility and economic activity, they simultaneously accelerate land commodification and weaken neighbourhood-based social relations.



Figure 13. Transit-Oriented Development and Commercial Intensification around Depok Lama Station.
Source: Author, 2026

This Figure 13 depicts the redevelopment zone surrounding Depok Lama Station, dominated by transit-oriented development and commercial facilities. While these projects enhance regional connectivity and economic activity, they simultaneously accelerate land commodification and weaken neighbourhood-based social relations. The spatial reconfiguration prioritises mobility efficiency and investment potential over social continuity, contributing to displacement pressures and the erosion of local collective memory [23].



Figure 14. Pos Office on Kartini Street as a Surviving Urban Landmark amid Uncontrolled Commercialisation.
Source: Author, 2026

This Figure 14 shows the Kartini Street Post Office, which retains its original architectural character and continues to function as a historical and symbolic landmark within Depok Lama.

While surrounding shophouses and commercial buildings display fragmented and uncontrolled modern forms, the post office stands as a rare remnant of spatial continuity and institutional memory. The contrast between this building and its surrounding environment reflects uneven urban transformation, where economic-driven development proceeds without coherent heritage governance. As a result, isolated historical structures are forced to survive individually, detached from their original socio-spatial networks.



Figure 15 Puskesmas Pancoran Mas as an Enduring Public Facility within a Rapidly Transforming Urban Corridor.

Source: Author, 2026

This Figure 15 illustrates the Pancoran Mas Community Health Centre, which preserves elements of its earlier architectural form and continues to function as a public-oriented institution. Despite its continuity, the surrounding area has undergone rapid commercialisation and morphological change dominated by shophouses and private developments. This spatial contrast reveals how essential public infrastructure struggles to maintain its social role within market-driven urban environments. The marginalisation of such facilities reflects declining institutional commitment to everyday social welfare and collective memory.



Figure 16 Hospital Alia as a Symbol of Selective Modernisation along Kartini Street.

Source: Author, 2026

This figure presents Hospital Alia, a modern medical facility located along Kartini Street, one of the most rapidly developing corridors in Depok Lama. While the hospital represents contemporary investment and technological advancement, it contrasts sharply with surrounding buildings that exhibit physical decay and functional decline. This selective modernisation reflects uneven urban development patterns, where capital-intensive projects are prioritised over comprehensive neighbourhood revitalisation. As a result, urban renewal benefits remain concentrated, reinforcing socio-spatial inequality and weakening collective attachment to place. This governance gap reflects broader patterns in postcolonial urban management, where regulatory frameworks tend to favour market-oriented development and technocratic planning approaches [24]. Decision-making processes are dominated by state and private sector actors, while community knowledge and historical experience remain marginal [4]. Consequently, institutional neglect functions as a structural mechanism through which memory loss is systematically produced. Rather than resulting from accidental oversight, memory erosion in Depok Lama emerges from governance arrangements that normalise displacement, spatial homogenisation, and the exclusion of lived heritage from formal planning frameworks.

4. Everyday Practices, Adaptation, and Micro-Resistance

Despite intensifying spatial regulation and institutional neglect, residents in Depok Lama continue to generate adaptive spatial practices that sustain fragments of collective memory and neighbourhood identity. These practices do not operate through formal planning mechanisms; rather, they emerge tactically within residual spaces, temporal gaps, and regulatory ambiguities.



Figure 17 Temporal Reappropriation of the Street as Communal Infrastructure (Ramadan Market, Villa Mutiara Cinere, Pancoran Mas)

Source: Author, 2026

Figure 17 illustrates the annual Ramadan bazaar occupying the primary street corridor of Villa Mutiara Cinere. The activity is more than seasonal commerce it represents the temporary reconstruction of communal space following the loss of the neighbourhood field, which has been replaced by permanent building structures. The street, originally designed for vehicular circulation, is periodically transformed into a socio-religious corridor. Canopies, temporary stalls, and pedestrian flows suspend the infrastructural logic of movement and reconstitute the space as a collective environment. What was once a permanent field of interaction is now replaced by

episodic occupation. This condition reflects a shift from spatial permanence to temporal improvisation. Communal life persists, but only through negotiated intervals.



Figure 18 Tactical Night-time Activation of Pedestrian Infrastructure (Jalan Salak, Tanah Baru).

Source: Author, 2026

Figure 18 documents an oversized pedestrian corridor along Jalan Salak that becomes an informal youth gathering space during evening hours. Street vendors with mobile carts selling coffee, snacks, and local food activate the edge of the pedestrian infrastructure, generating a spontaneous social node. However, this activation is temporally constrained. The space functions as a social environment only at night and reverts to circulation infrastructure during the day. The absence of formal recognition renders these activities conditionally tolerated rather than institutionally supported. Such practices resonate with M. De Certeau [11] notion of “tactics” everyday manoeuvres deployed within spatial systems structured by dominant strategies. Residents do not redesign the city; they momentarily reinterpret it.

“We still gather after evening prayers, even if the space is very limited. This is how we keep our community alive.”
(Jl. Salak, Female, 47 years old, interviewed in 2026).

This statement reveals that the persistence of communal life depends not on spatial provision, but on collective will.



Figure 19 Incremental Domestic to Commercial Transformation and Threshold Dissolution (Jalan R. Sanin, Pancoran Mas).

Source: Author, 2026

Figure 19 illustrates the gradual conversion of residential houses into small-scale commercial establishments along Jalan R. Sanin. What was once a domestic façade becomes a retail interface front yards are absorbed into shop extensions verandas are enclosed and monetised. This transformation unfolds incrementally house by house without dramatic redevelopment. Yet cumulatively, it restructures neighbourhood morphology and alters the social function of the dwelling. The house shifts from a site of intergenerational continuity to an instrument of economic survival. Here, spatial adaptation reflects economic pressure, but it also signals the erosion of architectural thresholds that once mediated private and communal life.

Analytical Synthesis

Across these three spatial conditions, a common pattern emerges:

- a) Communal space becomes temporary rather than permanent.
- b) Social gathering becomes tactical rather than planned.
- c) Domestic architecture becomes economically instrumental rather than socially anchored.

These adaptive practices can be interpreted as forms of micro-resistance against spatial homogenisation and commodification [11]. Residents reassert lived meanings within increasingly regulated urban systems. They do this by appropriating streets, pedestrian corridors and domestic thresholds. However, this form of resistance remains structurally fragile. Rising land values, intensified surveillance and a lack of formal recognition limit the long-term sustainability of these practices. Without institutional embedding, everyday adaptation primarily operates at the symbolic and temporal levels. Structural forces of displacement and gradual memory erosion cannot be fully countered by it. Urban transformation in Depok Lama is therefore neither fully consensual nor socially neutral. Beneath narratives of progress and development lies an ongoing negotiation between institutional power and lived experience. Everyday practices do not overturn dominant planning regimes. Yet they persist as quiet critiques that are subtle, repeated and embodied. They reveal that memory in Depok Lama has not disappeared. It has been displaced into provisional spaces and temporary occupations. In this sense, the crisis is not an absence of memory, but an absence of spatial guarantees for its continuity.

5. Implications for Urban Heritage and Inclusive Development

The findings demonstrate that heritage loss in Depok Lama is not primarily the result of spectacular demolition, but of the gradual restructuring of everyday life. Memory erosion operates cumulatively through shifts in spatial access, altered patterns of social interaction, governance priorities, and institutional invisibility. Heritage decline, therefore, is embedded within routine planning decisions and ordinary development trajectories. This study challenges conventional conservation frameworks that privilege material preservation and officially designated heritage objects. Such approaches overlook the relational and performative dimensions of heritage, where urban memory is continuously produced through everyday practices, social networks, and spatial routines. When these practices are marginalised, heritage becomes physically preserved yet socially hollow. Drawing on critical heritage scholarship R. Harrison [15], L. Smith [14], this research advances an understanding of heritage as a dynamic socio-spatial process rather than a static architectural artefact. In Depok Lama, memory is not only located in buildings, but in thresholds, gathering routines, informal markets, and neighbourhood interactions. The erosion of these practices represents a deeper form of heritage loss one that cannot be addressed solely through

façade preservation or monument designation. The implications for urban governance are therefore structural rather than cosmetic. Inclusive development must move beyond symbolic conservation toward participatory planning mechanisms that embed community narratives into regulatory frameworks. Adaptive reuse strategies should prioritise the preservation of social infrastructures communal yards, pedestrian corridors, religious courtyards, and informal interaction spaces that sustain everyday interaction. Without institutional recognition of lived heritage, urban transformation risks reproducing socio-spatial inequality and cultural dislocation. By foregrounding everyday life as a central dimension of heritage governance, this study contributes to broader debates on socio-spatial justice in rapidly urbanising secondary cities. Sustainable urban futures cannot be constructed upon collective forgetting; they require institutional commitment to sustaining the spatial conditions through which memory is enacted.

CONCLUSION

This study examined the impact of spatial transformation and changes in everyday life on collective memory in Depok Lama amid rapid urbanisation and metropolitan expansion. Based on fieldwork, morphological analysis and documentary research, the findings demonstrate that memory loss has developed gradually in line with changes to the urban environment. Commercial development, infrastructure expansion and residential densification have reduced communal yards and neighbourhood streets, which were once spaces where residents met and interacted informally. As these spaces have changed, so too have opportunities for intergenerational interaction and the sharing of local knowledge, particularly among younger residents. The findings also demonstrate that memory erosion is a social, institutional, and physical process. Planning practices that prioritise economic development and land use efficiency over other considerations can overlook the everyday spaces and practices through which local identity is maintained. Nevertheless, residents continue to preserve aspects of their local identity through informal markets, religious gatherings, and street-based activities. These practices help maintain connections with the past, but remain vulnerable to ongoing development and a lack of formal recognition. This study's main contribution is showing that heritage loss in secondary cities does not always occur through demolition or the complete disappearance of historic buildings. It can also occur gradually through changes in everyday spaces, social relationships and patterns of use. This broadens our understanding of urban heritage by considering memory as part of everyday spatial life. The findings suggest that urban planning in Depok Lama should pay greater attention to participatory approaches, adaptive reuse and the protection of social spaces, as well as physical heritage.

A comparison of Depok Lama with other Indonesian and Southeast Asian cities is something that future research could do. This would help to show how different planning and governance contexts influence the relationship between urban transformation and collective memory. Ultimately, preserving urban memory requires more than protecting historic buildings; the social and spatial conditions that allow people to remember and use places in everyday life must also be maintained. Without this, a city may become physically modern while gradually losing its connection to its history.

RECOMMENDATIONS

The findings indicate that the planning in Depok Lama should prioritise not only the preservation of historic buildings but also the protection of social spaces and spatial patterns that support collective memory. Conservation policies should consider changes in building density, historical plot configurations, street characteristics, and informal spaces that continue to facilitate everyday social activities. It is also important to integrate collective memory into local planning to prevent physical changes from further weakening the relationship between residents, places, and local history. A participatory approach could help to identify meaningful spaces and everyday practices, while adaptive reuse could support the continued use of historic buildings in response to changing urban needs. Future research could compare Depok Lama with other historic areas in metropolitan fringe cities in Indonesia. This would help to develop a broader understanding of how urbanisation and spatial change affect the continuity of collective memory.

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