

Education Park Concept on Green Open Space Planning through Historical and Cultural Approach

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ABSTRACT

Green Open Space Planning (RTH) for urban areas needs to support ecological functions, education facilities, and social interaction facilities for urban communities and regional identity. As green open spaces, Complex Elementary Park and Reading Park in Palopo, South Sulawesi have not yet shown the fulfillment of their functions and benefits optimally. The two parks that are located in the heritage area become a unique/distinctive potential to show the historical connotation of the location in its design. This study aims to make landscape design recommendations by exploring the potential of the location through the historical and cultural approach of the Luwu Kingdom. The research was conducted using a descriptive qualitative method that refers to the landscape planning of Seymour M. Gold through the stages of preparation, inventory, analysis, synthesis, and planning. The results of this study resulted in an Education Park site plan that elaborated the physical and philosophical characteristic of three cultural heritages, namely the Datu Luwu Palace Complex, the Jami' Mosque, and the Post and Giro Office.

Keywords: Education Park; Outdoor Learning Process; local wisdom

ABSTRAK

Konsep Taman Edukasi pada Perencanaan Ruang Terbuka Hijau melalui Pendekatan Sejarah dan Budaya. Perencanaan Ruang Terbuka Hijau (RTH) Kawasan Perkotaan perlu menunjang fungsi ekologis, wadah pendidikan, sarana interaksi sosial masyarakat urban dan identitas daerah. Sebagai RTH, Taman SD Kompleks dan Taman Baca di kota Palopo, Sulawesi Selatan belum menunjukkan terpenuhinya fungsi dan manfaatnya secara optimal. Kedua taman yang berada dalam kawasan *heritage* menjadi potensi khas/unik untuk menunjukkan *historical connotation* lokasi dalam desainnya. Penelitian ini bertujuan membuat rekomendasi desain lanskap dengan mengeksplorasi potensi lokasi melalui pendekatan sejarah dan budaya Kerajaan Luwu. Penelitian dilakukan menggunakan metode kualitatif deskriptif yang mengacu pada perencanaan lanskap Seymour M. Gold melalui tahapan persiapan, inventarisasi, analisis, sintesis dan perencanaan. Hasil penelitian ini menghasilkan *siteplan* Taman Edukasi yang mengelaborasi karakter fisik dan filosofis tiga cagar budaya yaitu Kompleks Istana Datu Luwu, Masjid Jami' dan Kantor Pos dan Giro.

Kata kunci: Taman Edukasi; Outdoor Learning Process; kearifan lokal

Introduction

Utilization of the environment outside the classroom as a means of education can be realized in various ways. This learning model is known as the *Outdoor Learning Process* (OLP). Outdoor learning is one of the learning strategies that utilize the environment outside the classroom as a learning medium (Desmond, Grieshop, & Subramaniam, 2004, p. 9). The OLP method has a positive impact on students' independence, potential, and achievement (Green & Rayner, 2020), helping students understand relevant, authentic, and contextual lessons (Heather E Prince, 2018) that are different from learning in the classroom. The implementation of OLP will improve the health and social welfare of students (Taylor, Wright, & O'Flynn, 2021) as well as foster a sense of empathy and sympathy for other living beings (Dyga & Wistoftb, 2018). Not only that, this method hones students' abilities in improving fundamental skills related to psychological resilience to be able to adapt to face trauma, difficulties, and stress (Tonia Gray, 2019).

The implementation of OLP in three public elementary schools in Palopo City has not run optimally. These three schools are located in one location so the area is filled with classrooms and facilities and infrastructure. This condition causes the lack of availability of an empty environment outside the classroom. The comparison between the number of students and the size of the available environment is not balanced so outdoor learning becomes a problem. To implement this method, the teacher uses the nearest city park, namely Complex Elementary and Reading Park.

The utilization of the two parks in the OLP has not been effective enough, because the available facilities have not been able to accommodate student activities. The existing facilities do not accommodate the needs of students and the available facilities are not well maintained. The implementation of OLP can only run effectively if there is a good and suitable natural environment (Truong, Singh, Reid, Gray, & Ward, 2018). The arrangement of green open space in urban areas has been explained in Permendagri No. 1 of 2007. In

detail, this regulation regulates the direction of its development into an education forum.

In addition to supporting the education sector, in Permenpu Number 5 of 2008 the existence of green open space functions to support ecological improvement, a means of social interaction for urban communities and reflects regional identity. Green open space in urban areas is one of the main structures forming urban space which has a vital function in supporting ecological quality (Hamidah, 2022, p. 51). Urban planning strategies that fail to provide green open space will have an impact on decreasing environmental quality and even potentially damaging ecosystems (Douglas, Russell, & Scott, 2019). This is possible because green open space is spatial which contributes to protecting and improving biodiversity globally (Aronson et al., 2017). More broadly, the role of green open space takes a larger portion in mitigating air pollution, improving physical health and social welfare as well as urban resilience to climate change (Miliken, 2018). Even its role will not be replaced by equivalent conventional infrastructure efforts (Filazzola, Shrestha, & MacIvor, 2019).

The function of green open space is also as a means of social interaction for urban communities (Frick & Mulyani, 2006, p. 97). The tendency of urban people to be easily depressed and individualistic causes a shift in social values in social life. The presence of green open space can be a medium and a means to perpetuate public relations and reduce socio-economic inequalities (Alabi, 2022). In some developed countries, the provision of green open space is used for medical needs to help reduce and support cardiovascular disease recovery by adjusting the frequency of visits/interactions according to the patient's condition (Cirino, Tambosi, Mauad, Freitas, & Metzger, 2022). Utilization of green open space which gives access to the natural environment gives significant results on mental health and vitality (M et al., 2016). The provision of green open space in urban areas can foster public awareness and participation in environmental improvement and conservation efforts (Riechers, Barkmann, & Tschartnke, 2016).

If one looks at the current condition of the two parks, their existence is supportive of

microecological quality improvements. Visually, the concept applied to the two parks does not match its function. The design concept in both parks is a formal garden concept that uses symmetrical patterns that seem rigid and leave no active area for the user. The facilities available at both tend to be neglect. Even the library, which is the main product to attract people's attention, actually seems to be *apparent death*. The number of people who visit was counted as very minimal. And that design does not reflect the regional identity yet.

This is possible due to errors in planning and management. This condition is exacerbated by the absence of a mayoral regulation (perwal) or local regulation (perda) that regulates its management so that its implementation loses its footing. It is undeniable that the planning and management of park landscapes as public spaces that have vitality requires an effort that is not easy. Managing public space is a very challenging blind spot because it requires substantial transitions (climate adaptation, energy transition, governance) both physical and social changes (Duivenvoorden, Hartmann, Brinkhuijsen, & Hesselms, 2021). Therefore, in planning a landscape design, management and maintenance aspects must be considered from the start.

Micro-scale external spatial arrangement is known in landscape architecture. This field is a branch of agrotechnology that is used to make plans and design landscape designs (outdoor spatial planning) both in micro and macro-scale landscapes. Landscape architecture combines many disciplines including visual arts, design, descriptive geometry, history and architecture, urbanism, botany, pedagogy, hydrology, sociology, and economics (Almusaed, 2018, p. 4). In ideal landscape planning, the design does not only focus on certain functional, ecological, and aesthetic aspects. But also, it must have elements of historical connotation, psychological effects, symbolic meaning, and intellectual taste (Chen, 2009, p. 18).

The location of the two parks in the cultural heritage area became the main idea to show the elements of historical connotation, the selection of symbols, meanings, psychological effects, and taste in the design. The three cultural heritages in

this area testify to the history and culture of the Luwu Kingdom as the oldest kingdom in South Sulawesi as stated in the literary text *I Lagaligo* (Rahmawati, 2020, p. 120). All three represent the local wisdom of the people of Palopo City which is transformed through its physical form (tangible) and its philosophy (intangible). Local wisdom as cultural heritage is not only interpreted as heritage in the form of artifacts, buildings, monuments, customs, moral values, and a series of definitions. However, its presence can be a weapon to equip the community in responding and responding to the currents of the times (Fajarini, 2014). Local wisdom as wisdom that is universal in nature can foster independence, progress, and the ability to live together in harmony (Mungmachon, 2012). Local wisdom can be a moral and spiritual guide that is reflected through lifestyle, patterns of social interaction, perceptions, and orientations including human primordial instincts (Pesurnay, 2018). Local wisdom plays an important role in building community character and formulating urban development and development (Sibarani, 2018).

Local wisdom as a product of a long historical process becomes a way to interact and understand the past emotionally and cognitively to build the future (Nordgren, 2016). According to McCulagh, studying history can build identity, help identify trends and learn about values (Dienaputra, 2012). Cultural heritage as local wisdom (tangible) that is valuable and irreplaceable, is very vulnerable to several natural and artificial threats so its conservation efforts are very important (Barghi, Zakaria, Hamzah, & Hashim, 2017). The UNESCO conference stipulates that cultural heritage is used to strengthen collective identity and moral orientation, so its preservation and management must involve the education sector (Pinto & Ibañez-Etxeberria, 2018).

This study aims to re-plan the landscape design of the two parks to fulfill four main aspects of providing green open space, namely ecology, education, means of social interaction, and regional identity. Not only that, the park planning will take advantage of the potential of locations that have very valuable historical significance and become the

identity of the people of Palopo City. This potential has not been demonstrated in its current design. The selection of soft materials in the new design as a living element will take into account the minimal maintenance of vegetation. This is an effort to avoid difficulties in maintenance.

To fulfill the four main aspects of using green open space as a public space, the planning of an education park through a historical and cultural approach is considered the most potential. This concept will make the park an alternative place for the city community to gather by presenting a quality natural environment. The park will become a means and media for education, both natural and social sciences at the formal and non-formal levels of education. The application of the physical and philosophical characters of the three cultural heritages to the elements of the park will become a medium for education and conservation of the history and culture of the Luwu Kingdom. The characters shown will represent local wisdom as the identity and moral orientation of the people of Palopo City which will be passed down from generation to generation. The new design is expected to accommodate the urban community's need for functional public spaces.

Methodology

The type of research carried out based on its characteristics is case study research in the Palopo City Green Open Space, namely Complex Elementary and Reading Park. The research started from January to May 2022. Education Park landscape planning refers to the landscape planning of Seymour M Gold (Gold, 1980) which consists of preparation, inventory, analysis, synthesis, and planning. Preparation is done by setting the objectives of the research to be carried out. The inventory stage is the collection of data on physical, biophysical, social, cultural, economic, and technical aspects. After the data is collected, the analysis stage is carried out by mapping the potential and problems. Developing potential and finding solutions to problems is carried out in the synthesis stage. The planning stage begins with determining the basic concept and then compiling

a development concept that will be realized in the siteplan.

This study uses primary data in the form of physical location data (plans, measurement results, photos), data from direct observations, and data from informants. While the supporting data in the form of literature from journals, books, and various documents related to research become secondary data.

Data collection techniques used were observation, documentation, literature study, and *focus group discussion* (FGD) with two groups of informants. The first group consisted of 9 complex elementary school teachers as users. While the second group came from the Environmental Service, consisting of the Head of the Parks Section and 10 staff representing the management group. The FGD implementation aims to obtain perceptions and preferences regarding aspects of the utilization and management of the two parks.

Results and Discussion

General Condition of The Site

Complex Elementary Park is located at Jalan Andi Djemma No. 4, Amassangan Village, Wara District, Palopo City with an area of ± 5000 m². Reading Park is located at Jalan Andi Djemma No. 5, Amassangan Village, Wara District, Palopo City with an area of ± 2899 m². Based on geographic and climatic data in 2021, shows an average temperature of 27.27 C with an average humidity value of 81.87%. The location of the two parks is in a heritage area that has three cultural heritage buildings, namely the Datu Luwu Palace Complex, Jami' Mosque, and the Post and Giro Offices.

The design concept for the Complex Elementary Park is a formal aesthetic garden. The use of relatively uniform vegetation is dominated by ornamental plants. The arrangement of vegetation paths is regulated by the use of firm and regular lines. The circulation pattern in The Complex Elementary Park is made with a linear pattern that is intended only for pedestrians.

The design concept for Reading Park is an active park as a means of community literacy. The striking facility of this park is a mini library with

a size of 9m² but has not been used for the last 5 years. Use of medium-sized trees in most planter boxes which are placed in a row with the same size and shape. While the circulation is in the form of a special radial pattern for pedestrians.

In general, the facilities of the two parks are in poor condition, especially at Reading Park. Mini library facilities, trash cans, warning boards, bathrooms, electrical installations, and garden lights are in a state of disrepair.

User and Management Preferences

Recommendations for selected landscape elements based on the results of the FGD with two groups of informants as users and management can be seen in table 1.

Analysis and Synthesis

Accessibility and Circulation

Accessibility to the park is quite easy and it is close to public service facilities (schools, campuses, hotels/inns, and hospitals). As public facilities, parks must provide appropriate facilities to accommodate the needs of the community

Users can enter the second area freely because the barrier between the park and the pedestrian is only limited by a planter box. This condition allows users of two-wheeled vehicles (either motorbikes or bicycles) to enter the parking area. This action violates the rules for using the park. Therefore, access to enter and exit the park must be managed properly.

Table 1. Recommended landscape elements by preference.

Aspect	Preference	Function	Recommendation
Education	Has a special area	Education facilities for implementing OLP.	- Outdoor classroom. - Spacious area for active activities.
	Interesting view/aesthetic	Passive recreation facilities.	The use of plants and garden elements with attractive colors and shapes.
	Reduce noise and air pollution.	Creating a conducive/quality environment for students	The use of plants that function as a screen/veil.
	Incorporating cultural/historical elements related to cultural heritage in one area.	Media for cultural and historical education	The use of physical and philosophical characters related to history/culture.
	Use of plants/physical characters that have educational value.	As a means/media for learning both natural and social sciences	The use of plant species reflects the character of the social/cultural life of the Luwu people. Selection of plants that come from different types, characters, and benefits to enrich the diversity of education media.
Ecology	Reduce pollution	Improve environmental quality.	Selection of types of trees, shrubs, shrubs, and ground cover according to site needs based on physical and biophysical aspects.
	Build public awareness of environmental conservation efforts.	Media/education facilities.	City parks directly benefit the community by increasing environmental quality.
Social	Providing space for social interaction in urban communities for all community groups.	Facilities for active recreation (sports) and passive recreation (enjoying the environment with a comfortable atmosphere).	Special area (sitting area, jogging track, gazebo) Facilities that are friendly to all community groups (circulation is equipped with guiding lines), and tend to be flat. Special play area for children.
Regional Identity	Reflect unique and meaningful cultural values (characterized by local wisdom).	Foster a sense of belonging to one's own culture as a collective identity and moral orientation.	Adopting the distinctive characteristics of the cultural heritage and applying it to the elements of the park.

The unavailability of vehicle parking spaces causes users to park their vehicles on the shoulders of main roads. This is often the cause of traffic jams in the vicinity and disruption. Parking area becomes one of the needs that must be available.

The circulation path is not equipped with guiding lines for people with visual impairments. In some parts, there is a terraced garden, but there is no slope. This makes it difficult for community groups who use assistive devices such as wheelchairs and strollers. So the use of the level on the floor should be minimized.

Vegetation and Animals

The existing vegetation is quite diverse consisting of ground cover plants, shrubs to trees. Some of them, agave (*Agave sp*), cycads (*Cycas revoluta*), and blood sambang (*Acanthaceae*) function to add aesthetic value. Plants that function as space fillers include kana (*Canna sp*), dracena (*Dracena*), ornamental banana (*Heliconia sp*), and soka (*Ixora sp*). The king palm (*Roystonea regia*) was chosen to fulfill its directive function, while the ketapang Kencana (*Terminalia mantaly*) plant served as a shade. Most of the vegetation used is the vegetation of a variety of ornamental plants that require quite intensive care. As a self-managed park, the selection of vegetation must consider aspects of ease of maintenance. The placement of plants with proper spacing should be considered.

Climate and Topography

The comfort limit based on the results of a study by Nieuwolt and Emmanuel modified for a tropical climate by a study, recommends a *thermal humidity index* (THI) value between 21°C - 27 °C (Wati & Fatkhuroyan, 2017, p. 58). Based on this, the resulting THI value for Palopo City is 26.2 C. This figure shows that it is still in the comfortable temperature range for humans. However, close to the lower threshold. Suppressing the increase in micro temperature in the garden area, it can be done by selecting and placing the right plants. Topography which tends to be flat on the entire surface of the site is very advantageous so that no cut-and-fill process is needed.

Social Aspect

Cultural Heritage Area

The first cultural heritage is the Datu Luwu Palace Complex which has two historic buildings, namely a museum and a prototype of the king's palace. Batara Guru Museum is a permanent building measuring 968 m² with typical European architecture, built by the Colonial Government which aims to win the heart of the Luwu Kingdom Ruler at that time (Siddiq, 2016).

Langkanae Palace is a replica of the ancient Luwu Palace which was built by the post-independence Indonesian government in 1970. The building is in the form of a stilt house with a blend of Bugis, Makassar, and Mandar architecture with *timpa laja'*. The architectural pattern is also very similar to the picture on the *Lagaligo Book sheet*. The Luwu Palace area used to be the center of government or known as *ware'* in the Luwu Kingdom (Angraeni, 2018).

The second cultural heritage is an ancient mosque building known as the Jami' Mosque or the people know it as *possitana* or the core/center of the Luwu kingdom. This mosque was founded by the King of Luwu, named Datu Payung Luwu XVI Pati Pasaung Toampanangi Sultan Abdullah Matinroe in 1604. There are four blends of different architectural styles inherent in its construction, namely Bugis, Javanese, Middle Eastern, and Hindu elements which give a majestic and distinctive impression (Surur, 2013).

The third cultural heritage is the Post and Giro Office. This building is an office building built by the Dutch government to meet the needs of the colonial government at that time. Until now, this building is still used as an office facility managed by the government (Surur, 2013).

Basic Concepts

The basic concept chosen in planning the Complex Elementary and Reading Park is an education park that is inspired by the physical character and philosophy of the cultural heritage of Palopo City which is located in the same area. While the reference for planning education parks is based on the results of research from Mandagi

(in Setyabudi, Nuraini, Alfian, & Nailufar, 2017, p. 25) which recommends 3 criteria for education parks, namely the availability of education area, play area and the use of natural materials or those that resemble nature.

Development Concept

Space Concept

The concept of the planned space is adjusted to the function of the location as a Green Open Space (RTH) in urban areas. The division of space on site is divided into 3 areas, namely education areas, active areas, and recreation areas.

Green Concept

The green concept is an important aspect of outdoor layout. According to Hakim and Utomo (2008) vegetation in a green system has a function as visual control, climate control, physical barrier, and erosion control. and give special characteristics with aesthetic color and texture (Research Team for the Development of Productive Landscapes for Greening the City of Yogyakarta, 2021, p. 44). In addition, the vegetation also serves as a shade and guide. The selection and placement of vegetation are adjusted to its purpose and function as a protector, welcome, shade, aesthetic, barrier, and guide to support the application of the basic concept.

The recommended types of vegetation used in the Complex Elementary Park are glodokan tiang, kiara payung, ketapang kencana, tabebuya, pangkas kuning, white vinca and peking grass. Meanwhile, for Reading Park, there are ketapang kencana, white vinca, jasmine, ornamental bananas, and Peking grass. The green concept is a representation of environmental conservation efforts that do not have to be done spectacularly but can be done with the use of simple vegetation (Marianto, 2020).

Circulation Concept

Circulation is a path of repeated movement in and out of an area. The circulation pattern is adjusted to the activity pattern so that the movement from one room to another can be seen (Hakim, 1987). Circulation in both parks is intended for human circulation that connects one area to another.

Circulation on the site is accessible for pedestrians, disabled people, wheelchairs, and strollers.

Landscape Planning

The space, green, and circulation concept will be shown in the form of a site plan.

Active Area

The active area at location 1 is an area equipped with 3 fountains placed symmetrically on both sides. The base of the fountain is in the form of an octagonal star representing the Jami' Mosque or the people know as *possitana* or the core/center of the Luwu Kingdom which is known to be very Islamic. The eight-star symbol at the base of the fountain shows the universal Muslim identity (Muntazori, 2013). The pavement in this area is made of two-color paving blocks. The circulation path can be used by the community as a jogging track. Sports facilities can be a means of physical literacy to educate the development of an active healthy life and opportunities for physical recreation (Basoglu, 2018).

The active area of location 2 is a children's play area according to UNICEF recommendations in the Convention on the Rights of the World Child to fulfill children's rights to play and have activities in public spaces that must be accommodated in every city (Heriyati & Kurniatun, 2021, p. 37). This area is equipped with children's playground facilities for the age range of 6-11 years. The available games are planned to be able to train dexterity and hone children's physical motor skills. Sharpening gross motor skills in children will affect fine motor development and support complex child development (Desiana & Khan, 2022). To avoid the risk of accidents when playing, the game area is covered with a ground cover in the form of sand. This area is also surrounded by a guardrail as a security consideration. So that parents can accompany and supervise children's activities, there is also seating for adults in this area.

Education Area

At location 1, the planned facility in this area is an outdoor classroom as an effective means, especially in science lessons and encouraging

active student participation in learning (Khan, McGeown, & Islam, 2019). The seating is arranged to resemble a different theater with an atmosphere in the classroom with curved lines to eliminate the impression of stiffness and give a dynamic impression to the design (Pattisina & Widayanti, 2020, p. 19). This facility can also be used by the community for discussion activities, book launching, and other literacy activities.

At the location of these 2 areas, there are 3 ornamental gazebos made of wood with a triangular prism roof that is arranged in three. This form is inspired by the *timpa laja*, typical physical characteristics of the Luwu traditional house which adheres to the principle of the epic cosmos (Angraeni, 2018). The gazebo is provided as a means for educational activities, although its function can also be a means of passive recreation. The ground cover in this area is green grass combined with grass blocks.

The display area is an education facility or media consisting of 3 types of vegetation related to the history and culture of the Luwu people. Involving traditional ecological wisdom in environmental education can have an impact on improving ecological problems (Zakharova et al., 2021). There are 3 types of plants in the special category used, namely dengen trees, pumpkin plants, and waru plants.

The plant with the Latin name *Dillenia serrata* or its local name, the Dengen tree is one of the endemic plants of Luwu Raya (Asrul, 2019). This species becomes a local germplasm resource and its conservation continues. *Cucurbita moschata* (pumpkin plant) and *Hibiscus tiliaceus* (waru plant) have a long social and cultural history with the people of Luwu.

The pumpkin plant philosophy is the inspiration for the character of Luwu's society (Riski Aswan, 2020). Plants that all parts are useful. Leaves, fruit, and tendrils can be used as vegetables. The seeds can grow in any soil condition even if the fruit has rotted. The growth of the trunk spreads as if it creeps even in the mud. The pumpkin will still float on the water even if it is submerged. When flowering, this plant will produce beautiful yellow flowers. This is the reason that in the

hereditary tradition of the Luwu community, giving gifts in the form of pumpkins to neighbors and relatives who are celebrating an important day has a symbolic meaning. Symbolic interactions are interpreted with special meanings with the same perspective and can be understood by the actors of the tradition (Nurmalinda, 2021).

The waru flower is identical to the *singkerru mulajaji* symbol which has a symbolic meaning of monotheism. Carving kanji on the roof of Langkanae Palace that resembles leaves is called hibiscus flower carving. The clusters of hibiscus flowers are always number 8 and the *singkerru mulajaji* which is symbolized as an infinity line (an endless line) resembles the number eight. This shows the eternal nature of God Almighty.

Recreation Area

At location 1, the recreation area is filled with park benches to relax which can access *views* of the entire cultural heritage area. The garden bench is planned in the form of a minimalist box similar to dice with a choice of brown and white colors. This area is close to the park exit which is connected to pedestrians and several public service facilities.

At location 2, the recreation area also provides park benches with a slightly different design from location 1, a gazebo, and a welcome area. The garden bench is designed to follow a grass block pattern in the form of a square. In addition, this area is also equipped with a gazebo which is a focal point in the garden. The gazebo building was modified by using permanent materials with striking colors. The roof structure in the form of a red umbrella is a symbol of the Luwu royal title, namely *pajung'e ri luwu* which is also applied to the Luwu kedatuan logo as an illustration of the characteristics of cultural identity. The meaning of the red umbrella is to protect everything that shelters it.

The welcome area is the part of the garden that is located at the very front. To add to the aesthetics, jasmine (*Jasmine officinale*) was chosen to fill the entire planter box in this area. Jasmine plants have small white flowers (2.5 cm) and emit a fragrant aroma. The positive impression of the jasmine aroma is expected to be the first impression felt

by the user. This plant has a taproot so it is difficult to break and grows all year round (perennial) with simple maintenance (Horti, 2018). In the welcome area, a park nameplate is made as an identity.

Conclusion

The recommendations of a design concept for an education park in planning green open spaces in Palopo apply the physical and philosophical characteristics of three cultural heritages, namely the Datu Luwu Palace Complex (Langkakanae Palace and the Batara Guru Museum), the Jami Mosque and the Post and Giro Office. The character of Datu Luwu Palace Complex is represented through a combination of European and traditional architecture which are shown in two types of gazebos respectively – with the form of timpa laja poles and the shape of a red umbrella roof. Both have symbolic and philosophical meanings related to the government system. The selection of plants with small flower characters, the use of grass as a ground cover, as well as pumpkin and hibiscus flowers as special plants are symbols and characters from the life principles of the societies of Luwu. The use of the eight-star symbol on the six bases of the fountain represents the Jami' mosque as an Islamic identity that is very influential with the government system. The use of natural stone material for the gate is adjusted to the material that follow the mosque's walls. Meanwhile, the modified shape of the pergola represents the character of the Post and Giro Office as a building with typical European architecture.

The concept of an education park in a cultural heritage area as one of the cultural conservation efforts implementation of its management has a legal umbrella. Regional Regulation Number 8 of 2014 regulates the management of cultural heritage conservation, including in heritage areas. Planning this education park is an alternative solution for the direction of developing the two parks with better benefits. As a public space, the new design considers equal access to all community groups which was previously not seen in the current design. This is shown in the completeness of guiding lines for the visually impaired group and minimizing the use of

the level on the floor so that it is friendly to groups of people who use walking aids and old age.

The history of the Kingdom of Luwu is told in the mythological manuscript *I La Galigo* as the longest literature of world heritage (The Biggest Literary Heritage of The World) which is recognized by world scientific institutions. This achievement shows the great attention of ancient community leaders to the culture of literacy so that this history must be passed on to subsequent generations. However, education about history and culture as local wisdom must be transformed through an educational perspective to avoid misinterpretations that can trigger conflicts with national historical interests.

Learning by involving learning resources other than those that can be reached in the classroom is very necessary. OLP can be a bridge between theory learned in class and reality. However, its implementation does not only require appropriate education facilities or media but also requires teacher insight and creativity so that the implementation can run optimally.

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