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# FROM SPACE TO PLACE: ADAPTIVE REUSE OF HERITAGE COFFEE SHOPS AS CONSERVATION STRATEGY STUDY CASE ADAPTIVE REUSE COFFEESHOPS IN BANDUNG

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## ABSTRACT

*Adaptive reuse has become a viable strategy for heritage conservation and sustainable urban development by repurposing existing structures and reducing the need for new construction, thereby addressing land constraints and minimizing resource consumption. This research explores how reusing heritage buildings is done as coffee shops in Bandung and considers how these reuse negotiations can be achieved to resolve the problems regarding the trade-off between cultural preservation and contemporary commercial demands. Adapting a mixed-method approach and draws on both qualitative and quantitative evidence. Semi-structured interviews with architects, designers, and coffee culture observer were conducted to gain insights on professional perspectives on conservation and design strategies. These insights are complemented with questionnaire data to determine consumers' depth of knowledge, awareness and preferences when it came to adaptive reuse coffee shops. The results show that effective adaptive reuse projects find a balance between the restoration of historical integrity and the creation of new spatial and business models. Although the economic rationality and consumer demand may not be coherent with conservation objectives, when executed effectively, such endeavors can also cultivate*

*meaningful engagement and operate as socially significant urban environments. By positioning adaptive reuse not only as a technical intervention but rather socio-cultural practice, preserving the values of heritage and the ability to use it within ordinary contexts, this study adds to the literature on heritage conservation and provides an alternative to demolition in rapidly evolving urban contexts.*

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**KEYWORDS:** Heritage Conservation, Adaptive Reuse, Coffeeshops, Sustainable Development.

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## 1 INTRODUCTION

### 1.1 Background

Rapid urban development in large cities places increasing pressure on limited land, leading to the demolition of existing structures and the erosion of historical continuity. In this context, adaptive reuse has been recognized as a viable way to convert existing buildings to new functional spaces while maintaining their cultural and architectural values. Instead of treating them as static relics, this approach offers a dynamic contribution to urban life and supports sustainable development by reducing new construction. In heritage discussions, we need to differentiate between preservation and conservation. Preservation broadly focuses on protecting a resource from change to maintain its original condition, while conservation concerns a method to manage change carefully and retain heritage significance while enabling adaptation over time. Adaptive reuse is therefore more consistent with principles of conservation as it prolongs the life of cultural heritage by reinterpreting and adopting its values in contemporary use. At the same time, coffee culture has transformed coffee shops into important socio-spatial environments. Conceived with reference to Ray Oldenburg, coffee shops are "third places" where people can convene for regular, social activities that occur outside both their work and domestic lives. In the Indonesian scene, and especially the context of Bandung city, a considerable number of coffee outlets are contained in heritage buildings, with cultural continuity and modern life practices overlapping on a singular path.

As one of preservation approach for cultural heritage, adaptive reuse comprises measures to extend the existence of cultural heritage, such as attaching new meanings and values to the objects and ensuring its implications in multiple aspects. In relation to cultural property, preservation is to maintain and protect the material and cultural properties, enabling their values to be preserved over our lifespan and beyond (UNESCO Institute for Statistics, 2009; UNESCO Framework for Cultural Statistics; International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), Risk Preparedness: A Management Manual for World Cultural Heritage, 1998; UNESCO, Traditional Restoration Techniques: A RAMP Study, 1988). The intersection raises questions about how adaptive reuse not only preserves heritage, but also shape users' experiences and place attachment in everyday urban settings.

### 1.2 Objectives, Scope, and Strategy

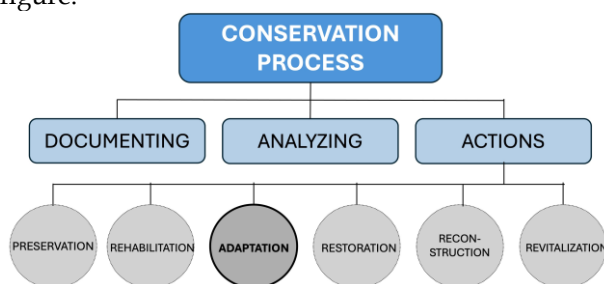
This research was carried out to explore adaptive reuse as a heritage conservation concept towards contemporary development of coffee shops in Bandung. More generally, the study attempts to explain cultural preservation motives, challenges, opportunities and the relations between the inclusion of preservation and commercial activities and what this has to offer according to users' spatial and experiential reactions. It further explores the agentive role of architects and designers as intermediaries between preservation aspirations and market conditions. Particular emphasis is on how design practice shapes an understanding of adaptive reuse for business owners, stakeholders and consumers. The study explores certain Bandung coffee shops with adaptive reuse in heritage as well as non-heritage buildings. The article explores these examples to investigate the integration of spatial, cultural and economic attributes relevant to everyday urban spaces.

The research method used in this study includes a mixed methods approach involving literature review, semi-structured interviews of architects, designers, and coffee culture observers, as well as field observation to specific sites. These qualitative findings are augmented with questions to identify consumers' awareness, knowledge and preferences in adaptive reuse coffee shops. In this regard, this study explores adaptive reuse as a design agenda and social and cultural practice in a manner that can provide valuable insights under sustainable urban development.

## 2 ADAPTIVE REUSE, HERITAGE CONSERVATION AND SUSTAINABLE DEVELOPMENT

Heritage conservation is increasingly understood in a strategic context to be part of sustainable development in terms of meeting present requirements without compromising those of future generations. Within this construct, conservation is no longer conceptualised as the fixed preservation of built heritage, but as the managed process of change that sustains cultural value over time. However, tensions often arise between conservation objectives and economic or functional demands, thus highlighting the differing interests of urban stakeholders. Preservation often involves three parts, and may come as three parts simultaneously, i.e., document the current state of the building; analyse the physical and functional assets in the building; then offer some measures to solve the problem. Those interventions can involve preservation, restoration,

rehabilitation of the buildings or adaptation of them in a situation-tailored manner to the state of the building and the circumstances. Here adaptive reuse is considered an important strategy to reconcile conservation with sustainable development. By converting existing buildings to modern uses, adaptive reuse extends the life cycle of heritage buildings and thus reduces the cost of building (both environmental and material). In addition to its technical application, it allows for historical value to be embedded into everyday consumption, and thus encourages cultural continuity, economic vitality and environmentally appropriate urban development. Conservation process can be viewed on the following figure.



**Figure 1. Three Stages of Conservation Process**  
(Source: ElWahab, et al (2018). *Towards a parametric plug-in for conservation of built heritage. Alexandria Engineering Journal. 58. 10.1016/j.aej.2018.12.001*)

Adaptive reuse is an important intervention in heritage conservation (Austin, 1988), which aims at converting buildings with obsolete functions into spaces that meet contemporary needs and improve the economic value of the buildings. So beyond just physical restoration, it aims to both preserve and reinterpret historical significance and architectural character to produce cultural, social and economic rewards for communities and local governments. Buildings exemplify aesthetic, historical and environmental attributes in urban, heritage-rich environments that contribute to a collective identity (Attoe, 1984). Thus, more acceptance among architectural practice in the new and existing practice of adaptive reuse has been gained as a progressive approach, focusing architectural practice from new construction with a view toward the repurposing of existing structures. Heritage conservation in Bandung is governed by local regulations (Perda Kota Bandung No. 7/2018), which classify heritage buildings and establish rigid principles that impose limitations on demolition, material authenticity, and controlled adaptation of function restrictions. Under such regulations the effort is kept in a balance between conservation versus use reform and it is a matter of considering that interventions are more

congruent with the nature of the building that was first developed and that it can maintain its features and characteristics within more current scenarios.

Adaptive reuse also has the best relationship with sustainable development in terms of cutting down on materials used and reduction of environmental impact as well as extending the life cycle of existing structures. It concerns both the environment and the society, culture and the economy. Adaptive reuse makes up for lost time and money, enables redevelopment of under-performing spaces, promotes community involvement, and contributes to local economies, integrating historical significance with mundane practice. Building on previous research, to successfully develop new approaches, structural integrity, functional performance and cultural preservation must be delicately mediated and worked between architects, historians, policy-makers and interested parties, who work to create new sustainable practices.

However, despite these benefits, adaptive reuse does come with several challenges, including structural limitations, regulatory constraints, financial feasibility and perception among the general public. Older buildings are usually much more prone to technical intervention and, in many cases, compliance with heritage regulations means design can be limited in its flexibility. Economic sustainability is a major factor, and especially that this project involves a higher level of investment. Public awareness and acceptance of adaptive reuse programs are very important determinants. To solve these challenges, the interdisciplinary expertise needed is critical, as well as new and innovative design strategies and supportive policy frameworks to allow adaptive reuse into the realm of sustainable and culturally responsive urban development. In commercial typologies such as coffee shops, these dynamics become particularly visible, as heritage buildings are reactivated through contemporary social practices and user experiences.

### 3 THE RISE OF COFFEESHOPS IN INDONESIA

#### 3.1 Coffee culture then and now

Coffee has been the mainstay of Indonesian life and culture dating back to the 17th century, when the Dutch introduced coffee cultivation to Indonesia as part of the colonial plantation system across the archipelago. Coffee drinking in this era was mostly the preserve of elites (bureaucrats, traders, and colonial officials), and coffee houses acted not so much as places of consumption but for political discourse (where information circulated among

different groups) and social interaction. As practice passed into the 21st century and began to take shape, coffee drinking began to break away from its dependence on its social origins and its gendered roles and became more attainable for wider segments of the population (women and various social groups). Coffee shops changed considerably after independence. Formerly exclusive places—they suddenly developed into all-inclusive cultural spaces, a centre of meetings for artists, intellectuals, and city dwellers. In modern Indonesia, the coffee sector has surged along with the urban lifestyle and consumption patterns. Coffee shops have experienced a sharp increase in the past decade. It has come to signify that coffee culture is becoming an indispensable part of modern city life.

Although the COVID-19 pandemic temporarily disrupted this growth, it has now been restored as public social life picks up again. Today coffee shops are now firmly recognized as “third places.” They are the intermediary between home and work, promoting interaction between people as well as stimulating their productivity (to a degree) and letting them enjoy pleasure. These are not recognized in their pure business sense anymore as such but as socio-cultural locations shaping identity, community, and experience. In Indonesia, coffee shops are more and more a multi-layered narrative of connecting colonial histories to contemporary urban culture. In this sense, the adaptive reuse of historic buildings is a key element in the process of re-conceptualizing the past by performing modern activities. Through spatial transformation and the re-reading of culture, adaptive reuse enables coffee shops to serve as active interfaces of past and present.

### ***3.2 Adaptive reuse coffee shops in Bandung***

In recent years, coffee shops in Indonesia have increasingly occupied heritage buildings, representing one of the models of adaptive reuse in the city. These spots illustrate how the building itself can be reclaimed to suit modern uses, by putting the architectural heritage in conversation with the contemporary life needs so that they come under the new shape. Adaptive reuse coffee shops provide special spatial experience across newly constructed environments by complementing retained resources (i.e. original materials, spatial arrangements, façade) and new programmatic uses. Adaptive reuse is thus not only protecting traditional heritage, but also supporting a sustainable future through the diminution of new construction, the preservation of resources, and the limitation of environmental degradation. It stimulates urban revitalization

through its activation of underused buildings, enhancing local identity and fostering community ties at the same time.

Yet, conversion of heritage buildings into commercial spaces for example coffee shops also requires compromises between preservation and functional demands. You will need to negotiate structural situations (structures) along with regulatory frameworks (government policies for conservation) to ensure interventions are not too disconnected from the historical significance of the building. Adaptive reuse in coffee shops must balance preservation with innovation. Major points of concern are preserving key architectural components, implementing design inferences around the usefulness, and writing stories that emphasize its history as a source of value. They tell stories, and spaces are crafted in a way that feels more like a place where history is re-experienced and wearers can reconnect with themselves and to their people, and that will also make the whole experience more beautiful from the user’s point of view too. Adaptive reuse coffee shops thus not only prolong the life cycle of heritage buildings but provide cultural interfaces for the past and the future in an everyday practice of city life. These qualities are particularly relevant in shaping user’s emotional engagement and place attachment.

### ***3.3 The study cases***

The case study site for adaptive reuse building with new function as coffeeshops in Bandung will take two buildings, one of them is heritage building and the other is not.

#### ***3.3.1 Two Hands Full Coffee***

The first case study is Two Hands Full in Dago Street. Drie Locomotief was built in the late 1930s and owned by Albert Frederik Aalbers, a famed Dutch architect who designed many buildings in Bandung. The name Drie Locomotief, which means three locomotives, refers to the linear layout of buildings like an engine sequence of trains. Aalbers, one of the most important architects in the colonial city’s development, is credited with bringing streamline moderne and functionalist design sensibilities to modern Indonesian architecture, reconciling cutting-edge European styles with Indonesia’s tropical weather. The Drie Locomotief is a great example of this, as particularly demonstrated by the curved balcony on the second floor overlooking Dago Street that is characteristic of Aalbers’ typical flowing, aerodynamic lines.

The house number 113 was a private residence

that has been converted into a fashion outlet, 117 is still an exclusive house, and Number 115, the building at this study herein, may have primary adaptive reuse as usage of the first few floors changed to commercial functions serving different purposes. Inside the site, Mont Clar (an interior retail store) remains on the ground level of the main house and Pizza Place in a small pavilion next to it. Two Hands Full Coffee is situated at the rear part of the second floor, but has since established its own identity and a fan base among Millennials and Gen Z consumers of Bandung. The interiors of THF Coffee

are preserving some parts of its old structure, having exposed beams and big windows and minimal division through the spaces, only a raw, stark characteristic seen in this location courtesy of concrete as well as metal accents along with wooden materials was infused. The experience is heightened by the historical architecture in its surroundings, adding a peaceful extension to the rather crowded Dago Street. Combine that age-old architecture with modern lifestyle appeal, and you have Two Hands Full, proving adapting existing buildings is a vibrant way to create new commercial spaces for today.

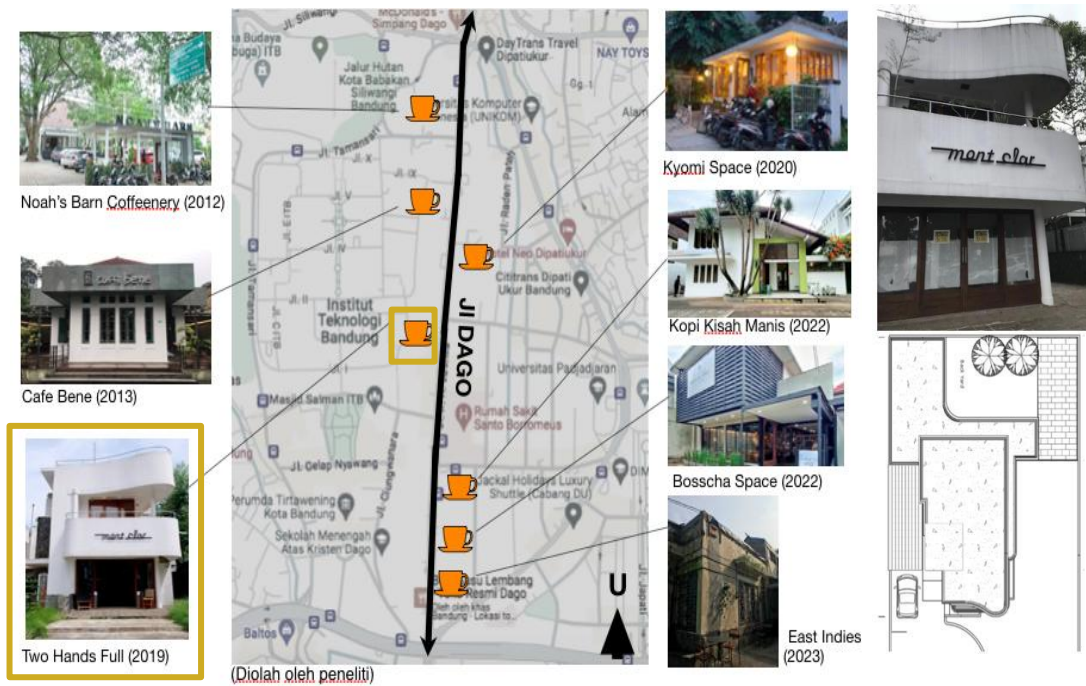


Figure 2. Mapping of adaptive reuse coffee shops from the previous landuse as house (Drie Locomotief – 3 houses of AF Aalbers) among other coffee shops on Dago Street in Bandung (source: researcher's collection)

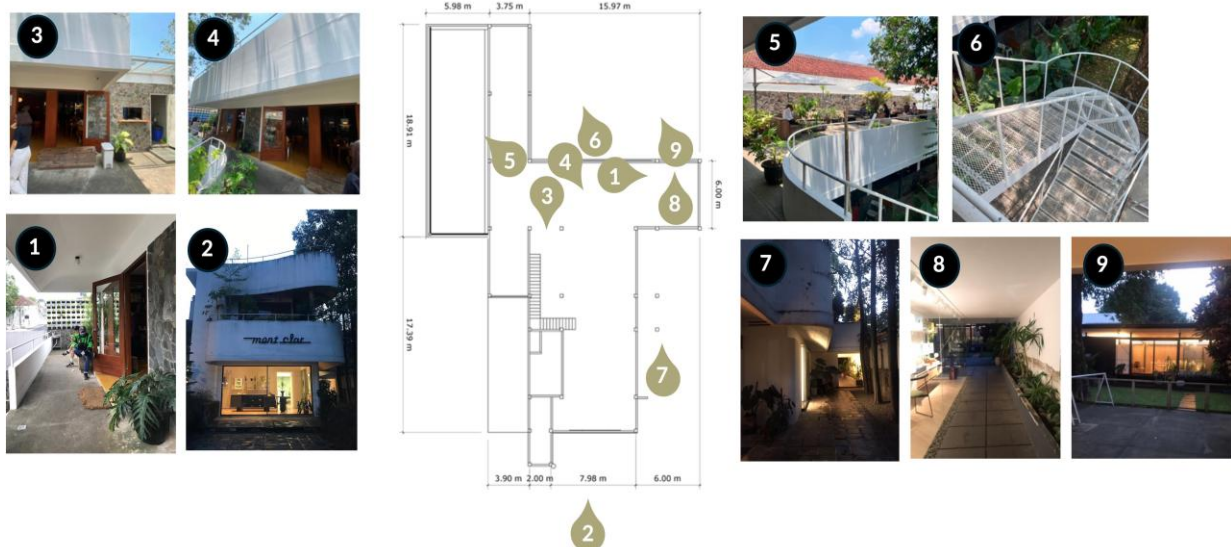


Figure 3. Exterior of adaptive reuse coffeeshops from the previous landuse as house (Drie Locomotief – 3 houses of AF Aalbers) on Dago Street in Bandung (source: researcher's collection, 2024)

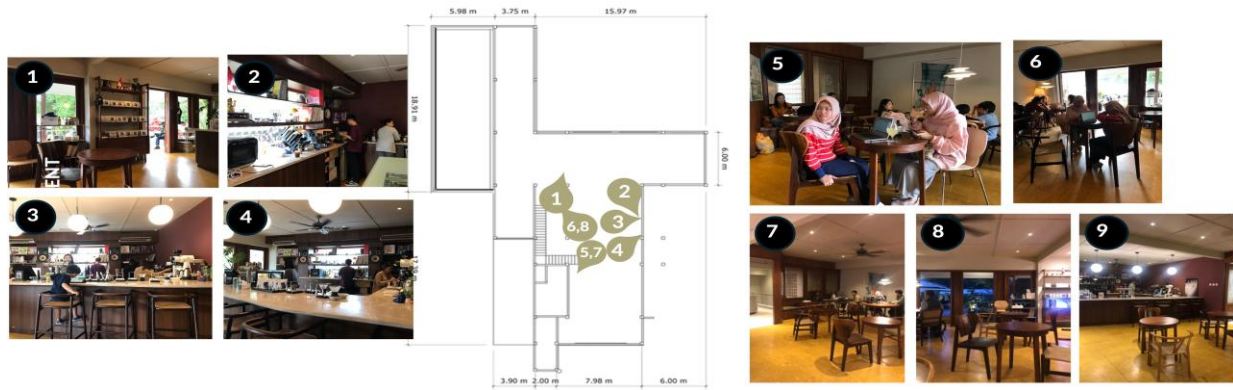


Figure 4. Interior of adaptive reuse coffeeshops from the previous landuse as house (Drie Locomotief, 3 houses of AF. Aalbers) on Dago Street in Bandung (source: researcher’s collection, 2024)

3.3.2 Jabarano Coffee

The second building is known as Jabarano Coffee. Jabarano Coffee takes place in Braga Street, one of the most iconic heritage corridors in Bandung due to its colonial buildings and significance. The current Jabarano Coffee is a result of the transformation from the PLN (Perusahaan Listrik Negara) office. Before being taken over by PLN, the building served various functions as a commercial building combined with the office of a journalist and other retail outlets in line with Braga’s position as an urban center for commerce and media during Dutch colonialism and shortly after independence.

Opened not long after Covid-19, Jabarano Coffee represents a successful approach to adaptive reuse where the preservation of heritage is combined with client and business needs. As an indigenous coffee brand, Jabarano is relatively new, yet it has been growing quickly not only with the products but also with its experience space, which talks about Bandung urban memory. The building is Indische style

architecture with special details in the exterior façade, such as symmetrical forms, large windows, overhanging eaves, and Indo-Dutch Building facade. The exterior is mostly preserved, and it is not erased from the continuity system that depends on negative harmony with Braga’s form, collaborating in the collective identity of the street.

It has been modified to suit the needs of a modern café layout but reuses and reconfigures various historical features in its interior, providing an aged setting that is reminiscent of the building’s past. Exposed wood trusses, high ceilings, classic floor tiles, and some antique-ish furniture choices help set the nostalgic mood. Instead of hiding the age of the building, the design approach emphasizes its layers and history, which enables visitors to engage with historical details in a modern social setting. In the adaptive reuse of Jabarano Coffee, it aims not only to preserve architectural history but also to rekindle the cultural essence in Braga, whereby historical space can be brought alive and still remain relevantly active in today’s urban lifestyle.

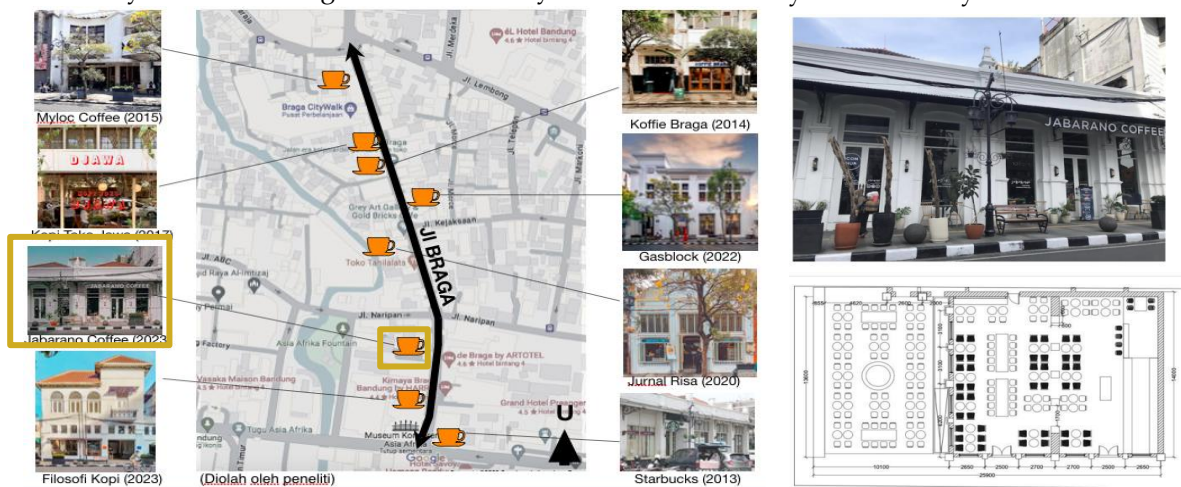


Figure 5. Mapping of adaptive reuse Jabarano coffee shops from the previous landuse as commercial with different activities among other coffee shops on Braga Street in Bandung (Source: researcher investigation and google image, 2022-2023)



Figure 6. Exterior of adaptive reuse Jabarano coffeeshops from the previous landuse as commercial on Braga Street in Bandung with Indies architecture style (Source: researcher investigation and google image, 2022-2023)

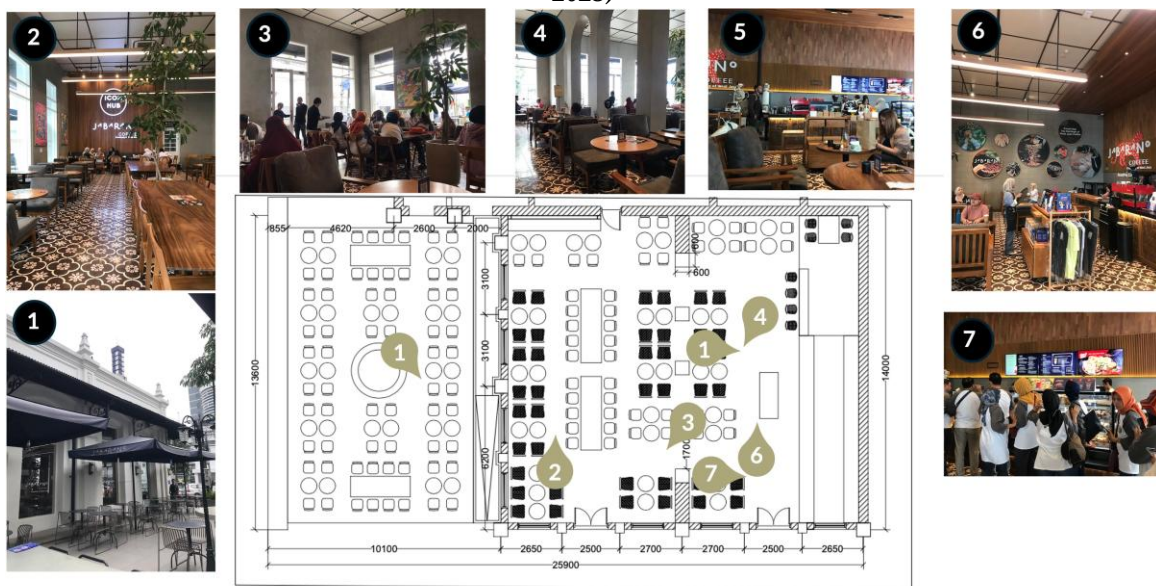


Figure 7. Interior layout and ambience of adaptive reuse Jabarano coffeeshops from the previous landuse as commercial on Braga Street in Bandung with Indies architecture style (Source: researcher investigation and google image, 2022-2023)

#### 4 ANALYSIS

##### 4.1 Process of successful adaptive reuse

Adaptive reuse of coffee shops in heritage buildings cannot be seen as a standalone aesthetic decision, but as an outcome of multiple interconnected processes across contexts—macro = urban context, meso = architectural intervention, and micro = interior and experiential qualities. Finally, the dimensions reinforce one another in a reciprocal manner and contribute to the effectiveness of an

adaptive reuse approach between preserving heritage and allowing for modern day usability. On the macro front, success depends on regulatory frameworks, urban integration and stakeholder interaction. Adaptive new projects need to align with heritage preservation policies in addition to being in sync with neighboring urban landscapes, to develop sustainable reuse schemes which can also provide additional value by improving cultural continuity and sustainability across the city, as well as local communities. Economic viability and partnership

working among preservation agencies, designers, and business users further assist long term sustainability. Meso level: architects and the meso, between the preservation and transformation. Building styles preserving architectural integrity and retaining their originalness and the presence of the original styles at large are concerns, also with new interventions that should allow for contemporary relationships between the new interventions and the design of the prior one. The transformation to this role needs to be judiciously structured to avoid losing the heritage and making a place usable in the modern age. On the micro level, interior design and experience are key to the success of adaptive reuse coffee shops. Spatial orientation, material expression, ambience, accessibility and quality of service all aid in creating environments that are functional as well as engaging and memorable, and engaging and not just functional.

Narrative practices, including drawing on the building's construction through design to relay the history of the building, enhance authenticity and make it more emotionally intimate. Together these issues all show that adaptive reuse success is the tightrope walk between preservation and re-purposing. The "old-new" interaction is a form of both aesthetic and a process by which heritage buildings are restored as social spaces. Architects/designers serve as mediators within such a sequence that interpret the philosophy on conservation as a way for users and developers to make sense of the spaces themselves while matching them with business and user demands. And through the implementation of adaptive re-use, heritage value is maintained, in modern urban life. The successful component descriptions of adaptive reuse coffee shops contributing to sustainable development are illustrated in figure 8 below.

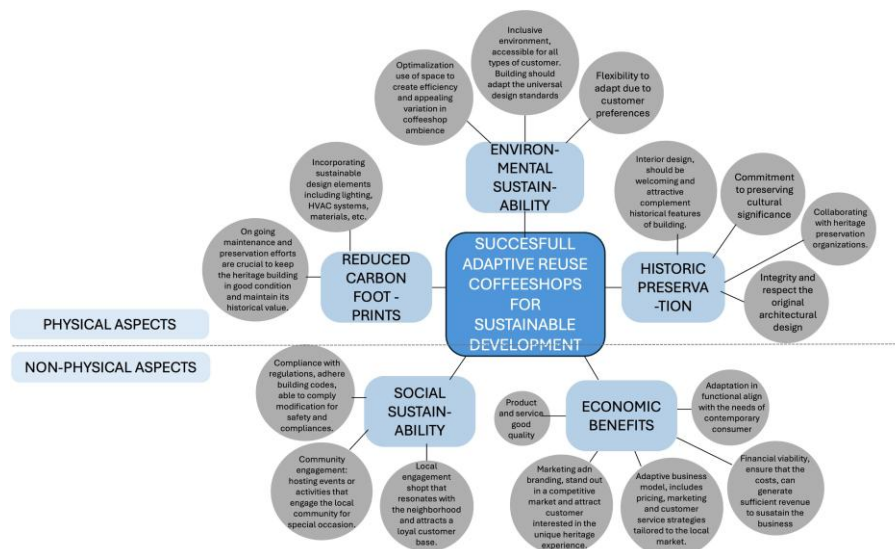


Figure 8. Good practices in adaptive reuse (source: researcher's analysis, 2025)

#### 4.2 Adaptive reuse on study cases and the shaping of place attachment for the users

Field observation at Jabarano Coffee and Two Hands Full suggests that adaptive reuse works not just as a conservation strategy but also as a spatial conduit through which inherited structures are transformed into emotionally resonant environments. Both sites' original architectural context is where the history of heritage gets its material and symbolic root, which interconnects with interior design elements and is in turn embodied as heritage in everyday user experience. This process facilitates moving from space—a material vehicle—down to place, which may be realized as an environment filled with memory, identity, comfort, and emotional commitment. The adaptive reuse

policy is very well articulated at Jabarano Coffee, in which the colonial-Indische character and interaction with Braga as a historic urban corridor is retained and preserved. What's more, the retained façade, vast openings, soaring ceiling, warm light, wood-dominant interior surfaces, and visual link to street combine to present a spatial fabric. Such aspects make it possible for consumers to understand the café as no longer a mere commercial facility, but an expression of Bandung's city memory. The interior fosters place attachment based on historical remembrance, symbolic pride, and sensory recognition. For women, spaciousness, access, natural light, and a range of seating levels and arrangements offer a feeling of social familiarity and limited exposure in a public environment.

Accordingly, Jabarano generates attachment primarily as a consequence of thinking about and constructing connections with history.

By way of contrast, Two Hands Full engenders a sense of place through its proximity to the senses and body. Inside the Drie Locomotief complex in Dago, where it is located, the interior is quite narrow in terms of seating, domestic dimensions, its warmth, and its physicality. Wooden, rattan seating, bench work, small round tables, vintage storage, books, vinyl records, and terrace seating help to provide a casual feeling of homeiness. Instead of being about monumental heritage, Two Hands Full activates attachment because of bodily comfort, habitual usage, and emotional proximity. For women, the space may be felt as much more intimate, comfortable, and universal, especially for me-time, casual conversation, or light work. Here attachment arises less from explicit historical narrations, than from repeated embodied experience, and from the habituation of familiar belonging, the mundane of everyday living. In comparing the two, we can observe that the pathway for the establishment of a place attachment in both sets of examples is not the same.

Jabarano focuses on visibility of heritage, memory of the urban, and symbolic identity whereas Two Hands Full is about intimacy, comfort, and everyday familiarity. The results indicate the power of adaptive reuse when interior design is not only for a piece of decoration for an old building, but for meeting need between historical context and current applications for the site. Inside is then the operational layer from where architectural heritage is transferred into lived experience. A few interior components are especially potent in this change. First, the quality of the materials reflects on emotional engagement by giving their users 'feeling' of the transfer from a prior to present era. Structures that have survived collapse; exposed material; timber surfaces; rough proportions of space; and the possibility of sight and touch of wear contribute to a feeling of "truth". Second, lighting is pivotal for the creation of affective atmosphere. Warm ambient lighting and daylight soften the historic ambience and render it less intimidating and more emotionally available. Third, spatial setup affects comfort, privacy, and social interaction. Flexible seating configurations and circulation as well as options to take part in individual, paired and group activities allow participants to manage the level of exposure and group membership they prefer. Fourth, the typology and design of furniture affect embodied attachment. Upright seating favors productive activity, while

sofas, benches, and terrace seating support extended stays and casual communication. Fifth, sense of physical comfort with the space is enhanced by sensory ambience in its texture, scale, heat, visual openness, and acoustic comfort. Sixth, by narrating such elements as façades, historical traces, old relic traces, and references to Braga or Dago, users make a more significant and more meaningful emotional connection with café, through which they gain an emotional connection with the café as a space not of consumption, but of meaning. From a place attachment point of view, what makes some of these interior elements work at all are three interconnected dimensions.

This physical dimension shows up through materiality, lighting, physical arrangement of space, and comfort of furniture. The social side is reflected in flexible seating, welcoming ambience, and opportunities for engagement and interaction. The emotional-symbolic dimension reveals itself on heritage narratives, memory, nostalgia, and identity. When all these dimensions are put together, adaptive reuse coffee shops will produce not only functional satisfaction, but also pride, belonging, connectedness, and belongingness. Thus, from the observations in the field, we suggest that adaptive reuse can indeed transform from a space to a place when interior design meets with an efficient equilibrium between preservation and modernity. Jabarano and Two Hands Full demonstrate that when a building's interiors allow their users to feel comfortable, socially connected with other people and emotionally connected, heritage can still be culturally alive. Attachment, specifically, for women consumers depends on the interaction between heritage sense, body comfort, perceived security, and social belonging. Thus, it verifies that adaptive reuse is not only a structural mode of architecture, but a human-centric experience in which heritage values become the value-laden basis of daily life in the urban setting.

### **4.3 Questionnaire for knowledge and preference in adaptive reuse coffee shops**

This is an open-ended questionnaire survey of 99 potential respondents with 59.6% being female and a substantial contribution from design (i.e., a higher spatial awareness) in the survey population. It shows age distribution being between 18–50 years and relatively high concentration of the 41–50 age group (45.5%), indicating that they have an experienced and mature consumer base as well. Such demographic profile helps to understand user preferences in adaptive reuse coffee shops. Results demonstrate a

noticeable switch in coffee consumption from a product-oriented model to an experience-driven practice. Whereas the quality of the product in its taste and aroma is the main driving factor for a repeat visit, the first attraction is strongly based upon building character and interior design. It shows that adaptive repurposing can be an important part of new spatial identity construction, generating distinctive spatial identities to draw first-time visitors, though the long-term engagement is dictated by comfort, cost and overall quality of experience.

Adaptive reuse is relatively high (67.7%) in awareness yet users are more likely to interpret it through experiential understanding rather than conceptual understanding. However, consumers appreciate what is basically architectural legibility, which is when a building's history and character are preserved within its present usefulness. And this is mirrored in the hierarchy of values, where building heritage and architectural style are cited as the primary drivers and often come before sustainability factors. Age-specific examination indicates two complementary trends. Younger users (18–30) are more novelty & atmosphere and spatial/spatial focused, while older users (41–50) exhibit a preference for historical meaning and architectural authenticity. Despite this variation, and in spite of these differences both cohorts will engage in adventurous behavior, often looking for a fresh coffee shop environment. In general, adaptive reuse coffee shops are considered to be experiential and cultural spaces where spatial quality, historical story, and social interaction intersect. This incorporation reinforces the power of adaptive reuse in supporting user engagement and reinforces the idea of how adaptive reuse can contribute towards place-based preference and attachment in our urban landscape through place-building in current times.

## 5 DISCUSSION

### 5.1 *Quantitative approach for users' tendency about adaptive reuse coffee shops knowledge and preferences*

Findings of the questionnaire result from 99 respondents, 59 female and 40 male, ranged from 18 to 50 years old, showed that adaptive reuse coffee shops are perceived not primarily as architectural objects but as experiential places in which spatial quality, cultural significance and social practices connect. This further substantiates our contention that adaptive reuse is not confined to the realm of conservation: the concept seems to be a cultural-social mechanism that mediates the move from space

to place. Attachment has a strong process-oriented development, according to place attachment theory developed by Lynne Scannell and Robert Gifford. Spatial experience (in particular atmosphere, comfort and interior quality) is the chief entry point with subsequent cognitive reception of heritage value and emotional involvement. The prominence of atmosphere and comfort reaffirms that attachment starts as an embodied and sensory experience in which it becomes symbolic meaning. A central discovery was the significance of the “legibility of the past.”

Participants consistently prioritized the view of older and historical details, the character of the building, and the coherence of the narrative. This is consistent with place identity theory provided by Irwin Altman and Setha Low according to which significance emerges through the relationship between the context in which a user occupies and the interpretation of it. Adaptive reuse works best when it shows, not blurs, the connection between the past and the present. Different generations also elucidate routes of attachment. Older participants show a “meaning” attachment (41–50 years), more oriented towards historical authenticity and cultural memory, indicating a cognitive-symbolic process: Younger respondents (ages 18–30 years) exhibit an experience-based attachment, characterised by an emphasis on atmosphere, flexibility, and social utility. For this type of attachment, it is primarily embodied interaction, daily usage, rather than any historical perspective.

*Table 1. Comparison of respondents tendency of adaptive reuse coffee shops experience.*

Younger Users (18-30 years old)	Matured Users (41-50 years old)
Experience-based pathways	Meaning-based pathway
Spatial Experience (Atmosphere, Comfort, Flexibility)	Heritage Meaning (History, Architecture)
Embodied Engagement	Cognitive Recognition
Emotional Comfort Familiarity	Symbolic Pride & Identity
Social Belonging	Cultural Connectedness

These results parallel the “third place” model developed by Ray Oldenburg and its relation to the informal social infrastructure of coffee shops. Yet the present study builds on this by demonstrating how coffee shops, in the context of adaptive reuse, are also cultural touchstones that embed heritage in modern social practice. It is noteworthy that success of adaptive reuse relies on combining the physical, social and symbolic contexts. The interiors, including material authenticity, lighting, spatial arrangement and seating flexibility, work together to affect sensory experience, social interaction, social

behavior, and cultural meaning. This lends itself to a comprehensive consideration of place attachment as an interdependent of affective, cognitive and behavioural process. Collectively, adaptive reuse helps to provide a sustainable heritage conservation not only by prolonging the life of buildings but also through the ability to keep their interpretation by users, for life, from building on. When design strategies are well placed to bridge the gap between historical importance and modern necessity, users develop emotional connections, forms of belonging, and cultural identity that can lead the movement from space to place. Adaptive reuse coffee shops are a type of living heritage and are maintained and nurtured through mundane rather than static cultivation.

Adaptive Reuse provides architectural legibility, which allows consumers to derive meaning from the history of a building through the context in which it is currently used, and is thus a distinct competitive advantage. Most of the respondents, specifically 67.7%, view this concept as turning old spaces into new functions that hold onto their historical meaning. These two locations are not only marketable but also culturally iconic. When assessing the effectiveness of an Adaptive Reuse program, consumers use a very specific Weighted Value Hierarchy (Q32):

Building History (Score: 212): The storytelling and historical significance of the site. Architectural Style (Score: 175): Conservation of unique aesthetic attributes that are not generic. Sustainable Design/Heritage (Score: 112): The moral importance of urban preservation.

According to these scores, history is not only seen as relevant to Bandung's consumer base, but equally significant to its overall value proposition, rather than considered as a superficial attribute of the product. The success of a space depends on how effectively "historical traces" are interwoven in contemporary experiences.

## ***5.2 Adaptive reuse interiors as sustainable development strategy***

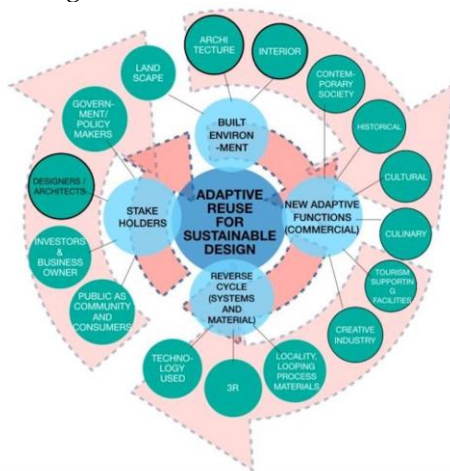
These qualitative findings from field observation of Jabarano Coffee and Two Hands Full suggest that adaptive reuse is not merely a conservation technique but also a socio-spatial mechanism that makes heritage buildings meaningful places. This transformation is wrought via the mediation of interior design, which renders historical buildings into experienced, lived spaces. The key to adaptive reuse in these two instances is how to maintain both conservation and contemporary use, allowing

buildings to stay in the mix as an active feature of everyday urban life. Two case studies highlight divergent, but complementary routes in the development of place attachment. Jabarano Coffee works to maintain visibility and maintain narrative continuity by maintaining architectural resources, spatial openness, and material authenticity. These create attachment that is derived from historical recognition and symbolic identity. By comparison, Two Hands Full produces attachment through intimacy and domestic scale and embodied spatial experience, where comfort, familiarity and everyday use reign supreme. These results demonstrate that adaptive reuse does not derive from a single design logic, but from multiple experiential pathways that link users to place. These qualitative and quantitative observations are closely corroborated.

The results of the questionnaire data show that coffee shops attract customers at first mainly due to spatial and visual qualities, particularly building character and interior atmosphere, and repeat visitors are swayed by comfort, product quality, and general experience. In adaptive reuse settings, users are consistently drawn to historical values, architectural style and atmospheric quality. This is evidence of the "legibility of the past," where the visibility of historical traces plays an important role in shaping user perception and preference. Theoretically speaking, this confirms the framework of place attachment, by Lynne Scannell and Robert Gifford in which place attachment is produced within the relationship between people, place, and process. In this research, spatial experience, mediated by the interior material, lighting, layout and seating, serves as the initial stage which causes the emotional and cognitive engagement. The inclusion of sensory comfort, social interaction, and heritage meaning facilitates the adaptive reuse environments to be able to create feelings of belongingness, connectedness and symbolic pride. The results also indicate architects as mediators in the process. They're more than technical intervention but work within the crosshairs of conservation principles, commercial interests, and a user's needs. By narrative-driven design, material reuse, and spatial strategies designers can embed cultural significance in daily life with functional soundness.

This places adaptive reuse as a design strategy, and as a form of cultural translation through use to protect heritage by utilizing it. Critically, adaptive reuse helps sustainable development in buildings not only by extending the lifespan of buildings and reducing environmental impact but rather through socio-cultural sustainability. Through the generation

of places that are emotionally stimulating and socially important, adaptive reuse enables the retention of cultural memory and urban identity. Now, in this light, heritage buildings are seen not as mere buildings but as living systems dynamic because of interaction with the users. Overall, the discussion illustrates how there are tangible, experiential, and symbolic dimensions to transforming the adaptability of a cafe from space to place in adaptive reuse coffee shops. This brings adaptive reuse to be the best framework to produce place attachment and to sustain heritage within a contemporary urban life when interior design mediates these dimensions successfully which can be seen in figure 9.



*Figure 9. Adaptive reuse success factors for sustainable development (source: researcher's analysis, 2025)*

According to the research, the success of adaptive reuse as a sustainable design strategy relies on a range of interdependent and critical agents for architects and designers, as they represent a much important part of how knowledge and strategies work in a research. In the context of heritage, designers are role-modifiers for change because they negotiate the complexities of conservation, business and overall sustainability objectives. Adaptive reuse contributes to regenerative design approaches that align with SDG 11 (Sustainable Cities and Communities) and is a part of resilient, inclusive, and culturally respectful urban environments. In this regard the design is technical as well as interpretative- the notion that heritage values, in this respect, are transformed into current spatial experiences that remain relevant to site users. The change has root in a notion of sense of place that suggests a nuanced relationship between people and their place. That is a three-part idea incorporating place identity (cognitive), place attachment

(affective), and place dependence (conative), it contains solid and immaterial components of heritage. The originality and authenticity of heritage sites are significant components that contribute enormously to people who can form emotional connections, feel and express pride or membership towards heritage sites, making them more enticing for users. Hence adaptive reuse makes space be technically sound (physically sustainable), emotionally and culturally appropriate; and spiritually and culturally appropriate. It also underscores the importance of this as a fully integrated approach to heritage conservation, giving designers, planners and policy makers a practical framework for how to build the kind of enduring and meaningful urban places our country should be searching for.

## 6 CONCLUSION

This study demonstrates that adaptive reuse becomes for heritage coffee shops a process of not only conservation, but also a mechanism of change that affects place. Adaptive reuse, therefore, performs a mediative work between past buildings and the contemporary interiors, animating heritage buildings as situated spaces where spatial experience, cultural meaning, and social practices interlace. Both qualitative and quantitative findings reinforce users engaging with these spaces at experiential level, in comfort, ambiance, and identity, as opposed to standing architectural artefacts. Adaptive reuse, therefore, is a process where legibility of the past is maintained while being accommodating of its modern uses to promote continuity between past and daily life. The joint study of Jabarano Coffee and Two Hands Full Coffee shows that place attachment has many shapes and forms. Through the historical visibility and symbolic significance of Jabarano, viewers and participants bond; and through Two Hands Full, it signals intimacy, embodied experience and everyday familiarity. The findings from the questionnaire indicate that the atmosphere, comfort, and the architectural character are important factors of visitor preferences and intentions to visit. Combined, they demonstrate that place-attachment combines the physical, sensory and symbolic dimensions which is intermediated through interior design. Ultimately, adaptive reuse is a form of preserving heritage, not only by prolonging space life for buildings, but also by embedding them in contemporary social life. These living systems of heritage are sustained through ordinary use and have led to the development of emotional identification, collective

attachment and cultural identity and have turned heritage into living systems. It proposes an overall approach to maintaining cultural continuity and its application in the context of adaptive reuse as regards urban coffee culture and urban modernity. In this sense, adaptive reuse positions heritage not as a relic of the past, but as an active participant in shaping contemporary urban experience, not only as a space but also as a place for their consumers.

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