| **RESEARCH ARTICLE**

Realizing a Just City in *Kebon Kacang*: Integrating Social Justice in Urban Design

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| **ABSTRACT**

Urban development has historically prioritized economic growth and real estate expansion, often neglecting principles of social justice. This paper examines the integration of equity, diversity, and democracy in urban planning using Susan Fainstein's just city framework. Focusing on Kebon Kacang, a neighborhood in Jakarta, the study highlights disparities between luxury commercial developments and the working-class population that sustains them. The area's informal economic activities, particularly street vendors, contrast sharply with the surrounding high-end commercial hubs, exposing gaps in urban inclusivity. The research identifies key challenges such as unequal resource distribution, lack of affordable public spaces, and limited participation of marginalized communities in urban planning. Drawing on theories from Fainstein, Lefebvre, and Harvey, the study underscores the need for policies that ensure equitable access to urban resources. It advocates for inclusive public spaces, rent controls, and participatory governance as means to mitigate gentrification and social exclusion. Methodologically, the study employs qualitative approaches, including interviews with local workers, vendors, policymakers, and urban planners. Findings reveal that despite economic prosperity, the absence of integrated urban policies exacerbates socio-spatial inequalities. The paper proposes a community-based development model, integrating sustainable infrastructure, economic empowerment, and environmental management to create a more just city. By prioritizing social equity alongside economic progress, cities can foster inclusive urban environments where all residents, regardless of socioeconomic status, can thrive. This research contributes to the discourse on urban justice by providing policy recommendations for integrating fairness, accessibility, and participation in urban development. It emphasizes that just city principles must guide urban planning to balance economic interests with the well-being of diverse communities, ensuring sustainable and equitable urban growth.

| **KEYWORDS**

1. Introduction

Deindustrialisation and globalisation have dramatically changed cities (Foster, 1990; Jacobs, 1961; Steil & Delgado, 2019), causing leaders to engage in intense competition for private, international and national investment. Urban authorities are rapidly focusing narrowly on economic growth, fundamentally demanding that growth-promoting policies are the best outcome (S. S. Fainstein, 2010; Fainstein, 2014). More specifically, Fainstein takes issue with urban design that caters to financial interests and real estate development without articulating a vision for the city. Investment funds from the city government are aimed at supporting project development rather than improving the quality of the built environment, and reorganising high-density zones due to the demand for investment returns from developers. Apart from raising money and pursuing growth, the consequences for social justice are hardly mentioned (S. Fainstein, 2010; Fainstein, 2005, 2009; S. S. Fainstein, 2010; Fainstein, 2014).

Urban political scholars have criticised decision-makers since the early 1960s, who have caused hardship and misfortune to underprivileged and minority communities. This period produced a new socially-orientated literature that presented philosophical, critical and political-economic elements in relation to social and political developments. The main criticisms were aimed at the lack of attention to local needs and development priorities that did not take into account the needs of the general public. Based on these critiques, a model of the just city is developed, where investments in development and regulation can deliver reasonable outcomes and do not adversely affect those who are already there. Fainstein argues that a just city aims to develop a theory of urban justice, which will be used to evaluate the condition and potential of institutions and programmes.

Henri Lefevbre put forward a very significant argument defining space as a social construction and stating that every class of society should have a 'right to the city' (Brenner & Elden, 2009; King, 2019; Lefebvre, 1996; Lefebvre et al., 1996; Merrifield, 2002; Merrifield, 2013; Purcell, 2014). Starting in the 1990s, the idea of justice became clearer with the emergence of three approaches to urban justice: rational communication, diversity recognition, and urban or spatial justice.   Here, Fainstein (2014) states that the three main principles of urban justice are democracy, diversity and equality. While structural transformation cannot be achieved at the governmental level, conversations about urban justice policies can change (S. Fainstein, 2010; Fainstein, 2005, 2014).

David Harvey (1978), who developed the critical notion of the right to the city, argues that the collective enterprise that produces the sustainability of cities and their infrastructure is in crisis due to urbanisation and the application of capitalism (Harvey, 1978a, 1978b, 2010, 2012a, 2012b; Logan & Molotch, 2007). Three pillars form the right to the city argument: (1) equitable distribution of spatial resources; (2) political institutions; and (3) socio-cultural diversity. Urban slum challenges and issues: limited land in cities, and increasingly unaffordable land and housing prices. For those who are slightly more able to take out bank loans, facilities are available from financial institutions.

Urbanization and capitalist driven development have widened the gap between the affluent and the working-class communities, making equitable access to urban resources increasingly difficult. As Harvey (1978) pointed out, spatial justice is essential to ensure that all residents, regardless of their socioeconomic status, can benefit from the city's growth. However, in many urban centers, the rapid expansion of commercial and high-end residential areas has exacerbated spatial inequalities. This phenomenon is particularly evident in Jakarta, where areas like Kebon Kacang stand as a stark contrast between luxury and necessity.

Despite its strategic location near some of the city's most prestigious commercial hubs, Kebon Kacang remains a space shaped by informal economic activities that cater to the needs of the working class population. The juxtaposition of towering skyscrapers and street vendors illustrates the dual nature of urban development where economic prosperity coexists with persistent inequality. Workers who support the operations of luxury buildings often find themselves excluded from the very amenities these spaces offer, forced instead to seek more affordable alternatives outside their workplaces.

This reality underscores the urgent need for inclusive urban planning that integrates social equity into the design of city spaces (Foster, 1990; Laplace & Ochiai, 2024; Roy, 2009; Shin, 2013; Taylor, 1998). The presence of informal vendors in Kebon Kacang is not merely a reflection of economic necessity but also a response to the inadequate provision of accessible public facilities. Without intentional efforts to bridge these gaps such as developing well-designed, affordable dining areas or improving public spaces— cities risk reinforcing social divides. By prioritizing policies that promote affordability, inclusivity, and accessibility, Jakarta can move closer to realizing Harvey's vision of the "right to the city," ensuring that urban development serves not just economic interests but also the fundamental needs of its diverse inhabitants.

Kebon Kacang has long been recognised as an area of vibrant social and economic activity. One of the main attractions of this area is the presence of many service vendors, especially food, which serve the needs of workers from the surrounding luxury buildings. Buildings such as *Plaza Indonesia, Grand Indonesia, Menara BCA, Menara The Plaza*, to exclusive apartments and hotels such as Kempinski, Hotel Indonesia, Keraton Apartments, and Grand Hyatt, become centres of activity for thousands of workers every day. Although these buildings are equipped with dining facilities in accordance with government regulations, the limited capacity and variety and prices of food that do not match the purchasing power of the majority of workers make these facilities less desirable.

This condition encourages workers to look for alternatives outside the building. The Kebon Kacang area became a prime destination, offering more varied and affordable food. However, the utilisation of this area also creates new challenges. Kebon Kacang is not a public space designed to accommodate thousands of workers in a short period of time, especially during lunch or dinner hours. Jalan Kebon Kacang Raya and its surrounding area become a makeshift space for workers to eat, rest and socialise. This condition shows that the utilisation of public space is not optimally planned.

In addition to inadequate capacity, the physical condition of the Kebon Kacang area also presents its own problems. The cleanliness of the streets and streams in this area is often highlighted, with the unkempt environment adding to the challenges for the workers. They have to adapt to hot, sunny or even rainy conditions when using this area as a place to eat. However, the limited options and

the appeal of more affordable food prices keep the area busy. This activity creates social interaction in the midst of limitations, even though the facilities are far from ideal.

This phenomenon reflects a gap in inclusive urban planning (Taylor, 1998). The modern buildings around Kebon Kacang, with their luxurious facilities, do not seem to pay adequate attention to the needs of workers who are an integral part of the building's operations. The dining spaces available are often only enough for a small number of workers, while the majority of them are forced to find alternatives outside the building. This shows a lack of integration between the design of modern facilities and the needs of a working community that has different purchasing power and preferences.

Kebon Kacang, although not designed as a formal social space, has functioned as a makeshift social space. The streets and sidewalks in this area have become a place for workers to gather, eat and interact. However, the use of this public space poses new challenges, both in terms of cleanliness, comfort, and sustainability. Without adequate planning, this area has the potential to experience increasing pressure as the number of workers and economic activities in the vicinity increase.

This issue also illustrates the importance of providing inclusive public spaces in urban areas. In the context of a modern city like Jakarta, public space is often a neglected element in urban planning. The focus on financial gain-orientated development, such as the construction of malls and luxury office buildings, often overrides the basic needs of working people who are the main users of these facilities. As a result, an imbalance is created between modern neighbourhoods designed with luxurious facilities and traditional neighbourhoods like Kebon Kacang where essential needs are met.

To address these issues, a more inclusive and sustainable approach to urban planning is needed. One strategic step that can be taken is to integrate social space needs into the design of modern neighbourhoods. Office buildings, malls and apartments around Kebon Kacang need to provide facilities that are not only adequate in terms of capacity, but also in accordance with the purchasing power and preferences of workers. In addition, there needs to be an improvement in the quality of public space in the Kebon Kacang area itself, including improved cleanliness, provision of shelter, and better management of public facilities.

Another step that can be taken is to encourage collaboration between the government, building managers and local communities to create solutions together. The government can provide incentives for building managers who provide additional social spaces or contribute to infrastructure improvements in the surrounding area. On the other hand, local businesses in Kebon Kacang also need to be given support, such as training and mentoring to improve the quality of their products and services, so that they can continue to meet the needs of workers with better standards.

The Kebon Kacang phenomenon shows that urban development is not only about creating magnificent buildings, but also ensuring that the most basic human needs are met. An ideal city is one that is able to integrate the needs of all levels of society, from workers to entrepreneurs, in one mutually supportive ecosystem. The Kebon Kacang area, with all its dynamics, is a reflection of the challenges and opportunities for more inclusive and socially just urban planning.

Through collaborative efforts and careful planning, Kebon Kacang can be developed into an area that not only meets the needs of workers, but also serves as an example of how inclusive public spaces can improve the quality of life for urban communities. This will not only create convenience for workers, but also support the sustainability of the area as an integral part of a modern city that works for all.

2. Literature Review
A. *The Just City*
Henri Lefevbre (1973) concept of justice and the city gained momentum in Susan Fainstein's articles (2000, 2001, 2005) and later through her famous book, The Just City (2010). Other authors and the American Planning Association, also urged the need for justice issues in the urban context (Marcuse, 2009; Seeman, 1971; Smith, 2005; Soja, 2013). Benjamin Davy (1997) sees the issue of justice in institutions, the law relating to urban institutions, the use and transformation of space and buildings: of course, the law itself has to be just. The focus given to urban justice is the basis for developing the concept of urban justice from the point of view of socio-urban structures that consider the concept of just city can be implemented through conceptions that are appropriate to the context and content of a city.

Using the theory of The Just City, this paper aims to provide a proposal for a much-discussed theory of urban planning. The novelty is to address issues of justice that have not been recognised by many actors in urban planning and development. Questions that can be quoted from Yiftachel & Mandelbaum are important concerns in this paper: does future urban design promote a just city? Or is it a backward direction that compromises with social justice? And if so, how can it be improved and promote the just city and prevent social harm?

As a distribution of tangible and immaterial benefits obtained from governmental policies that do not favor groups that are already privileged, equity is a term that Fainstein prefers over social justice (Dlabac et al., 2022). In his discussion on equity, (Reece, 2018)

goes into great length about The Evolution of Equity Planning and Practice, beginning with Planning the Capitalist City: The Colonial Era and ending with the 1920s, which addressed the nineteenth-century dominance of the city over the free market. The one million residents of New York were living in unsafe and unhealthy conditions as a result of the city's fast population growth. Supported by the intellectual elite, Jacob Riis (1890) raised awareness of the detrimental effects that congested, dysfunctional environments have on people's behavior, morals, and health. In order to achieve safety, sanitation, and less crowded housing, the Progressive Era (late nineteenth and early twentieth centuries) also brought settlement linked to urban design. This was accomplished by enacting building codes and land use controls, as well as by providing playgrounds for children. "An equitable city" was the outcome of these changes (Alvarez et al., 2012; Connolly, 2019; Domaradzka, 2017).

This evolution continued with the birth of the 'City Beautiful' Movement (Dlabac et al., 2022), which dramatically altered the cityscape to focus not only on aesthetics but also on the social problems and dysfunctions of the city as a whole. The taming of chaos was reflected in the improvement of the moral character of the citizens. The epitome of the Movement is aesthetics that supports recreational, public and government spaces by showcasing the improved quality of urban life. But essentially social vices and slums became the consequence of the Movement's inspiration. Briefly, this evolution then moved into the New Deal Era (1930s), the Advocacy Planning Era (1960s & 1970s) punctuated by the publications of Jane Jacobs; and then came to Fainstein. In 2005 Fainstein in Planning Theory and the City formed a kind of reform movement with a political critique of rational design. This reform asserts that (1) it is a misleading process, and (2) it produces cities that no one wants. Urban design according to Davidoff (1965) should demand community inclusion and participation.

On the other hand, the Post-World War II Era changed the metropolitan landscape with the arrival of massive investments in suburban residential communities. American urban development then featured issues of racial discrimination, environmental hardship, economic and social inequality, and police brutality. Reece argues that urban design is required to respond to macroeconomic forces, policies and challenges faced by cities and communities.

Among his theories, Agyeman (2004) adds a new component to the equity dimension called "just sustainability," which covers four key areas: living within ecological superiors, equity and resource allocation, quality of life, and present and future generations. A paradigm shift where sustainability has a redistributive role is implied by the term "just sustainability." Aygeman asserts that justice and equity will become more vital to sustainability in the future (Agyeman, 2004, 2008). A balanced approach to justice, equity, and the environment is embodied by "just sustainability."

Yiftachel & Mandelbaum made a new discovery that divided the dimension of justice into two parts: material (physical) justice and socioeconomic inequality, which resulted in four dimensions of a just city (Yiftachel & Mandelbaum, 2017). (1) Built environment, evaluation and comparison of the physical condition of the city environment, and government spatial investment patterns as a reflection of the city budget; (2) Socio-economic-spatial disparities, analysis of population characteristics and socio-economic differences between neighbourhoods; (3) Cultural Identity and Diversity, mapping of community identity, and level of achievement of urban planning needs; and (4) Planning Democracy. Studies on the design of new cities have been conducted to meet the demand for social spaces, neighbourhoods, and infrastructure improvements. This includes the addition of new housing and commercial spaces in the built environment, which opens up employment opportunities.

However, it is unfortunate that this spatial design achievement still does not resolve the socioeconomic dimension of Equity, for example, by inserting a very large number of residential developments in an old neighbourhood. Likewise, there is no plan for the construction of simple houses, and the improvement of residential and public spaces in the main area, which could hamper the living standards of residents.

Medved's (2018) research observed the neighbourhoods of Vauban, Germany and West Harbour, Sweden; which already have access to public transport as one of the determinants of equity - eliminating inequality based on income (Fainstein, 2010). Community life in Vauban (Medved, 2018) is highly co-operative in the ownership of buildings, energy and food sources, which displays the equity dimension of having the same facilities. However, both neighbourhoods have the problem of land that is still under redevelopment, with the possibility of changes in use, such as conversion to hotels (Galudra, 2019; Moroni, 2020). The equity dimension becomes imperfect, due to the increase in land or building prices, with the consequence that only certain economic groups, such as the younger generation of the upper middle class, can afford to occupy Vauban.

1. *Diversity*

Fainstein developed this dimension based on Jane Jacobs' (1961) theory, specifically defining it in terms of how diversity in neighbourhoods affects general street life (Connolly, 2019; Jacobs, 1961; Steil & Delgado, 2019). In 2005, in her article 'Cities and Diversity: Should We Want It?' Fainstein developed a model of a just city and examined the role of diversity in practical design theory. Can we plan for it? . According to Fainstein's definition, the goal is to ensure that individuals are not excluded based on attributes such as gender, ethnicity, or homeless status, as well as to be a genuine basis for giving value to the lives of others. According to Feinstein, socio-economic diversity is the foundation of urban justice. According to Steil and Delgado (2018), the

concept of diversity should be linked to resilience to social, economic and political inequalities. This thinking emerges as a basis for urban analysis and design. Anti-subordination, combined with social inclusion and civil rights, will make it possible to identify how socio-economic inequalities systematically discriminate against certain groups.

Fainstein identifies two propositions at the core of his conception of diversity: (1) that we have obligations to others that go beyond those with whom we are directly related. (2) there must be a seriousness in valuing not just human life but human life, in the sense of paying attention to practices and beliefs that can do good. To operationalise this priority of diversity, Fainstein provides six principles, (1) it is not the family but the community that must prevent segregation, (2) zoning is used not to end discrimination but to foster inclusion, (3) boundaries between neighbourhoods must be porous, (4) access to public spaces must be adequate and diverse, (5) land uses must be mixed, and (6) public authorities are charged with assisting discriminated groups.

2. Democracy

According to Fainstein (2010), this element should include things like negotiation, inclusion, and transparency in the decision-making process that is not limited to the final outcome. Fainstein also notes that economic and social inequalities accentuate the poor functioning of democracy, and states that in societies that lack equality, aspects of democracy and justice are considered anomalies. Jacobus (1961) argued that top-down planning methods would only damage the personal lives of citizens and society as a whole. He offered a new perspective on the city: as a functioning social system. In the 1990s, the global planning standard evolved into 'Smart and Sustainable Resilient Cities'. However, Fainstein's theory provides a more comprehensive tool for more complex problem-solving methods and solutions. According to Fainstein (2010), the fair city model enables democracy because every decision should be based on the type of diversity and distribution of urban amenities desired.

From the research conducted by Yiftachel & Mandelbaum, it was found that decision making did not fulfil the criteria presented by Fainstein. The unsustainable work process shows that the democracy element has not been well executed. Theory and methodology are not demonstrated through a strong approach in translating the principles of just city philosophy, so that a deeper understanding of social justice from various aspects of government and society has not been achieved. The research in Beersheba demonstrates the power of design to shape social relations and its strong contribution to urban design theory and practice. Acknowledging the imperfections of the democratic dimension, Yiftachel & Mandelbaum nevertheless argue that Fainstein's just city can be effectively translated to produce professional and systematic analyses and policy recommendations for building just cities. And the research shows that this is the first time in the history of the city and one of the first times in the history of Israeli design that the city plan conforms to the just city approach, which was achieved in co-operation with local communities, and respect for the rights of local residents (Yiftachel & Mandelbaum, 2017).

An interesting democratic process was researched by Primoz Medved (2018) through two urban development approaches: bottom-up (Vauban, Freiburg, Germany) and top-down (Western Harbour, Malmo, Sweden). The results of the research on just city theory from these two areas are concluded to be, (1) from the principle of democracy, it is evident that the Vauban neighbourhood community has closer cohesion and has a strong voice in planning for the sustainability of its neighbourhood. This is due to the bottom-up method that has been carried out by the local government. Whereas West Harbour is the opposite, as its government applies top-down methods (Medved, 2018). Fainstein (2010) asserts that bottom-up strategies are important to counter the top-down crisis; with evidence of Vauban's approach driving people-centred practices.

Does urban design realise the existing values of democracy, ensure equality and respect diversity? From the research of Yiftachel & Mandelbaum and Medved, it can be seen that the role of the community is not strong enough to be able to develop a people-oriented city. The role of the community, which continues to be mobilised, provides some insight into the democratic dimension, but has not been able to be implemented consistently to implement just cities, and even tends to return to 'citadels of exclusivity' (Medved, 2018). Based on the two examples above, the democratic dimension still needs to be upgraded into an implementation that can lead to sustainability, such as establishing transparent and inclusive institutions.

B. *The Just City and Institution Design*

At the beginning of his book The Life and Death of American Great Cities, Jacobs (1961) wrote explicitly that the purpose of his book was to attack urban design and rebuild it. The main target of this statement was aimed at the so-called design educators; design schools were blamed for perpetuating the misunderstanding of cities. On the other hand, Fainstein (2010) pins his hopes on urban designers and encourages resistance to politicians, with questions of beneficiaries and cost-bearers, deliberative arrangements, egalitarian and inclusive solutions.   Fainstein recognises two important aspects of the just city, population growth in cities and the role of urban institutions. The latter is broken down into ten influences: (1) rules and regulations, (2) bureaucratic procedures, (3) legal information, (4) advice and assistance, (5) taxes, (6) rewards and fees, (7) incentives, (8) benefits, (9) services and (10) infrastructure provision.

In his research, Connoly (2018) categorised opinions as follows: designers and advisors see Jacobs' work as "a call for targeted representation of populations affected by urban development" (Balchin et al., 2019; Bardekjian, 2016; Becker et al., 2016); participatory designers find a deep democratic message (Alvarez et al., 2012); New Urbanist designers approve of physical diversity

and human scale (Moroni, 2020; Steil & Delgado, 2019; Wu et al., 2016); urban environmental sustainability and smart growth advocates see an emphasis on localised and people oriented environmentalism, and design oriented planners see it as central to the struggle to reshape contemporary urbanism; and designers specialising in urban economic development see it as visionary work that places value on integrating models from different developments (Bourassa, 2007; Taylor, 1998).

From the above, it can be agreed that urban design is a powerful force in shaping the structure, character (Davison, 2017), urban society and inter-group relations. Ignoring social aspects in the name of 'design reasons' can present potential opportunities for land, design, settlement conflicts, leading to destruction, suppression and dispossession (Yiftachel & Mandelbaum). Therefore, the unification of Jacobs and Fainstein's concepts, according to Connoly (2017), can form a counter-institutional strand in urban design. Thus, it should be noted that just city policies can change according to the political views of the government (Dlabac, 2020). Reece's (2018) ideas for the development of just cities in the twenty-first century, is to demand that ensuring marginalised communities are prioritised (Lefebvre, 1996), and to support equal community involvement.

Quoting one of them from Forst (2012), that the question of justice is a question of power. Moroni (2019) emphasises that a just city is a city whose public institutions are just. The application of Urban Justice is Institutional Justice, with the implication that Spatial Justice is not a part of Social Justice and The Just City (Moroni, 2020), but a consequence of the provisions of institutions. This does not mean ignoring the role of the non-institutional, but rather that justice must be the basis of the institutional framework.

Second, the overlapping notions of social justice are conflated with distributive justice. Heikoff (1967) in relation to urban planning argued that distributive justice is a way to arrive at operational criteria of social justice, which contains economic and political components. In the past, moral and ethical distributions have been included in social justice (Shean McConnel, 1981), distributions in the interest of welfare (McConnell, 2010); distribution of benefits and burdens in society (Israel, Frenkel, 2018), transport planning (Martens, 2006), and what seems to be most relevant to urban planning is justice in the distribution of resources (Burton, 2003).

Distributive justice was described by Aristotle (Ethica Nicomachea) in ancient Greece as the application of distributions like property and assets; it did not encompass all aspects of justice. Young (1990) adds speech rights, opportunity, and power, while Hart (1961) separates practical ones like food distribution or aid for the underprivileged from intangible ones like physical protection and the ability to vote. Public decisions on "if and to whom," public housing (Burton, 2003; Hyra et al., 2019) in the form of rent vouchers, incentives for renovating and upgrading historic structures, subsidies (loans and taxes), and fiscal policies for business start-ups are all introduced by Moroni.

It is illogical to discuss social justice issues in distributive terms when discussing urban matters, rights, or advantages. For instance, the freedom to practice one's religion at a place of worship and the freedom from discrimination in public settings based on one's gender, race, or skin color (Moroni, 2020). Public institutions might therefore be guided by social justice as the highest order, particularly in specific situations.

Fainstein (2000) suggests three approaches to modern design theory: the just city, new urbanism, and the communicative model. The third is "in and of itself." In reaction to neoliberal formulations, Fainstein suggests that in order to challenge the concept of justice, government policies should be less dominant and market processes should be given more possibilities. The overall idea of (social) justice states that an institution is just when public regulations provide the balance between conflicting demands and when there are no arbitrary disparities between people in the acknowledgment of fundamental rights and obligations (Rawls, 1971).

3. Methodology

The number of informants required for this research should be determined based on the depth and scope of the study. Since the study focuses on urban justice and planning in Kebon Kacang, it is essential to collect insights from multiple perspectives, ensuring a holistic understanding of the challenges and opportunities within the area. A well-rounded sample of informants should include local workers and residents, street vendors and small business owners, urban planners and policymakers, building managers and developers, as well as community leaders and representatives from NGOs (S. Fainstein, 2010; Harvey, 2012a).

Local workers and residents should be the primary informants, as they are directly affected by the urban landscape and policies that shape their daily lives. Their perspectives on accessibility to public spaces, affordability of living conditions, and general quality of life in Kebon Kacang will be crucial in understanding the socioeconomic gaps in urban planning (Harvey, 1978b; Lefebvre, 1996) Conducting interviews with a diverse group of workers, including office employees, service workers, and blue-collar laborers, can provide a more comprehensive picture of how different economic classes navigate the city. Residents, particularly those who have lived in the area for a long time, can offer valuable insights into how the neighborhood has transformed over the years and how urban development has affected their communities (Soja, 2013). A total of ten to fifteen informants from this category would be sufficient to obtain a range of perspectives and ensure data saturation.

Street vendors and small business owners also play a crucial role in shaping the social and economic dynamics of Kebon Kacang. Many of them operate informally and provide essential goods and services to local workers and residents. Their experiences with urban regulations, economic sustainability, and the challenges they face due to increasing property values and commercialization should be thoroughly explored (Davison, 2017; Roy, 2009). Vendors can offer insights into how urban policies impact their ability to sustain their businesses and how informal economies interact with formal commercial enterprises. Including five to ten informants from this group would ensure that their voices are adequately represented in the study.

Figure 1. Part of the street in Kebon Kacang is filled with street vendors

Urban planners and policymakers are essential informants for understanding how decisions are made at the governmental level and how urban planning frameworks are designed. Their perspectives on zoning regulations, infrastructure development, and public space allocation can shed light on whether current urban policies align with the principles of the just city (Marcuse, 2009), 2009; Fainstein, 2010). Policymakers can provide details on the challenges of balancing economic growth with social equity, as well as the extent to which community participation is encouraged in decision-making processes (Healey, 2020). Interviewing five to seven informants from government agencies, urban planning departments, and policy think tanks would be appropriate for capturing expert insights on urban justice.

Building managers and developers are also key stakeholders in urban development and should be included as informants. Since they oversee the operation and maintenance of commercial and residential buildings, they can offer perspectives on the financial and regulatory constraints they face when implementing development projects. Their views on affordability, land use planning, and corporate responsibility toward workers and local residents are important for assessing whether urban development strategies consider the needs of different social groups (Logan & Molotch, 2007; Smith, 2005). Engaging five to seven informants from this category will provide an understanding of how the private sector influences urban justice and accessibility.

Community leaders and representatives from NGOs should be included in the research to provide insights on grassroots efforts to promote social equity and inclusion. These informants are often at the forefront of advocating for the rights of marginalized communities and can offer perspectives on community engagement, participatory planning, and the effectiveness of urban policies in addressing social inequalities (Miraftab, 2009). NGOs working on housing rights, environmental sustainability, and economic empowerment can also provide policy recommendations based on their experiences working with vulnerable populations. Including five to seven informants from this category would help capture the role of civil society in shaping urban justice.

In total, a sample size of thirty to fifty informants would be ideal for ensuring a comprehensive and well-rounded analysis. This number allows for data saturation while maintaining the feasibility of conducting in-depth qualitative research. The selection process should aim for diversity in terms of age, gender, socioeconomic status, and length of residency in Kebon Kacang to ensure that multiple perspectives are considered (Bryman, 2016).

To collect data effectively, a combination of semi-structured interviews, focus group discussions, and participatory observations should be employed. Semi-structured interviews will allow informants to share their experiences and insights in a conversational manner while providing researchers with the flexibility to probe deeper into relevant topics (Kvale, 2012). Focus group discussions can facilitate dialogue among individuals with shared experiences, fostering a collective understanding of urban justice issues (Morgan & Smircich, 1980). Participatory observations, where researchers immerse themselves in the community, can offer additional insights into how urban spaces are utilized and how different groups interact within the city (Whyte, 1980).

In addition to qualitative methods, surveys can be conducted to supplement the findings with quantitative data. Surveys can capture trends related to economic conditions, housing affordability, and access to public services, which can be analyzed alongside qualitative narratives (Creswell & Creswell, 2017). By triangulating multiple data collection methods, the study can ensure greater validity and reliability in its findings.

The results of this research will have significant implications for urban planning and policymaking. If the study finds that lower-income workers and informal vendors are systematically excluded from urban benefits, it will highlight the need for more inclusive urban policies (Harvey, 2012b). Policymakers can use the findings to design interventions that promote affordable housing, improve public space accessibility, and support small businesses (Fainstein, 2010). Additionally, the research can inform advocacy efforts by community organizations working to protect vulnerable populations from displacement and economic hardship (Marcuse, 2009).

By ensuring that a diverse and representative sample of informants is included, this study can contribute to a deeper understanding of urban justice issues in Kebon Kacang. The insights gained from the informants will not only provide a clearer picture of the challenges faced by different social groups but also offer practical recommendations for creating a more just and inclusive urban environment (Lefebvre et al., 1996; Soja, 2013).

4. Results and Discussion

Due to the large differences in social structure among populations, implementing fairness will be a major endeavour. One of the new findings from Yiftachel & Mandelbaum's research is that the dimensions of justice are divided into two components: socio-economic (material) inequality and material (physical) justice. This results in four dimensions of a just city. In this study, these theoretical changes are evaluated: (1) the built environment, evaluation and comparison of the physical condition of the city environment, and the spatial pattern of government investment as a representation of the city budget. (2) Socio-economic-spatial disparities, analysis of population characteristics and socio-economic differences between neighbourhoods. (3) Cultural Identity and Diversity, community identity mapping, and the level of achievement of urban planning needs. (4) Planning Democracy and public opinion.

Research into new urban design has responded to the demand for social space, neighbourhood and infrastructure improvements; the addition of new housing, commercial space in the built environment, which can improve and even create employment opportunities. The equity dimension is also reflected in the design of public transport services, and the injection of funds for public open spaces, special preferences in infrastructure development. The achievement of this spatial design provides an opportunity to complete the Equity dimension in socioeconomics, for example, inserting a very large number of residential developments in the Perumnas Kebon Kacang neighbourhood. The condition of *Perumnas Kebon Kacang* is already in a bad state. It should be assessed for redesign and redevelopment, by attaching the concept of TOD (Transit Oriented Development) and a ground floor space that is open to the public for 24 hours. This TOD design should also be accompanied by additional access from Kebon Kacang area to Bundaran HI MRT Station. Thus the equity in the material is an improvement in the quality of construction of simple houses, improvement of residential and public spaces in the main area, which can improve the living standards of residents.

An example from Medved's (2018) research is the observation of Vauban, Germany and West Harbour, Sweden; which already have access to public transport as one of the determinants of equity - eliminating inequality based on income (Fainstein, 2010). Community life in Vauban is highly co-operative in the ownership of buildings, energy, and food sources, which displays the equity dimension of having the same facilities. However, both neighbourhoods have the problem of land that is still under redevelopment, with the possibility of changes in use, such as land conversion to hotels (Mössner 2015). The thing to note about the equity dimension is that it goes in the direction of being imperfect. This means that the government must keep land or building prices from rising. Government attention should not have the consequence of benefiting only certain economic groups. For example, the young generation of the upper middle class who can afford to occupy the Kebon Kacang area.

4.1. Diversity

Reference to the example of the research arena conducted by Yiftachel and Mandelbaum exemplifies the difficulty of Fainstein's six principles. The diversity dimension is researched in communities, identity groups, cultural differences and aspirations. The same conditions can also be found in Kebon Kacang. Although the arena is inhabited by various ethnic groups, the diversity dimension is not achieved due to the immigrant factor which causes no sense of ownership from each group.

Research conducted by Medved (2018) highlights Jacobs' aspect of the variety of neighbourhood building types. The areas of Vauban, Germany and West Harbour, Sweden have diverse residents, buildings and facilities. However, the results showed the absence of architectural appearance in Kebon Kacang in the aspect of diversity in the dynamics of community life. The trigger is the rising prices of land and buildings in both neighbourhoods. People with low economic incomes were forced to look for cheaper land and buildings in the peripheral areas, and only people with medium to high economic incomes were able to stay in the central areas of the two neighbourhoods (Medved, 2018). This creates gentrification and paradoxically decreases the diversity of local communities (Dalen & Newman, 2009). The question that arises from the current situation and for the benefit of the future is how to maintain the heterogeneous structure of an urban area's sustainability so that it does not become an exclusionary neighbourhood. The answer may be the establishment of a legal status that can maintain rent or other laws that can support it.

Like Jacobs and Fainstein, Steil & Delgado (2018) also agree that diversity can be very evident in public spaces, citing (Allen, 2004) that interaction in public spaces is related to politics: habits of interaction give shape to public spaces and thus to political life. Citizens can choose who to interact with, as well as the strangers they do or do not want to respond to. The Kebon Kacang neighbourhood lacks public space. Every facility overlaps and narrows the space for human movement. This also reduces the hygiene factor for residents and the area itself, which is getting denser every day. Jacobs places great emphasis on public spaces, pedestrian paths, parks, which can increase usability and users. In terms of Bean Kebon, further analysis is needed on how users can be brought together, and relying on a market-based system for the allocation of public space functions (Connoly, 2018). Fainstein (2010) adds the importance of formal rules as a foundational aspect for accessibility and diversity, and demands more of a commitment to diversity in both urban form and demographic composition.

4.2. Democracy

Learning from the research conducted by Yiftachel & Mandelbaum, decision-making must fulfil the criteria presented by Fainstein. The unsustainable work process shows that the democracy element has not been well executed. Theory and methodology are not demonstrated through a strong approach in translating the principles of just city philosophy, so a deeper understanding of social justice from various aspects of government and society has not been achieved. The study conducted at Kebon Kacang demonstrates that the power of design has not been able to establish solid social bonds or make significant contributions to urban design theory and practice. Although Yiftachel and Mandelbaum acknowledge that the democratic dimension is not ideal, the study maintains that Fainstein's just city theory can be successfully applied to generate expert and methodical evaluations and policy recommendations for creating a fair city. According to the research, this is the first time in the city's history and among the first times in Jakarta's design history that the design is geared toward a just city approach, which will be accomplished in collaboration with local communities and on the basis of respect for local residents' rights (Yiftachel & Mandelbaum, 2017).

An interesting democratic process can also be learnt from Primoz Medved's (2018) research through two urban development approaches: bottom-up (Vauban, Freiburg, Germany) and top-down (Western Harbour, Malmo, Sweden). The results of the research on just city theory from these two areas are concluded to be, (1) from the principle of democracy, it is evident that the Vauban neighbourhood community has closer cohesion and has a strong voice in planning for the sustainability of its neighbourhood. This is due to the bottom-up method that has been carried out by the local government. Whereas West Harbour is the opposite, as its government applies top-down methods. Fainstein (2010) asserts that bottom-up strategies are important to counter the top-down crisis; with evidence of Vauban's approach driving people-centred practices.

An important question to ask is whether the existing urban design values democracy, ensures equality and respects diversity? From the research of Yiftachel & Mandelbaum and Medved, it can be seen that the role of the community is not strong enough to be able to develop a people-oriented city. The role of the community, which continues to be mobilised, provides some insight into the democratic dimension, but has not been able to be implemented consistently to implement just cities, and even tends to return to 'citadels of exclusivity' (Medved, 2018). Based on the two examples above, the democratic dimension still needs to be upgraded into an implementation that can lead to sustainability, such as establishing transparent and inclusive institutions.

4.3 Implementation strategy for The Just City.

From the concept of implementing the Just City, it is necessary to implement the concept of urban renewal through the arrangement and rejuvenation of dense and unlivable urban areas into more livable and sustainable areas from social, economic, environmental and legal aspects.

Urban renewal in small-scale changes is called conservation or preservation, while in larger scales it is called rehabilitation. On a larger scale, it is called redevelopment. Overall Urban Development is the renewal of the city's socio-cultural, economic, physical environment and living functions. Partial Urban Development is the rejuvenation of one or more parts of the city or functional areas due to degradation.

The purpose of Urban Renewal is to improve the physical area and arrangement of slums, and increase decent and affordable housing. In addition, it also ensures certainty and security of tenure for people who inhabit land in slum areas.

The problem in the Kebon Kacang area at the moment is the large number of slums, with the quality of residential buildings that are not suitable for habitation. In the middle of the very strategic city centre of Jakarta, there is a degradation of the quality of the settlement environment. In the research in this area, it is easy to see that the environmental infrastructure and support for social or public facilities are inadequate. On the other hand, the goal of the RPJMN 2019-2024 is to realise decent and quality housing.

Urban rejuvenation is the reform/reorganisation of urban conditions through the process of physical change, function and intensity of land and buildings so as to create added value both from the economy, environment and socio-cultural order in the planned area. In other words, it increases social, economic, cultural and physical vitality.

The fact that can be seen is the poor level of achievement, congestion, inadequate number of parking spaces. Inappropriate land use, poor building conditions, and an environment that is no longer possible to develop. These conditions have a wider negative impact on the fabric of neighbourhood life, and add to the degradation of the environment.

Redevelopment is an effort to restore or restore the physical and non-physical conditions of urban areas so that they can function better to conform to the provisions of the law. The redevelopment of housing and settlements is carried out through a comprehensive arrangement covering houses and infrastructure, facilities, and public utilities of housing and settlements. This rejuvenation programme is carried out in a series of coordinated and integrated urban development implementation activities.

Referring to community life in Indonesia and also in this case in the Kebon Kacang area, it is generally community-based. In the implementation of The Just City for the residents of Kebon Kacang area, it is proposed to add the principle of Community Based Development. The programme of Community Based Development pays attention to 3 sustainable aspects, namely environmental aspects, social aspects, and economic aspects. These three aspects are raised with the aim of the activity programme in the communities formed not only focusing on the economy but also from the social and environmental aspects.

The programme of activities accommodated by each community is obtained from local community activities. Each community that holds an activity programme has different goals. These set goals aim to create a sustainable community environment. In the Environmental Aspects category, it is proposed to form the Blue Green Community. This community is tasked with organising five activities, waste community, green city community, blue city community, green energy and green culinary. The focus in these activities is to manage the environment from waste, providing productive land for greening activities. The reforestation will be balanced with the blueing of the rivers around this area. So that these clean rivers will improve the temperature of the area, so that the sides of the river can be used as public spaces and clean economic activity spaces. The cleanliness of the river will add to the value of this area in terms of hygiene and which will then beautify the city so that it can be part of a tourist attraction.

Waste management from the beginning of the production of food sales activities to the serving of food will be guided and supervised by the Environmental Coordinator. This coordinator will channel the income from the sale of managed waste through cooperation with the waste bank community. Orderly management of organic and plastic waste will get added value when sold to the waste bank. This Blue Green activity will also be able to contribute to the reduction of island heat, clean air and soil, and start implementing effective energy use. In addition to preserving the environment, this activity also aims to empower the existing community and provide opportunities for residents to increase their income.

The green and blue city community aims to preserve the air, water and soil in the Kebon Kacang area. In this programme there are several targets such as conducting biopori activities, planting trees, collecting rainwater to be reused. The green energy activity programme aims to be effective in the use of energy in the Kebon Kacang area. The target to achieve this goal is through counselling and introduction of energy-saving products that will be implemented in environmentally friendly work practices.

Collaboration between the waste community and the Biru Hijau community will support each other. Waste that is managed properly will be able to produce compost that can be used for urban farming activities related to green culinary. Biru Hijau activities will also produce water harvesting that will be utilised by hydroponic cultivation activities and used as water for greening activities.

The economic community will accommodate all forms of activities related to trade in goods and services. The economic community is expected to increase creative human resources, with the skills and ability to manage their own businesses. This community will focus on the financing process, product development, sales and marketing methods, and services provided by economic actors.

In the financing stage, the community was assisted in making the NPWP and became a bridge to channel knowledge about business capital lending agencies. The next stage is product development, which focuses on grouping the types of business activities carried out, namely goods and services. As the majority of economic actors in this area are culinary, counselling will be provided on the process of cooking food with clean and quality ingredients.

The economic community is expected to be a community that is able to produce creative and skilled human resources in their fields. This community is also directed to create new economic opportunities for the community. Independence in managing the business will be the main priority. The economic community also has an important role in channelling knowledge about the benefits of technology to every entrepreneur.

The green culinary community accommodates many culinary traders in the Kebon Kacang area. This community aims to improve the skills of human resources in the culinary field, which is managed hygienically and knowledgeable in online and offline marketing. The ability to manage this green culinary process must also be supported by knowledge of financing, product development, sales and marketing methods and services. Referring to the general public health conditions that suffer from stunting, the provision of green culinary must also be counselled to provide nutritious food.

In discussing the concept of the just city, it is important to understand that cities are complex entities with various interacting factors. Cities are not only places to live, but also spaces for economic growth, cultural expression, and dynamic social interaction.

However, in the process of growth, cities often experience various challenges that have an impact on social justice. One of the biggest challenges is the increasing inequality between the rich and the poor due to urban planning that favours economic interests over the welfare of the wider community.

Unequal distribution of resources is a major issue in the context of urban equity. Urban infrastructure is often concentrated in areas of high economic value, while low-income neighbourhoods often lack access to basic services such as transport, education and health. This reinforces social and economic inequality, creating conditions where certain groups benefit more than others.

Diversity in urban design is also a significant challenge. A just city should be able to accommodate different social and cultural groups, ensuring that all individuals have equal opportunities to thrive and participate in city life. In practice, however, many urban planning policies lead to the homogenisation of urban spaces, erasing local character and ignoring the needs of minority groups. Gentrification, for example, is one example of how urban development can drive indigenous people out of areas they have lived in for years due to rising property prices and the cost of living.

The lack of public participation in decision-making is also a major obstacle in creating equitable cities. The urban planning process is often dominated by stakeholders with economic and political power, while public voices are often ignored. As a result, many policies do not reflect the real needs of city residents and actually worsen existing conditions of inequality. Inclusive and democratic participation in decision-making is crucial to ensure that policies are implemented to accommodate the interests of all citizens, not just certain groups.

5. Conclusion

The issue of socioeconomic inequality is particularly evident in Kebon Kacang, where a stark contrast exists between economic prosperity and social marginalization. Despite being surrounded by high-end commercial establishments, the working-class population that sustains these businesses struggles with limited access to basic facilities. The prioritization of real estate development over public welfare exacerbates this divide, leaving lower-income workers with few affordable options for dining, resting, and socializing. The increasing cost of living and property values further widen this gap, making it difficult for marginalized communities to thrive within the urban landscape.

Urbanization and capitalist-driven policies have led to an imbalance in resource distribution, where financial interests dictate land use planning. The lack of equitable access to essential services, such as affordable housing, public transportation, and social infrastructure, reinforces existing disparities. Many workers in Kebon Kacang find themselves excluded from modern urban amenities, forced instead to rely on informal and often substandard alternatives. This issue highlights the need for a more inclusive approach to urban planning that prioritizes equitable resource allocation.

Public spaces play a crucial role in fostering social interaction and community well-being, yet many modern urban developments fail to accommodate diverse socioeconomic groups. In Kebon Kacang, informal vendors provide essential services to workers, but their presence is often overlooked in urban planning initiatives. The limited availability of open spaces for social and economic activities further restricts opportunities for lower-income groups. A just city should integrate public spaces that cater to all citizens, ensuring that urban environments remain accessible and functional for everyone.

Gentrification remains a significant challenge in rapidly developing urban areas. As land and property prices surge, lower-income residents and small-scale vendors face the risk of displacement. The transformation of neighborhoods into high-end commercial zones often leads to the exclusion of economically disadvantaged communities. Without strong regulatory measures, Kebon Kacang may experience a loss of cultural and economic diversity, reinforcing social stratification. Implementing policies such as rent control, affordable housing schemes, and mixed-use developments can help mitigate these adverse effects.

A critical issue in urban development is the lack of participatory governance, where decisions are predominantly made by policymakers and developers without sufficient community involvement. In Kebon Kacang, local stakeholders have limited opportunities to influence planning decisions that directly impact their livelihoods. The absence of transparent dialogue and community engagement mechanisms weakens democratic processes, leading to urban policies that fail to address grassroots concerns. Strengthening participatory planning frameworks, such as public consultations, citizen advisory boards, and community-led initiatives, can help create more inclusive and responsive urban policies.

Beyond social and economic issues, Kebon Kacang also faces infrastructure and environmental challenges. The lack of sanitation facilities, poor waste management, and traffic congestion contribute to deteriorating living conditions. The informal economy, while essential for many residents, lacks proper regulatory support, leading to overcrowded and unhygienic conditions. Addressing these concerns requires a holistic approach that incorporates sustainable infrastructure development, environmental conservation, and urban resilience strategies.

The role of technology and digital transformation in urban planning should also be emphasized as a way to bridge existing gaps in access and opportunity. Smart city initiatives, such as digital mapping of informal economies, improved waste management

systems, and real-time data monitoring for public services, can help create more efficient and equitable urban environments. By leveraging technology, cities can enhance transparency, ensure better governance, and foster greater citizen participation in decision-making processes.

Education and skill development programs should also be integrated into urban planning efforts. Providing vocational training, financial literacy programs, and access to resources for small business owners can empower local communities and reduce economic disparities. Ensuring that marginalized groups have opportunities for upward mobility will contribute to a more resilient and sustainable urban ecosystem.

Addressing these pressing urban issues requires comprehensive policy interventions. Equitable urban development should prioritize social equity alongside economic growth, ensuring that new developments include affordable housing and accessible public amenities. Rather than displacing street vendors, their role in the urban economy should be recognized through designated spaces and business support services. Strengthening democratic participation through community engagement platforms is crucial to fostering inclusivity and transparency in urban planning. Preventing gentrification by introducing affordable housing regulations and rental controls can help protect low-income residents from displacement. Investments in public infrastructure, such as well-maintained public spaces and pedestrian-friendly streets, will contribute to a more livable urban environment. Additionally, eco-friendly policies focusing on waste management, sanitation, and air quality improvement will support sustainable urban development.

The challenges identified in Kebon Kacang reflect broader urban justice concerns that demand immediate attention. By addressing socioeconomic inequalities, promoting inclusive urban planning, and ensuring equitable access to resources, cities can move toward a more just and sustainable future. Implementing these recommendations will not only improve the quality of life for marginalized communities but also create a more resilient and diverse urban environment. Cities like Jakarta must adopt a people-centered approach to development, ensuring that urban growth benefits all citizens rather than reinforcing systemic disparities. Through collaborative governance and strategic policymaking, a truly just city can be realized.

Mandate in RPJMN 2024 to address the national housing backlog. Mandate in the 2024 RPJMD in each city to realise cities without slums by vertical development. The location is included in the area determined in the City Slum Decree. The existence of livable vertical housing can support the development of the city. The results of these vertical houses will improve the image of the urban centre from the impression of slums and uninhabitable. However, this change will certainly change the socio-cultural order in this area. Hence, direction from the city government and its collaboration with the private sector and the community is necessary. Even a plan like this should be a pentahelix, involving universities, communities and the media.

Provision of vertical housing with the involvement of community participation that supports the rejuvenation of the area. The development of habitable flats can improve the social economic welfare, and quality of life of the existing community. Legality aspect: slum dwellers must be given certainty of residential ownership with new flat units that have been subsidised for their purchase price. There is integration and collaboration of relevant stakeholders in a pentahelix manner to realise cities without slums and overcome housing backlogs as mandated by the RPJMN and RPJMD. Planning a residential area for low-income groups must be based on an understanding of the financial capabilities of these residents who do not have many alternatives to own quality housing that can be inherited in the long term. The mindset that must be formed is to provide high quality housing at a very affordable price for the community.

The just city approach offers a solution to the social inequality and exclusion that have occurred in urban development. By emphasising the principles of equality, diversity and democracy, cities can become more inclusive and sustainable spaces for all levels of society. Fairer policies in urban planning should emphasise equitable distribution of resources, protection of diversity, and active participation of communities in decision-making. One important step that can be taken is to strengthen inclusive housing regulations. The government needs to develop housing policies that can ensure access to affordable housing for all levels of society, especially those in weak economic groups. Controlling property speculation should also be a priority so that land and property prices do not increase unreasonably, which in turn can drive indigenous people out of their own neighbourhoods. Community-based policies can also be a solution, where housing development maintains the social and cultural character of the area, and involves residents in decision-making.

In addition, public infrastructure and transport need to be improved to make it accessible to everyone, including vulnerable groups such as the elderly and people with disabilities. Well-integrated public transport can reduce mobility inequality and provide greater access for people to carry out their daily activities. In this case, sustainable urban development must consider environmental aspects by providing pedestrian pathways, environmentally friendly transport, and green open spaces that are accessible to all citizens. Community participation in the urban planning process must also be strengthened. The government and stakeholders need to open wider dialogue spaces for citizens to contribute to decision-making. Transparency in the policy process must be improved so that people can understand and participate in determining the direction of their city's development. The use of digital

technology can be one way to capture more citizens' aspirations and ensure that every policy taken truly reflects the interests of the entire community.

In the context of protecting cultural and social identity, urban planning policies must be able to maintain local diversity and character. Historic and cultural areas must be preserved so that they are not displaced by modernisation developments that do not take into account local values. Programmes that support social and cultural activities also need to be encouraged so that people still have space for expression and strengthen a sense of community. In addition to social and cultural aspects, economic empowerment of local communities is also an important factor in creating a just city. The government needs to provide wider access to capital for small and medium enterprises and provide skills training that can increase the competitiveness of the community in the urban economic sector. Community-based economies, such as cooperatives and traditional markets, should be supported so that they do not lose out to modern shopping centres that often benefit only certain groups.

By applying a more inclusive and socially just approach, cities can develop more harmoniously without victimising certain groups of people. The principle of the just city should be the basis of every policy and decision taken so that development is not only oriented towards economic benefits, but also prioritises social welfare and environmental sustainability. Awareness of the importance of just city planning must continue to be raised, both among the government, developers, and the community, so that every policy implemented can bring equitable benefits to all city residents. With these steps, it is hoped that cities can become more humane, democratic and sustainable living spaces for all levels of society.

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