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Workshop 3: Heritage and Development: Managing Historic Cities

Managing Historic Cities: Management of Continuity Admits Change¹

Laretna T. Adishakti²

Abstract

Recognizing that one of the most recent urban issues is the rapid change of cities in Europe and Asia. It is understood that changes as an impact of development in the built environment on whatever scales, from neighborhood units to the entire city, including heritage city, are, in fact, natural occurrences. Meanwhile, a historic city is not mainly about monuments and/or other tangible culture heritage. It is also a place to live which consists of various social and culture activities including intangible culture heritage and somehow the new life style within heritage place as well. Urban heritage conservation is, therefore, not just about the past. It is also not only a preservation of city's historic fabrics nor beatification of city center, but more holistic approaches for natural, cultural – tangible and intangible heritage. The sense of utilization and continuity of history urban landscape becomes more important than ever.

Heritage conservation is actually a cultural movement. Management of continuity admits change is the central concept of conservation, a notion that differs from preservation. Consequently, this means that the changes which take place are not drastic in nature. The problem lies in how far those changes in the historic city can be called „natural”. The involvement of the residents is an essential aspect in resolving abovementioned urban conservation issues, and strengthening the platform for the future development of historic city. It is a duty for everyone in this century to maintain and pass along the urban heritage to the future generations. In the same time, it is a right to create, recreate, develop and contemplate the future heritage as well as managing urban heritage as a creative industry.

This paper highlights the on-going efforts of urban conservation management in Indonesia in safeguarding the continuity of the urban heritage assets while in the same time prepare for various kinds of disaster risks, obtain a proper measurement of change in realizing the modern needs and a better quality of life. A brief review in building the strategic good governance on urban heritage management through Indonesian Heritage Cities Network (*Jaringan Kota Pusaka Indonesia*/JKPI), a mayors and regents of heritage cities/regencies network in Indonesia (2008) will be elaborated.

This paper also aims to propose a possible roles of the ASEM Culture Ministry Meeting to (1) provide a specific platform for the issue of good governance in managing historic cities, (2) promote the effectiveness of Heritage Impact Assessment as a procedure on the sustainable development in the historic cities, (3) formulate Manual for the Disaster Risk Management of Historic City, (4) develop several centers for capacity building through formal and informal education and training on urban heritage management for ASEM country members, and (5) elaborate the Culture360 in strengthening the networking on urban heritage management among people, academicians, NGOs, government officials, private sectors from Asian and European countries.

Keywords: *Management of Continuity Admits Change, Historic Urban Landscape, JKPI, Good Governance, Capacity Building, Heritage Impact Assessment, Disaster Risk Management of Historic City*

¹ Presented in the Fourth ASEM CULTURAL MINISTERS MEETING „Heritage and the Challenges of the Present”, Poznan, Poland, 8 – 11 September 2010

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1. Recent Urban Issues and Its Challenges

Recently, the architecture and urban planning issues have faced much more complex problems. There is, no doubt, that the drastically change and rapid process of modernization in Asian and Europe Cities, if not handle by care, may destroy the heritage buildings, urban history and tradition. The nature in urban areas will be disappearing and the culture on nature will also be disappeared as well. This rapid urbanization will create the loosing of the memory of the city and unique character for each community. The urban life style becomes modernized, standardized and create a universal type of urban space area.

It is understood that, however, changes as an impact of development in the built environment on whatever scales, from neighborhood units to the entire city, are, in fact, natural occurrences. Meanwhile, the acculturations of various cultures in certain urban areas have naturally created new hybrids of urban culture which might attracts creativities of urban residents and become the new image and landmark of those heritage places. There are a lot of new possibilities for the future of the historic city.

Recognizing those abovementioned issues, good governance in managing heritage cities is required. Urban heritage policy for such circumstances and conserving the historic urban space, landscape and its historicity while achieving a better quality of life is obligated. Lesson learned from various historic cities from other countries will be a great advantage.

2. The Important of Utilization and Continuity of Urban Heritage

The sense of utilization, flexibility and continuity of urban heritage becomes more important than ever. As city is not just about buildings and infrastructure, but it is also a place to live which consists of various social and culture activities. A historic city is also not only consists of monuments and other tangible culture heritage, but colored by intangible culture heritage and somehow the new life style within heritage place as well. While urban heritage is not only a static artifact within a static area. And in many cases, an urban heritage is not just a place to be visited, but rather, a place to live and/or something to live with. The heritage, especially the intangible heritage, can be anywhere, even side by side with a contemporary architecture and new development in the dynamic setting of space.

In the 29th General Conference of UNESCO, session in July 2005 (in Durban, South Africa), the World Heritage Committee recommended “that the General Conference of UNESCO adopt a new Recommendation to complement and update the existing ones on the subject of conservation of historic urban landscapes, with special reference to the need to link contemporary architecture to the urban historic context” (Decision 29 COM 5D).

Heritage conservation is actually a cultural movement. Urban heritage conservation is, therefore, not just about the past. It is also not only a preservation of city's historic fabrics nor beatification of city center, but more holistic approaches for natural, cultural – tangible and intangible heritage. It is important to note the observation of Tung (2002) that “*Cities cannot be sustained if they do not have a constituency to support the quality of life. The environment of the city is complex and dependent on many circumstances that are constantly changing and acting simultaneously. Ultimately, life in a city is too complicated to be objectively defined or engineered: it has to be experienced holistically*”. This also highlights that heritage is part of the environment of the city which the conservation of historic urban landscape should also be holistically managed.

There are several principles to achieve the sense of utilization and continuity of urban heritage, such as:

- Urban heritage conservation: a tool for management of change;
- Heritage contains of sustainability concept;
- The role of community as people centered-management;
- The Urban Heritage Space Conception

a. Urban Heritage Conservation: a Tool for Management of Change



Picture 1. The gradually change of conservation of Tamansari Water Castle, Yogyakarta, Indonesia

As mentioned before, that changes as an impact of development in the built environment are in fact natural occurrences. The problem, therefore, lies in how far those changes can be called “natural”. Self-control is crucial, in order to safeguard continuity of the valuable assets and value while in the same time obtain a proper measurement of change in realizing the modern needs and a better quality of life.

Continuity admits change is the central concept of conservation, a notion that differs from preservation. Consequently, this means that the changes which taken place are not drastic in nature (eradicating all previous components), but rather, they are changes that consistently preserve previous naturally or through selective choice. These issues deal with the subject of urban tangible-intangible culture heritage and environmental conservation.

It is meant that conservation does not lie only in the intrinsic beauty of what being preserved, but also in the survival of specific socio-culture amid processes of modernization and an awareness of the future. Above all, there is the identity that should be conferred, such the spirit of the place or the “*genius loci*”.

b. Heritage contains of sustainability concept

Historic city is in itself a heritage. However, the historic city is also a weaving of various types of natural and tangible and intangible cultural heritage. Generally, the formation of each historic city has performed certain concept which dealing with the

relation between nature and culture. As Asworth & Tunbridge (1990) mentioned that heritage is the concept that provides the link between the preservation of the past for its intrinsic value and as a resource for a modern community or commercial activity. It necessarily contains both the idea of some modern value inherited from the past.

In the inscription criteria for World Heritage Cities in the UNESCO List has clearly shown also that World Heritage City has performed the tight weaving of various heritage, natural-cultural, tangible-intangible. For instance City of Kyoto that was the main centre of evolution of religious and secular architecture and of garden designed between the 8th and 17th centuries, and as such it played a decisive role in the creation of Japanese cultural traditions which, in the case of gardens in particular had a profound influence on the rest of the world from the 19th century onwards. Or Fez Medina that is at once an astonishing city-museum and one of the largest Islamic metropolis where the various demographic strata have determined the greatest variety of architectural forms and urban landscapes.

Significantly, heritage itself is a sustainability concept where our common responsibility to the future generations in the time of globalization is to develop the local identity through interactive coordination's heritage (Mimura, 2003). Moreover, heritage is an economic instrument in policies of regional and urban development and regeneration (Graham, Asworth & Tunbridge, 2000).



Picture 2. The evolution of utilization of Batik, an intangible culture heritage of Indonesia, has performed significant sustainability

c. The role of community: people centered-management

Heritage conservation is cultural movement. The involvement of the residents is important aspect in resolving conservation through a bottom-up planning approach and support people as the center of conservation management. This is actually strengthening the platform for future development of heritage site. In this case, we have to learn from the experience of several historic cities where tourism was attacking many of the qualities that make a city habitable, and residents were being pushed out. Heritage communities at the local level need encouragement. It is a duty for everyone in this century to maintain and pass along to the future generation. At the same time it is a right to create, develop and

contemplate the future heritage as well as managing heritage as creative industry. However, enthusiasm of community in participating within culture and natural heritage conservation will not be successful without supported by several actions from other stakeholders, and to redesign the activity to be more effective, efficient, and inclusive.

One crucial support is community mediator/facilitator to motivate, empower, and foster community movement on heritage conservation. A professional community mediator for heritage conservation is a field to be developed, and building capacity in this field is needed. However, the success of people involvement and community mediator is still also depended on other supporting system. Comprehensively, there are five interdependence factors on the heritage conservation management (Adishakti, 2003):

- 1) People-centered management and the benefit of community participation;
- 2) Collaboration of multi disciplines specialists/experts/technicians/sectors and development of human resources of the related agencies and other relevant bodies including the community mediators;
- 3) Enabled institutional mechanism and government support from various sectors upon community appreciations and initiatives;
- 4) Strong legal aspect and law enforcement;
- 5) Conservation market to support sustainability of management. And in response to people's expectations regarding economic benefit on heritage conservation, pilot or conservation demo projects should be continually conducted;

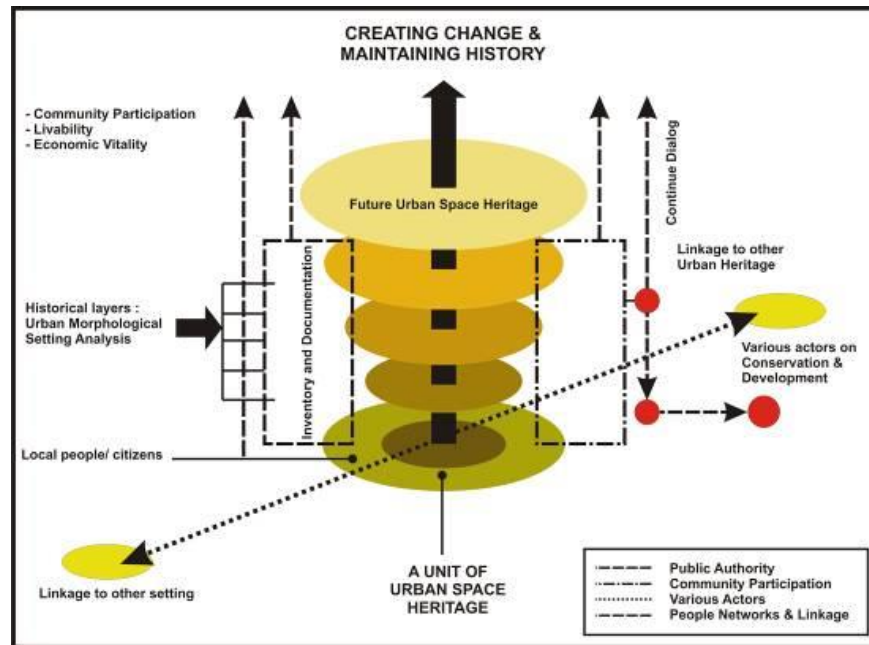
Working with the community is, indeed, time consuming. It needs much more patience as it was thought to be. Initiative and creation on community mobilization is also significant in building community awareness and innovation in answering the time's challenges. Various levels of heritage community, from local into national as well as international, need to be established and strengthen. Instead of mobilizing those various types of heritage organizations or forums, utilization of the neighborhoods/social organizations, or kinships meeting as a means of supporting the dialogue, communication, and networking will also generate more community and civic movement.

d. The Urban Space Heritage Conception

Heritage may exist in the form of urban setting. It could be composed and a waving of various potential local recourses: natural, tangible and intangible cultural heritage from various urban space heritages. Each urban space heritage itself may perform certain types of interdependent factors, from the variety of heritage resources, types of community, into circumstances of several supporting systems. The condition of each urban space heritage actually is an inherited enclosure of a historic set of long-term morphological weaving of natural, tangible and/or intangible heritage resources. The characteristic and uniqueness as well as the potentials of this space that expressed certain distinctive atmosphere should be handled by care.

However, in many cases in Asian countries, a significant urban space heritage is not merely in their architectural merit or other historical aspects, or even it does not have any grandeur tangible heritage. Although very simple, this urban space has a quality and character of the built living space such as the intimate space, the character of street, the unique vista and/or special activities including the intangible heritage. Mostly because of the miss-interpretation to this kind of "simple" urban space, it creates an ignorance of this space. Moreover, like any other heritage sites in the world, these kinds of urban space heritages are under pressure from the current process of modernization, or even worst. The question is then how the urban space heritage will be managed in achieving the sustainable urban development?

The Urban Space Heritage Conception (USHC) is proposed as a possible solution to the problems of heritage conservation planning today (Adishakti, 1997), which has come to the stage where it must find a way to establish the existence of various historic local urban resources in dynamic urban settings amid the rapid growth of modernization. As many experiments show how local people can play a strategic role in controlling the obligatory regeneration of urban space heritage, this USHC strengthens the position of local people in managing their respective urban space heritage.



Scheme 1. The Urban Space Heritage Conception

This is definitely a response to the notion that conservation allows “natural” change. The USHC can be utilized as a method and tool to create selective change through the consensus of the stakeholders, including the local people and public authority within the smallest unit, in order to maintain sustainability and construct an appropriate future heritage and a better life.

The construction of creative future urban space heritage and all types of heritages within this space can be varied from one unit to the other. In the process of regeneration, this urban setting will also be characterized by its linkage to other settings, and the anticipation to its own dynamic changes. And both the resources and the setting are characterized by contradictory attitudes; with the importance of preservation on the one hand, and the never-ending change that occurs in the realization of modern needs on the other. In this regard, capable human resources - who has sensitivity, sense of taste, and creativity on urban heritage conservation - either from the local people, community mediator, related government officials and other stakeholders is crucial in the practice of USHC.

4. Building the Strategic Good Governance on Urban Conservation Management in Indonesia

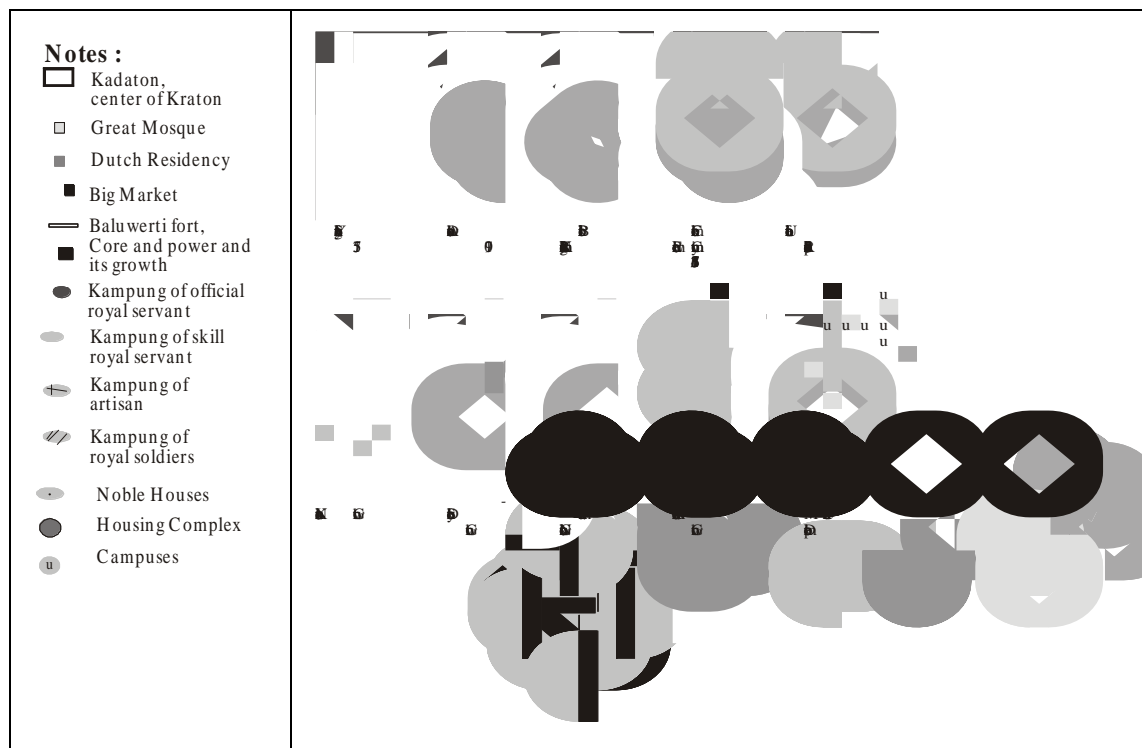
Indonesia, a country with no less than 17,508 tropical islands, almost 200 million people and more than 300 regional languages, comprises the most extraordinary collection of heritage within various historical places. Not to mention, Indonesia also exhibits various types of historic cities, where those urban environments all over Indonesia

longingly present their own spirit of place, genius loci, perform the country's unique urban *kampung* living culture, traditional practices and ceremonies, craft industries, artifacts, and the community's cultural resources. However, Indonesia is still in the early stage of urban heritage conservation movement. Following, it highlights examples of historic cites typologies and its urban conservation practices in Indonesia and the efforts of establishment of Indonesian Heritage Cities Network in 2008.

a. Historic Cities in Indonesia

Historic Cities in Indonesia varied from classical city until cities that have been drawn by various attitudes of cultures, all of such as indigenous Javanese/Malay/Balinese/ other profane concepts, Hindu, Budha, Chinese, Islam, as well as European culture which combine to create a hybrid of the urban culture and its townscape. The only Hindu – Budhis classical city still exists is Trowulan, Mojopahit in the West Java Unfortunately, this city has no longer inhabited, it is only performed the archaeological remnants of an old city (such as features, artifacts, foundation, etc.) that found buried underground and in the surface.

The other type is a mining town, such as city of Sawahlunto, West Sumatra which recently many of mining heritage buildings have been actively transformed and conserved into public cultural activities utilization due to the decrasing of the mining resources. In many islands in Indonesia, various palace cities have performed each own characteristics based on the various culture attitudes influenced. For instance City of Denpasar in Bali, City of Yogyakarta and City of Solo in Java.



Scheme 2: Various cultural attitudes in the transformation of City of Yogyakarta

In the case of Javanese palace cities such as Solo and Yogyakarta, for example, the concept based on the philosophies of harmony, unity and balance manifest in the physical design of the space court. The urban structure of Javanese cities typically was based on the concept called '*Catur Gatra Tunggal*' (four components in one). It means,

the center of a Javanese city consists of 4 principal components that are the palace, mosque, market and square referred to as “*alun-alun*”.

Interesting also to observe the elaboration of cultural and natural heritage, tangible and intangible cultural heritage within the city as dynamic phenomenon like the following example of the City of Yogyakarta.

Prince Mangkubumi who was then crowned as Sultan Hamengkubuwono I designed his palace of Yogyakarta in Java and its complex (60 km from Solo to the west) in the year 1755 based on the spiritual platform ‘*Sangkan Paraning Dumadi*’ (the origin and destination of creatures). It signifies the holy origin of human being, the earth as a holy place to live, and one should be able to return to holiness again. He/she will then become a perfect human being. The other spirit was based on the ‘*Manunggaling Kawula Gusti*’ (unity of King and the common people) and the principle to conduct *Hamemayu Hayuning Bawono* (Living in Harmony) as expressed in the following design:

- Cosmologically, the Palace of Yogyakarta lies in the imaginary line between the Indonesian Ocean in the south and Mount Merapi in the north, signifying the role of this court in guarding the cosmic world, the macro and the micro world.
- The design was transformed in such a way that wherever one goes, he/she will encounter the deep Javanese philosophical attribute of each spatial component, such as: buildings, color, carvings and ornaments, as well as the courtyards with its plantations. The arrangement and design of space, from the South part of the palace into the North part symbolizes the human life.

Beyond the rich tangible heritage such as ancient temples, urban structures, the palace complexes in Solo (Kasunanan and the Puro Mangkunegaran) as well as in Yogyakarta (Sultanate and the Puro Pakualaman), Great Mosque, Indish buildings, Javanese traditional houses, traditional landscape designs, city of Solo and Yogyakarta are center of highly developed and manifested of intangible Javanese culture heritage, such as:

- 1) Javanese language, its special character, and its conversational etiquette, where the *Krama Inggil* (refined language) of Javanese should be used when talking with elder and higher position of people, and *Ngoko* (the lowest level of Javanese) is spoken among close acquaintances or people of the lower position. Almost all words in both levels are different. Basically, there are 20 Javanese characters called *Dentawijanjana*.
- 2) Performing arts, such as traditional dances (classical royal dances and folk dances), gamelan music group (*karawitan*/Javanese orchestra), *wayang* shadow puppets performances (one of the World Masterpiece of Humanity), sacred music group (*syalawatan*), Javanese poetry reading (*mocopat*), *keroncong* music, and folk culture such as *jatilan* and *ketoprak*.
- 3) *Hamemayu Hayuning Bawono* or Living harmoniously with Nature is a Javanese concept that prevails to this day where there are harmonious relation amongst individual in the society, between human beings and the universe, and harmonious relation between servant and God. In other words, it means to conserve the beauty of the world for the welfare of its inhabitants, and the safety of the universe. This concept influences in the character of Javanese people as environmentalist, who by nature, are conservators of nature as clearly shown in their natural oriented traditions, moral behaviors, etiquettes, and rituals, such as:
 - ‘*Budi Pekerti*’, the most important moral guidance for traditional Javanese.
 - *Kejawen*, a traditional Javanese spiritual teaching and knowledge in searching of good and the correct way of life.

- The Javanese highly values social life. Principle of life society for mutual cooperation, known as '*gotong royong*', consciously and deliberately helps each other, especially in the neighborhood either in the urban *kampung* or in the village. Many gatherings are organized, but, although individual are busy, they will always find time and opportunities to visit families and friends.
- The Javanese respects to the ritual of life's circle. From the day of one's birth to 1000 days after one's death, there are series of ceremonies that up to now still widely practices.

This kind of illustration is actually

b. Indonesian Heritage Cities Network (*Jaringan Kota Pusaka Indonesia*/JKPI)

The recognition of urban heritage conservation activities taking place in various historic cities in Indonesia is still very diverse. Some are more advance in conserving urban heritage and increasing the local peoples' awareness, but many are still struggling to start conservation steps. In general although conservation efforts in building an urban heritage community and awareness have been made, the understanding of this issue is still limited. It was proved by the demolition of old buildings, natural rural destruction, limed legal aspects, and incapability of local institutional aspects to accommodate the holistic conservation.

Apparently, the efforts of urban conservation management in Indonesia in safeguarding the continuity of the urban heritage assets are in the same time shall prepare for various kinds of disaster risks as well as obtain a proper measurement of change in realizing the modern needs and a better quality of life.

Considering those complicated issues, in the occasion of Euro-Asia World Heritage Cities Conference in Solo, Indonesia, October 2008, the Indonesian Heritage Cities Network (*Jaringan Kota Pusaka Indonesia*/JKPI) under the assistance of Indonesian Heritage Trust was declared by the Minister of Culture and Tourism. Currently, there are 35 mayor and regent members of this network. The first congress was organized in the City of Sawahlunto, West Sumatra Province in 2009. The annual national meeting took place in the City of Ternate, North Maluku Province in 2010. This annual meeting has formulated the program as follows:

1) Internal Program

- a) City/regent members are requested to develop Heritage Atlas
- b) Formulate guidelines for Indonesian Heritage City management
- c) Formulate Indonesian Charter for Heritage Cities
- d) Formulate the JKPI Public dissemination tools such as directory book, web site, leaflets, etc.
- e) Set up an independent office (JKPI house) in the capital city of Indonesia
- f) City/regent members are requested to maintain the networking with national government, private parties, and communities.

2) External Program

- a) Propose to the Department Cultural and Tourism to put the Heritage Cities as Tourism Destination.
- b) Encourage the member city to become a member of the OWHC (Organization of World Heritage Cities) and develop partnership with heritage NGO (Non Government Organization)
- c) Revise the current archaeological law.
- d) Convey the national government to support the JKPI and introduce JKPI to the other national government as well as international institutions

- e) Convey the national government to provide financial supports, trainings , technical assistances for human resources development;
- f) Participate in the several trainings on Urban Conservation Management organized by Indonesian Heritage Trust

5. Propose a possible roles of the ASEM Culture Ministry Meeting:

- a. Provide a specific platform for the issue of good governance in managing historic cities,
- b. Promote the effectiveness of Heritage Impact Assessment as a procedure on the sustainable development in heritage cities,
- c. Formulate Manual for the Disaster Risk Management of Heritage City.
- d. Develop several centers for capacity building through formal and informal education and training on urban heritage management for ASEM country members
- e. Elaborate the Culture360 in strenthening the networking on urban heritage management among people, academicians, NGOs, government officials, private sectors from Asian and Europe.