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BUILDING CONSOIOUSNESS ON HERITAGE CITIES IN INDONESIA¹

Laretna T. Adishakti²

Conservation of heritage cities has not mainly concerned with preservation of city's historic fabrics or beautification of city center, but a more holistic approach such as interpretation of various types of nature and cultural heritages – tangible and intangible, community participation program, economic analyses and forecasting, and attracting business and social-culture activities. The goal instead of preserving the historic value is provides better quality of life. On the other hand, heritage city is confronted with various kinds of risks. For instance poverty, racial or religious conflicts, disaster (especially in the area of natural hazards), deterioration of traditional community, irresponsible community development such as tourism. In the case of natural disaster, the risk itself is not only by the disaster, but also during the stage of emergency response, recovery and the reconstruction post-disaster. Many cases show that heritage post-disaster is not the priority to be handled.

Conservation of cultural heritage of the historic city is inevitably essential to sustainable development (Williams, 2001), and many experiences exhibit that local people can play a strategic role in controlling the obligatory regeneration of their heritage environment. There is now a paradigm shift in the approach to heritage conservation where the responsibility for saving the heritage is moving from the few elite individuals (princes, priests and politicians) to general public (people) (Engelhard, 2001). However, people awareness in order to transform a conservation idea into practice requires the continued support and commitment from outsiders as well as community mediator.

The Urban Space Heritage Conception is proposed as a possible solution to the problems of heritage conservation planning today (Adishakti, 1997), which has come to the stage where people must find a way to establish the existence of various natural and tangible and intangible cultural heritage in dynamic urban settings amid the rapid growth of modernization and be prepared for various kinds of risks. Two years on going exploration of the Urban Space Heritage Conception to support the initiatives on heritage emergency response, recovery and reconstruction of Kotagede Heritage District, Yogyakarta, Indonesia post earthquake³ will be highlighted in this paper.

1. Heritage as the Sustainability Concept

Heritage or *Patrimoine* (French), *Erfgoed* (Dutch), *Erbschaft* (Germany), *Pusaka* (Indonesia) has diversity of types. In the case of Indonesia, as stated in the Indonesian Charter for Heritage Conservation 2003, that the heritage of Indonesia is the legacy of nature, culture, and *saujana*, the weaving together of the two. Natural heritage is the construct of nature. Manmade heritage is the legacy of thought, emotion, intentions, and works that spring from over 500 ethnic groups in Tanah Air Indonesia, singularly, and together as one nation, and from the interactions with other cultures throughout its history. *Saujana* (cultural landscape) heritage is the inextricable unity between nature and manmade heritage in space and time. Cultural heritage includes both tangible and

¹) Paper presented in the International Conference of World Heritage Cities of Euro-Asia, Solo, 25-28 October 2008.

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³) Kotagede Heritage District, Yogyakarta, Indonesia, an older area with remains of the old Mataram Kingdom struck by the 5.9 Richter Earthquake on May 27th, 2006, is inscribed as 2008 World Monument Watch List of 100 Most Endangered Sites.

intangible legacies. This charter also stated that heritage, bequeathed from the generations that precede us, is the a vital foundation and initial capital for the development of the Indonesian nation in the future, and for these reasons, must be conserved and passed along to the next generation in good condition, without loss of value, and if possible with an enhanced value, to form heritage for the future.

Although historic city is in itself a heritage, the heritage city is 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. In the case of Javanese palace cities such as Solo and Yogyakarta, 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*".

Prince Mangkubumi who was then crowned as Sultan Hamengkubuwono I designed his palace of Yogyakarta 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 *Dentawiyanjana*.
- 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 still widely practices.

The Javanese palace cities have shown the elaboration of cultural and natural heritage, tangible and intangible cultural heritage within the city as dynamic phenomenon. 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 the tight weaving of various heritage, natural-cultural, tangible-intangible, such as 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.

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)

The sense of continuity of heritage becomes more important than ever. Heritage is not just about the past. It is a duty for everyone in this century to maintain and pass along to the future generation and the same time it is a right to create, develop and contemplate the future heritage as well as managing heritage as creative industry.

2. Heritage Conservation as Management of Change

Presently, heritage is not only a static artifact within a static area. The heritage, especially the intangible heritage, can be anywhere, even side by side with a very strong new development in the dynamic setting of space. And in many cases, a heritage is not just a place to be visited, but rather, a place to live and/or something to live with. 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 heritage should also be holistically managed. Heritage conservation management is not an elite and exclusive movement.

It is understood that changes as an impact of development in the built environment, on whatever scale, from neighborhood units to the entire city, 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". And once again, heritage can be a place to live and/or something to live with. The sustainability of heritage city is therefore related with the efforts of the community in managing those heritages.

4. 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 Venice where tourism was attacking many of the qualities that make a city habitable, and residents were being pushed out. The historic city was not being repaired because too few Venetians actually live in Venice and was subject of its conditions (Tung, 2001).

Difference case is Kotagede Heritage Districts, Yogyakarta, Indonesia that was struck by the 5.9 Richter Earthquake on 2006. This heritage site is well known for its traditional houses, unique Kalang houses and kampong of sterling silver craftsmen and is now seriously endangered. Many traditional houses which are embodiment of folk heritage have been destroyed by the earthquake. And many of these valuable wooden structures were sold and removed from the heritage site soon after the disaster. Their owners deprived of the necessary resources might not be able to restore buildings in their traditional forms. While most craftsmen have lost the necessary resources to continue their work. Although they are still live there they lost many tangible and intangible cultural heritage and suffer from future development.

Heritage communities at the local level need encouragement. 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):

- a. People-centered management and the benefit of community participation;
- b. 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;
- c. Enabled institutional mechanism and government support from various sectors upon community appreciations and initiatives;
- d. Strong legal aspect and law enforcement;
- e. 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.

5. The Urban Space Heritage Conception

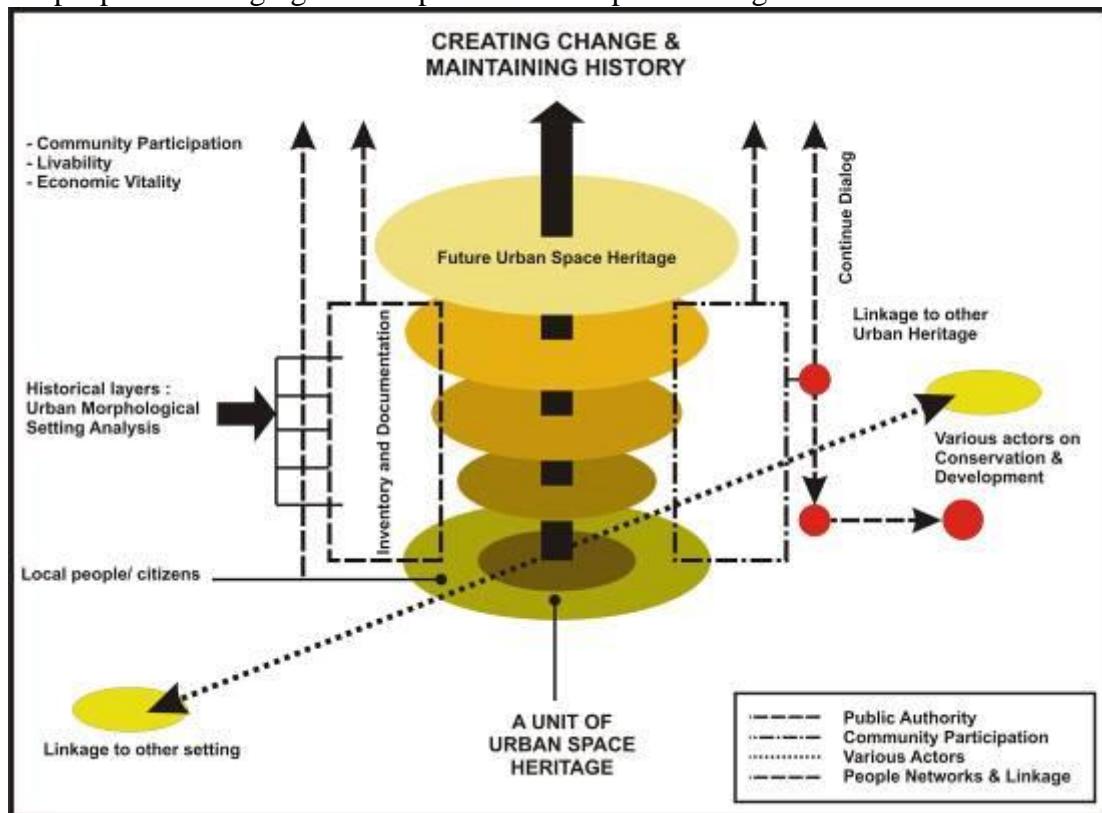
As a heritage may exist in the form of urban setting, it could be composed and a waving of various potential local recourses: natural, tangible and intangible cultural heritage from various urban space heritages. A characteristic of an urban setting is its linkage to other settings, in other words, urban setting influence and are interdependent with each other. In Java, Indonesia, the existence of a dualistic phenomenon where a symbiosis exists between two contrasted societies has evolved naturally, for instance, the side by side functioning of formal and bazaar types of economy, or the noble house (*dalem*) surrounded by the *kampung* (settlement), etc.

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 (Adishakti, 1997)

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 process of practicing USHC in the conservation program utilizes six approaches as follows (Adishakti, 2003): (1) management and organization, (2) documentation and presentation, (3) promotion, (4) activities planning, (5) building and district design, and (6) economic restructuring.

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 heritage conservation - either from the local people, community mediator, related government officials and other stakeholders is crucial in the practice of USHC.

6. Lesson Learned in the Implementation of Urban Space Heritage Conception in Safeguarding the Intangible Heritage in Kotagede Heritage District Post-earthquake

6.1. Brief review of on going initiatives

Two days after the earthquake in May 27th, 2006, the Center for Heritage Conservation, the Department of Architecture and Planning in the Faculty of Engineering at the Universitas Gadjah Mada and Jogja Heritage Society in collaboration with many of their colleagues and institutions (Indonesian Heritage Trust, ICOMOS Indonesia and others) decided to set up a special Heritage Post called “Pusaka Jogja Bangkit!/PJB!” (Jogja Heritage Revival!). This initiative is dedicated to the people of Jogja and its valuable heritage.

One of the PJB!’s priorities on the post-disaster program is the initiative on a revitalization of Kotagede Heritage District beyond the quick emergency relief and the long-term recovery program. A comprehensive revitalization program that will unify all the revitalization efforts towards common goals to revitalize tangible and intangible heritage and to restore local economic condition as an essential part of restoring a sustainable urban development has been proposed by PJB! The vision and mission are as follows:

- **Vision:** The rebirth of Kotagede Historic District with social, cultural and environmental quality better than it was prior to the earthquake, where the community has the capacity to manage the restored cultural heritage independently and where the restored heritage could give economic and cultural impact back to the community
- **Mission:**
 - Revitalizing tangible and intangible heritage, including *gotong-royong* tradition owned by the local community, and encouraging their participation and leadership
 - Developing community awareness and collaborations among many stakeholders in the revitalization activities.
 - Restoring environmental quality and economic conditions by developing the per-capita income, if possible to raise a higher income pre-earthquake.
 - Creating unified revitalization efforts by restoring spatial planning and infrastructure of the historic district.
 - Promoting Kotagede Heritage District as an integral part of the national and international heritage.
 -

Several on-going initiative programs have been carried out since then, as follows:

1) *Community Empowerment Program to revitalize the Kotagede Heritage District.*

A collaborative project of the Universitas Gadjah Mada and the Japan International Cooperation Agency (JICA), in the year 2006 - 2007 under the “Community Empowerment Program through POSYANIS and Village Revitalization in Bantul District”. This program focuses on building the local economy through strengthening both tangible and intangible heritage as having valuable potential for economic and sustainable development.

2) ***Kotagede Heritage District as 2008 World Monument Watch List of 100 Most Endangered Sites.***

In 2007, Jogja Heritage Society nominated Kotagede Heritage District to the World Monument Fund, New York to be on the list of the 2008 WMW of 100 Most Endangered Sites that is now has been inscribed in this list.

3) ***Folk Heritage Rehabilitation and Reconstruction:***

- a. Jogja Heritage Society supported by the Government of Royal Netherlands assisted in the rehabilitation and reconstruction of four traditional houses in Kotagede and provided operational funds to the local historic district management organization (Organisasi Pengelola Kawasan Pusaka/OPKP). The four houses are owned by the Koko family, Edi family, Gembong family and Djoko family.
- b. Donation from Better Air Quality Conference participants supported the rehabilitation of the rear part of the Koko family's residents as the new OPKP headquarters.
- c. Total Indonesia, a France-based oil company, in collaboration with Universitas Gadjah Mada, supported the rehabilitation of two traditional houses (Mukadi house and Omah UGM) and the reconstruction of the old electrical power house as a landmark of Kotagede.

4) ***Heritage Investment***

Gadjah Mada University purchased a damaged historic house to be restored and reused as its office of the Center for Heritage Movement Universitas Gadjah Mada in Kotagede, known as "Omah UGM" (UGM House).

5) ***Formulation and Publication of Heritage Conservation Manuals***

- Jogja Heritage Society and UNESCO Bangkok and UNESCO Jakarta published a Homeowner's Conservation Manual: Kotagede Heritage District, 2007
- Jogja Heritage Society and UN Habitat Fukouka, Japan will soon publish the Conservation Manual of Kotagede Heritage District, Yogyakarta, Indonesia. 2008
- Jogja Heritage Society and UN Habitat Fukouka, Japan will soon publish the documentation of Post-earthquake Reconstruction in Kotagede Heritage District, Yogyakarta, Indonesia. 2008



Figure 1. The Kotagede Crafts Post Earthquake

6) ***Kotagede Crafts Revival Post-earthquake***

In the year 2007 to present, Department of Architecture and Planning, Universitas Gadjah Mada in collaboration with Exxon Mobile Oil have on-going implemented the Kotagede Crafts Revival post Earthquake. This safeguarding of the intangible cultural heritage is aim to the revitalization the craftsmen livelihood, marketing, cultural

revitalization and tourism development. Many new silver jewelry designs using the Kotagede Crafts Post-earthquake branding have been launched and widely exhibited such as in Jogja Craft Expo 2008, New York International Jewelry Show 2008, Surabaya Jewelry Show 2008, etc.

7) **Education: Kotagede Field School**

The initiative on Kotagede Heritage District Revitalization post-earthquake has encouraged various education institutions to participate in the learning process of revitalization. Meanwhile, this process itself needs more professional human resources especially young generation in this field. Several field studies and schools have been conducted on site in Kotagede, as follows:

- A study of Gadjahmada University Role in Kotagede Post Earthquake Revitalization Program, a collaborative program between Sawaki Laboratory, Osaka University and Dept. of Architecture and Planning, Universitas Gadjah Mada and, September 2008.
- 2008 Summer School in Jogja, case study Kotagede Heritage District, a collaborative work between Department. of Architecture and Planning, Universitas Gadjah Mada and the Uzo Nishiyama Memorial Library Japan, August 17 – 21, 20008.
- Universitas Gadjah Mada Undergraduate Field Study “Exploration and Promotion Heritage Economic Aspect as Part of Kotagede Heritage District”, July – August 2008.
- “Kotagede Project” a collaborative work between Center for Heritage Conservation Dept. of Architecture and Planning, Universitas Gadjah Mada and TU Delft, in Kotagede, Yogyakarta, April 20 – 27, 2008.
- “International Field School for Asian Heritage: Kotagede Preliminary Conservation Master Plan Post Earthquake”. A field school co organized by Center for Heritage Conservation Dept. of Architecture and Planning, Universitas Gadjah Mada and the Urban Design and Conservation Reseach Unit (UDCRU), Faculty of Built Environment, UTM, Malaysia, in Kotagede, Yogyakarta, supported by the Japan Foundation, Kualalumpur. February 2007.

6.2. The Preliminary Implementation of Urban Space Heritage Conception/USHC

Under the UGM-JICA Community Empower Program, the local historic district management organization (*Organisasi Pengelola Kawasan Pusaka/OPKP*) was established and a series of capacity building on heritage conservation for OPKP has been organized. The establishment of OPKP is actually the starting point of practicing USHC where the representatives of local people who are in the board of OPKP be motivated to manage and control the regeneration of urban space heritage. Since the establishment of OPKP, the UGM-JICA program has been implemented in collaboration with OPKP. One of the implementation is selected several units of urban space heritage as priorities to be rehabilitated and reconstructed. There are several types of urban space heritage units. Some o them are complex of traditional house or certain streets with heritage buildings along the way.

The process of rehabilitation or reconstruction and further management on each selected urban heritage space has expressed its own condition. For instance, the Koko house, where the owner has moved to other city and he offered OPKP to utilize it, has been directly regenerated and managed by OPKP. Different case, the rehabilitation of traditional house complex known as Mukadi house was done and monitored by the neighborhood organization, while Omah UGM is directly managed by UGM. Most of those rehabilitated or reconstructed traditional house are now utilized for community activities including maintaining the intangible heritage such as local performing art, crafts

development, etc. The regeneration of shop house facades along the street in front of Kotagede market was initiated by OPKP and supported by the city of Yogyakarta. Kotagede Crafts Revival post-earthquake is planned not only for the development of intangible cultural heritage per se, but also to generate more protected and maintained urban space heritage. In the mezzo level, the urban space heritage of Jagalan sub district has actively managed by the *Lurah* (head of sub district).

Those abovementioned implementations of USHC are still in the preliminary stage. This is due to the circumstance that:

- The activity is still focus in the micro or mezzo level, and the linkage among urban space heritage unit has not been examined.
- The local authority involvement especially in providing design guideline and building permit is still limited
- The consensus among stakeholders has been unsystematically organized
- The documentation of morphological setting analyses of each unit of urban space heritage is still privately managed.

6.3. Lesson Learned and Continuing Initiatives

There are many lesson learned from two years emergency response and heritage recovery post earthquake in Jogja and especially in the case of Kotagede Heritage District revitalization, as follows:

- 1) The implementation of USHC in Kotagede has indicated a lot of involvement of local people, however safeguarding intangible heritage should also be in parallel with the safeguarding of the tangible one.
- 2) The implementation of USHC needs more holistic approach and supporting systems as follow:
 - a) The need of professional community mediators on the heritage recovery which requires an appropriate education
 - b) In compare to the amount of the heritage stocks in Kotagede, the implementation of revitalization initiative is still limited. In other words, the revitalization program is just about to start and it is predicted that revitalization program will be more than 20 years. It is a need to have the authorized design guideline for basic consideration of regeneration. In this case, the Homeowner Conservation Manual and Conservation Manual of Kotagede Heritage District that published by UNESCO and UNHABITAT can be reference for those authorized design guidelines.
 - c) Risk disaster management on heritage requires:
 - Coordinated collaboration, including public-private partnership;
 - Comprehensively selected damaged heritage priorities
 - Controlled field operation;
 - Develop networking on new technology, expertise, fund, and other donation;
 - Responsive, militant, full of energy human resources and locate them in the right place
- 3) It is highlighted that actually there is a new movement on heritage conservation in Jogja as well as Indonesia. This new movement focuses on:
 - a. The effort of heritage recovery on tangible and intangible folk heritage
 - b. The alliance of heritage conservation and micro-small-medium business on Jogja recovery

- c. Capacity building on the on risk disaster management on heritage, community mediators, and experts on traditional construction,
- d. The formulation format for District Master Conservation Plan and Cultural Landscape Regional Conservation Plan.

The implementation of new movement on heritage conservation will be housed in Omah UGM – Center for Heritage Movement UGM, Kotagede.



Figure 2. Rehabilitation and Reconstruction Process of "Omah UGM" (Source: Adishakti, 2008)

- 4) Kotagede Heritage District post earthquake urgently needs a Conservation Master Plan.
- 5) Indonesian Heritage Trust will establish the Heritage Emergency Response Committee that will be functioned as Indonesian Blue Shield National Committee⁴. The capacity building on risk disaster management on heritage will then be developed by Indonesian Heritage Trust in collaboration with Center for Heritage Movement UGM, Kotagede and Center for Heritage Conservation, Department of Architecture and Planning, Faculty of Engineering, Universitas Gadjah Mada where this department now open the Concentration Graduate Program on Heritage District Conservation Planning under the Master of Urban and Regional Planning.

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⁴ The Blue Shield is the official symbol of The Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict of 1954. It makes provision for the safeguarding of cultural property paralleling the humanitarian provisions in the much better known Geneva Conventions

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Attachment 1

INDONESIAN CHARTER FOR HERITAGE CONSERVATION 2003

Preamble

We, the advocates and practitioners for the conservation of Indonesian heritage, praise God Almighty that Indonesia, the world's largest archipelago, is endowed with the diversity and abundance of extraordinary nature and cultures that provide divinely inspired creativity, imagination, and vitality. Awareness, concern, and efforts for conservation have begun and need to be strengthened and continued. In the framework of *Indonesia Heritage Year 2003*, we have composed this charter affirming efforts for heritage conservation in Indonesia.

Understanding

We share the understanding that:

1. The heritage of Indonesia is the legacy of nature, culture, and *saujana*, the weave of the two. Natural heritage is the construct of nature. Manmade heritage is the legacy of thought, emotion, intentions, and works that spring from over 500 ethnic groups in *Tanah Air Indonesia*, singularly, and together as one nation, and from the interactions with other cultures throughout its length of history. *Saujana* heritage is the inextricable unity between nature and manmade heritage in space and time.
2. Cultural heritage includes both tangible and intangible legacies;
3. Heritage, bequeathed from the generations that precede us, is the a vital foundation and initial capital for the development of the Indonesian nation in the future, and for these reasons, must be conserved and passed along to the next generation in good condition, without loss of value, and if possible with an enhanced value, to form heritage for the future.
4. Heritage conservation is the management of heritage through research, planning, preservation, maintenance, reuse, protection, and/or selected development, to maintain sustainability, harmony, and the capacity to respond to the dynamics of the age to develop a better quality of life.

Concern

We share concern that:

1. Much irreplaceable Indonesian heritage is degraded, damaged, destroyed, lost, or threatened through neglect, ignorance, incompetence, and mismanagement, for short-term gain, and by special interest groups;
2. There have been trivialization and impoverishment of culture and the weakening of creativity, initiative, and self-confidence urgently needed to face turbulent global change as well as to independently define the future of the nation;
3. There remain many social, political, economic, and resource allocation imbalances and a lack of clear frameworks. This is not favorable for heritage conservation efforts in Indonesia.
4. Opportunities within local, national, and global dynamics are not well recognized and utilized for social and economic transformations to enhance national development and heritage conservation in Indonesia;

5. Traditional ethnic groups, minorities, and certain communities are marginalized due to lack of understanding and appreciation of diversity, and the importance of weaving the diverse resources into symbiotic interactions of brotherhood.

Action

We, the advocates and practitioners of Indonesian heritage conservation, are determined to work hard together in healthy partnerships for a holistic, systematic, and sustainable heritage conservation through fair, democratic, and harmonious processes and mechanisms supported by clear and consistent laws.

We appeal to all parties to:

1. Take up an active role in heritage conservation through preservation, restoration, reconstruction, revitalization, adaptive reuse, or selected development.
2. Take immediate measures to save endangered heritage from damage, ruin and extinction;
3. Improve the capacity, principles, processes, and techniques of conservation in systematic, comprehensive ways appropriate to the Indonesian context;
4. Raise the awareness of all parties (government, professional, private sector, and community, including youth) on the importance of heritage conservation, through education (both formal and non-formal), training, public campaign, and other persuasive approaches;
5. Raise institutional capacity, develop management systems, as well as role-sharing and responsibility that are fair and inclusive of all people, so that conservation efforts can be carried out effectively with synergy.
6. Expand networks of cooperation and develop resources including means of funding to support heritage conservation.
7. Reinforce legal oversight, control, and enforcement through the development of regulations, the legal system, mechanisms that are clear, fair, consistent, and the strengthening of social control;
8. Understand and recognize the rights and potentials of marginalized people as well as to assist and re-empower the community in the conservation and stewardship of their heritage for sustained prosperity.

Close

This charter is the result of discussions amongst heritage conservation organizations from various regions, universities, bureaucrats, professionals in heritage conservation, and representatives from the community at large. The charter will be completed soon with a clear plan for realization.

We believe that heritage conservation in Indonesia will help to affirm the nation's identity in the world's very diverse and dynamic community, enhancing the quality of life, and to provide valuable contribution to the world community. We pray that our Creator will shower an abundance of strength, ability, and wisdom upon our nation and its leaders so we can achieve these goals.

We, the signatories below, are of one accord on the Indonesian Charter for Heritage Conservation and are determined to carry out together the Action Plan in the Indonesia Heritage Decade 2004-2013.

Indonesia Heritage Year 2003

Ciloto, 13 December 2003
