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## CONSERVATION OF HISTORY HERITAGE IN THE MIDDLE OF URBAN DEVELOPMENT AT DAERAH ISTIMEWA YOGYAKARTA

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### ABSTRACT

Yogyakarta is one of the provinces in Indonesia that very well known as the city of student and the center of Javanese art, culture, and heritage. Moreover, the heritage tourism which take special part toward tourism industry in Yogyakarta, appeared to be very successful to give contribution to Yogyakarta to represent and illustrate Yogyakarta as one of Indonesian identities. However, as modernization and urban development tend to be increased, Yogyakarta has to face problem in lack of heritage conservation awareness from its citizen. Lifestyle changes, life expectation changes, and more attributes of urban development have eliminated the sense of traditional value. Therefore, this paper tries to dig out the challenges and help to improve the city without neglect that heritage, and find out what is the alternative strategy to regenerate and sustain (in term of heritage conservation) the said heritage in the middle of rapid commercialization (urban development).

**Keywords:** Conservation, Culture, Heritage, Javanese, Urban Development, Yogyakarta

### INTRODUCTION

Yogyakarta, which is the name of both of the special region of Yogyakarta (Daerah Istimewa Yogyakarta) and capital city, is strongly favored city and becomes second core region of tourism development after Bali (Dahles, 2002, pp. 788). It was known as Mataram city, Yogyakarta (Daerah Istimewa Yogyakarta) has its own long history since it is located in the region formed in the 8th - 10th century. It was Initially formed as the site of the First Great Central Javanese Empire and substantially followed by the Buddhist's and later Hindu's principles (Laretna, 2004, pp2). Then, Yogyakarta was coloured by various culture attitudes of all its residents; Javanese, Hindu, Buddhist, Chinese, Islam, as well as European cultures, assimilating into a hybrid of Yogyakarta's urban culture and its city's view. Beyond the culture heritage richness such as temples, ancient buildings, the palace complex, the Great Mosque, inherited Dutch buildings, Javanese traditional houses, and traditional landscape designs, Yogyakarta was also a center of highly developed intangible Javanese culture heritage and manifested by cosmological intervention such as concept of Kejawen assimilated into daily practice as well as traditional arts and crafts such as Sendra tari Ramayana as a traditional dance and ceremony.

Nowadays, Yogyakarta is known as student's city in Indonesia, a major tourism destination, center of traditional and modern arts, and the best heritage history and cultural art tourism destination in Indonesia. The ision of the local government is to consider and focus Yogyakarta as centre of academic excellence and centre of culture and tourism. Correspondingly, the central government made enormous effort to expand the city's physical infrastructure while the local government more likely to create conducive circumstance by improving its basic services and facilities, creating a friendly environment and enhancing the concept of a civilized society as predetermined in the ancient Javanese principles living in harmony with the nature (www.indahnesia.com, 2008).

The important thing to highlight is the intangible cultural heritages of Yogyakarta are closely related or attached to its tangible heritages. The said heritage emmerges as a consequence of ancient Javanese living

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in harmony one to another and stay balance with nature. For example, the way of Javanese built houses has to represent the elements of nature such as the shape of roof, window, and position of the house must not in a form of skewer (tusuk sate). Regardless of the fact that Yogyakarta has rich culture heritage, globalization and modernization created both pressures and challenges to the future of its heritage. Yogyakarta has to face this situation and examine the management of a living historic city in the context of urban lifestyle and both of intangible and tangible cultural heritages in order to preserve it. The challenges are how to improve the city without neglect the heritages, and what is the strategy to regenerate and sustain (in term of heritage conservation) the culture heritage and history in the middle of rapid commercialization and modernization of urban lifestyle.

### LITERATURE REVIEW

Yogyakarta is one of the two still existing traditional royal cities of Central Java; the other is city of Solo. The city is located in the centre of large rice fields, where in the north is dominated by the volcanic of mount Merapi, while in the outh is bordered by the malignant Indian Ocean. In 2022, Yogyakarta Province has 3,186 sq.km area with 3.6 million residents and becomes one of the densest and most productive traditional agricultural areas in the world. The fact that low housing dominates and most people still live in relatively small, self-sufficient village communities, show the remarkable things happened in Yogyakarta (www.indahnesia.com, 2008). The area around Yogyakarta, earlier known as Mataram, was occupied for at least 2000 years. The oldest kingdom reported on a stone "linga" derived from year 732, was found near Canggal, north part of Yogyakarta city (www.indahnesia.com). At that time, there were two dynasties ruled Mataram, they were Sanjaya dynasty (ruled until the 10th century) and Sailendra dynasty ('mountain lords') who supported the Mahayana Buddhism for the rest of next 6 centuries. Both families left important stone monuments, namely the famous temples Borobudur and Prambanan. At the end of the 16th century, the empire of Mataram was ended politically by the arrival of a mighty Islamic empire. Yogyakarta was built in 1755 as a Palace of Yogyakarta (known as Keraton Yogyakarta) after the dividing of the Islamic Mataram Kingdom into Surakarta and Yogyakarta due to the political circumstances in this Kingdom and was intervened by the Dutch colonial government. Yogyakarta was located in the area of the former Beringan forest, between Code and Winongo rivers with Sri Sultan Hamengku Buwono I as its first King and also the founder and architect of the whole palace complex of Yogyakarta Palace.

The current name of Ngayogyakarta was derived from Ngayogya, a 'Javanization' of Ayodya, the beautiful kingdom of Prince Rama from Ramayana tale. It connects the Indian poem of hero in Ramayana tale who desired the peace (Yogya) and prosperity (Karta) (www.indahnesia.com, 2008). Nowadays, Yogyakarta was merged into city with various culture attitudes of all its original residents whom brought Yogyakarta into a new form of multicultural of urban city. These changes made Yogyakarta fulfilled the rich tangible intangible heritage resources such as: ancient temples, traditional urban structures, the palace complex and the royal fortress, the Water Palace, the Great Mosque, several heritage districts with Indian buildings and Javanese traditional houses, and traditional landscape design, whilst on the other side, Yogyakarta was considered as centre of Javanese culture emerging into traditional dance and ceremony enriching the priceless of Yogyakarta's intangible heritage.

Yogyakarta as one of two special administrative regions in Indonesia (the other one is Daerah Istimewa Aceh) is ruled by Sultan starting from Sultan Hamengku Buwono I 1755) until Sultan Hamengku Buwono X now. These Sultans, who were not elected by people in general election, act as lifetime Governor who responsible directly to central government. This special treatment was given as a result of Sultan's fully support in the period of Indonesian independence, when in 1949 the capital city of Indonesia was relocated to Yogyakarta due to political and security reasons. Yogyakarta is a city with many faces. Known as its century-old Javanese legacy, it attracts numerous painters, dancers and writers from all over the world to get inspiration. It is known as the student city since the Taman Siswa and the Indonesian Islamic Muhammadiyah schools were first established there. Besides the Gajah Mada University established since the period of revolution (1949) and act as one of the most prestigious Universities in Indonesia, Yogyakarta has more than seventy-five educational institutions namely colleges, academies, institutes and universities for higher education. As the centre of traditional Javanese city, Yogyakarta becomes a place to refresh mind such as in the Batik traditional market where batik painters show their designs. The other part of development is modernization where there are many

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computer stores, shopping malls, modern bistros and trendy residential areas dominate the city. In celebration of Indonesia Independence Day, traditional golek dance and modern pop dance showed together on the stage in Malioboro Street, it means that Yogyakarta's traditional culture heritage and modern culture can be tolerated simultaneously.

Beyond those multi faces, in term of historical resources, Yogyakarta has many intangible and tangible resources adopted by indigenous community in their daily life. This highly developed and manifested of intangible Javanese culture heritage range from cosmological concept to practice of traditional arts, crafts, and behavior (Laretna, 2004, pp2-3) such as:

1. Javanese language, consisting of three types of conversations represent its special character and its conversation etiquette.
2. Arts performance, such as traditional dances (Yogyakarta's royal classical dance and folk dance), gamelan music group (Karawitan/Javanese orchestra), *wayang kulit*/shadow puppet performances (one of the World Masterpiece), sacred music group (shalawatan), Javanese poetry reading (Mocopat), keroncong music, and folk cultures such as Jatilan and Ketoprak (human puppet), Mbatik (the process of creating batik textile from beginning to finishing)
3. Mamayu Hayuning Bawono or Living harmoniously with Nature is a Javanese concept prevailing to this day where there is harmony relationship among individual in society, between human beings and the universe, and harmony relationship 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 the character of Javanese people as environmentalist whom basically are the conservators of nature as clearly shown in their natural oriented traditions, moral behaviors, etiquettes, and rituals, such as:
  - a. *Budi Pekerti*, a moral guidance for Javanese people to act in their daily life.
  - b. *Kejawen*, a traditional Javanese believe which spiritually teach people to find goodness and peace.
  - c. *Gotong Royong*, a principle of working together and help each other in order to do something hard become easy. • Respect to elderly and parents while tolerance among fellows and *Ngayomi* (protect and show good behavior) to younger.
  - d. *Slametan*, a traditional ceremony in order to obtain safety and secure feelings from God while doing something. • Various festive events such as *Garebeg Gunungan* (tribute from the King for safety and welfare of his country, his kingdom and his people), commemorating the 1st of Suro (a sacred month in Javanese Calendar), Sekaten (traditional fair); *Ruwatan* (a ritual traditional event of performing *wayang* puppets with the story of *Murwakala*, the purpose of it is educating communities to live safely & happily); Merti Desa (village cleaning from evil and all negative ambiances); *Caos* (presenting ceremonies on special days), and *Tirakatan* (leading an ascetic religious life).
4. Traditional Javanese calendar, instead of the seven days (Sunday to Saturday), it is also consisted of five Pasaran days: Kliwon, Legi, Paing, Pon, and Wage, indicating life circle of human being.
5. Pencak Silat, this traditional martial art actually does not evolve in Yogyakarta only but also in various region of Indonesia with their own characteristics. However, Yogyakarta has its own unique method of learning combining physical and spiritual learning to enhance the skill and knowledge (also known as Ngilmu).
6. Jamu, a traditional herbal beverage which is very healthy and useful to cure some illness.

On the other side, tangible heritage resources have shown many physical infrastructures are located withing the city. Yogyakarta which is considered as a historical living heritage, has many physical and infrastructure heritage places (www.indahnesia.com, 2008) comprising:

  - a. Ancient Mataram Palace in Kotagede, formerly was the capital of Mataram Kingdom, a great kingdom since Islam began to enter Java in the 16th century, and today Kotagede is a small subdistrict town in the south east of Yogyakarta. Kotagede is worth to visit because it has a relative intact historical legacy reflecting the greatness of Mataram Kingdom. Nowadays, visitors could visit and feel the ambience of ancient Javanese Kingdom from 16th century, and the debris of the kingdom can be seen in the architecture of most residential houses clearly showing the merge between Hindu and Javanese, and there is a large mosque of Javanese architecture design lies in the center of

the palace complex showing how importance of Mataram kings embraced Islam. Furthermore, Kotagede is well-known for its traditional metal handicraft (made by silver and gold) and tourists could see the life of indigenous people who create this traditional handicraft.

- b. Malioboro, since the origin of Malioboro's name was still debated, there were many different explanations such as Marlborough's or Mergelberg's version. Actually, the name of Malioboro was made after 1945 when at that time, naming the street was for new appearance intended. The most popular explanation that the street was named by the duke of Marlborough (after the English occupation in Java), is considered as the most impossible thing now. The explanation that the said name originates from Sanskrit language, Malaya Bhara (decorated with a bucket of flowers), was hard to prove, since this term was not found in old Javanese texts. The third explanation was that Malioboro was a degeneration from Mergelberg (equal to Marlborough), which meant 'fortress of limestone', and pointed to the walls of fortress. The street of Maliobor across over 2 km laying from Keraton at the south part into the train station at the north side and well known for its purpose as a route of Keraton's parade especially during particular moments such as Mauludan and Gerebeg Gunungan. Undoubtedly, Malioboro street now becomes the most famous shopping area in the city. It tends to be the smallest concentration of people and the personalized sidewalk shops sell anything from the beautiful Javanese handicrafts to funky clothes. It is also decorated with many shops selling any kind of goods: shirts and clothes, electronics, antiques goods etc. where wide sidewalks are taken by local sellers selling variety of goods. Eventhough some shops and stalls have fixed prices, but visitors should have the ability to bargain in order to get lower prices.
- c. Keraton, Karaton Ngayogyakarta Hadiningrat (the official local name of the Sultan's Keraton) is located in the southern end of Malioboro Street which is accessible by foot, becak, or local cabs. The word of Keraton or Karaton is an ancient term of the place where the queen lives. There is also another similar word called Kedaton having the same meaning. In this case, Yogyakarta's Keraton is dedicated to Sultan's regency and his whole family. The architect of this two-century-old palace complex was the late Sultan Hamengku Buwono I, the founder of the Ngayogyakarta Hadiningrat Kingdom. With about 14,000 m<sup>2</sup> in size, the construction of complex was completed in 1756 displaying the large Javanese palace architecture. Although this Keraton truly shows the Javanese architecture, in some parts of Keraton there are other influences from outside Java such as Portuguese, Dutch, and China. Initially, Keraton meant a place for king-queen live, but it has deep philosophical meaning for Javanese people especially Yogyakarta people. All buildings, courtyards, materials, shapes, carvings, decorations, and set up position have their own meaning representing the symbol of human life (Syah, 2006). 4. 100 years-old-Joglo House, located in Bintaran Street no. 16, is the well-preserved building displaying a diorama of ancient Javanese culture which still appears until today. Now, the Joglo House is used as office of Karta Pustaka Indonesia-Dutch Cultural Centre NGO which aims to preserve the city's heritage from an uncontrolled development and possible destruction.
- d. Parang Teritis, located in the southern area of Yogyakarta (1-1,5 hours driving) is a beautiful beach. It is straight ahead toward Indian ocean known for its huge waves. This beach is very popular for its mystical story of woman ruling the spirit world who lived in the south sea, Kanjeng Ratu Kidul. Therefore, visitors who will visit this beach are suggested to not wearing green color clothes for their own safety since that color belongs to Ratu. Kanjeng Ratu Kidul or well known as Nyi Roro Kidul was believed having the special relationship with all Sultans leading Kesultanan Yogyakarta. Regardless of this myth, Parang Teritis is one of the most beautiful and very popular beaches in Indonesia.

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- e. Surocolo. Yogyakarta as state of the art of Javanese culture offers wide range of tourist attractions including archeological and historical sites. One of attractions is natural spring water source that is never dry and always bring the clear cool water out every season known as Surocolo. Surocolo itself is the name of region in Bantul where this water source located. This water source was ever neglected but still has enough charm to attract tourists to visit. Surocolo has everything needed to be a tourist destination including caves, beautiful sunset and sunrise sceneries over the hill through Parang Teritis beach. Actually, there are several neglected historical sites lies over Surocolo and they are very potential to become tourism attractions such as Japanese bunker and some artifacts from ancient Javanese Kingdom.
- f. Taman Sari Water Palace or some people called “Pesanggrahan Taman Sari” was built in period of Sultan Hamengku Buwono I and finished in Sultan Hamengku Buwono II’s period. It was a royal’s bathing and relaxation place yet this place also prepared as fortress to protect the royal family from enemy attacked. Consisting of interconnected gardens and structures, the complex includes a mosque, meditation chamber, bathing pool, and a set of eighteen water gardens and pavilions surrounded by artificial lake. It was an impressive example of royal architecture of that period, and broaden new horizon of the way of life of Sultan and his royal family. Furthermore, based on those classifications mentioned above Yogyakarta should be considered as a historical living culture needed to conserve. However, regardless of the fact of Yogyakarta’s heritage varieties, globalization and modernization have brought pressures and challenges to the future of its heritage. The recently cases in Yogyakarta, for the sake of “modernization” got many critics addressed due to ignorance upon the requirement of heritage sites and environment impact assessment.

### METHOD

At the same time, tourism should provide a means of conservation of historic sites and a mechanism to make the said conservation (Prentice, 1993, pp. 154). Therefore, the term of conservation should be used as the exact way to protect tangible and intangible heritage resources from damage and extinction. Regarding this conservation idea, public and local awareness should be shown. Promoting and enhancing that awareness tend to be very important due to conservation since public and local are the closest actors to the heritage sites, people who live near the heritage sites should have awareness and willing to protect the sites representing their original identity.

Heritages can be setting, composed of various potential local resources: both non-biotic (physical and hand made), biotic (flora and fauna) and social cultural activity. Therefore, the conservation should comprise all heritage aspects, none of them disclosed by the conservation program otherwise the whole heritage sites will not be authentic anymore. Prentice (1993, pp. 157) mentioned that the extent to which tourist saw functions of historic sites, museums, and similar attractions as conservation resources have important implications in order to use the visitor attitudes as a basis of the site conservation. Tourist perception of heritage attraction are truly important to determine an appropriate strategy of this conservation. However, for those who well educated, knowledgable, and have different perspective toward pleasure of seeing and enjoying historical sites, it would bring different result compared to less educated visitor whom only visiting historical sites for recreation intended.

It should be underlined that heritage conservation is a process of managing history resources through researching, planning, actuating, and controlling in order to know the appropriate strategy of conservation. This whole set program should be involved and conducted by all stakeholders due to degree of succession. Based on the short description above, this paper will analyze qualitatively things can be disclosed, namely why conserve the past? Timothy and Boyd (2003, pp. 88) mentioned there were at least seven reasons of history resources need to be compared with real condition. Those reasons are:

1. Industry/modernization. Some modernization impacts were loss of tradition since the populations in modern nations have been consumed by new things. The fear of losing its own identity has forced modern people to conserve and protect their values.
2. Nationalism and nostalgia. Some people tend to travel to particular places due to nostalgia to recall old memories have been happened. This motivation could trigger some associations to conduct conservation program towards heritage resources such as Indonesian History Society which most of them are golden age European people.
3. Scientific and educative interests. Many properties were considered to have the significance of scientific and conservation since they are representing certain nature and environment. Since they have potential to provide additional information regarding the valuable past in many fields of research, this particular site tends to be discovered deeply while bringing the result of conservation.
4. Heritage is a good economy. The impact of economy could bring into positive ways in places where tourism - especially dominated by heritage attraction - is conducted. The trend of good economy shown in some evidences such as job creation, increased tax base, and encouragement in terms of entrepreneurial activity. In contrast, some evidences showed in terms of funding, the economic benefit tends to be the basis of conserving the heritage resources.
5. Artistic and aesthetic values. Many conserved heritage sites in the world are the magnificent human creation and become an example for state of the art in form of achievement of high artistic and creative of human being. Therefore, for appreciation of the historical values, those sites were preserved and protected from its deterioration.
6. Environmental diversity. The said environmental diversity and sustainability were critical considerations in heritage conservation, especially if the heritage resources were considered as non-renewable resources. Once particular historic values disappeared, they were difficult to reintroduced or regenerated, and even reduplicated in order to bring them out into the surface. Hence, the historical values were needed to conserve.
7. Heritage as a functional resource. It was common for historical properties to be renovated and used for other purposes beyond their original objectives, such as old building tends to become a historical theme restaurant or café, historical prison was changed into museum. In evaluating utility of old building and historical areas, planners need to examine the relative value of such places in relation to current needs. Moreover, by using SWOT analysis, this paper attempted to determine appropriate conservation strategy as the process of conserving building and place and managing change in such a way to retain their character and special historic structures are a unique resource, once they are lost, they can not be substituted. If their special qualities are degraded, they can rarely be recaptured. Due to disobedience, damage tends to affect the character of historic structure frequently. For this reason, it was very important to set the protection structure in works proposal, and in terms of supervisor, it was examined at a detailed level (www.environ.ie, 2005).

## RESULTS AND DISCUSSION

SWOT analysis is used to generate a number of possible alternative strategies. This tool can be used to determine appropriate strategy to implement and illustrate how the external opportunities and threats faced by a particular corporation can be matched with company's internal strengths and weakness to generate four sets of possible alternative strategies (Wheelen, 2008, pp. 142). To analyze and improve the heritage conservation in Yogyakarta, we could use SWOT analysis to determine what kind of appropriate alternative strategies to conserve heritage resources toward urban development within Yogyakarta. We could pretend that Yogyakarta was a big corporation with many elements inside and facing serious problem relating to conservation of one of its elements. Hence, to determine alternative strategies with SWOT analysis, we should group the factors of Yogyakarta that might appear as the Strength, Weakness, Opportunity, and Threat. The strength of internal factors of Yogyakarta can be useful to support the heritage conservation were:

- a. Many historical sites
- b. Fully support from regional authority (Sultan) • Strong traditional culture and value
- c. City's positive brand image

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- d. Various historical assets (tangible and intangible) • Good manner and attitude of Yogyakarta’s people Moreover, weaknesses of internal environment also appear and they can inhibit the conservation process such as: • Lack of community’s awareness
- e. Lack of qualified human resources within regional authority
- f. No proper plan regarding urban development • Lack of young player
- g. No coordination between stakeholder and department Those strength and weakness were occurred in internal of Yogyakarta, but external factor affecting the conservation process can be considered as opportunity and threat while opportunity affecting the conservation process significantly were:
- h. Visit Indonesia campaign
- i. Awareness from local and international NGO and educational institution
- j. Political stability
- k. Internet accessibility
- l. Many educational institutions
- b. Meanwhile, the threats from external environment that potentially become obstacles for conservation process were:
  - a. Young people tends to move outside Yogyakarta • Lifestyle changes
  - b. Low purchasing power
  - c. National economic instability
  - d. Outsider’s negative influence

From those factors above, we could generate possible strategies might be useful for heritage conservation purposes. These strategies will be analyzed and defined based on those factors analysis (SWOT).

### SWOT Matrix

SWOT matrix, used to illustrate a number of possible strategies generates four sets of possible strategic alternatives that is a good way to create brainstorming among stakeholders. These strategies describe the external opportunity and threat can be matched with Yogyakarta’s internal strength and weakness.

### SWOT Matrix

<b>Internal Factors</b>	<b>Strengths (S):</b> <ul style="list-style-type: none"> <li>• Many historical sites</li> <li>• Fully support from regional authority (Sultan)</li> <li>• Strong traditional culture and value</li> <li>• City’s positive brand image</li> </ul>	<b>Weaknesses (W):</b> <ul style="list-style-type: none"> <li>• Lack of community’s awareness</li> <li>• Lack of qualified human resources within regional authority</li> <li>• No proper plan regarding urban development</li> </ul>
<b>External Factors</b>	<ul style="list-style-type: none"> <li>• Various historical assets (tangible and intangible)</li> <li>• Good manner and attitude of Yogyakarta’s people</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of young player</li> <li>• No coordination between stakeholder and department</li> </ul>

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<p><b>Opportunities (O):</b> • Visit Indonesia campaign</p> <ul style="list-style-type: none"> <li>• Awareness from local and international NGO and educational institution</li> <li>• Political stability • Internet accessibility</li> <li>• Many educational institutions</li> </ul>	<p><b>S-O Strategies:</b></p> <ul style="list-style-type: none"> <li>• Promoting the heritage conservation program through website and all media in order to obtain public awareness. Since website widely known by most people in the world, it could be an effective way to increase public awareness regarding</li> </ul>	<ul style="list-style-type: none"> <li>• Training for local government apparatus including indigenous community regarding the importance of heritage conservation in order to generate the community awareness. Most of the said local government apparatus and indigenous community did not have more</li> </ul>
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<p>heritage conservation.</p> <ul style="list-style-type: none"> <li>• Establishing the partnership between local government, NGO, and educational institution in order to create a particular conservation method. Mutual partnership among three elements should be established in order to formulate an appropriate conservation method.</li> </ul>	<p>comprehensive understanding of conservation. Therefore, this training could increase skill, ability and community awareness.</p> <ul style="list-style-type: none"> <li>• Determining the appropriate conservation method and action planning. After trained local community, authority should determine a conservation method and action planning thereby people know the procedures and steps to conserve their heritage resources.</li> <li>• Improving the coordination among stakeholders and department. Good coordination among these elements could lead to a positive way towards implementation in order to achieve the heritage conservation's objective.</li> </ul>
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<p><b>Threats (T):</b></p> <ul style="list-style-type: none"> <li>• Young people tends to move outside Yogyakarta</li> <li>• Lifestyle changes</li> <li>• Low purchasing power</li> <li>• National economic instability</li> <li>• Outsider's negative influence</li> </ul>	<p><b>S-T Strategies:</b></p> <ul style="list-style-type: none"> <li>• Creating the possibility of new job opportunities from heritage conservation process. Most of young people tend to move outside Yogyakarta in order to get new occupation. Accordingly, new job opportunities of this project should be created to involve young people since they have more energy and full enthusiastic compared to the old ones.</li> <li>• Creating a set of local festival (kampung art festival). Local festival was</li> </ul>	<p><b>W-T Strategies:</b></p> <ul style="list-style-type: none"> <li>• Creating the community-centered management for heritage conservation (local participation). This strategy tends to be an alternative solution in order to increase the community awareness especially for young generation. In this case, the community tends to involve directly and determine what were the benefit and cost could be absorbed from this project. Karang Taruna (youth organization) as a representation of young generation was also involved to gain more ideas and solutions regarding</li> </ul>
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	<p>conducted in order to improve community awareness and it was one of ways to conserve intangible heritage resources while generate profits from tourism activity for local community.</p> <ul style="list-style-type: none"> <li>• Formulating the economic reconstruction method. It was a particular method used to overcome the negative impact from the unfavorable economic circumstances. In term of heritage conservation, this method could bring positive impact supporting the project activity such as lower price of materials and concrete used to repair the heritage physical display, lower labor cost, etc.</li> </ul>	<p>the heritage conservation within their area.</p> <ul style="list-style-type: none"> <li>• Conducting a set of discussion and dialog with local community. It was a very important part of community centered management to identify the benefit and cost for local community. Considering that heritage conservation might bring impact and benefit for local community, this set of discussion and dialog could bridge and accommodate the community's desire in order to minimize the impact while generate profit from the said heritage conservation project.</li> </ul>
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Source: data processed, 2023

### Recommended Strategy

From SWOT matrix above, we could generate some possible alternative strategies for heritage conservation that divided into four sets of strategies includes:

1. Strength-opportunity strategies such as:

- a. Promoting the heritage conservation program through website and all media in order to obtain public awareness. Since website widely known by most people in the world, it could be an effective way to increase public awareness regarding heritage conservation.

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- b. Establishing the partnership between local government, NGO, and educational institution in order to create a particular conservation method. Mutual partnership among three elements should be established in order to formulate an appropriate conservation method.
2. Weakness-opportunity strategies such as:
    - a. Training for local government apparatus including indigenous community regarding the importance of heritage conservation in order to generate the community awareness. Most of the said local government apparatus and indigenous community did not have more comprehensive understanding of conservation. Therefore, this training could increase skill, ability and community awareness.
    - b. Determining the appropriate conservation method and action planning. After trained local community, authority should determine a conservation method and action planning thereby people know the procedures and steps to conserve their heritage resources.
    - c. Improving the coordination among stakeholders and department. Good coordination among these elements could lead to a positive way towards implementation in order to achieve the heritage conservation's objective.
  3. Strength-threat strategies such as:
    - a. Creating the possibility of new job opportunities from heritage conservation process. Most of young people tend to move outside Yogyakarta in order to get new occupation. Accordingly, new job opportunities of this project should be created to involve young people since they have more energy and full enthusiastic compared to the old ones.
    - b. Creating a set of local festival (kampung art festival). Local festival was conducted in order to improve community awareness and it was one of ways to conserve intangible heritage resources while generate profits from tourism activity for local community.
    - c. Formulating the economic reconstruction method. It was a particular method used to overcome the negative impact from the unfavorable economic circumstances. In term of heritage conservation, this method could bring positive impact supporting the project activity such as lower price of materials and concrete used to repair the heritage physical display, lower labor cost, etc.
  4. Weakness-threat strategies such as:
    - a. Creating the community-centered management for heritage conservation (local participation). This strategy tends to be an alternative solution in order to increase the community awareness especially for young generation. In this case, the community tends to involve directly and determine what were the benefit and cost could be absorbed from this project. Karang Taruna (youth organization) as a representation of young generation was also involved to gain more ideas and solutions regarding the heritage conservation within their area.
    - b. Conducting a set of discussion and dialog with local community. It was a very important part of community centered management to identify the benefit and cost for local community. Considering that heritage conservation might bring impact and benefit for local community, this set of discussion and dialog could bridge and accommodate the community's desire in order to minimize the impact while generate profit from the said heritage conservation project.

## CONCLUSION

At city of Yogyakarta as well as most of cities in Indonesia, the understanding of heritage conservation was still very diverse. This understanding attracted Sultan's attention, but the awareness of this issue was low. It was proven by inappropriate urban development from local authority characterized by demolishing of old buildings, natural rural destruction, and incapability of institutional aspects to accommodate the holistic conservation. Moreover, under the autonomous law, the city government or regency was not aware to the importance of heritage as the local resources. In the city government of Yogyakarta, there was no any special agency dealing with the issue of heritage (natural & culture) in term of city planning and management. However, a little hope came from some NGOs, tourism and culture agency, and few of educational institutions that officially bring the issue of cultural heritage conservation

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in the middle of Yogyakarta's urban development into the surface. Those organizations tried to encourage and facilitate the local heritage conservation in various housing areas. Regardless of their efforts without legal aspect, it seemed not easy to do this conservation project. This regulation took very important role in order to explain that government and community have responsibilities to develop, protect, preserve or conserve, and maintain the culture, including their own culture heritages, and utilized them as culture tourism objects.

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