

HERITAGE: CONCEPTUALISED BY THE GOVERNMENT OR THE PEOPLE?

An exploration of urban heritage and its conservation
from different perspectives

Case studies: Kota Tua and Kota Lama, Indonesia



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Urban heritage: conceptualised by the government or the people?
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Author:
Reniaty Utami
840322687100

Supervisor:
dr. GBM (Bas) Pedroli

Examiner:
dr. ir. WWY (Wendy) Tan

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Land Use Planning Group
Wageningen University
Droevendaalsesteeg 3, 6708PB Wageningen
The Netherlands

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Supervisor

dr. GBM (Bas) Pedroli
Senior Researcher and Associate Professor
Wageningen University and Research

Examiner

dr. ir. WWY (Wendy) Tan
Senior Researcher
Wageningen University and Research

Abstract

There is a global recognition that urban heritage is composing much more than single monuments alone, but also includes other aspects such as urban fabric, landscape, perception, and social context. However, the discussion regarding how this shifting paradigm is being adopted in the local context of heritage conservation practice, in particular the relation between heritage and the people, still receives less attention. This study aims to investigate to what extent this shift is being adopted in the local conservation practice using case studies of Kota Tua and Kota Lama, Indonesia. The analysis is based upon the theoretical framework of 'Authorised Heritage Discourse', 'heritage as cultural process', 'classification of heritage conservation approaches', and 'the Historic Urban Landscape approach'. This study reveals that a heritage paradigm shift in Kota Tua and Kota Lama is mirrored in the implementation of the amended national law and regulations which led to several practical changes, such as the wider scope of heritage conservation object, the new values attached to heritage site, and that people are allowed to participate in conservation practice. However, there remains a time lapse between the recognition of this new conservation approach in the realm of knowledge and its adoption in the local context of heritage conservation practice. A similar gap occurs concerning heritage value and its conservation: there is a striking difference between what is conceptualised by Authorised Heritage Discourse and what can be recognised by the government and the visitors in the local context of conservation practice of Kota Tua and Kota Lama. This study also discovers that a formalised way to allow stakeholders to take part in the planning progress and decision making has not yet been defined in the conservation practice of Kota Tua and Kota Lama.

Keywords: Authorised Heritage Discourse, heritage as cultural process, heritage conservation approach, Historic Urban Landscape Approach, people perception, people participation

Summary

It is widely recognised that the rapid growth of urban development has put heritage sites in danger. This means that without a proper conservation policy, a heritage site could easily be demolished for the sake of development. There is a global recognition that the way such sites are being conserved should no longer focus on the authenticity of the object, but should instead focus on other aspects such as the landscape, social, economic, and cultural factors. These should also be considered as part of any conservation effort. It is not only that the focus of heritage has shifted, but that the conservation approach has evolved since its first recognition in the 19th century.

This thesis begins with an investigation of how this shift in global heritage conservation is being adopted at the local level of heritage conservation in Indonesia. It aims to investigate the adoption of a conservation paradigm shift in the conservation practices of Kota Tua and Kota Lama. A general question is formulated to address this aim: *'To what extent has the heritage conservation practice of Kota Tua and Kota Lama shifted during 2007-2017 and what causes of the shift can be identified?'*

A literature review is conducted using four key concepts, namely 'Authorised Heritage Discourse', 'heritage as a cultural process', 'classification of heritage conservation approaches', and 'the Historic Urban Landscape approach'. This study employs qualitative and semi-quantitative approaches to analyse the results gathered from interviews and document transcripts. Several interviews were conducted to gain information from different stakeholders based on the sub-research questions. The results were then sent back to the respondents for validating purposes.

This study shows four main findings. First, a shift in heritage conservation practice of Kota Tua and Kota Lama during 2007-2017 takes place as a consequence of the changing laws at the national level regarding heritage conservation in 2010, followed by the adoption of new heritage regulations of Kota Tua and Kota Lama. The conservation approach identified in Kota Tua and Kota Lama during that period is being classified as a value-based approach, an approach recognised in academic literature in the mid of 19th century. It appears that it takes circa 50 years for the local government of Kota Tua and Kota Lama to adopt this approach in the local context of heritage conservation practice.

Second, the conceptualisation of heritage value and its conservation as characterised by Authorised Heritage Discourse (represented by UNESCO as authorised heritage institution in this study) can be recognised in the conservation practice of Kota Tua and Kota Lama. However, some of these values are not recognised by the government and the visitors because they don't correlate with the function of Kota Tua and Kota Lama. What is interesting to notice is that Kota Lama identifies tourism value in its documents which is not considered as part of heritage values as such in the Authorised Heritage Discourse. Some of the missing universal heritage conservation values defined by Authorised Heritage Discourse at international level in the conservation practice of Kota Tua and Kota Lama. This indicates that there is a gap between what is conceptualised in the Authorised Heritage Discourse and what is locally adopted.

Third, this study confirms that heritage can also perform as a cultural process, in which heritage is not merely valued based on the presence of the monument. Instead, it can also be valued based on its connection with the people. The connection is being assessed by several indicators such as visitor's ability to construct the meaning of Kota Tua and Kota Lama as heritage and recognise their historical connection. The assessment conducted in Kota Tua and Kota Lama confirms that heritage can also function as a cultural process in terms of 'heritage as performance'.

Last, some essential elements of the Historic Urban Landscape approach can be found in the current conservation practice in Kota Tua and Kota Lama. However, Kota Tua and Kota Lama could be more effectively preserved by improving several elements seen from the perspective of the Historic Urban Landscape approach, visitor's perception, and universal heritage conservation value, in formalising the way stakeholders (visitors, land users and inhabitants) can take part in the decision making process regarding heritage conservation.

Preface

I still remembered the first impression when I visited some of ancient buildings when I was a child. Seeing an airless dungeon in a fort built by the Dutch next to my hometown, for instance, had provoked me with a curiosity about how the prisoners could keep themselves alive from such condition. A similar oddity occurred when I visited the biggest Buddhist temple in my country, Borobudur. I was curious about how the ancient people 'use' this place as part of their daily life instead of for tourism purpose, just the way I did. Such these curiosities had led me to a question: is there any state-of-the-art conservation method to keep these sites preserved for future years so that they can still be witnessed by future generations?. I had then realized that it was my starting point when I unconsciously opted to focus on historical sites for both my bachelor and master thesis.

This thesis was not standing alone. Instead, it was existed because of a full blessed from Allah SWT, *Alhamdulillah*, in combination with encouragement and support of many influential people, as well as the institution.

First to mention, my gratefulness to Indonesia Endowment Fund for Education (LPDP) and the team for their trust so I can have the precious opportunity of experiencing living and studying in the Netherlands.

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Last but not least, to all urban planners, let's design a better place to live by not letting go of the past.

Wageningen, the Netherlands

Zomer 2018



R Utami

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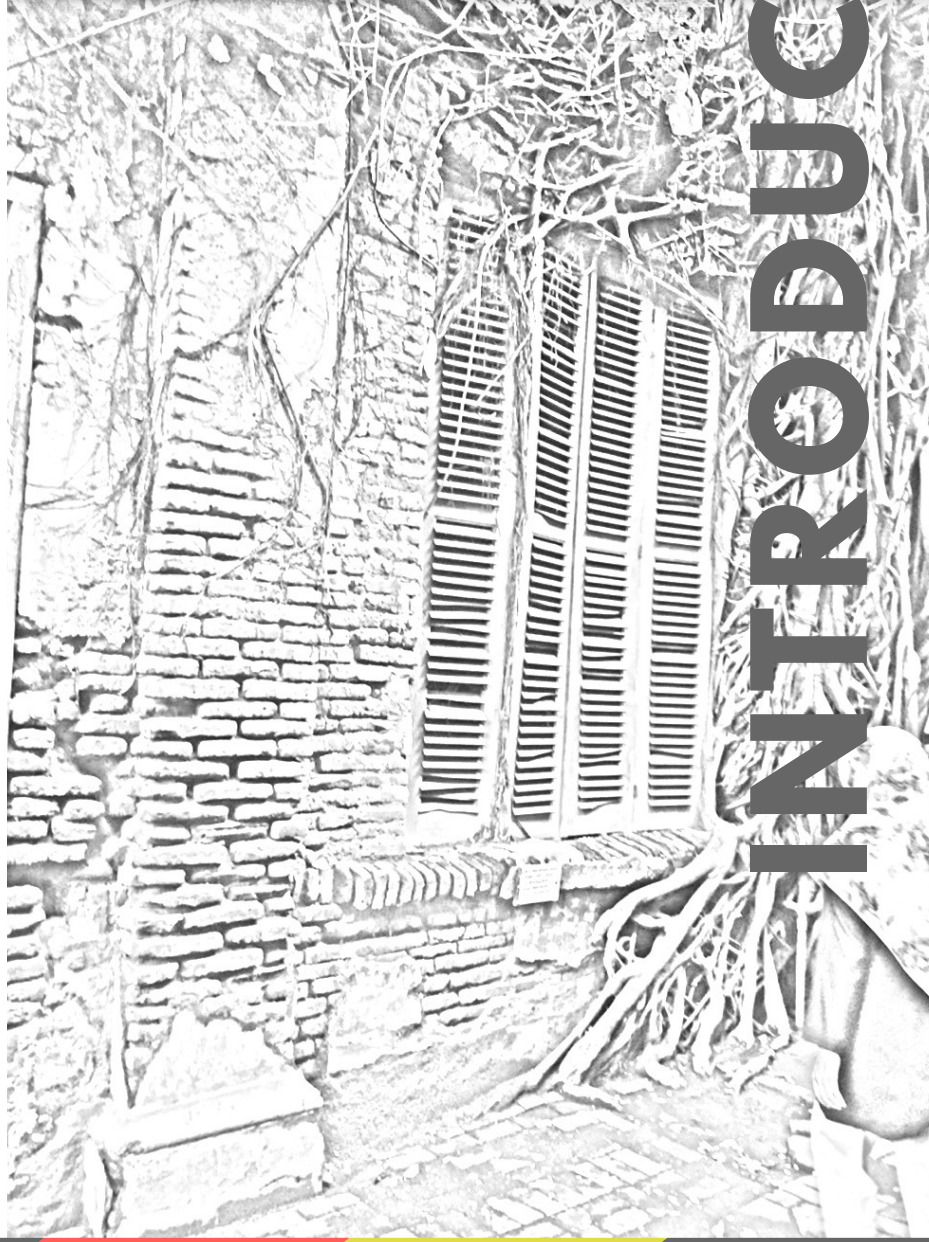
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CHAPTER 1. INTRODUCTION

This chapter provides information about the background of this thesis and the underlying reason for conducting the study, followed by the problem description which is based on the scientific and societal problem. The research objective and research questions are developed on the next sub-chapter, followed by the outline of the report.

1.1. RESEARCH BACKGROUND

Heritage conservation is commonly defined as a way of preserving historical sites from demolition, which is also used as a policy and regulatory framework (Hobson, 2004). The principle and practice of conservation do not consist of a single approach. Instead, it varies and shaped by different justification among professional disciplines (Hobson, 2004). In the urban context, some scholars argue that heritage conservation and urban development are two separate power in the management of the cities, while others claim that they are closely related although seem different (Veldpaus, 2015). From a different perspective, urban development considers heritage site as an obstacle of the better development in the surrounding area (Veldpaus, Roders and Colenbrander, 2013; Buckley, Cooke and Fayad, 2016) and as a subject to development pressures (Oers, 2007). In contrast, the presence of historical sites in a city symbolizes the preceding generation, and their existence plays a significant role in understanding the history of the past (Hobson, 2004; Smith, 2006). This changing proportion of heritage conservation and urban development has attracted scholars to observe how to integrate them in on a broader context (Veldpaus, 2015).

It was until the 1990s that the conventional heritage conservation approaches mostly focused on preserving monuments and sites (Rypkema, 2015). These historical sites, in particular, those located in urban areas, are prone to be demolished because of this development pressure. Moreover, more than half of the population in the world live in urban areas, creating other pressures such as population growth and mass tourism (Labadi and Logan, 2016). This development and population pressure in heritage sites have caused a crisis in urban heritage preservation (Buckley, Cooke and Fayad, 2016). Nevertheless, the current approaches tend to fail to address the urban pressure because of their underlying conservation principles that focus on the authenticity of historical sites (Buckley, Cooke and Fayad, 2016) without considering the societal context of the urban development.

As a response, a new approach named landscape-based flourished readily since 1990 to balance both the development and the heritage conservation, which combining discourses such as urban, rural, and landscape management (Veldpaus, 2015). This approach considers heritage as part of the development and becomes more notable in the realm of heritage theories since then (Janssen *et al.*, 2017). It values cultural heritage assets from both tangible and intangible aspects and portrays the heritage asset as an added value for the area. The notion of broadening the scope of heritage conservation corresponds to a planning perspective which seeks to have a broader range of heritage conservation area, instead of merely focusing on individual monuments (Labadi and Logan, 2016). In this sense, conservation is no longer focused on materials or objects but also focusses on how these objects interact with each other and ‘the people who shape them and use them’ (Smith, 2015 cited in Taylor, 2016: p.4).

1.2. PROBLEM STATEMENT

The rapid development of urban area tends to put heritage area as a subject to development pressures (Oers, 2007). As a response, the scope of heritage conservation recently shifted from only a historical object into a broader context; including social, economic, and cultural aspects (Janssen *et al.*, 2017). Consequently, the conservation approach requires a shift from a conservative to a more comprehensive concept. It is the starting point of the development of landscape-based approach which aims to integrate both urban development and heritage preservation (UNESCO, 2011).

Nonetheless, the adoption of this shifting conservation paradigm in the local context of urban planning practice is still rarely observed by scholars (Caballero and Roders, 2014; Janssen *et al.*, 2017; Mubaideen and Al Kurdi, 2017). There is a tendency that this current idea of heritage has influenced heritage experts and urban planners. However, they are framed by the current policy and regulation of heritage conservation (Kalman, 2014 cited in Janssen *et al.*, 2017) which tends to refer to the past and do not necessarily take into account the current development (March & Olsen, 1989; Pendlebury, 2009 cited in Janssen *et al.*, 2017). This condition tends to create confusion on how the experts and urban planners should stand, in between the conventional and recent heritage conservation paradigm. In this regard, a dynamic role of spatial planning is required as a bridge to combine both the past and how heritage is used at present to ensure that it can be done sustainably (Janssen *et al.*, 2017).

This study aims to fill the gap of how this shifting heritage conservation approach is being adopted into the local context of urban planning practice. As has been argued by Janssen *et al.*, (2017) elsewhere, the recognition of development as part of heritage conservation can be seen by how it values cultural heritage from tangible and intangible. Inspired by the idea that the shift can also appear on how heritage is being valued, this study focuses on the process of valuing heritage from two perspectives namely the government and the people.

Furthermore, how heritage is being used by the people (not only as an archaeological subject) and how they interact with the site also becomes the focus of this study, with other gap consideration that the motives behind the people's intention into heritage sites within the concept of heritage still poor studied (Smith, 2006; Buckley, Cooke and Fayad, 2016). People play a significant role in this study because the shifting heritage approach in the context of academic literature implies the inclusion of the people, where before the shift, people could only be represented by the experts.

Other recognition of shifting heritage conservation paradigm can be found in the changing conservation approach, from conservative to landscape-based approach (Veldpaus, 2015), or any other terms of conservation approaches depending on the perspective employed by scholars¹. However, in practice, the existing conservation approaches tend to be difficult to implement because of the lack of practical tools in addressing the change in urban development (Buckley, Cooke and Fayad, 2016). Furthermore, heritage conservation and urban development are still being seen as the different paths (Veldpaus, Roders and Colenbrander, 2013). It means that they are not yet being seen in a comprehensive way. As a consequence, heritage experts and urban scholars may find it difficult to set the priority. This condition also tends to create difficulties among stakeholders in balancing and maintaining conservation and urban development, and sometimes they found little confusion whether to develop or demolish the sites (Mubaideen and Al Kurdi, 2017).

Therefore, a new approach is considered as crucial to provide a concrete guideline for the concerned stakeholders to assess the heritage conservation and the reconciliation of development in an objective way (Oers, 2007). It is started by the international heritage conference in 2005 which suggested the first outline of guidance called Vienna Memorandum (Oers, 2007). This guideline creates a Historic Urban Landscape notion which focuses on combining heritage conservation with sustainable development, including conservation of heritage sites under urban development pressure (Oers, 2007). This notion aims to protect the heritage area in line with enhancing the quality of urban space through the combination of humanity and nature (UNESCO, 2011), by providing a platform to manage both the conservation and development 'that are holistic, strategic and integrated' (Buckley, Cooke and Fayad, 2016: p.94).

¹ Each scholar may identify the shifting conservation approach differently. For instance, Poullos (2010) describes the shifting approach from material based approach to value-based and living heritage approach based on the involvement of the people and the conservation object. Julian Smith argues that the shifting approach occurs from 'aesthetic bias approach' to 'antiquarian approach,' and contrasts them with the new concept called 'ecological bias' based on the connection between heritage and the people (2015, cited in Taylor, 2016).

Regardless, the adoption of this approach in Asian cities is still rarely addressed by scholars (Caballero and Roders, 2014). They further argue that the current urban heritage conservation research in Asia mostly portray the particular notion of knowledge, which is connected if seen from the Historic Urban Landscape perspective. Therefore, this study also attempts to fill this gap by identifying the adoption of Historic Urban Landscape approach in Asian cities.

1.3. RESEARCH OBJECTIVE AND RESEARCH QUESTIONS

Based on the above problem description, the general objective of this study is to investigate to what extent the heritage conservation shift concerning value and approach is being adopted in the local context of heritage conservation in Indonesia with two case studies namely Kota Tua and Kota Lama. The objective of this study is then being translated to main research question:

‘To what extent has the heritage conservation practice of Kota Tua and Kota Lama shifted during 2007-2017 and what causes of the shift can be identified?’

Sub-research questions:

1. Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?
2. What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?
3. What are the perceived values of Kota Tua and Kota Lama from the visitor’s perspective and how do these relate to official heritage conservation approach?
4. Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?

1.4. CASE STUDIES: KOTA TUA AND KOTA LAMA

To address above research questions, two location of heritage sites in Indonesia are selected based on this criterion:

- a. As argued by Caballero and Roders (2014) elsewhere, recent researches in Asian cities are mostly portrayed conservation in the different notion of knowledge. Therefore, Indonesia as one of the Asian countries is chosen as the case study with the aims to portray heritage conservation in Asian countries in a comprehensive notion of knowledge;
- b. This study employs the Historic Urban Landscape approach as one of the theoretical lenses. This approach is recommended by United Nations Educational, Scientific, and Cultural Organization (hereafter referred to as UNESCO), an international heritage organisation in 2011. Thus, it is also considered crucial to select the case which is recognised by this organisation with the assumption that the site is somewhat has a connection with the approach. This consideration then leads to the selection of the site which is listed on World Heritage List and World Heritage Tentative List by UNESCO. A diverse type of heritage is listed such as national park, rainforest, traditional settlement, and old town. Among these sites, the old town is selected in this study because it represents an urban area which is prone to urban development pressure compares to other sites such as national park, in which it is assumed to receive much less pressure.
- c. Based on above consideration, Kota Tua and Kota Lama as two of the old towns in the World Heritage Tentative List are selected as study cases.



Figure 1. The position of Kota Tua and Kota Lama in Indonesia
(source: www.indonesiamap.facts.co, 2018)

Kota Tua

Kota Tua is located at Jakarta, the capital of Indonesia. This city represents one of the megacities in Asia (Kuo, 2016). According to UNESCO (2017b), Kota Tua possesses an old town area which was established by the *Vereenigde Oostindische Compagnie* in 1619 (previously called Batavia during that period). This area is an outstanding example of Dutch colonial city town planning and the biggest European town in Asia during the 17-18th century which still well preserved until now. Many historical buildings and structures were utilized as civil administration, trade, and financial offices during that period and they remain with original facades and tiles, even though some of them are already abandoned and deteriorated (Elyda, 2016). Most of the canal that divided Kota Tua into blocks are not changed, only a few of them are replaced with the new roads which are located at the same orientation with the old canal. At current, Kota Tua is threatened by the rapid development pressure, in which some of the new development in the surrounding area has caused a gradual decrease of economic activities in this area (UNESCO, 2017b).

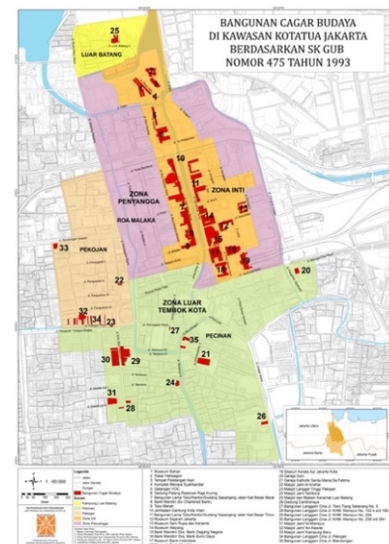


Figure 2. Delineation map of Kota Tua
(source: Jakarta Governor's Decree Number 475 of 1993)

Kota Lama

Kota Lama is another site selected as the study case. This historical site is located at Semarang, a colonial city located in Central Java. The embryo of the city was established in the 17th century and surrounded by a fort built by *Vereenigde Oostindische Compagnie*. This fort was demolished in 1824, and this embryo later flourished into a modern trade city. This place is famously known as Kota Lama by its local people, which means 'the old town'. This area is dominated by official buildings, stores, banks, and consulates during Dutch colonization. However, the government gradually moved the development of the city to the southern part, and people are no longer reside in this area. Even worse, the annual flood had deteriorated the ancient buildings. Fortunately, the layout of the old town is still adhered to its original design and offered a laboratory of urban development from the past (UNESCO, 2017b).

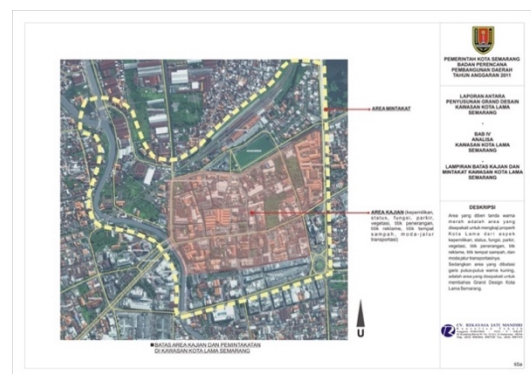


Figure 3. Delineation map of Kota Lama
(source: Bappeda Kota Semarang, 2011)

1.5. RELEVANCE OF THIS RESEARCH

The significance of this study in the context of urban planning is to provide insight into how the global shifting paradigm of heritage conservation is being adopted in the local context of conservation practice. This study also attempts to gain insight regarding heritage value and conservation from two different perspectives namely the government and the people as the key stakeholders in heritage conservation. Understanding their relation will help to discover the flexibility and resistance of the urban planning practice towards shifting of a particular aspect of urban discourse, or in this case, from the perspective of heritage conservation.

1.6. STRUCTURE OF THE REPORT

This thesis report consists of six chapters. The first chapter explains the research background which leads to the research objective, research questions, and brief description of case studies. The relevance of this study in urban planning practice also discussed in the last section of this chapter. The second chapter discusses the literature review which is used to develop the conceptual framework of the study. Academic literature related to 'Authorised Heritage Discourse', 'heritage as a cultural process', 'classification of urban heritage conservation approaches' and 'the Historic Urban Landscape approach' are explained in this chapter, followed by several case studies which are useful to provide empirical perspectives. Chapter three explains the methodology used, in which qualitative and semi-quantitative research are applied in this study. Therefore, this chapter explains the application of both research methods in the data collection and data analysis method. Chapter four discusses the finding of this study which is structured based on research questions. Next, chapter five describes the discussion of the study, including the reflection upon the results. The interpretation based on my personal experience and academic background which may influence the finding of this study is also explained in this discussion. The final chapter provides a conclusion of this study which consists of the discussion regarding the main question, including several prominent findings and recommendations for the authority of Kota Tua and Kota Lama and for further research.

CHAPTER TWO

THEORETICAL FRAMEWORK



KOTA TUA
KOTA LAMA

CHAPTER 2. THEORETICAL FRAMEWORK



As mentioned earlier in the introduction, the objective of this study is to investigate the adoption of heritage conservation shift in the local context of heritage conservation practice. Therefore, the structure of this chapter will first identify the conceptualisation of heritage, in particular seen from the perspective of Authorised Heritage Discourse. Three case studies regarding conservation practice are presented to give a picture about to what extent this discourse is able to influence the current conservation approach in Indonesia.

Next, the description of heritage value based on universal and cultural perspective are described to shape the discussion about heritage value from the perspective of the government and the visitors, followed by brief definition about the protection of this universal value based on universal conservation perspective.

After this, an explanation of heritage conservation and how the conservation approaches are evolved are presented, followed by the description about an updated approach of heritage conservation namely the Historic Urban Landscape approach. Two case studies from Malaysia and Sri Lanka are presented here to shed light on the conservation approach conducted in post colonial countries which have similar characteristic to Kota Tua and Kota Lama. Case study of Ballarat is presented in the final part of this chapter to gives an insight about the gradual implementation of the Historic Urban Landscape approach in the local context of heritage conservation.

2.1. HERITAGE DEFINITION

Several scholars define the term 'heritage' according to their perspective. For instance, Smith (2006) argues that heritage is commonly described as 'old, grand, monumental and aesthetically pleasing sites, buildings places and artefacts' (p. 11). Old, referring to this definition, relates heritage to a property which possess certain age to be categorised as 'old'. Timothy (2011) adds that heritage is something that is inherited from the past and still being used at current. From this perspective, heritage is related with history from the past but still has a connection with the present. While according to Nuryanti (1996), the term 'heritage' refers to the term 'inheritance', in which it is something valueable that can be transferred between generations.

2.2. AUTHORISED HERITAGE DISCOURSE

Based on above definitions of heritage, it can be concluded that heritage is something valuable in a possession of certain age which is inherited between generations. However, the certain age of something to be categorised as heritage may be measured differently between heritage experts and the local people, and so does the value which is considered valuable to be passed on. Therefore, Smith (2006) argues that there is a dominant discourse about heritage, namely Authorised Heritage Discourse, 'which acts to constitute the way we think, talk and write about heritage' (Smith, 2006, p. 11). Furthermore, she asserts that this discourse is 'reliant on the power/knowledge claims of technical and aesthetic experts [...] and privileged [...] scientific/aesthetic expert judgement [...] which has a particular set of consequences' (Smith, 2006, p. 11). In this sense, the presence of the experts, who have the ability and the authority, tends to play a significant role in determining what heritage is and how it should be valued. It also signals the power relations between people who are eligible to talk about heritage, and those who are not. Subsequently, a universal concept of heritage, together with its description as to what should be considered as heritage, and how it should be preserved and managed, is determined by this hegemonic discourse (Smith, 2006). This universalisation of heritage conceptualisation comes to nothing without consequences. The privilege owned by these authorities has given them the accessibility and the right to legitimise the past and value the heritage, as well as to determine which conservation method is suitable for preserving the site based on their expertise assessment. Upon much of what Authorised Heritage Discourse may be able to do regarding heritage, its ability is underpinned by the ideological and political situation. Therefore, Smith (2006) argues that it is less likely that the heritage system developed by Authorised Heritage Discourse can be changed without these two interrelated powers.

Several scholars argue that Western countries first initiated this hegemonic discourse (for instance, Byrne, 2009; Macdonal, 2013 cited in Herzfeld, 2015; Nagaoka, 2015; Ashworth et al., 2007). Thus, it may not be necessarily applicable in the local context of heritage conservation in other countries which have different cultures and histories. In the context of Asia, Nagaoka (2015) argues that some Asian heritage documents are referring to a discourse other than Authorised Heritage Discourse, which will be referred to in this study as non-Authorised Heritage Discourse. The terms Authorised Heritage Discourse and non-Authorised Heritage Discourse do not necessarily indicate that they are two different terms which are pitted against each other. It is more like seeing and valuing heritage from different perspectives, which for a particular heritage case could be running in parallel instead of being opposed to each other. A brief comparison of heritage based on Authorised Heritage Discourse and Asian heritage conservation documents is presented in table 1, with the key word is marked with bold.

Table 1. The differences between Authorised Heritage Discourse and Asian heritage conservation documents in perceiving heritage (by the author, 2018)

	Authorised Heritage Discourse	Asian heritage documents
Heritage value	Hegemonic European heritage practices tend to ‘ universalise Western values and systems on the nature of heritage significance’ (Nagaoka, 2015, p. 135). Heritage is valued most by the authority that has direct access to heritage sites (Wang, 2012 cited in Nagaoka, 2015).	Heritage may be valued differently between cultures. Thus, it is not possible to value the heritage within fixed criteria (Nara document, 1994, cited in Nagaoka, 2015).
Heritage authenticity	Based on its physical fabric (Ashworth et al., 2007).	Underlines ‘the immaterial dimension of authenticity’ (e.g. religious context, creative process, and information sources) (Hoi An Protocols, 2005 cited in Nagaoka, 2015)
Heritage object	Pays attention to the material/ fabric that can be mapped such as monuments and buildings (Smith, 2006). Envisaged through built-up and natural environments such as cathedrals and national parks (Ashworth et al., 2007).	Emphasises the importance of traditions, languages, people and histories as part of heritage (as stated in the Shanghai Charter, 2002 cited in Nagaoka, 2015). Envisaged through intangible values such as food and rituals (Ashworth et al., 2007)
Local community involvement	The restoration of ancient buildings is more crucial than the needs of the local people (Wang, 2012 cited in Nagaoka, 2015). Separates people from their environments (Lilley, 2013 cited in Nagaoka, 2015). Tends to exclude non-experts when valuing heritage (Smith, 2006). This hegemonic discourse signals a ‘ top-down relationship between expert, heritage site and visitor’ (Smith, 2006, p. 36).	Recognises the importance of public participation in heritage conservation (Clark, 2008 cited in Nagaoka, 2015). Ironically, the involvement of the community is determined by a set of principles defined by the World Heritage Convention, a representative of Authorised Heritage Discourse (Nagaoka, 2015). The cultural community plays a significant role in heritage management (Nagaoka 2015).

Based on the above table, it can be seen that Authorised Heritage Discourse relies on heritage experts to conceptualise heritage and its conservation, while Asian heritage discourse as can be summarised from Asian heritage conservation documents provides opportunity for the local people to get involved and offer flexibility to value heritage. This dichotomy of heritage between Western and Asian is used in this study to understand which tenet shapes heritage conservation practice in Indonesia. Therefore, three relevant case studies are presented here.

a. The Shared Cultural Heritage project

Heritage is commonly known as 'present-centred', in which the remnant of the past is valued as heritage and is used for current purposes (Scott, 2014). The notion of 'present-centred' is also described by Ashworth et al. who define heritage as 'part of the past that we select in the present for contemporary purposes' (2007, cited in Scott, 2014: p. 183). The emphasise of the 'present' in understanding heritage can be seen in the Shared Cultural Heritage project. This project is a cooperative project between Dutch and Indonesian museums in late 2003 to exchange information about museum collections, produce publications, and organise an exhibition (Scott, 2014).

The presence of museum collections in this project represents that heritage is related to the current condition, or that it can be witnessed in present. However, Scott (2014) discovers that this project is not only about presenting the collection of the museums, but that it is also influenced by the past stories between Indonesia and the Netherlands. The inability of the Indonesian government to access some of the historical properties belong to the Dutch museum collections, for instance, indicates that there is a 'past-centred' political issues between these countries. This project also signals the role of heritage experts in valuing heritage, as can be seen on the museum collections which are determined and assessed by them to be categorised as historically valuable.

This case study shows that the conservation practice in Indonesia, in particular referring to this project, is still dominated by Authorised Heritage Discourse by the presence of heritage experts in designing the museum collection. However, the historical connection between Indonesia and the Netherlands in the past has brought this project to something 'past-centred', a concept of heritage which is not framed by Authorised Heritage Discourse. Therefore, this project signals that the adoption of Authorised Heritage Discourse can also be done in parallel with other discourse which still considered as relevant.

b. Borobudur Archaeological Park

A different case to identify the influence of Authorised Heritage Discourse can be seen from the Borobudur Archaeological Park project. In 1973-1983, UNESCO collaborated with the Indonesian government to conduct a large-scale restoration of Borobudur² and its surrounding (The Republic of Indonesia, 1990 cited in Nagaoka, 2015). At the same time, an attempt was made by an expert team from Japan using a relatively new concept, namely the buffer-zones approach, to transform Borobudur into the Borobudur Archaeological Park under the designation of the Japan International Cooperation Agency (hereafter referred to as JICA) Master Plan. This approach, unlike the typical European monument-centred heritage approach, includes the landscape and the surrounding areas of the temple. It also provides room for local people to participate in the conservation activities, as well as to derive benefit from tourism activities. The JICA Masterplan was published in 1979 and later amended by the Ministry of Transport Communication and Tourism for the Republic of Indonesia into an updated plan.

Nevertheless, there is a gap between the buffer-zone concept and its practical implementation. The implementation of buffer zone concept, in practice, had caused thousands of people to be removed from their houses to new land offered by the government. The initial aim of integrating the site into its surroundings is altered into a limited geographical protection around the heritage site. The exclusion of the local community

² Borobudur is an eight-century temple built by Buddhist dynasty and listed in UNESCO World Heritage List.

during the process, even though it is asserted in the JICA Master Plan and the updated plan, indicates that the heritage conservation practice of Borobudur is still very much influenced by Authorised Heritage Discourse.

This case study shows the resistance of the Government of Indonesia in implementing the new concept offered by the Japan expert team during the restoration progress of Borobudur indicates that the conservation practice in Indonesia is driven by Authorised Heritage Discourse. An attempt to shift the current conservation approach as can be seen by the JICA team indicates that what is considered as important according to the Japan experts may be perceived differently by the Indonesian government.

c. Tsunami heritage in Banda Aceh

The last case represented in this study is tsunami heritage in Banda Aceh, a city located in the westernmost of Indonesia. This city was bore the brunt of the Indian Ocean earthquake and tsunami in 2004 (Rico, 2014). The tsunami was able to move several enormous ships from the middle of the sea to the land. Some of these ships are then removed by the local government for particular reasons. For instance, because one of the ships is blocking the access of a military base. However, some of these ships are preserved by the local community because they consider these tsunami ships as 'tsunami heritage' to commemorate the tragedy in 2004. They build the fence to protect the ships and place a copper plaque describing what had happened to them. The buildings near the monuments later evolved from residential houses into traditional souvenir shops. This way, the conservation of a magnificent site is made possible thanks to simple practices such as these.

Unlike a common concept of commemorating history such as museum, this tsunami monuments can be referred to as sites of memory, something which is rarely recognised in the universal value of what is required to be recognised as universal heritage (Nora, 1989 cited in Rico 2014). These tsunami ships also represent a 'unique interpretation of heritage', in which the local community value them as heritage regardless of how old they are (Rico, 2014, p. 170).

This case study shows that heritage can be perceived differently by the government, the local community, and the universal value. Tsunami ship and the ruin may be considered as something irrelevant with the current condition by the local government, therefore they can be replaced for a new purpose with a modern touch. However, the local community perceive this ship as something important because it can remind them on how the tsunami catastrophe was able to destroyed the city and their family in 2004. Interestingly, something which is not 'old' or in the possession of certain age cannot be categorised as heritage according to heritage universal value. Theferore, this tsunami monument may not be universally recognised as heritage because it only exists for 14 years.

Concluding remark

As mentioned earlier, Authorised Heritage Discourse is labelled in order to allow the authorities to determine what heritage is and how it should be valued, maintained, delineated, etc. based on its conceptualisation. Nevertheless, the above studies shed light on how the universal value offered by Authorised Heritage Discourse may not be applicable in the local context, as can be seen on Banda Aceh (with certain age limitation to be considered as a heritage site) and the Shared Cultural Heritage project (that heritage is not only present-centred but also past-present centred). In contrast, the Borobudur case reveals that Authorised Heritage Discourse still plays a significant role in heritage conservation, indicated by the reluctance of the Indonesian government to implement a new concept of heritage conservation. This sub-chapter is useful for developing the framework for the discussion regarding the changes of heritage conservation in Kota Tua and Kota Lama and to what extent Authorised Heritage Discourse is able to influence the current heritage practice.

2.2.1. HERITAGE VALUE

The term 'value' related to heritage is defined by several scholars as follow. Mason (2002) defines 'value' as the quality and characteristic embedded in a property and mostly related to the good thing (cited in McClelland et al., 2013). A similar perception is developed by the Getty Conservation Institute by adding that

value can be perceived either by individual or group (cited in McClelland et al., 2013). Moreover, value is also defined as a result of social connection between people and the heritage site (Jokilehto, 2006 cited in McClelland et al., 2013). Based on these definitions of value, it can be concluded that value is something attached to a heritage site which is measured based on the social connection between the site and the people/group.

Value of heritage is the underlying reason of conservation process and management stage (McClelland et al., 2013; Fredheim and Khalaf, 2016). There is a belief that the society would not make an effort to preserve something unvaluable (de la Torre, 2002). Therefore, defining a particular value to heritage site will lead to how the site will be planned, conserved, and managed according to the value attached to it. Scholars identify the value related to heritage differently based on their basis of knowledge, as can be seen in table 2.

Table 2. Heritage values defined by scholars (de la Torre, 2002; McClelland et al., 2013)

Riegl (1903)	Lipe (1984)	Fielden and Jokilehto (1993)	Frey (1997)	English Heritage (1997)	Mason (2002)	Throsby (2006)
<ul style="list-style-type: none"> - Age - Historical - Commemorative - Use - Newness 	<ul style="list-style-type: none"> - Economic - Aesthetic - Associative-symbolic - Informational 	<ul style="list-style-type: none"> - Cultural - Rarity - Contemporary socioeconomic - Economic - Educational - Social - Political 	<ul style="list-style-type: none"> - Monetary - Option - Existence - Bequest - Prestige - Educational 	<ul style="list-style-type: none"> - Cultural - Educational and academic - Economic - Resource - Recreational - Aesthetic 	<ul style="list-style-type: none"> - Socio-Cultural values - Economic values 	<ul style="list-style-type: none"> - Aesthetic - Spiritual - Social - Historical - Symbolic - Authenticity

Based on the above table, some of the values are recognised by the scholars such as economic value which is recognised by Lipe (1984), Fielden and Jokilehto (1993), English Heritage (1997), and Mason (2002) (cited in McClelland et al., 2013). However, this study does not use the above values as an analytical tool in the discussion. Instead, it employs heritage values constructed by Authorised Heritage Discourse with the consideration that they are universally acknowledged by heritage experts and the heritage authority. Moreover, some of the values defined by this discourse are also recognised by the scholars such as architectural and aesthetic value.

2.2.2. UNIVERSAL HERITAGE VALUE

As aforementioned, Authorised Heritage Discourse has the privilege of defining what heritage is and how it should be valued. According to Cleere (2001, cited in Smith, 2006), heritage is universally described as something valuable if it meets the criteria set by the World Heritage Committee. These criteria are updated periodically in The Operational Guidelines published by UNESCO³ World Heritage Centre.

Criteria of the property to be considered as having outstanding universal value based on UNESCO Operational Guidelines:

- (i) Represent a masterpiece of human creative genius;
- (ii) Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

³ UNESCO is one of international authorising institutions of heritage (Smith, 2006).

- (vi) Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- (vii) Contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- (viii) Be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- (ix) Be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- (x) Contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation.

Figure 4. Criterion for universal heritage value (source: UNESCO, 2017a)

The above figure shows several criterion of universal values developed by an international heritage institution. These criteria are also being used as an indicator whether a heritage site is eligible to be listed in World Heritage tentative list. However, several scholars argue that this universal value may standardise the value of heritage site and limit the diversity (Smith, 2015), or that it offers ambiguity between each criterion (Schmutz and Elliott, 2017). To overcome the latter limitation, Jokilehto (2008) detailed several criteria based on his observation of several heritage sites listed in World Heritage tentative as follow:

- (i) The term 'masterpiece' refers to something artistic and architectural value, but later it evolves to include technical orientation with less aesthetic value. An example of this criterion is Sydney Opera House in Australia which falls to criterion (i) because this building represents a recreational architecture value.
- (ii) This criterion also relates to architectural value similar to criterion (i), but it also includes society expression such as social and cultural value, including spiritual or religious value. An example of a heritage site which possesses this criterion is Angkor in Cambodia which is listed on World Heritage list because of its religious and commemorative architecture value.
- (iii) The term 'living' refers to cultural landscapes, which means two factors namely cultural and landscape are also valued in this criterion. This criterion refers to the site with archaeological value. An example of the site fallen in this criterion is Sukur Cultural Landscape in Nigeria.
- (iv) This criterion is the easiest way to categorise a heritage site as universally valuable due to its broad term. It can be either religious property, historic town, military structure, landscape, and other types of properties depending on their typology. It can also refers to a property which has technological value as can be seen in the site of Tombs of Buganda Kings at Kasubi. The development of Buganda palace in the surrounding tombs area reflects a technical achievement due to its architectural design after centuries.
- (v) This criterion is the least frequently used to register property to the World Heritage List. It refers to a traditional human settlement value, either in the form of a rural or urban area, which emphasised on the 'irreversible change' or something that is prone to change. Unlike criterion (iv) which can include property from the present, this criterion tends to focus on the property from the past. Ashante Traditional Buildings is an example of a site with this criterion which are vulnerable because they are the last remaining material from Ashanti civilisation.
- (vi) This criterion is commonly used more than criterion (v) but less than criterion (i). The emphasise of this criterion is intangible value such as religious value as can be found in the site of Borobudur Temple in Indonesia or cultural value such as Prague in the Czech Republic. Other values categorised in this criterion are artistic, political, social and economic value. Moreover, this criterion can also be related to the establishment of empires/ states/ colonisation as can be seen in the Great Wall in China, which exemplifies the political justification of the establishment of an empire.

Further explanation regarding criterion (vii), (viii), (ix), and (x) is not presented in this study because they are specifically related to natural phenomenon, thus considered as irrelevant. The summarise of the criteria based on UNESCO (2017a) and their relation to heritage value as described by Jokilehto (2008) can be seen in the table below.

Table 3. Universal heritage value (Jokilehto, 2008; UNESCO, 2017a)

The criterion of a property to be categorised as having universal heritage value (UNESCO, 2017a)	Heritage value embedded in this criterion (Jokilehto, 2008)
(i) Represent a masterpiece of human creative genius	<ul style="list-style-type: none"> - Artistic/ aesthetic value - Architectural value
(ii) Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design	Similar to criterion (i), but includes: <ul style="list-style-type: none"> - Social value - Cultural value - Religious value
(iii) Bear a unique or at least exceptional testimony to a cultural tradition of to a civilisation which is living or which has disappeared	<ul style="list-style-type: none"> - Cultural value - Landscape value - Archaeological value
(iv) Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history	<ul style="list-style-type: none"> - Religious value - Historical value - Landscape value - Technological value
(v) Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change	<ul style="list-style-type: none"> - Traditional value (urban or rural area) - Vulnerable or prone to change value - Historical value
(vi) Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (The Committee considers that this criterion should preferably be used in conjunction with other criteria)	Intangible value such as: <ul style="list-style-type: none"> - Religious value - Cultural value - Artistic value - Political value - Social value - Economic value

Based on above table, it can be seen that each criterion can be referred to certain heritage value which can also be overlapped between criterion. For instance, cultural value can be found in criterion (ii) and (iii). What makes them different is that criterion (ii) can be related to something modern, while criterion (iii) more relates to a tradition or civilisation. The above criteria related to universal heritage value is being used in this study to conceptualise the framework regarding universal value of heritage whether it is recognised or not in the official documents of heritage conservation of Kota Tua and Kota Lama.

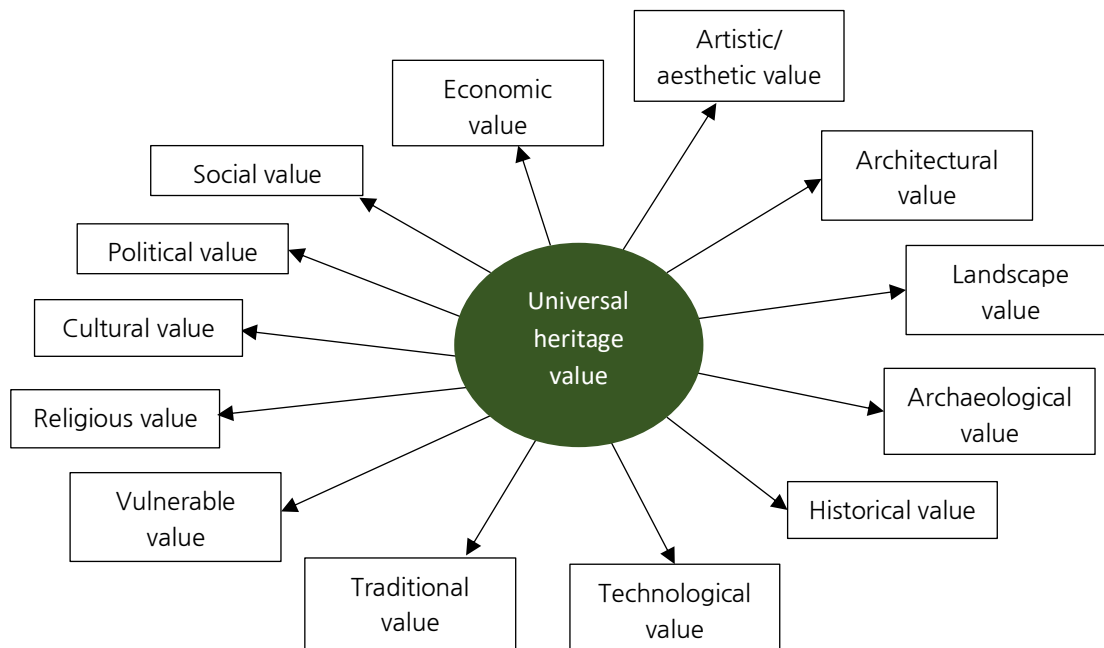


Figure 5. Universal heritage value
(source: adopted from UNESCO, 2017a and Jokilehto, 2008)

A further explanation concerning economic value as stated in criterion (vi) comes from Graham, Ashworth and Tunbridge (2000) which also considered essential to be discussed in this study. They argue that the consideration of relating heritage site with economic value is started from the ability of the site to attract tourists from distances to visit. In this regard, Ashworth, Graham and Tunbridge (2007) argue that heritage can also functions as an economic resource and gives an added value to the site. Moreover, Graham, Ashworth and Tunbridge (2000) argue that ‘heritage [...] is the most important single resource for international tourism’ (p. 20). Heritage is then perceived as commodity and can be repackaged to something commercial through tourism promotion.

The attachment of a particular value in heritage site is possible to be done by those who have the power and authority to redefine the meaning and value of heritage, including the attachment of economic interest to it (Ashworth, Graham and Tunbridge, 2007). The power is usually owned by the government as can be seen in the case of Borobudur, in which the government of Indonesia has the authority to determine which conservation approach is considered appropriate to be implemented. However, the power can also belong to the local community. The case of tsunami heritage in Banda Aceh illustrates that the local community has the power to keep the boats preserved in the originate area and turn them from ruin into heritage site.

2.2.3. UNIVERSAL HERITAGE CONSERVATION VALUE

In related to universal heritage value, UNESCO World Heritage Centre also formulates a way of conserving the value of a property as can be seen on The Operational Guidelines (the detail is available in Appendix 1). It emphasises the importance of preserving the sustainability of the site, which can be achieved if a property can meet certain conditions as below:

a. Regulation for protection

This regulation should be able to protect the property with universal value from any form of pressures, either it can be social, economic, or urban development which can give a negative impact to the value.

- b. **Boundaries**
The property should be clearly delineated by considering all areas and attributes which contribute to the shaping of the value. The delineation should also include the affected area which possibly contribute to the enhancement or the degradation of the value.
- c. **Buffer zones**
The property should also be added by a buffer zone if required. According to UNESCO (2017a), buffer zone is an area surrounding the property which act as an added layer for the protection of the property. This buffer zone is determined by a certain assessment, including the size, the characteristic and the map indicating the precise delineation of the zone.
- d. **Management system**
The property should also have management plan or system for how the value of the property will be preserved, so that it can be passed between generations. Each property may have a different system with others, depending on how it is shaped by specific factors such as cultural perspective and planning instrument. Therefore, UNESCO (2017a) formulates common elements of heritage management system which consists of:
 - The same understanding of valuing and conserving a property among stakeholders (preferably through participatory planning);
 - A continuous flow of 'planning, implementation, monitoring, evaluation, and feedback' (p. 31);
 - Vulnerability assessment to any aspects which can potentially lead to the degradation of the value;
 - Stakeholders are allowed to actively participate in conservation practice;
 - The allocation of resources;
 - Capacity-building, and
 - A transparent description about how the system works.
- e. **Sustainable use**
The property should also be used both ecologically and culturally sustainable. Regulation and management system as mentioned above should have the same aim which is to ensure that the property can be protected over generations. Human use is avoided for a particular property if it considered can harm the value. Thus, active involvement of the people and stakeholders is required to create the same understanding in valuing heritage, so that the property will not be misused.

Based on above, it can be seen that heritage value is being universally conserved with the focus is being emphasised on the precise delineation of the property and how it is managed in sustainable way. The value is preserved either by involving the people to achieve the aim of conservation, or by separating them with the property when it is considered that they can harm the value. A summarise of heritage conservation value and its key variables can be seen in table 4.

Table 4. Key variables of heritage conservation value (UNESCO, 2017a)

Conservation value	Key variable
Regulation for protection	<ul style="list-style-type: none"> - The availability of regulation - Anticipate any pressure which may occur
Boundaries	<ul style="list-style-type: none"> - Delineation (core and affected area) - Identify attribute which can support the value
Buffer zones	<ul style="list-style-type: none"> - Delineate the buffer zone (if required)
Management system	<ul style="list-style-type: none"> - Uniforming perception through participatory planning - A continuous flow of 'planning, implementation, monitoring, evaluation, and feedback' - Vulnerability assessment - Public involvement - The allocation of resources

	<ul style="list-style-type: none"> - Capacity-building - Transparency
Sustainable use	<ul style="list-style-type: none"> - Sustainable - Human use is prohibited if can damage the value - Public involvement

Refer to the above key variables, vulnerability assessment and participatory planning/ public involvement are overlaps with some steps in the Historic Urban Landscape approach. Thus, they are not used as key variables for the discussion related to universal heritage conservation value. Instead, they are used to shape the discussion concerning the Historic Urban Landscape approach.

2.3. HERITAGE AS A CULTURAL PROCESS

In responding to how Authorised Heritage Discourse conceptualises heritage as material (either site or building) that can be visualised and mapped, Smith (2006) argues that heritage is more of a cultural process involving an act of memorising and remembering the past. In this sense, heritage material functions as a tool 'that can facilitate, but is not necessarily vital, for this process' (Smith, 2006, p. 44). She further observes the motive of people, 'subjectively and culturally' at heritage sites, to explore the insights and concepts of heritage from their perception in order to better understand the meaning of heritage (Smith, 2006, p. 45).

2.3.1. HERITAGE AS EXPERIENCE

Smith (2006) discovers the concept of 'heritage as experience' based on her observation with an indigenous community in Australia namely Waanyi. She learns from this community that the story about the connection between this community and the site is actually what is considered as heritage. They use the site to pass the stories between generations, and this activity cannot be done elsewhere but instead at the place that they considered as their cultural territory. According to this community, passing on the stories is in fact an act of heritage. Thus, preserving this tradition of passing histories between generations is categorised as one of the efforts for managing the heritage. This community also argues that the way they use the site is more important than the presence of the site itself. Many of the Waanyi people live far from the site and they need a motivation to come to this site to experience the heritage. Being just there, according to them, is significant in order to get the feeling of 'being there', regardless of the time, money and effort they have to sacrifice to get to this site.

It can be concluded from the Waanyi community case that heritage needs to be experienced by the people to be functioning as heritage. Thus, a heritage property can be categorised as 'heritage as experience' when it meets certain criterion as follow:

- It has cultural territory according to the community
- People use it for particular activity related to their tradition

2.3.2. HERITAGE AS IDENTITY

Heritage, as emphasised by Authorised Heritage Discourse, is represented by the existence of material. This physical representation symbolises a history, and it allows the people to feel the historical background embedded in this material. According to Smith (2006), many scholars have discussed the connection between heritage and identity. However, there is lack of exploration regarding how this connection is being developed and maintained. One of the ways to maintain the connection between identity and heritage is through 'everyday activities and habits that work to continually "flag" or remind people of their identity' (Billig, 1995, cited in Smith, 2006: p. 49). The presence of the national flag on the government building, for instance, is being argued as one of the standard methods of unconsciously reminding the people about their identity. This identification process may also appear in particular communities - social, cultural, or local- in defining their identity and constituting who they are. Nevertheless, heritage as identity may be perceived differently by Authorised Heritage Discourse. This hegemonic discourse perceives identity as something that should be

similarly recognised and understood by the people. Therefore, this discourse uses heritage as a tool to construct a range of identities.

Based on above, it can be concluded that heritage can be categorised as a cultural process of 'heritage as identity' when it is recognised by the people as a continuous activity that can be seen through everyday activity or habit.

2.3.3. HERITAGE AS MEMORISING AND REMEMBERING

Heritage is conceptualised by Authorised Heritage Discourse as something related to a good thing, either in the form of event or cultural which can stimulate a 'communal pride in identity' (Smith, 2006, p. 58). Therefore, the conceptualisation of memorising and remembering heritage tends to be narrowed to something that is defined as 'good'. As a consequence, other things outside this definition are at risk of being forgotten and abandoned. In contrast, Smith (2006) argues that heritage not be merely about something good. It also consists of remembering the bad memories, as can be experienced, for example, at the Holocaust site. She further explains that the act of remembering plays a significant role in valuing the heritage. This activity is not being emphasised in Authorised Heritage Discourse, as it is more concerned with the value of the site rather than the feeling and the memory appearing from this site.

Memorising can be defined as 'an active cultural process of remembering and of forgetting' (Miszta, 2003, cited in Smith, 2006, p. 58). Remembering can be described as 'an active process in which the past both collectively or individually is continually negotiated and reinterpreted based upon the need and experience of the present' (Wertsch, 2002, cited in Smith, 2006, p. 58). Based on these definitions, it can be summarised that memorising and remembering is an active process of developing a memory based on the past which then reinterpreted based on the present. This activity includes a 'past' as the subject, in which it could not stand alone. Instead, it is written and re-written by the present along with the construction of memories and histories during the time span. No such thing can be considered as the past, but instead there is the present which continually re-conceptualises the past (Urry, 1996, cited in Smith, 2006). In this sense, the past may be influenced by the present, but is limited depending on the perception and acceptance of the people. The activity of remembering, in relation to heritage, can be developed through visiting and engaging with the sites in its most modest form such as attending a performance or participating in a historical discussion. The act of doing becomes an active cultural performance of both memory-making and of remembering. Thus, heritage is considered to be an active process of constructing and negotiating meaning through a continuous act of remembrance.

Based on above, it can be seen that heritage can also function as a site to memorise and remember all that happened in the past, whether it is related to something good or bad memory. Thus, heritage can be categorised as 'heritage as memorising and remembering' when people are doing one of these activities in the site:

- Recall past memories
- Reinterpret past memories based on the present
- Visit and engage with the site (for instance to attend a performance or participate in historical discussion)
- Construct and negotiate the meaning

2.3.4. HERITAGE AS PERFORMANCE

Smith also identifies that the activity of visiting heritage site can be categorised as 'a physical experience of performance and reminiscing' (2006: p. 66). The interview with museum visitors revealed that they feel emotionally engaged with the museum because of either their personal experience that they are able to remember their ancestors, their proximity with the site, or they enjoy the material displayed in the museum (Smith, 2006). From Authorised Heritage Discourse perspective, the meaning of heritage provided in the museum is conceptualised by museum experts. In this sense, visitors only have the chance of either to confirm

or reject this meaning. However, the act of visiting itself, according to the visitors, has a significant meaning for them.

The activity of visiting heritage site and build the interaction with the museum collection are then merged to their daily life and influence how they define their identity unconsciously. Their activity represents them both as an audience and performer of heritage. This dualism role provides room for the visitors to either accept the messages delivered by the site or use their own capability in understanding the heritage meaning. The latter is partly influenced by the social literacy of the visitors with the sites, social experiences and political values that are embedded during the process of visiting and recalling the meaning (Smith, 2006). Their ability to measure or validate their cultural experiences reveals that heritage as performance is not only about physical experience of 'doing', but also includes the emotional experience of 'being' (Smith, 2006: p. 71).

Nevertheless, museum visitors may have a different motive to visitors of non-museum based heritage sites. According to Smith (2006), the latter are commonly known as 'tourists', in which one of their motives is to experience 'being' in a heritage site. However, these sites are mostly supervised by heritage experts and they give little chance for the visitors to access them, for the sake of preserving their authenticity. Thus, they may be just passing through the sites as a passive audience. Smith (2006) argues that the distance between the visitors and the sites creates no cultural and emotional bond between them.

Based on above, it can be seen that the consciousness of the people to visit heritage site indicates that heritage can also function as 'heritage as performance' as can be seen in the case of museum visitors. The term 'performance' in this sense is limited to the visitor who has a cultural and emotional connection with the site. Without this connection, the visitor is acted merely as a tourist that pass by the site without necessarily need to understand the meaning of the site. Therefore, the visitor needs to recognise this criterion to categorise heritage site as a 'heritage as performance':

- Being in the site and able to understand the meaning of heritage (either constructed by the experts or based on personal experience)
- Has cultural/ social/ historical connection with the site

2.3.5. SENSE OF PLACE

Authorised Heritage Discourse identifies heritage as something visible and measurable. It is the physical symbol of the site, together with its historical meaning and value, which make them worthy of being considered as heritage. However, the physicality of heritage is being argued by Smith (2006) as a subject of negotiation which can never be fixed. Thus, heritage is not merely about the presence of the physical symbol, but also about the value and meaning that construct ways of understanding heritage. In this sense, Smith (2006) argues that heritage is related to a sense of place. Place is defined as a combination of 'a category of thought' and 'a constructed reality' (Escobar, 2001 cited in Smith, 2006, p. 74). Refer to this definition, heritage functions both as a symbol of tangibility by its physical existence (construct), as well as a process and performance of heritage by measuring its value and meaning (thought). The power of place creates a more nuanced physical reality by adding some sense of belonging and identity.

Being differs from site, place offers 'a more fluid sense of physical boundaries' and rooms for constructing the identity and sense of belonging (Smith, 2006, p. 76). The sense of place is also described as something that is 'universally significant', as 'there is no knowing or sensing a place except by being in that place, and to be in a place is to be in a position to perceive it' (Casey, 1996, cited by Smith, 2006: p. 76). The act of 'being' in this process refers to a continual interaction between visitors and place to construct the meaning of the past, either based on what is represented in the site or based on their personal experience. This action of 'being' in a place may have an effect in which the meaning and memories of heritage may be subtly remade during the process.

Based on above, heritage site is no longer delineated in a rigid boundaries. Instead, the recognition of 'place' to replace 'site' offers a flexibility in delineating what is considered important by the people. The adding value

of sense of belonging and identity is what makes heritage site can be functioned as heritage, instead of only derived from a physical appearance. To categorise heritage site as 'sense of place', the visitor need to experience 'being' in the site and able to conduct one of this criterion:

- Able to construct their identity
- Able to construct their sense of belonging
- Able to construct and understand the meaning (either constructed by the experts or based on personal experience)

Concluding remark

This sub-chapter discusses the value of heritage seen from the different perspective of what is offered by Authorised Heritage Discourse namely the perspective of heritage as a cultural process. This new perspective underlines the significance of heritage from the active process between the people and the site, instead of the material itself. The involvement of the people in this discussion sheds light on how the people perceive heritage. This sub-chapter is employed in this study to identify how the visitors to Kota Tua and Kota Lama perceive these places as heritage site from the perspective of heritage as a cultural process. The correlation between the type of heritage as a cultural process and its key variables can be seen in table 5.

Table 5. Key variables of heritage as a cultural process (Smith, 2006)

Heritage as a cultural process	Key variables
Heritage as experience	<ul style="list-style-type: none"> - Cultural territory - Activity related to the tradition
Heritage as identity	<ul style="list-style-type: none"> - Continuous activity/ habit - Constantly happen
Heritage as memorising and remembering	<ul style="list-style-type: none"> - Recall past memory - Reinterpret the past with the present - Engage with the site - Construct and negotiate the meaning of heritage site
Heritage as performance	<ul style="list-style-type: none"> - Construct and negotiate the meaning of heritage site - Has cultural/ social/ historical connection
Heritage as sense of place	<ul style="list-style-type: none"> - Construct their identity - Construct their sense of belonging - Construct and negotiate the meaning of heritage site

2.4. HERITAGE CONSERVATION

The term 'heritage conservation' may be defined differently among scholars depending on their perspective. For instance, Matero (2004) defines the term 'conservation' as 'a modern concept that sees the past as divorced from the present and existing self-consciously outside tradition' (p.69 cited in Poullos, 2010: p. 171). Heritage conservation is defined by Muños-Viñas (2005) as the tenet that 'devoted to the preservation of cultural property for the future' (cited in Poullos, 2014: p. 17), while Hobson (2004) defines it as a way of preserving historical sites from being demolished which can be used as a framework for policy and regulation. Refer to these definitions, it can be concluded that heritage conservation is an attempt to preserve cultural value of a property so that it can bridge the past and the present.

2.4.1. CLASSIFICATION OF HERITAGE CONSERVATION APPROACHES

Several scholars argue that heritage conservation was first conceptualised by Western Europeans in the mid-nineteenth century (Poullos, 2014; Labadi and Logan, 2016; Mubaideen and Al Kurdi, 2017). The focus of the preservation during that time was being emphasised on the authenticity of the monument. It was derived from the disappointment of the rapid pace of change offered by the present. In this regard, something well-known, familiar and expected was considered as having a value that need to be preserved so that the people still can have and repeat the experience. To achieve this condition, a distance was created between the monument and the people so that the monument cannot be touched by the present (Poullos, 2014). This

conservative method of conservation was later being criticised for being too focus on the monument and isolate it from the wider urban context (Glendinning, 2013 cited in Labadi and Logan, 2016). Local people were excluded in this early stage of conservation approach, even though they might be able to recognise particular valuable monuments which were not identified by the experts. Poullos (2010) classified this conservation approach as material-based approach.

A shift towards a new approach of urban heritage conservation flourished after World War II, in which many countries were focused on industrial investment and urban development to reconstruct their countries after the war. At this moment, heritage monuments got little attention to be preserved (Labadi and Logan, 2016). This situation continued until it was the United States who first initiated to pay attention in heritage conservation in the 1950s, followed by France in the early 1960s by including the broader scope of heritage conservation object. The initiation took by the latter country had influenced other countries to include 'historic, aesthetic, architectural, or scientific interest' in the conservation approach (Labadi and Logan, 2016: p. 5). The importance of cultural and natural value were also recognised in this phase, as being emphasised by World Heritage Convention as non-renewable resource of heritage. Similar description is explained by Poullos (2010), in which he categorised this phase of conservation as value-based approach. McClelland *et al.* (2013) add that this approach embraces other values such as economic, social, aesthetic, spiritual and other intangible values to incorporate with the current traditional value, a value that concerns on architectural and historic interest. This approach also includes other stakeholders in conservation practice and emphasises the involvement of local people.

A static movement of conservation was again appeared in the late 1960s to early 1970s. The political condition of communist and non-communist at that time had shifted the focus of development to economic growth rather than focusing on urban conservation. It was until 2002 that the World Heritage Convention started to consider heritage and sustainable development in terms of economic growth and social equity within the same frequency (Labadi and Logan, 2016). In this stage, historical value was being recognised in the context of urban management, and it was expected to stimulate the integration of historic structures and spaces into the spatial planning and urban development (Oers and Roders, 2013). Thus, a new approach to heritage conservation was developed during the International Heritage Convention in 2005, namely the Historic Urban Landscape approach, as a response to this recognition (Labadi and Logan, 2016).

The Historic Urban Landscape approach aims to broaden the scope of heritage preservation from only the monuments on the site and to extend the focus of memorial aesthetics into an ecological perspective (Bandarin and van Oers, 2015). Moreover, it also considers land use pattern, social and cultural value, economic process, as well as the intangible value of heritage (Labadi and Logan, 2016). Thus, it can be used to assess any heritage category, varying from a single building to cultural landscapes, as the core is focusing on the dynamic environment surrounding the heritage assets that affect the heritage management. This approach perceives cities as places that evolve continuously and possess a collective memory, from tangible (e.g. buildings, architectural) and intangible (e.g. music, tradition) components (Oers and Roders, 2013). Instead of standing alone, this approach functions as an additional tool to integrate existing policies of heritage management (UNESCO, 2011).

Considering that the implementation of this approach should also consider the local context, which may adjust the approach into a different form, UNESCO (2011, cited in Veldpaus, Roders and Colenbrander, 2013; Buckley, Cooke and Fayad, 2016) recommends six crucial steps in order to construct a framework to implement the Historic Urban Landscape approach:

- A. Undertaking comprehensive surveys and mapping of the city's resources: natural, cultural, and human aspects;
- B. Reaching a reasonable degree of consensus through participatory planning and stakeholder consultations regarding the value of what should be protected, and the attributes that shape them;

- C. Assessing the vulnerability of these attributes from the perspective of urban development, population growth, a problem with the political system, excessive tourism, deficiency of existing planning laws and processes, disaster risk and climate change;
- D. Integrating the heritage value and their vulnerability status into a more comprehensive framework of city development, including its spatial planning;
- E. Prioritising actions for conservation and development; and
- F. Establishing a local partnership and management framework.

An illustration of implementing the Historic Urban Landscape approach can be seen in figure 6.

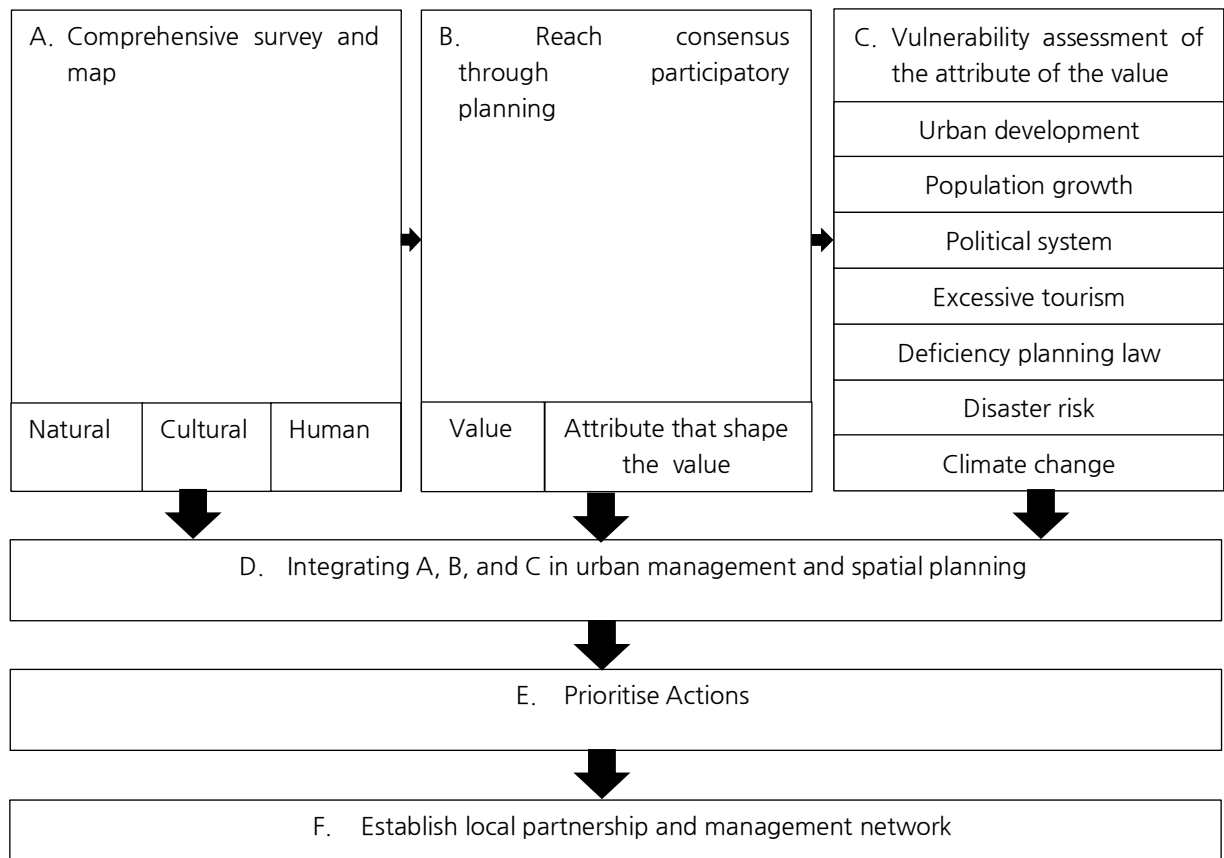


Figure 6. Six steps of implementing the Historic Urban Landscape approach
(adopted from UNESCO, 2011 cited in Veldpaus, Rodgers and Colenbrander, 2013;
Buckley, Cooke and Fayad, 2016)

Concluding remark

Based on above, it can be seen that the urban heritage conservation approach had shifted since it was first recognized in the mid-nineteenth century. The recent approach identified by scholars is the Historic Urban Landscape approach which aims to include heritage conservation in the urban management context. A summarise of the classification of urban heritage conservation approaches can be seen in table 6.

Table 6. The classification of urban heritage conservation approaches
(Poulios, 2010; Labadi and Logan, 2016)

Period	Conservation Approach	The characteristic of conservation
The 19 th century	The material-based approach	<ul style="list-style-type: none"> - The authenticity of the monument - Create the distance between the monument and the people - Local people are excluded

1950 - 1960	The value-based approach	<ul style="list-style-type: none"> - Conservation object includes historic, aesthetic, architectural, or scientific interest, natural and cultural value - Start including local people to get involved in conservation practice, but still limited
The 20 th century	The Historic Urban Landscape approach	<ul style="list-style-type: none"> - Recognise historical value, economic growth and social equity in urban management - Considers land use pattern, social, cultural and intangible value - Integrate historic structures in urban management

2.4.2. THE HISTORIC URBAN LANDSCAPE APPROACH IN THE CITY OF BALLARAT

Referring to the latest conservation approach namely the Historic Urban Landscape approach, several scholars argue that this approach is flexible and can be adjusted locally based on the local need (Jokilehto, 2015; Buckley, Cooke and Fayad, 2016). Moreover, the six steps recommended to implement this approach are complementary and can be integrated in the current heritage conservation practice (Jokilehto, 2015). Therefore, its flexibility offers a simple situation for heritage stakeholders to adopt these steps into their current local context of heritage conservation.

A good example for understanding the flexibility of the Historic Urban Landscape approach can be seen in the case of the City of Ballarat, Australia. The local governmental authority of Ballarat is known globally as being the first to initiate the implementation of this approach by combining the Historic Urban Landscape platform and its local strategies (Buckley, Cooke and Fayad, 2016). The first step is identifying the possibilities of changing the conservation paradigm into landscape perspectives, and the potential consequences which may appear on the implementation phase, followed by conducting a comprehensive mapping study. It aims to identify the Historic Urban Landscape approach in practice and portray it in a spatial context. This activity includes 'mapping, documentary research, data collection, and community engagement' (Buckley, Cooke and Fayad, 2016: p. 101) and stimulates other mapping studies initiated by local communities. Their involvement in mapping the Historic Urban Landscape is the core of the process (Bandarin and van Oers, 2012, cited in Buckley, Cooke and Fayad, 2016). Second, new tools are developed to adjust the Historic Urban Landscape approach in the local context, including activities of (1) reviewing of the current heritage conservation planning and policy and providing recommendations on how to embed Historic Urban Landscape approach in the current planning system; (2) develop interactive mapping tools; and (3) mapping audit. This second stage provides an open platform in which all the stakeholders and communities have an equal chance to convey their vision of Ballarat.

The Ballarat case demonstrates the flexibility of the Historic Urban Landscape approach in its preliminary implementation at the local level. The implementation phase is basically referring to the six critical steps recommended by the Historic Urban Landscape approach, such as undergoing surveys, mapping the resources and conducting participatory planning among stakeholders. However, it is later modified and adapted based on the governance and the political situation, such as the inclusion of the local community at the early stage of implementation, something which is not detailed in the Historic Urban Landscape approach. Moreover, what is considered to be most important is the shifting mindset of the authority and the local communities of Ballarat and their collaboration to accept the new concept of seeing Ballarat differently and changing the practices immediately.

2.4.3. HERITAGE CONSERVATION IN POST-COLONIAL COUNTRIES

As case studies presented in this study are located in the old towns built during Dutch colonisation in Indonesia, it is considered important to also describes heritage conservation practice in other post-colonial countries. Thus, Colombo, a commercial capital in Sri Lanka, and Melaka, a historical city in Malaysia are chosen as other case studies to shed light the conservation practice from a different perspective.

a. Colombo, Sri Lanka

This city has similarity with Kota Tua and Kota Lama, in terms of being colonised by the Dutch in 1656 - 1796. Unlike other cities in Sri Lanka with their traditional building style, most of the buildings in Colombo are inherited from the colonial (Edirisinghe, 2014). The Urban Development Authority is mandated by the Law Number 41 of 1978 to take responsibility in conserving historic buildings and integrate them with urban management. This law was then adopted in Act Number 4 of 1982 namely the Development Plan with more detailed instruction concerning conservation practice such as building elevation and urban design. This act was later amended in 2008 which emphasise on the revitalisation of historical sites in accordance with urban development. The aim of the government to turns Colombo into top destinations in the world to live in has urge the Urban Development Authority to revitalise and reuse some of the historical buildings for the new purposes. For instance, an old Dutch hospital is being reused as a luxury commercial building (Edirisinghe, 2014).

b. Malaka, Malaysia

A different case presented in this study is Malaka, one of historical cities in Malaysia. Malaka was first developed under traditional culture, but VOC later influenced the development of the city during its colonisation (Said *et al.*, 2013). The Western approach somewhat influences the conservation practice in this city because most of urban planners and architects in Malaka are exposed to the UK planning system to conceptualise urban design in Malaysia during the 1960s.

Later, Malaka is developed into a modern city with the general aim of the development is to escalate the economic value of the city by improving its social, cultural, and economic attributes. To achieve this aim, the historical site in this city is being transferred to heritage tourism by developing tourism facilities surrounding the area such as five-star hotels. The inclusion of this historic city in World Heritage Site in 2011 had lead to the gradual increasement of the number of tourist and this increasing number is being responded to a massive investment in heritage sectors. As a consequence, the massive tourism has lead to the declination of historical values of heritage buildings (Said *et al.*, 2013).

Concluding remark

Above case studies represent that the government of Colombo is able to balance heritage conservation and urban development practice by taking benefit from the existing historical buildings and use them for different purposes. Law and regulation are amended several times based on the need of the city to respond the current condition and ensure that conservation practice can be responsive to urban development pressure. In contrast, Malaka is facing a massive tourism pressure which leads this historical city to the gradual decrease of heritage value. The inclusion of Malaka in the World Heritage list has, on the one hand, introduce this city in international level of heritage destination, and on the other hand, has brought this city of being endangered because of the tourism activities resulted from the recognition of the city in an international scale.

To conclude, this sub-chapter discusses the general concept of heritage conservation, followed by the development of conservation approaches which then lead to the Historic Urban Landscape approach as the most update approach in the realm of heritage conservation. Several case studies are presented here to shed light on the implementation of particular heritage conservation approach based on the local need. This sub-chapter is useful to conceptualise the result and discussion regarding the shift of heritage conservation practice and the recognition of the elements of the Historic Urban Landscape approach in the current heritage conservation practice of Kota Tua and Kota Lama.

2.5. SYNTHESIS

The objective of this study is to examine how the global heritage conservation paradigm shift is being adopted in the local context of conservation practice, seen from the perspective of value and conservation approach as theoretical lenses. Thus, the basic object of this study consists of two things namely heritage value and

heritage conservation, in which the result of the discussion is being used to address the main research question.

To address the research objective related to heritage value, first, I use ‘Authorised Heritage Discourse’ to understand how heritage value and heritage conservation approaches are determined by this discourse and how they are universally recognised. Understanding these universal heritage values and its conservation method will help to frame the discussion regarding what extent they are being adopted by the authority of Kota Tua and Kota Lama and address sub-research question 2. In this study, Authorised Heritage Discourse is represented by UNESCO as an international authorised heritage institution. In the local level, it is represented by Unit Pengelola Kawasan Kota Tua (for Kota Tua) and the government of Semarang city together with Badan Pengelola Kawasan Kota Lama (for Kota Lama). Second, I use the theory about ‘heritage as a cultural process’ to understand how heritage value can be perceived differently by the visitors instead of the authority. The discussion related to this will help to understand that heritage site can also has other function than a property. This theory is useful to shape the discussion in sub-research question 3. Third, to address the research objective concerning heritage conservation, I use the literature regarding the classification of conservation approaches to shape the discussion for research question 1 regarding the shift of conservation practice in Kota Tua and Kota Lama within the last decade and which conservation approach as identified in literature is being adopted in the local context of conservation practice of Kota Tua and Kota Lama. Fourth, I use the Historic Urban Landscape approach as a newly recognised approach in the realm of heritage conservation knowledge which can combine conservation practice and urban management in the same path to analyse to what extent it is being adopted in Kota Tua and Kota Lama as questioned in sub-research question 4. Lastly, the main research question regarding the shift and the cause is discussed based on the finding of sub-research question 1-4. The theoretical framework can be seen in figure 7.

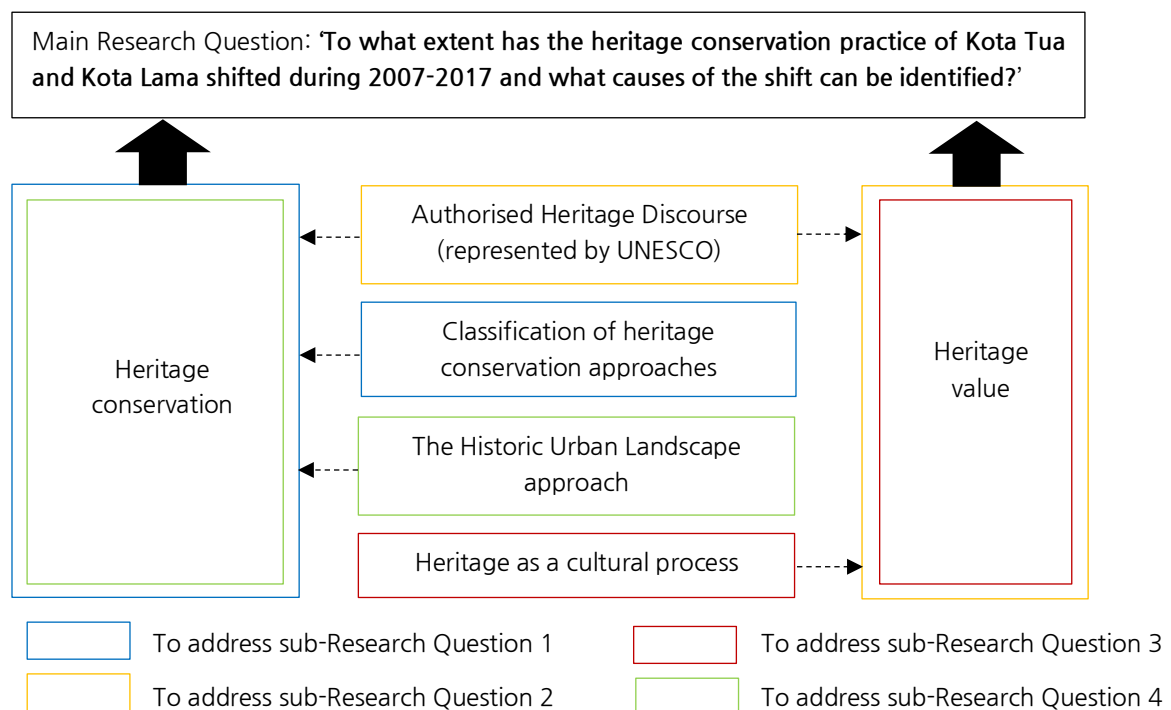


Figure 7. Theoretical framework
(by the author, 2018)

KOTA TUA
KOTA LAMA

CHAPTER THREE

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LOGY



RESEARCH
METHODOLOGY

CHAPTER 3. RESEARCH METHODOLOGY



This chapter explains the philosophical worldview that shapes and underlines the approach used in this study. Then, the methodology used in this study including data collection method are discussed, followed by the methods employed to address research questions and the elaboration of the data analysis.

3.1. PHILOSOPHICAL WORLDVIEW

Creswell (2014) defines the term worldview as a basic set of paradigm or philosophical positioning toward the world which shapes the action of research. From the worldview standpoint, research can be categorised into post-positivism, constructivism, transformative, and pragmatism. The tendency of one particular worldview will lead to the selection of approach used in a research. This study tends to follow a pragmatist approach. Unlike post-positivist which is typical to verify a particular theory using empirical tests, or constructivist which mainly rely on interpretation result from data generated from the interview, pragmatist approach allows a combination of interpreting and re-confirming the findings with the help of empirical data. It provides flexibility to choose the appropriate approach and combine them the rationale behind the selection of particular approach.

3.2. RESEARCH DESIGN

A research design is outlined as a principle that provides guidelines and procedures for addressing research questions. According to Creswell (2014), the designation of selected approach is determined by the type of research questions that need to be addressed. Therefore, the selection of a combination of these approaches is based on several sub-research questions that require different tools to analyse. Primarily, all sub-research questions in this study are addressed using qualitative design due to its flexibility characteristic which offers room to explore the answers. However, semi-quantitative design is also embedded to strengthen the analysis obtained from qualitative design. The designation of particular research design and its relation to the document sources and sub-Research Questions can be seen in figure 8, while the correlation between sub-Research Questions and key variables derived from the literature can be seen in table 7.

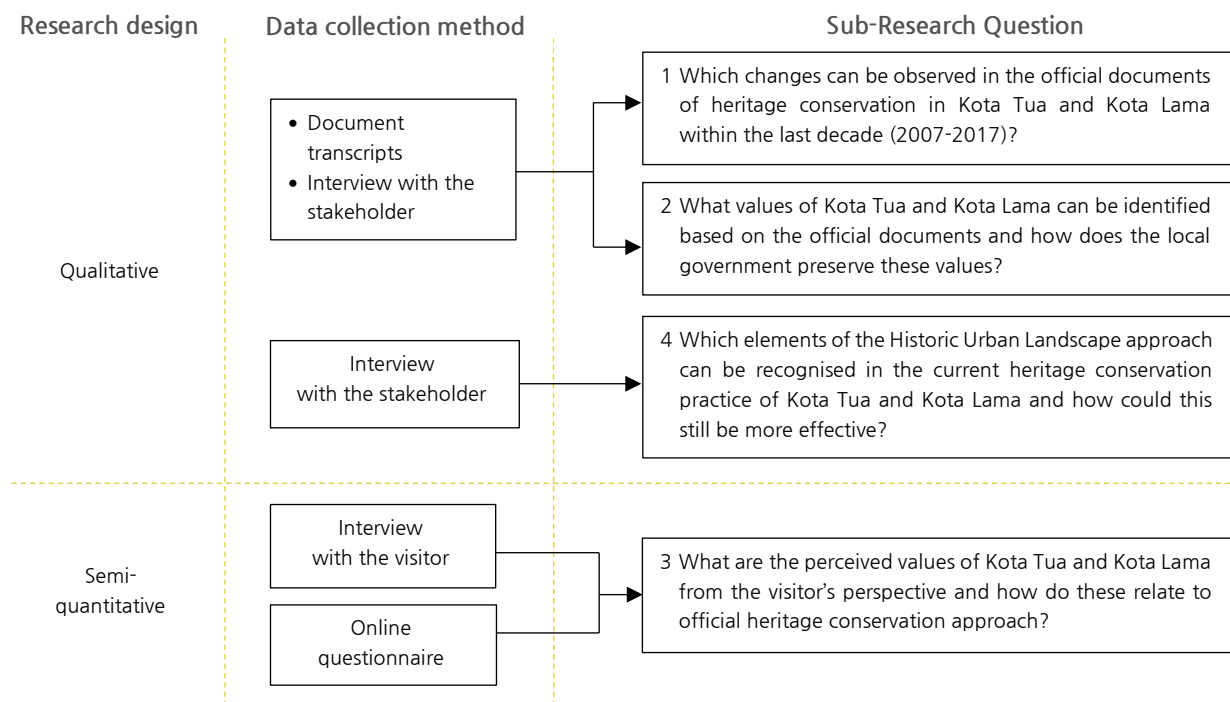


Figure 8. The link between research design, data collection method, and sub-Research Questions (by the author, 2018)

Table 7. Key variables developed based on the link between sub-research question and theory/ approach (by the author, 2018)

Sub-Research Question	Theory/ approach	Key variable
1. Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?	Classification of Urban Heritage approaches (Poulios, 2010; Labadi and Logan, 2016)	<ul style="list-style-type: none"> - Material based approach - Value-based approach - The Historic Urban Landscape approach
2. What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?	Authorised Heritage Discourse (Smith, 2006)	<ol style="list-style-type: none"> 1. Universal heritage value (Jokilehto, 2008; UNESCO, 2017a) <ul style="list-style-type: none"> - Criterion to identify an object which has universal value 2. Universal heritage conservation value (UNESCO, 2017a) <ol style="list-style-type: none"> a. Regulation for protection <ul style="list-style-type: none"> - The availability of regulation - Anticipate any pressure which may occur b. Boundaries <ul style="list-style-type: none"> - Delineation (core and affected area) - Identify attribute which can support the value c. Buffer zones <ul style="list-style-type: none"> - Delineate the buffer zone (if required) d. Management system <ul style="list-style-type: none"> - A continuous flow of 'planning, implementation, monitoring, evaluation, and feedback' - The allocation of resources - Capacity-building - Transparency e. Sustainable use <ul style="list-style-type: none"> - Sustainable - Human use is prohibited if can damage the value
3. What are the perceived values of Kota Tua and Kota Lama from the visitor's perspective and how do these relate to official heritage conservation approach?	Heritage as a cultural process (Smith, 2006)	<ol style="list-style-type: none"> 1. Heritage as experience <ul style="list-style-type: none"> - Use heritage site for certain activities related to their tradition - Constantly happen 2. Heritage as identity <ul style="list-style-type: none"> - Continuous activity that can be seen through everyday activity/ habits

		<p>3. Heritage as memorising and remembering</p> <ul style="list-style-type: none"> - Call past memories and reinterpret based on the present - Engage with the site - Construct and negotiate the meaning of heritage site <p>4. Heritage as performance</p> <ul style="list-style-type: none"> - Being in the site - Able to understand the meaning of heritage (constructed by the experts/ based on personal experience) - Has cultural/ social/ historical connection with the site <p>5. Heritage as sense of place</p> <ul style="list-style-type: none"> - Being in the site - Construct their identity and sense of belonging - Construct and understand the meaning (constructed by the experts/ based on personal experience)
4. Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?	Historic Urban Landscape Approach (UNESCO, 2011)	<p>The Historic Urban Landscape approach:</p> <ol style="list-style-type: none"> Comprehensive survey and map Reach consensus through participatory planning Vulnerability assessment Combine point a, b, and c in urban management Prioritize actions Develop local partnership
	Authorised Heritage Discourse (Smith, 2006)	<p>Universal heritage conservation value (UNESCO, 2017a)</p> <ul style="list-style-type: none"> - Regulation for protection - Boundaries - Buffer zones - Management system - Sustainable use

Based on the above table, the first sub-Research Question is being addressed using the theoretical lense of 'classification of heritage conservation approaches'. Three key variables are defined to understand how the conservation practice in Kota Tua and Kota Lama is changing over decade and to which approach this changing is actually referring to. The second and the third sub-Research Question related to heritage value are being assessed using two different perspectives namely 'Authorised Heritage Discourse' and 'heritage as a cultural process'. The fourth question is being discussed based on a newly conservation approach namely 'the Historic Urban Landscape' approach using the six steps of implementing this approach, in combination with heritage conservation value developed by UNESCO as the representative institution of Authorised Heritage Discourse.

3.2.1. QUALITATIVE RESEARCH

Qualitative research is characterised by its flexibility to determine the scope of the study and the information method which may evolve during the study is being conducted (Kumar, 2014). In the qualitative method, there are five approaches which can be used to address research questions namely narrative research, phenomenology, grounded theory, ethnographies, and case study⁴ (Creswell, 2014). This study employs case study because this approach emphasises three important elements namely (1) the object to be identified, (2) bounded by time and activity, and (3) the use of a variety of procedures which are relevant. In related to this, first, this study identifies heritage value and its conservation of Kota Tua and Kota Lama from the perspective of the government and the visitor as the object of the research. Second, a period of ten years as the time frame is embedded in sub-Research Question 1. Third, a combination of data sources and data analysis methods are employed based on the data derived from official documents and interview transcripts with stakeholders and visitors. This research method is used to analyse sub-Research Question 1, 2, and 4:

- 1 Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?
- 2 What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?
- 4 Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?

3.2.1.1. DATA COLLECTION FOR QUALITATIVE RESEARCH

For qualitative research, two methods of data collection are embedded in this study namely document analysis and interview.

a. Document analysis

Document analysis is used to collect the information related to research question and it enables the researcher to obtain the keywords in a written form of language (Creswell, 2014). This study uses official documents such as law and local regulation as document sources to address sub-Research Question 1 and 2 as can be seen in below table.

Table 8. Document sources for qualitative research (by the author, 2018)

Sub-Research Question	Document sources (Kota Tua/ Kota Lama)
1. Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade	- Law Number 5 (1992) regarding Cultural Properties - Law Number 11 (2010) regarding Cultural Properties (<i>coded with D1</i>)

⁴ Narrative research focuses on the live stories of individuals. Phenomenological research studies a phenomenon from the perspective of live individuals experience. Grounded theory derives a general theory based on the view of participants. Ethnography studies the patterns of behavior and language of a cultural group in a natural setting over a period of time. Case study focuses on a case (could be program, event, or process) which is bounded by time and activity, and the information is gathered using a variety of procedures (Creswell, 2014).

(2007-2017)?	<ul style="list-style-type: none"> - Kota Tua Masterplan (<i>coded with D2</i>) - Urban Design Guidelines of Kota Lama (<i>coded with D3</i>) - Grand Design of Kota Lama (<i>coded with D4</i>)
2. What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?	<ul style="list-style-type: none"> - Kota Tua Masterplan (<i>coded with D2</i>) - Urban Design Guidelines of Kota Lama (<i>coded with D3</i>) - Grand Design of Kota Lama (<i>coded with D4</i>)
4. Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?	<ul style="list-style-type: none"> - Kota Tua Masterplan (<i>coded with D2</i>) - Urban Design Guidelines of Kota Lama (<i>coded with D3</i>) - Grand Design of Kota Lama (<i>coded with D4</i>)

Referring to the above table, official documents concerning heritage conservation in Kota Tua and Kota Lama are used to address sub-research questions 1, 2, and 4. The selection of these documents is based on the interview with the official of Kota Tua and Kota Lama. According to them, the documents used as the guidance in conserving Kota Tua and Kota Lama are hierarchical. Starting from Law Number 5 (1992) concerning Cultural Properties which is then amended to Law Number 11 (2010) (the latter law is coded with D1), followed by local regulation namely Governor's Decree Number 36 of 2014 regarding Kota Tua Masterplan (coded with D2), Semarang regulation Number 8 of 2003 regarding Urban Design Guidelines of Kota Lama (coded with D3), and Grand Design of Kota Lama (coded with D4).

The document coded with D1 is used to identify the global shift of heritage conservation in Indonesia and whether the shift is being adopted or not in the local regulation of heritage conservation of Kota Tua and Kota Lama. The adoption of this law in the local context is also being assessed using documents coded with D2, D3, and D4. Furthermore, document coded with D2 is used to identify what have been changed in conservation regulation of Kota Tua compared to the previous regulation. This document is also used to identify the values from the government perspective and how these values are preserved and regulated. The document coded with D3 and D4 are used to understand how the conservation regulation of Kota Lama has been improved since it was first published in 2003 (coded with D3) by the new regulation in 2011 (coded with D4). Both documents are also used to identify the values embedded in Kota Lama and how these values are preserved from the government's perspective. Documents coded with D2, D3, and D4 are also used to identify whether each step in the Historic Urban Landscape approach to address sub-research question 4 is being regulated or not and to what extent it is being implemented in the conservation practice of Kota Tua and Kota Lama.

b. Interview

Another method of data collection is employed using interview method. An interview is being conducted face to face to add information from the perspective of the relevant stakeholders to support the data collection. Moreover, interview can help the researcher to end the data compilation because the participants can provide the required information in a designated form (Creswell, 2014). This study employs semi-structured interview with open-ended question. Therefore, the respondents have the opportunity to expand their response outside of what has been structured in the interview form (the form can be seen in Appendix 2). This data collection method is used to address sub-Research Question 1, 2, and 4.

The interview was conducted in February 2018, with two weeks spent on each site (Kota Tua and Kota Lama). The first two weeks were spent to interview the stakeholders in Kota Lama, while the latter two weeks were spent to conduct the interview in Kota Tua. Each of the interview was conducted approximately 30 - 45 minutes using Indonesian language, which then being translated later to English for the interview transcripts. For sub-Research Question 1 and 2, the selected respondent to be interviewed is based on non-random

sampling design using purposive sampling method. This sampling method allows the researcher to determine the sample using personal justification whether the respondent is relevant with the required information (Kumar, 2014). In Kota Tua, the stakeholder is represented by the member of Unit Pengelola Kawasan Kota Tua. This government institution is responsible in managing and controlling the development of Kota Tua (UPK Kota Tua, 2018). In Kota Lama, the interview was conducted with the official of Semarang city. She is the person in charge to bridge the government with other stakeholders concerning heritage conservation of Kota Lama. The interview also involved conservation expert whom also a member of Badan Pengelola Kawasan Kota Lama. This institution is responsible for providing a recommendation to the government related to building conservation in Kota Lama. All the respondents in this interview are anonymous to keep their privacy but they can be identified based on the institution they represent.

For sub-Research Question 4 concerning the Historic Urban Landscape approach, the respondents are selected based on non-random sampling design using snowball sampling method. This sampling method allows the researcher to collect the information from the initial respondent, in which this respondent will suggest other respondents whom they considered as an expert to be included on the interview (Kumar, 2014). This method is used to contact only a few people at the first phase of data collection and lead to more respondents afterward. The process is terminated when a saturation point has been reached, in which no newer information is collected (Kumar, 2014). The drawback of this sampling process is that the result highly depends on the quality of the first respondents, in which they might create a bias in finding (Kumar, 2014).

Therefore, the first respondent selected to be interviewed in this study is the same stakeholder interviewed for sub-Research Question 1 and 2, with the assumption that he/she is involved in conservation practice of Kota Tua and Kota Lama and acknowledge other respondents to be interviewed. This respondent will then being asked to recommend other stakeholders from the group of local community, private investors, and building owners. Each respondent in the same groups get the same question according to interview guide⁵ and being recorded when it is allowed, in combination with taking notes as a backup. However, not all of the questions are being asked because some of the answers given by the respondents are indirectly addressing other questions. The gesture of the interviewee is also important to be noticed whether the interview should be continued or should be ended. There is a case when one respondent signals a reluctant demeanour to answer the questions. It indicates that the interview should be discontinued, and the required information is then being asked to other respondents in the same group.

Kota Tua

The total respondents interviewed in Kota Tua are four interviewees. The first stakeholders to be approached in this study is the head of Unit Pengelola Kawasan Kota Tua. I contacted him via WhatsApp one month prior to my visit to Kota Tua and we agreed to conduct an interview on the third week of February 2018. Unfortunately, he could not meet me on that day and he planned to reschedule the interview. I then used the waiting time to interview the visitors of Kota Tua for sub-research question 3 concerning the perceived heritage values. After all, he could not meet me and asked me to meet his colleague to help me providing the required information and for the interview as well. From his colleague, I was then get the information about other stakeholders to be interviewed. From the local community, she suggested Sunda Kelapa Heritage community and bike rent community with the consideration that the former is an independent community who put its concern to revives the vibe of Kota Tua through festivals, while the latter is a community supervised by the authority who is allowed to use the public space at the center of Kota Tua to rent the bike. I then asked her for the representative of building owner whom can be interviewed, and she suggested a consortium manager to be interviewed. This consortium is a private company which manages several buildings in Kota Tua to be revitalised and reused for economic and cultural purposes.

⁵ This form is different between qualitative and quantitative research, or between stakeholders and the visitors (as can be seen in Appendix 2).

Kota Lama

The total respondents interviewed in Kota Lama are seven stakeholders. First, I contacted the government official of Semarang city via WhatsApp circa one month before I came to Semarang for the interview. We made an appointment for the interview and then she suggested other stakeholders from Badan Pengelola Kawasan Kota Lama as the authority of Kota Lama to be interviewed. This institution is responsible in providing advice and consultation for the government related to conservation and gives a recommendation to building owners related to building revitalisation purposes. This official also suggested other stakeholder to be interviewed namely Oen Foundation. According to her, this foundation is a local community who put its concern to conserve Kota Lama by conducting festivals and research related to heritage conservation. This community is actively involved in heritage conservation activity such as policy formulation with the government and Badan Pengelola Kawasan Kota Lama until 2016, and decided to no longer involved since then. Then, the respondent of Oen Foundation suggested that the interview could also be conducted with a conservation expert who is also act as conservation advisor for Badan Pengelola Kawasan Kota Lama. From this expert, I got the information about local community namely Ambo. The member of this community consists of building owners in Kota Lama. Oen Foundation hand over the responsibility of conducting festivals in Kota Lama to this community and they collaborate at the initial stage to conduct a festival in 2017. The member of Ambo suggested me to interview the building owner of Spiegel, one of the iconic buildings in Kota Lama which had been abandoned for years before it is revitalised for commercial purpose (café and co-working space). The last stakeholder interviewed was the leader of Padangrani community who sell antiques and offers tour guide for visitors. This respondent also represents the residents of Kota Lama because he lives not far from the site.

Table 9. Respondents for the interview in qualitative research (by the author, 2018)

Sub-Research Question	Sampling method	Respondents	
		Kota Tua	Kota Lama
1 Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?	Non-random sampling, purposive sampling method	Government official (Unit Pengelola Kawasan Kota Tua) <i>(coded with J1)</i>	- Government official of Semarang city <i>(coded with S1)</i> - Conservation expert (member of Badan Pengelola Kawasan Kota Lama) <i>(coded with S2)</i>
2 What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?	Non-random sampling, purposive sampling method		
4 Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?	Non-random sampling, snowball sampling method	Government official (Unit Pengelola Kawasan Kota Tua) <i>(coded with J1)</i>	- Government official of Semarang city <i>(coded with S1)</i> - Conservation expert (member of Badan Pengelola Kawasan Kota Lama) <i>(coded with S2)</i>
		- Consortium manager <i>(coded with J2)</i> - Sunda Kelapa Heritage community <i>(coded with J3)</i>	- Member of Badan Pengelola Kawasan Kota Lama <i>(coded with S3)</i> - Building owner of Spiegel <i>(coded with S4)</i>

		- Bike rent community (coded with J4)	- Padangrani community (coded with S5) - Ambo community (coded with S6) - Oen Foundation (coded with S7)
Total respondents		4 respondents	7 respondents

3.2.1.2. DATA ANALYSIS FOR QUALITATIVE RESEARCH

Qualitative data is analysed using six steps of data analysis adopted from Creswell (2014). **First**, I organise the data by transcribing the interview results and notes, continued by scanning the documents to find the relevant document among several documents provided by the stakeholders. Afterward, the data is being sorted based on sub-research questions. **Second**, I read the data thoroughly to find the general sense of the finding and extract relevant information. **Third**, I develop the coding of the data. According to Creswell (2014), coding is a process of organising the data by segmenting finding into categories and labelling these categories into a term. In this study, the categories are developed based on sub-research questions such as the shift of heritage conservation, heritage value, and elements of the Historic Urban Landscape approach as can be seen in table 10. The **fourth** step of data analysis for this qualitative research is I use the code to generate a description related to the categories which appear as significant findings. **Fifth**, I represents the description and categories into the qualitative narration. **Last**, I use my interpretation to describe the finding.

Table 10. Coding formulation (by the author, 2018)

Sub-Research Question	Variable	Category	Code
1. Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?	The shift on heritage conservation	Heritage conservation during 2007-2012	Past
		Heritage conservation during 2013-2017	Latest
2. What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?	Heritage value and preservation	Heritage Value	Value
		Preservation of heritage value	Preserve
4 Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice of Kota Tua and Kota Lama and how could this still be more effective?	The Historic Urban Landscape approach	Comprehensive survey and map	Map
		Consensus through participatory planning	Participatory
		Vulnerability assessment	Assessment
		Integrate map, participatory planning, and vulnerability assessment in urban management	Integration
		Prioritise actions	Priority
		Define partnerships	Partnership

I use Atlas.ti Software to code document analysis, in combination with manual method to codify the interview transcripts using Microsoft Word. The consideration of using the latter method is because the interview question has been grouped based on the topic and it is more convenient to do it manually.

The coding process is basically developed refers to eight steps of coding process as suggested by Tesch (1990, cited in Creswell, 2014), but some of the steps are not being used in this study because they are not relevant (e.g. the last step). First, I scrutinise the transcription of both the interview transcripts and official documents.

Second, I examine the underlying meaning of each transcript. Third, I develop a list of all topics and cluster similar topics which considered relevant, followed by abbreviating the topics as codes. Fifth, I then categorise similar topics into groups based on the codes. The categorisation of the topic as mentioned in the fifth step is a combination between what is literally written on the interview transcript or documents and based on the contextual meaning of particular sentence which relates with the code. Sixth, I then finalize the categories and alphabetize the codes, followed by developing a preliminary analysis. The last step suggested which is to recode the data is not used in this study because the coding process has been done according to the preliminary codes set on the initial step.

3.2.1.3. VALIDITY AND RELIABILITY OF QUALITATIVE RESEARCH

An attempt to increase the validity of the finding in qualitative research is being made referring to strategies offered by Creswell (2014). First, the data is triangulated from different sources namely official documents and interview with the stakeholders of Kota Tua and Kota Lama. Second, the preliminary finding is being sent to the stakeholders by email for member checking purposes, and ask for their opinion whether the finding is appropriate or need to be improved. Among eleven respondents, only three of them are giving their feedback and opinion regarding the result (coded with J1 and J2 for Kota Tua, and S2 for Kota Lama). However, I presume that these respondents are representative for clarifying the finding because of their expertise. Third, clarify the bias by explaining how the personal circumstances of the author may influence the interpretation of the finding such as gender, culture, academic background, and so forth. Among many, it seems that my working background as a government employee very much interferes with the result. This personal background has lead the discussion to mostly referring to regulation as the analytical base before going further to analyse other aspects of the finding. Subsequently, the reliability of this qualitative research is determined by developing an interview protocol and set up a database so that other researchers may be able to repeat the same research with the similar expected result. Moreover, all the transcripts are re-checked to ensure that no mistakes are made during transcription process, including the code used.

3.2.2. QUANTITATIVE RESEARCH

Quantitative research is characterized by its clarity between design and methods of collecting the data compared to qualitative research which sometimes overlaps each other (Kumar, 2014). Quantitative research is employed in this study to measure the interview result and identify the mean score which will be explained further. Because the quantitative assessment does not allow rigid statistical analysis, it is indicated as semi-quantitative assessment. This research method is used to analyse sub-Research Question 3 concerning heritage value from visitor's perspective.

3.2.2.1. DATA COLLECTION FOR SEMI QUANTITATIVE ASSESSMENT

Two methods of data collection are embedded in this quantitative analysis namely interview and online questionnaire.

a. Interview

For the semi-quantitative method, non-random sampling design is employed in this study instead of random sampling design. In the case of random sampling, the researcher can determine an equal probability of the sample that can represent the whole population (Kultar, 2007). Moreover, the sample selected in random sampling design is having an equal and independent chance to be chosen (Kumar, 2014). In contrast, non-random sampling does not have such ability to develop the rationale of the probability (Kultar, 2007) and is used when the number of elements in a population is not known (Kumar, 2014).

This study employs the latter method (non-random sampling) because I found that it was not feasible to use random sampling design. First, I could not determine the total number of the visitors of Kota Tua and Kota Lama during my stay for the interview. For instance, there was a day when Kota Tua and Kota Lama were almost empty from the crowd due to the heavy rain. Thus, it was difficult to develop the probability of the sample to be selected for the interview. Second, it was not feasible as well to adopt a random process of

selection because the homogeneity of the sample population was unknown. Therefore, non-random sampling design using accidental sampling method is being employed in this study because it provides convenience in accessing the population of the sample. The population sample is selected based on its availability in the field without necessarily needing to meet certain requirements such as gender or sex, as employed in other non-random sampling methods (for instance, quota sampling method).

The required sample in this study to address sub-Research Question 3 is the visitor of Kota Tua and Kota Lama with the assumption that he/ she can give insight and respond to the question related to heritage value based on their knowledge and experience. To apply this accidental sampling method, first, I determine the characteristic of the visitor to be interviewed, in which he/ she has spare time to sit and enjoy the ambience of the sites instead of walk in a rush. Second, I approach the people in Kota Tua and Kota Lama based on this characteristic and asked whether they are available for the interview. As explained before, the interview was conducted in Indonesia for one month, with the first two weeks were spent in Kota Lama and the latter two weeks were spent in Kota Tua. The interview was conducted every day including the weekend (Saturday and Sunday), starting from 12.00 until 19.00 (local time). In Kota Lama, the total respondents willing to be interviewed were 65 people during the first two weeks of interview schedule. Thus, I determine the same number of the respondents to be interviewed in Kota Tua. I stopped the interview when the number of respondents has been reached 65 visitors of Kota Tua, in which it was happened two days earlier from the schedule. I then used the two days left in Kota Tua to interview different respondents for sub-research question 1, 2, and 4 (they are consortium company and bike rent community). All the interview was conducted in Indonesian language using a semi-structured interview with open-ended question method (the interview form can be seen in Appendix 3) and later translated into English for data analysis purpose.

Table 11. Respondents for the interview in semi-quantitative assessment (by the author, 2018)

Sub-Research Question	Sampling method	Respondents	
		Kota Tua	Kota Lama
3. What are the perceived values of Kota Tua and Kota Lama from the visitor's perspective and how do these relate to official heritage conservation approach?	Non-random sampling, accidental sampling method	Visitors	Visitors
Total respondents		65	65

I found out during finding the sample that people who visit Kota Tua and Kota Lama in a big group (such as those with their friends and their family) tend to be reluctant to be interviewed compared to those who visit Kota Tua and Kota Lama in a small group (accompanied with less than three people). The crowd happened during the weekend also did not ease the situation to find a cooperative respondent to be interviewed. The visitors seemed busy to spend their day with family and colleague and gave me an unwelcome gesture for the interview. Instead, I found that the respondents were more open to being interviewed during the weekdays, in particular when they were alone or only accompanied by one or two of their colleagues. Therefore, the number of respondents for the interview was relatively similar either it was conducted during the weekend or weekdays.

Furthermore, local inhabitants of Kota Tua and Kota Lama are excluded in the interview due to several considerations. First, the interview was conducted in the area in which mostly surrounded by public or private buildings instead of residential buildings. Thus, it was difficult to find local inhabitants in the interview location. Second, it was assumed that local inhabitants may perceive Kota Tua and Kota Lama more as their 'home' instead of as 'heritage site', while the sub-research question is aiming to understand the value of Kota Tua and Kota Lama as 'heritage site'. Third, the visitors were assumed as a non-expert whom act as a passive receptors about the wisdom and knowledge of heritage created by the experts. Based on these considerations, local inhabitants are excluded to be interviewed.

b. Online questionnaire

As the interview was conducted in an open-ended question method, the result has a wide range of answers and leads to a difficulty to measure. Therefore, a new method of data collection is embedded shortly after the survey is being conducted to narrow the answers and make it measurable, namely online questionnaire. This method allows the respondents to responsibly fill in the answer themselves. One of several weaknesses of this data collection method is that it may lead to a confusion because the respondents are interact with an online form. No one is available to provide an explanation for a question which may occur when the respondents are filling in the online questionnaire (Kumar, 2014). However, this issue can be anticipated in this study because the respondents for this online questionnaire are the same person interviewed in the interview and they have recognised similar questions. The only difference is that in this questionnaire, they have to measure their agreement upon a statement in each of the question, while during the interview, they may answer the questions based on their preference (the online questionnaire form can be seen in Appendix 4).

Among several methods of questionnaire available⁶, online questionnaire is opted in this study due to its practicality and its ability to shorten the distance between researcher and the respondents. Google form is being used to pass the questionnaire to the respondents by sending the link to their email or WhatsApp number. The questions in this online form are developed based on the result of the interview. At first, the available answers based on the interview are re-categorised and narrowed as can be seen in the table below.

Table 11. The grouping of the answers based on the interview (by the author, 2018)

The purpose of visiting Kota Tua/ Kota Lama: The answers gathered during the interview	The options available in online questionnaire
Spend time, meet friends, feel the experience of going to the old town, recreation, vacation, refreshing, photo hunting, take a walk, take the family, visit a beautiful place, sight-seeing, remember/ memorise the past, feel the experience of going to Kota Tua/ Kota Lama, memorise the past	Leisure
Interviewing people and guide a group for local TV show, attend a training located in the surrounding Kota Tua/ Kota Lama, tour guide, promote a homemade product	Work
See the historical site of national hero (Fatahillah), visit museums, see the Dutch establishment in Indonesia, architectural interest, work on an assignment, fond of history	Education
Enjoy the view of the old building, to see the Dutch town establishment, to feel the experience of going to Kota Tua, enjoy the history, to find the identity from the history of the past, to see the history of Jakarta, witness the history about the local hero, remember the past, fond of history	Historical preference
The feeling when being at Kota Tua/ Kota Lama: The answers gathered during the interview	The options available in online questionnaire
Able to see the museums collection and the concept of city center in the past, can explore the history of Kota Tua, play bicycle, a lot of photo spots, happy to see the improvement of the area, comfortable, relax, interested, excited, feel the crowd	Happy
Comfortable, relax	Comfortable
The building is still well maintained, adore the ambience of the old town	Amazed
Proud of the history	Proud of the history
Educated	Educated
Nationalistic, nostalgic/ bring back old memories, ordinary feeling, curious, lost, seeking for inspiration, feel like being somewhere in Europe, don't know	Others

⁶ Such as mailed questionnaire, collective administration, and administration at public space (Kumar, 2014).

The meaning of Kota Tua/ Kota Lama: The answers gathered during the interview	The options available in online questionnaire
Tourism destination, strategic location	Tourism destination
Historical source, educational source, preserved historical site	Historical source
National identity, city icon, Dutch remains during its colonisation	Identity
Colonized by Dutch, experience the Dutch colonization, historical remember (not to forget the history), a place to remember the past	A place to memorise the past

Based on above table, it can be seen that there are four major answers for the question related to the purpose of visiting Kota Tua and Kota Lama namely for leisure, work, education, and historical preference. The variety of answers related to the question about the feeling of being in Kota Tua and Kota Lama is grouped into five groups namely happy, comfortable, amazed, proud of the history, and educated. The answers of the question related to the meaning of Kota Tua and Kota Lama are grouped into four major groups namely as tourism destination, as historical source, as identity and as a place to memorise the past. The answers for a question related to the idea of improvement are grouped to four major issues namely physical improvement, cultural improvement, IT-based improvement, and regulatory improvement. Other varieties of answers which are not relevant to the majority of the groups are then categorised into 'others'. Furthermore, the answers for questions related to historical preference and the messages taken away from these places are not grouped because the visitors can address these questions based on the options available in the form, resulting in a less group of answers (the interview results of Kota Tua and Kota Lama can be seen in Appendix 7 and 8).

The categorisation of the answers as shown on the above table is then being used as the option of answers for the online questionnaire. For instance, the question related to the purpose of visiting Kota Tua/ Kota Lama has four option of answers namely for leisure, work, education, or historical preference purpose. However, not all the answers are being used as the options. For instance, the answer group of 'others' discovered in the interview is not being used in the online questionnaire because it is considered as vague. The answer group of 'history available in the museum' in the question related to historical preference is also not being used in the questionnaire because no respondents of Kota Lama opted this answer during the interview, while the questionnaire is designed for both the visitors of Kota Tua and Kota Lama. In contrast, an answer option of 'not interested in history' is being asked in online questionnaire even though only few respondents in Kota Tua and Kota Lama selected this answer. This option is being asked in the questionnaire with the aim to re-confirm to what extent the visitors are interested to explore the historical background of Kota Tua and Kota Lama in general.

In this questionnaire, respondents are requested to measure to what extent they are agree or disagree upon particular statement. For instance, the respondent is being asked in the interview regarding what is the meaning of Kota Tua. He may answers that Kota Tua has the meaning as historical source. Then, he is being asked in the online questionnaire to what extent he is agree that Kota Tua has a meaning as historical source (as the answer he opted during the interview), or whether he agrees more that Kota Tua has a meaning as tourism destination/ identity/ a place to memorise and remember the past. The respondents need to measure their agreement or disagreement based on five different scales: (5) strongly agree, (4) agree, (3) neutral, (2) disagree, and (1) strongly disagree, and they could only select one answer for each of the question. This questionnaire is developed based on Likert Scale method using Indonesian language which then translated later to English. The result of this online questionnaire is then being analysed using SPSS to identify the mean score (the result can be seen in Appendix 6).

3.2.2.2. DATA ANALYSIS FOR SEMI-QUANTITATIVE ASSESSMENT

For quantitative research, data is being analysed using six steps adopted from Creswell (2014). The first step is reporting the number of participants. For the data collection using interview method, the number of the respondents are 130 interviewees consisting of 65 visitors in Kota Tua and 65 visitors in Kota Lama. This number is then narrowed down in online questionnaire, in which only 51 respondents out of 130 respondents

(from the interview which has been conducted before) filled in the online questionnaire. The respondents for this questionnaire consist of 18 respondents from Kota Tua (27.69% from total respondents) and 33 respondents from Kota Lama (50.77% from total respondents).

Table 12. Total respondents participated in the interview and online questionnaire for semi-quantitative assessment (by the author, 2018)

	Respondents		
	Participated in the interview	Filled in online questionnaire	Missing respondents in online questionnaire
Kota Tua	65 respondents	18 respondents	47 respondents
Kota Lama	65 respondents	33 respondents	32 respondents

The second step is analysing the response bias, an effect of nonresponses from the participants and how to deal with it. Bias is a condition if the non-respondents respond to the questionnaire and how their responses may affect the preliminary finding (Creswell, 2014). A respondent/non-respondent analysis is employed by contacting few non-respondents via phone or email to ask whether their response differs from respondents and check the response bias. In this study, the non-respondents have been contacted via email and WhatsApp, but no responses are available. Thus, this step is skipped in this study. The third step is developing a descriptive analysis of data. The analysis is ended here when the number of respondents is considered as too small for further analysis (Creswell, 2014). It also happens in this study, in which the statistical test is embedded only to present the number and identify the mean score of the Likert Scale test result, without employing further advance test. The number is described to explain the result of the interview, while the mean score is presented to show the result of the online questionnaire. The fifth step is determining the statistical computer program, in which SPSS (Statistical Package for the Social Sciences) is being used to analyse the data. Before the data is being analysed using SPSS, the result of the interview and online questionnaire are first being recapped on Microsoft Excel. The final step is presenting the results, interpret them, and draw the conclusion.

3.2.2.3. VALIDITY AND RELIABILITY

Among several validity methods available to check the validity of quantitative research (for example Kutar, 2007: p. 77-79 and Kumar, 2014: p. 214-215), I use face validity to develop the validity of semi-quantitative assessment in this study. According to Kumar (2014), face validity is developed based on logical link between research question and research objective. To develop this logical link, first to identify is the objective of the study, which is to investigate how the shift in heritage conservation practice is being adopted in the local context concerning value and approach. To address this objective, several sub-research questions are developed based on two indicators namely heritage value and conservation approach. A semi-quantitative assessment is employed to address sub-research question 3 concerning the value of heritage from the visitor's perspective based on the key variables of 'heritage as a cultural process'. I develop six questions for the interview to link the objective and research question as can be seen in table 13.

However, this method is highly depend on subjective logic and different people may have different opinions about how the validity is being constructed. To overcome this, the content and the logical connection of the question is developed thoroughly to reduce the subjectivity. The other validity methods such as concurrent and predictive validity is not used because it takes two-time assessment to compare the forecast and the outcome of the result. The method of construct validity does not employed neither in this study because it is developed based on statistical procedure.

An attempt to increase the reliability of the semi-quantitative assessment in this study is constructed using external consistency procedure with test/ retest method. In this method, a research instrument is administered once in the beginning and in the latter under similar condition (Kumar, 2014). Based on this, the question is first being asked to respondent via face to face interview. Later, the same respondent is being ask similar question using an online questionnaire platform. The reliability thus can be recognised based on the majority

of the answers in the interview, and the highest mean score resulted from the questionnaire. However, as this study is developed under the umbrella of social sciences, it is considered difficult to control the factors that can influence the reliability of the instrument. Thus, the reliability of the semi-quantitative research in this study may not be optimised.

Table 13. The link between interview questions and key variables to measure in semi-quantitative research (by the author, 2018)

Research question	Question asked in the interview	The purpose of the interview question	Key variable based on literature (Smith, 2006)	
3 What are the perceived values of Kota Tua and Kota Lama from the visitor's perspective and how do these relate to official heritage conservation approach?	Is this your first time of coming to Kota Tua/ Kota Lama? If not, how many times you have been visiting Kota Tua/ Kota Lama since the first visit?	To identify whether their aim of visiting Kota Tua/ Kota Lama is related with the frequency of visiting these places.	Continuous activity that can be seen through everyday activity/ habits	Heritage as identity
			Constantly happen	Heritage as identity
	What is your purpose of visiting Kota Tua/ Kota Lama?	To identify whether their purpose is related to their tradition	Use heritage site for certain activities related to their tradition	Heritage as experience
		To identify whether their purpose is related to their identity	Construct their identity	Heritage as sense of place
		To identify whether their purpose is related to cultural/ social/ historical preference	Has cultural/ social/ historical connection with the site	Heritage as performance
		To identify whether their purpose is related to the function of heritage as perceived by them	Engage with the site	Heritage as memorising and remembering
	How do you feel when being at Kota Tua/ Kota Lama?	To identify whether their feeling of being at heritage site is related to heritage value	Engage with the site	Heritage as memorising and remembering
		To identify whether they have sense of belonging with the site	Sense of belonging	Heritage as sense of place
	Are you interested in the history of Kota Tua/ Kota Lama? If yes, whose history are you willing to explore by visiting Kota Tua/ Kota Lama?	To identify whether the visitors are interested in the historical background of Kota Tua/ Kota Lama	Call past memories	Heritage as memorising and remembering
			Has historical connection with the site	Heritage as performance
	What do you think the meaning of Kota Tua/ Kota Lama has at current?	To identify whether the visitors are able to construct the meaning of heritage site based on personal experience	Able to construct and negotiate the meaning	- Heritage as memorising and remembering
			Able to understand the meaning of heritage based on personal experience	- Heritage as performance - Heritage as sense of place

		To identify whether the visitors perceive Kota Tua/ Kota Lama as a cultural territory	Cultural territory	Heritage as experience
	What message do you take away from Kota Tua/ Kota Lama?	To identify whether the visitors are able to understand the messages constructed by the experts	Able to understand the meaning of heritage constructed by the experts	- Heritage as memorising and remembering - Heritage as performance - Heritage as sense of place
		To identify whether the visitors are able to reinterpret the past based on the present	Reinterpret the past	Heritage as memorising and remembering

Refer to the above table, the visitors are being asked to answer six questions, excluding basic questions such as their age and their educational background. Among these questions, the question related to 'message' need to be further elaborated during the interview because some of them could not understand the meaning of the word 'message'. I then explained to them that the term 'message' is something they take away from Kota Tua and Kota Lama, either from the presence of the buildings or the ambience offered at these sites. For instance, Kota Tua/ Kota Lama can help them to confirm their national identity that they once colonised by the Dutch hundred years ago. Several options of the answers are available in the interview form and they had the freedom to choose any answers that they considered as the most relevant answer. They could also use their own answer if they think that the available answers are irrelevant.

CHAPTER FOUR

RESULTS



KOTA TUA
KOTA LAMA

CHAPTER 4. RESULTS



This chapter discusses the results of sub-research questions based on the document transcript analysis, interviews and online questionnaires using the data analysis method as discussed in the previous chapter. The structure of this chapter refers to the order of sub-research questions. Document transcript analysis and stakeholder interview results are used to address sub-research question 1, 2, and 4, while visitor interview results, in combination with the online questionnaire are used to discuss sub-research question 3.

4.1. THE CHANGES IDENTIFIED IN THE OFFICIAL DOCUMENTS OF HERITAGE CONSERVATION IN KOTA TUA AND KOTA LAMA IN 2007-2017

In order to provide a clear picture about the changing heritage conservation official documents in Kota Tua and Kota Lama, it is considered crucial to first understand the history of heritage conservation and its regulation in Indonesia in general. How the government of Indonesia regulates the heritage sites influences the adoption of the regulations in the local context.

4.1.1. THE CHANGES IDENTIFIED IN THE HERITAGE CONSERVATION OFFICIAL DOCUMENTS IN INDONESIA IN 2007-2017

The concern about heritage preservation in Indonesia was first initiated by a group of antique collectors at the beginning of the 18th century (Fitri, Ahmad and Ahmad, 2015). Later, various heritage organisations held such activities related to conservation, such as inventory and documentation of historical objects. These activities were mostly influenced by Western movements, most likely because Indonesia was a Dutch colony at that time. The first institutional organisation concerning heritage conservation in Indonesia was founded in 1882 and was called the *Comisie tot het Opsporen Verzamelen en Bewaen van Oudheidkundige Voorwerpen* (the Archaeological Commission) (Tanudirjo, 2003). This was replaced with the *Oudheidkundige Dienst in Nederlandsch-Indië* (The Archaeological Service) in 1913 (Soekmono, 1992 cited in Fitri, Ahmad and Ahmad, 2015). However, this institution was considered insufficient because of the missing legislation. Thus, the first regulation related to heritage conservation was published by the Dutch government, known as *Monumenten Ordonantie* Stbl 238/1931 (MO 1931), followed by its enactment as heritage legislation by the government of Indonesia in the early 1990s. This MO 1931 was then amended, and a new law related to heritage conservation was issued under Law Number 5 on Cultural Properties (*Benda Cagar Budaya*) in 1992, followed by the issuance of Government Ordinance Number 10 of 1993 to detail the law into the operational context. However, several criticisms were raised after the enactment of this law, pointing out that the subject of heritage conservation was mostly focused on material (tangible) values and ignored the intangible values. In addition, the definition and classification of heritage described in the content of this law was considered to be ambiguous (Fitri, Ahmad and Ahmad, 2015).

These criticisms, in combination with international recognition of wider heritage conservation scopes such as the UNESCO Convention in 1972, and as a response to the turning point of the top-down approach during the national political reformation in 1998 (BPSMP Sangiran, 2015), had encouraged the government of Indonesia to renew the law as Law Number 11 on Cultural Properties in 2010. The content of this law is slightly different to the previous one, such as recognition of the definition of cultural heritage. It also offers a wider context of heritage conservation, including not merely the material/ fabric, but also buildings, structures, sites and areas. It is not only the object that is changing, but also the shifting paradigm of conservation. In the previous law, conservation means limiting the interactions between people and the sites in order to preserve the authenticity of the material. In contrast, the new law states the dynamic activities of heritage conservation. Three important elements are underlined in the new law namely preservation, development and utilisation. The task division between stakeholders and government (central/provincial/local) is also clearly stated in the new law, something that was absent from the previous one (Praharini, 2014). A more comprehensive look at the differences between Law Number 11 (2010) and the previous Law Number 5 (1992) can be seen in table 14.

Table 14. The differences between Law Number 5 (1992) and Number 11 (2010) on Cultural Properties
(adopted from Tanudirjo, 2003; Praharini, 2014; BPSMP Sangiran, 2015; Fitri, Ahmad and Ahmad, 2015)

	Law number 5 (1992)	Law number 11 (2010)
The object of conservation	Material/ fabric/ tangible heritage	Material/ fabric, buildings, structures, and sites/ areas
Object possession	Belong to the country	Can be possessed by individual
The minimum age of the object since it was found	Minimum 50 years	Minimum 50 years, but can be less than 50 years if the object has an important meaning and value for the local people
Intangible value	Not clearly described	
Public involvement	People have the right to get involved in managing the object	People have the right to participate in protecting and safeguarding the object
Landscape protection	Stated, but focused on the protection of the remains instead of cultural relation between the site and its surrounding area	Geographically connected with the site
The scope of conservation	<ul style="list-style-type: none"> - Static activities - Limit the interaction between material/ fabric and the people 	<ul style="list-style-type: none"> - Dynamic activities - Focuses on preservation, development and utilization of material/ fabric
Task division between stakeholders	Top-down	Local autonomy (bottom-up)

Nevertheless, the government ordinance which acts as a derivative rule of the new law is not yet available (BPSMP Sangiran, 2015), while several articles in this law state that the detailed instructions related to the topic discussed in these articles are further followed by the government ordinance. The interview with a heritage expert in Kota Lama also reveals the same point, in which he states that:

'The absence of derivative rules from Law Number 11 (2010) stimulates interpretation among stakeholders. They may interpret it in different ways depending on their understanding' (S2).

To fill the missing regulation, both the officials of Kota Tua and Kota Lama state that they still refer to the Government Ordinance Number 10 of 1993, which still refers to the outdated law of 1992.

4.1.2. KOTA TUA OFFICIAL DOCUMENTS OF HERITAGE CONSERVATION (2007-2017)

In order to adopt the national law and regulation of heritage conservation as aforementioned in the local context, the governor of Jakarta issued several decrees, such as the Governor's Decree Number Cd.3/1/1970, regarding the statement of Fatahillah Square as a revitalised and protected area, followed by several more regulations in 1973, 1993 and 1999. However, this study only employs Jakarta Governor's Decree Number 36 of 2014 regarding the Kota Tua Masterplan as a document source. Other official documents, such as the Governor's Decree Number 475 of 1993 regarding the list of protected buildings in Jakarta, is considered to be outdated; and the Jakarta Local Regulation Number 1 of 2014 regarding Detailed Urban Land Use and Zonation Plan is reckoned to be too broad. Therefore, they are not used in this study.

Long before the Kota Tua Masterplan was enacted in 2014, most of the documents related to conservation in Kota Tua limited the conservation regulation to single buildings instead of seeing Kota Tua as a comprehensive entity. It seems that this regulation is still referring to the outdated Law Number 5 of 1992 regarding Cultural Properties, which also emphasises the importance of material as the object of conservation. The enactment of the New Cultural Properties Law in 2010 with its broader protected area deliniation has

forced the Jakarta government to adjust its regulation with the new law, and stimulates the issuance of Governor's Decree Number 36 of 2014 regarding the Kota Tua Masterplan. Several important points that are considered relevant to this study are summarised in table 15.

Table 15. Comparison between the outdated and the new Governor's Decree concerning Kota Tua
(by the author, 2018)

Number 475 of 1993	Number 36 of 2014	
Identify protected buildings in Jakarta, but not delineated in a boundary	Conservation area	Delineated and mapped (\pm 334 ha), including the boundary of the site which is divided into two zones namely inside and outside the wall. Inside wall zone is again divided into two areas namely core and buffer area ⁷
	The vision	To protect the site and make use of it for trade and business without ignoring the conservation principle
	The mission	<ul style="list-style-type: none"> a. Elevate the role of Kota Tua as heritage site which can have an added value from the business activities through private investment and tourism industries; b. Revitalize Kota Tua (tangible and intangible); c. Elevate the quality of Kota Tua by improving the accessibility and infrastructure; d. Preserve the current activities in Kota Tua and stimulate the new activities in order to support the economic vibe in this area; e. Stimulate the job creation and entrepreneurship; f. Develop a public-private partnership and create a conducive investment. Public-private partnership is a collaboration between government and one or more private companies to work together with the public in funding or managing the development of Kota Tua.
	The strategy	<ul style="list-style-type: none"> a. Comprehensive and long-term conservation; b. Incentive is given to stimulate a conducive situation among investors; c. Preserve the existing condition, and reconstruct the remains if possible in order to improve the historical and economic value; d. Preserve the cultural value; e. Bureaucracy and administration for economic activities are served at ease.
	Community involvement	<ul style="list-style-type: none"> a. Public involvement in terms of socialization, cultural and social activities, as well as collaboration among stakeholders and local government; b. Kota Tua is managed by multi-sectoral stakeholders, including business actors and local communities, under supervision of authority agency; c. Several activities related to Kota Tua should involve public and private investor participation such as socialization regarding conservation regulation of Kota Tua, training, research and development, free advice and consultancy related to the implementation of Kota Tua Masterplan, and accessible spatial information;

⁷ This study is focused on the core area at inside the wall zone.

		d. People have the right to actively participate and give their aspiration for the better quality and conservation of Kota Tua.
	Technical assessment	Any improvement related to the road requires a traffic assessment, to ensure that no building or material is endangered.
	Financial/ economic support	<p>a. Develop commercial activities to support historical tourism industry;</p> <p>b. Develop a mix function of office, education, social, culture, art business, and historical tourism;</p> <p>c. Incentive is given to:</p> <ul style="list-style-type: none"> - Building owners that able to keep the building shape and floor coefficient at its original condition. - New building that has significant impact to the quality improvement in the surrounding area. - Provision of public and social facilities to support heritage tourism <p>In the form of tax remission, compensation, subsidy, space provision, reward.</p>
	Building preservation	<p>a. Activate the building function, either for the old or new function (adaptive reuse);</p> <p>b. The development and renovation of the buildings at the peripheral zone is obliged to be reviewed by heritage experts;</p> <p>c. The renovation of conserved buildings⁸ is under supervision of and agreed by the experts based on a comprehensive study;</p> <p>d. A new building is allowed but limited to be built in Kota Tua, and the building design must be assessed by architectural experts (<i>Tim Penilai Arsitektur Kota</i>) and provincial heritage experts (<i>Tim Ahli Cagar Budaya Provinsi</i>).</p>
	Disincentive	Given to the new development which has negative impact to the site and its surrounding area, disobey the conservation rules, endangered the site, and other form of violation against the regulation. This disincentive is given in the form of sanction and fine, high tax, compensation, and penalty.
	The expert role	Cultural heritage conservation advisory team (<i>Tim Penasehat Pelestarian Lingkungan dan Bangunan Cagar Budaya</i>) and Architectural advisory team (<i>Tim Penasehat Arsitektur Kota</i>) are responsible to assess and evaluate the development plan in Kota Tua, as well as to improve the quality of its surrounding area and heritage conservation.
	Task division between stakeholders	Supervision for each activities related to heritage conservation is clearly divided between stakeholders (Article 36)

The above table gives a brief description about the content of the masterplan that is considered relevant to this study. Even though it does not present any changes from the previous regulations (as both are incomparable in terms of the contents), this content is important to be used for the discussion of the next sub-chapter related to heritage value, preservation method, and the elements of the Historic Urban Landscape approach. This masterplan also regulates other things such as settlement improvement and encouragement

⁸ The list of conserved buildings in Jakarta is enacted under Governor's Decree Number 475 of 1993.

for commercial activities for different area of Kota Tua which considered irrelevant to be further discussed in this study.

4.1.3. THE CHANGES OF KOTA TUA (2007-2017) BASED ON THE INTERVIEW

The interview with a government official of Kota Tua confirmed the above result that law and regulation concerning heritage conservation have changed over time. She further added that the previous regulation concerning Kota Tua only regulates single buildings available in this area while the new conservation law is starting to consider heritage site as an integrated area. Therefore, the government of Jakarta province tries to respond to the changing law and adopt it in the local regulation.

However, several changes also occurred in Kota Tua during period of 2007-2017 which were not derived from the documents. According to the interviewee (coded with J1), first to noticed is the inclusion of Kota Tua as one of national tourism destinations in 2011 based on the Government Ordinance Number 50 of 2011 regarding the Masterplan for the Development of National Tourism. This inclusion has urged the local government to start focusing on the improvement of Kota Tua. The collaboration with a consortium company in 2014 to revitalise several buildings in Kota Tua can be recognised as the initial phase of the improvement of this area. These buildings are revitalised and reused for economic and cultural purposes such as café and exhibition. The inclusion of Kota Tua in World Heritage Tentative List in 2015 also brings other consequences that Kota Tua is designated to become heritage which can be universally recognised. What had changed in heritage conservation in Kota Tua during 2007-2017 based on document analysis and interview transcript is illustrated below.

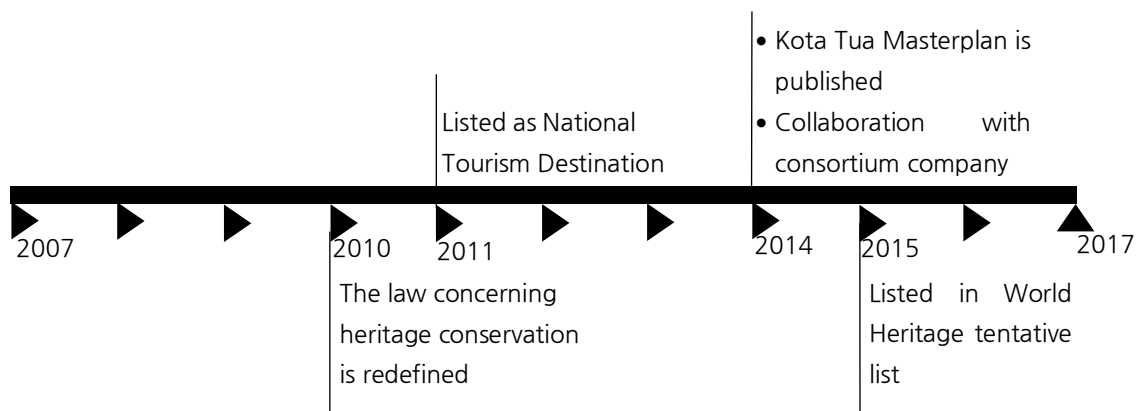


Figure 9. The shift of heritage conservation in Kota Tua during 2007-2017
(by the author, 2018)

4.1.4. KOTA LAMA OFFICIAL DOCUMENTS OF HERITAGE CONSERVATION (2007-2017)

An outdated regulation can be found in Kota Lama, with its Urban Design Guidelines. This Urban Design was legalised by the local government in 2003 and still referred to the old version of the law concerning Cultural Properties (dated 1992). It regulates the conservation activities in detail, in particular for building maintenance. For instance, additional elements that do not take into account the significance of historical buildings should be removed. The façade and the colour used in the building should also refer to the original condition. Moreover, it also emphasises the importance of preserving the authenticity of the buildings. However, other documents to regulate the management and recreate the spirit of place are considered to be just as important. Therefore, the government of Semarang city formulated a new document called the Kota Lama Grand Design in 2011 in order to integrate the conservation principles of Kota Lama into a comprehensive and detailed document (Bappeda Kota Semarang, 2011). Regardless of the fact that this document has not yet been legalised, one of the interviewees (coded with S2) stated that stakeholders also used the Grand Design as their reference in conserving Kota Lama and designing the development of Kota Lama. A brief comparison between Urban Design Guidelines and Grand Design of Kota Lama can be seen in table 16.

Table 16. The comparison between Urban Design Guidelines (2003) and Grand Design (2011) of Kota Lama
(by the author, 2018)

	Urban Design Guidelines of Kota Lama (Number 8 of 2003)	Grand Design Kota Lama (2011)
Conservation area	Delineated and mapped (\pm 40 ha), divided into core and buffer zones	Suggest to detail the precise delineation of the protected area
The usage of the building/ area	Regulates of what is allowed to be built and done in Kota Lama, such as the height of the fence, building floor coefficient, including the infrastructure map (drinking water, sanitation, electricity network, etc.) in detail	Compliment the detail in Urban Design Guidelines by adding the regulation for the surrounding area, archeological preservation, building structure and material, signage, road map and action plan
The mission	Not available	To create Kota Lama as world tourism destination in 2018, by protecting the authenticity and historical value of the building and infrastructure assets
The strategy	Not available	<ul style="list-style-type: none"> - Public-private partnership between all relevant stakeholders: government, tourism business actor, and heritage experts. - Re-create the spirit of place by adding a cultural nuance and attraction into the site - Gather the folk from native/ local people/ communities about Kota Lama by doing a comprehensive research and approach
Community involvement	<p>Public has the right to:</p> <ul style="list-style-type: none"> - Participate in the planning, utilisation, and management process (by providing information when they found something improper related to these three processes); - Have an easy access to gain the information related to the Urban Design Guidelines of Kota Lama; - Experience the added value of Kota Lama as the consequence of the professional management of Kota Lama <p>In addition, public also has the obligation to:</p> <ul style="list-style-type: none"> - Participate in maintaining the quality of the area; - Behave properly during their participation in the planning, utilisation, and management process of Kota Lama 	Local people are required to actively participate and support this tourism activities, understand the program of Kota Lama, and be the first to benefit the added value of tourism affect, as well as the creation of new job opportunities. Therefore, local people play an important role in the development of Kota Lama
Technical assessment	Not available	Preliminary assessment regarding vulnerability is conducted by identifying that Kota Lama is vulnerable to disaster risk
Building preservation	It is allowed to develop and renovate the buildings with certain conditions	

The expert role	Building renovation, improvement, and any action related to the buildings in Kota Lama are obliged to get the permission from the mayor of Semarang city
Task division between stakeholders	Badan Pengelola Kawasan Kota Lama (the authority) is responsible in managing Kota Lama, and collaborate with the government, private sectors, and public to restore, preserve, and improve the function and value of the buildings

The above table shows that both Urban Design Guidelines and Grand Design are tailored for different purposes. The former puts the detail in terms of building and precinct regulation, while the latter focuses on the development of Kota Lama and the mid-term plan to achieve the goal. Both documents are useful as sources for further discussion regarding heritage values and the identification of the Historic Urban Landscape approach.

4.1.5. THE CHANGES OF KOTA LAMA (2007-2017) BASED ON THE INTERVIEW

The interview with two respondents from Kota Lama (coded with S2 and S3) confirms the above finding that the most significant change identified in Kota Lama is derived from the changing law concerning heritage conservation. Even though the changing law is not yet adopted in the local regulation, the government of Semarang city has published the Grand Design of Kota Lama in 2011 as a response to the changing law. The new structure of Badan Pengelola Kawasan Kota Lama in 2016 also gives a significant change concerning the rapid development of Kota Lama. According to the interviewee, the head of this agency is able to stimulate a rapid investment in this area. For instance, the collaboration between Semarang city and a private company as the building owner in 2017 to reuse the building to sell local souvenirs. An interviewee (coded with S1) adds that the inclusion of Kota Lama as World Heritage Tentative List in 2015 has urged the government of Semarang city to improve the current infrastructure by seeking financial support from the national level. As a result, Ministry of Public Works and Housing allocated a fund with an amount equal to €9.176.470,58 (IDR156.000.000.000,-) in 2017 to redevelop a comprehensive infrastructure of Kota Lama. The shift of heritage conservation in Kota Lama during 2007-2017 based on document analysis and interview transcript is illustrated below.

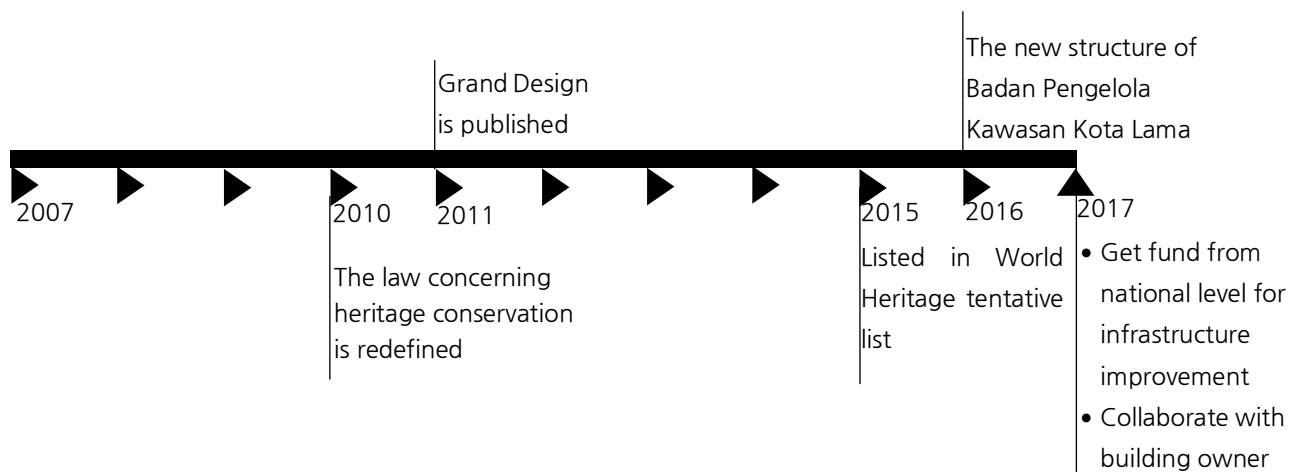


Figure 10. The shift of heritage conservation in Kota Lama during 2007-2017
(by the author, 2018)

4.2. HERITAGE VALUES OF KOTA TUA AND KOTA LAMA AND THEIR CONSERVATION

This sub-chapter describes heritage values embedded in Kota Tua and Kota Lama from the perspective of the local government, based on official documents as mentioned on the previous sub-chapter. The word *nilai* (Indonesian language for 'value') is used as the keyword to identify what values are mentioned in the official documents of both Kota Tua and Kota Lama, and what the value actually refers to and includes. Next, how these values are preserved by the local government is detailed, based on the transcripts of both the interview and document analysis.

4.2.1. HERITAGE VALUES OF KOTA TUA BASED ON OFFICIAL DOCUMENTS

The term 'value' in the Kota Tua Masterplan includes a broad range of values such as building coefficient value and value related to heritage. The latter value is further described below.

a. Historical value

It is stated in the consideration chapter that Kota Tua has a significant historical value for its representation of Jakarta in the past, including its culture, history, way of life and civilisation of its people. Thus, its presence should be carefully preserved in a sustainable way.

b. Physical value, aesthetic value, social value, and cultural value

Article 8 states that the characteristic of Kota Tua is formulated from these values, and they are reconstructed and preserved through the zonation of Kota Tua.

c. Economic value, tourism value

Among these values, it seems that economic value is the most significant value in Kota Tua because the overall aim of the development of Kota Tua is to put its high economic value as a tourism, trade and business destination in this area while preserving its characteristic and historical value at the same time. To improve this economic value, Kota Tua is designed as a tourism destination with the aim to attract tourists and private investors.

Some of the above values are recognised in universal heritage values described by UNESCO while other values are not (marked with red color). In addition, there is one value namely tourism value which is not listed in universal heritage value, but it is mentioned in the Kota Tua Masterplan (marked with navy color), as can be seen in figure 11.

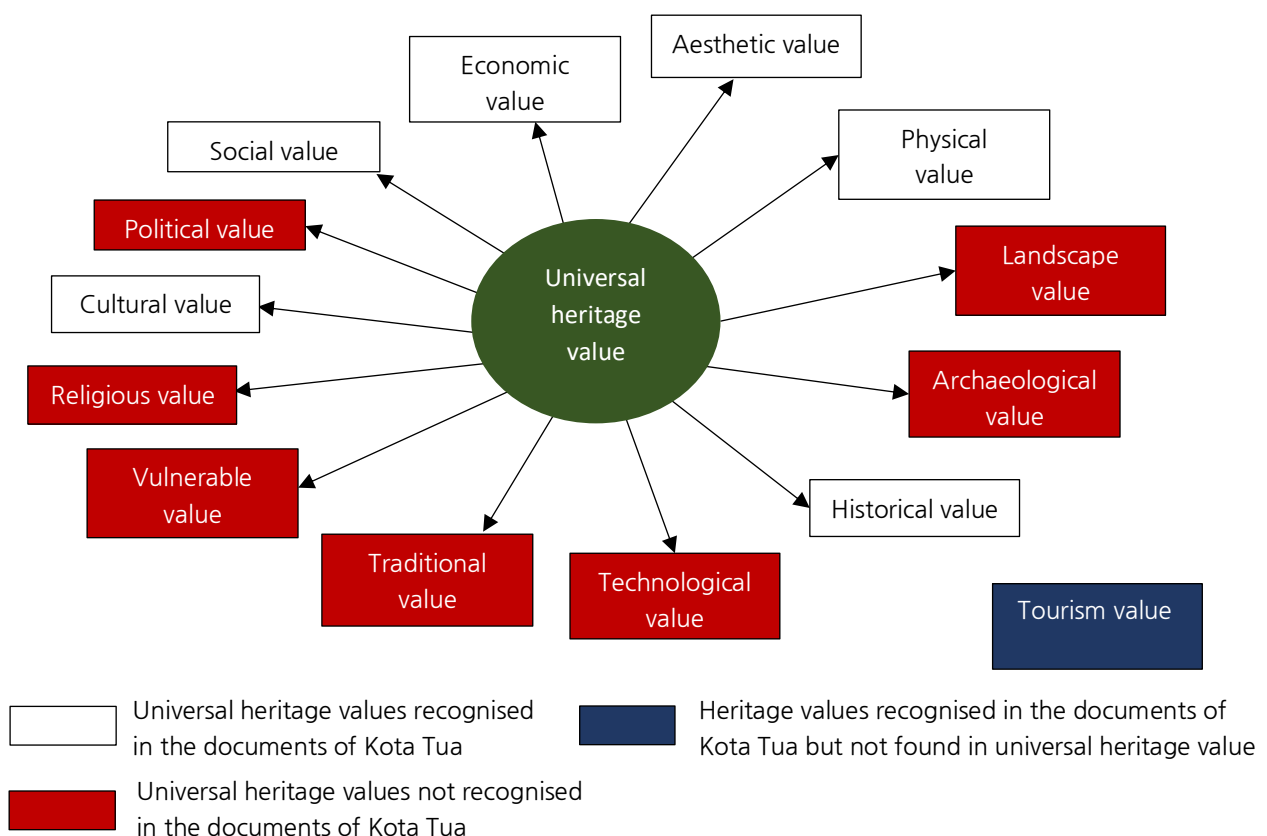


Figure 11. Heritage values identified in the documents of Kota Tua and universal heritage values (by the author, 2018)

Cultural value is, further explained by the interviewee (coded with J1), mostly deriving from the traditional culture of the Betawi⁹ tribe in the form of food and entertainment, which can still be found in Kota Tua. Two of the most famous Betawi foods namely *Selendang Mayang*¹⁰ and *Kerak Telor*¹¹ are commonly sold in food corners alongside the pedestrians between Kota Tua and central station. These traditional foods are rarely found in other parts of Jakarta recently because its popularity is decreasing gradually.



Figure 12. Vendors of *Selendang Mayang* and *Kerak Telor*
(source: left: Catrine, 2014; right: Amin, 2018)

Some of traditional attractions that can be seen in Kota Tua are *Ondel-ondel*, *Barongsai*, and *Tanjidor*. *Ondel-ondel*¹² is a giant doll dressed in traditional Betawi costume and it attracts people with the dancing while accompanied by traditional music. *Barongsai* is a traditional dance originating from Tionghoa that uses a dragon costume controlled by a group of people. Introduced by Chinese immigrants in the past, this dancing has been adopted by Jakarta and has now become part of the traditional culture. To put a local nuance on it, the dancing is accompanied by traditional Betawi musical instruments called *Tanjidor*. However, such these attractions do not perform daily in Kota Tua. Instead, they only perform when there is particular occasion such as the celebration of Jakarta independence.



Figure 13. *Barongsai* and *Ondel-ondel*
(source: left: Ministry of Tourism, 2018; right: Alvin, 2015)

4.2.2. HERITAGE VALUES OF KOTA LAMA BASED ON OFFICIAL DOCUMENTS

Similar to Kota Tua, the term 'value' in official documents of Kota Lama can refer to any aspects related to this site, either building coefficient value, property value, business value, or heritage value. The value relates to the objective of this study is further described as follow:

⁹ Betawi is a local Batavia tribe (now so-called as Jakarta) which experienced the Dutch colonisation in the past. It consists of multicultural backgrounds which compounds a new culture after an acculturation of more than two hundred years (Tjahjono, 2003).

¹⁰ *Selendang Mayang* is a traditional food made with ice as its main ingredient, as well as a combination of coconut milk, brown sugar, and jelly made of tapioca starch.

¹¹ *Kerak Telor* is another traditional Betawi food made of rice, duck (sometimes chicken) egg, shredded brown coconut and seasoning (Amin, 2018).

¹² *Ondel-ondel* is a giant doll made of wood and controlled by a person who hides inside the wooden structure.

- a. Architectural value, aesthetic value, knowledge value, and cultural value

It is mentioned in the consideration chapter of the Urban Design Guidelines that Kota Lama has a combination of architectural, aesthetic, knowledge and cultural value that needs to be well preserved in order to accelerate the urban growth.

- b. Economic value, social value, and cultural value

Further explanation as to the value of Kota Lama can be seen in the Grand Design, which states that the main goal of developing Kota Lama is for it to become a world-famous tourist destination. In order to achieve this goal, several strategies are formulated that aim to make use the economic, social, and cultural values embedded in Kota Lama.

- c. Traditional value, historical value, economic value

Grand Design of Kota Lama states that the environmental quality of Kota Lama has been degraded for recent years. This degradation threatens the values embedded in this area which consist of traditional, historical, and economic value.

- d. Knowledge value

The historical buildings in Kota Lama can be used as knowledge source for different realms of study such as archaeological, architectural, and technological observation.

- e. Recreation and tourism value

This value is not inherited from the past. Instead, it is embedded as a new value in Kota Lama to achieve the main aim of conserving Kota Lama as world tourism destination.

- f. Symbolic representation value

The embryo of the development of Semarang city was first located in Kota Lama before it was developed in another side of the city decades later. Thus, Kota Lama also has the value as a symbolic representation of the historical story of Semarang city.

- a. Social value

One of the aim of preserving Kota Lama is to maintain its social value heritaged from the past so that they can still be witnessed for the next generation.

Some of the values identified in Kota Lama documents are found in universal heritage values described by UNESCO, while other values are not (marked with red color). Interestingly, Kota Lama has three values which are not described in universal heritage values namely knowledge value, recreation and tourism value, and symbolic representation value (marked with navy color).

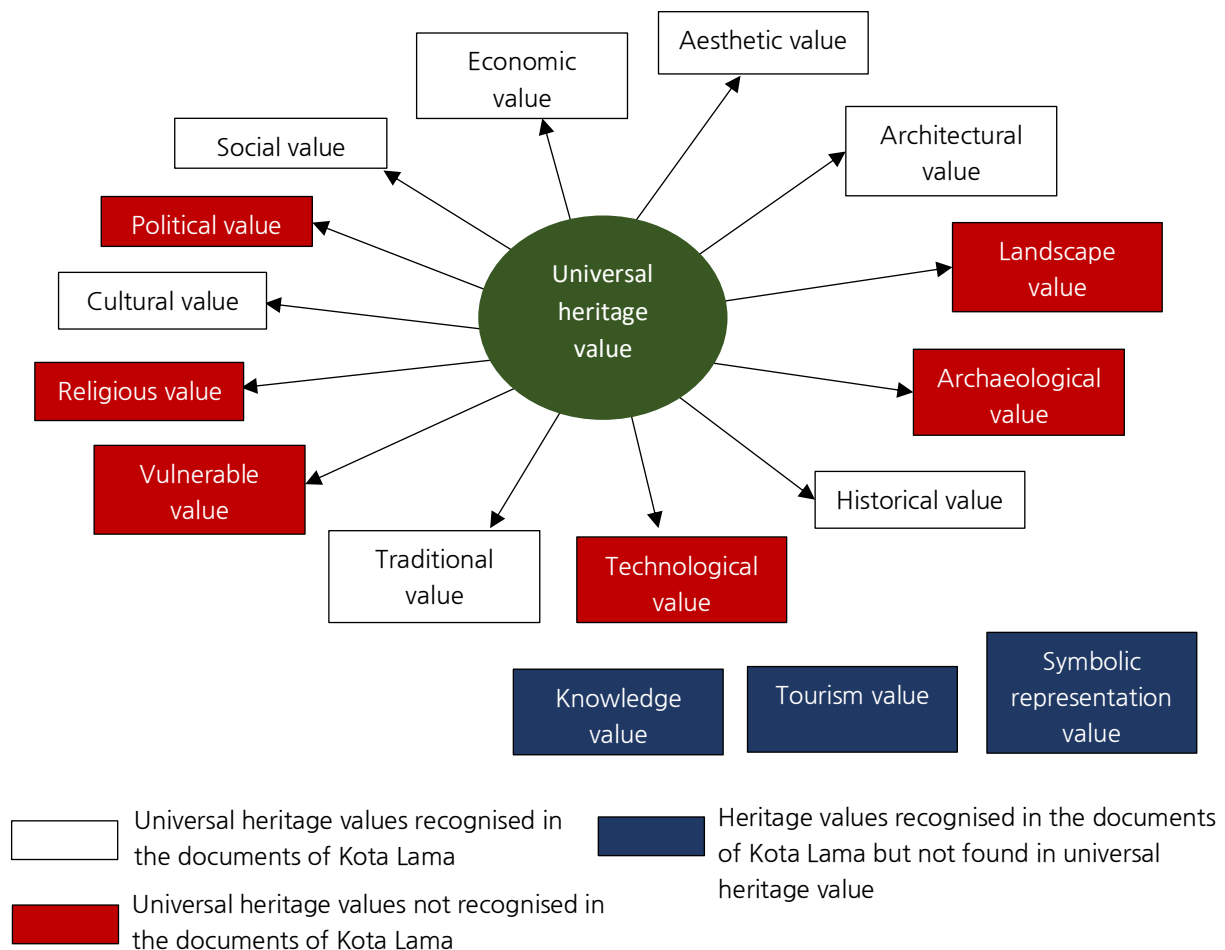


Figure 14. Heritage values identified in the documents of Kota Lama and universal heritage values (by the author, 2018)

4.2.3. THE PRESERVATION OF HERITAGE VALUES IN KOTA TUA

The description on how the government preserve heritage values in Kota Tua is presented based on the framework of universal heritage conservation value developed by UNESCO.

a. Regulation for protection

The authority of Kota Tua uses the Kota Tua Masterplan to preserve the values attached to the site, in particular values related to physical appearance such as aesthetic and physical value. This masterplan defines the term 'preservation' as a dynamic attempt to preserve or maintain the presence of a historical site and its value by protecting it, developing it, and utilising it for good purpose. Protection is further described in relation to value protection - an attempt to prevent and cope with damage, destruction or demolition by saving, securing, preserving and restoring its cultural heritage. Preservation can also be achieved by regulating the design of any new buildings which must respond to the historical, aesthetic, social, and cultural value through a comprehensive study (including characteristics and overall quality of the site). This design should also be assessed by experts to ensure that it does not violate any laws.

b. Boundaries

Kota Tua has a vast area consists of ±334ha which is divided into two zones namely inside and outside the wall. The division of the area is based on the historical significance, in which inside wall area considered to be more significant than outside the wall area. Article 8 states that the zone division In Kota Tua aims to give optimal protection and critical reconstruction of the buildings, including protecting the historical, social and cultural values attached to them.

c. Buffer zones

Inside the wall area is further divided into two areas namely core and buffer area. Both the core and buffer area are designed to function as educational source, a place for cultural and social activity, international tourism icon, as well as trade and business centre.

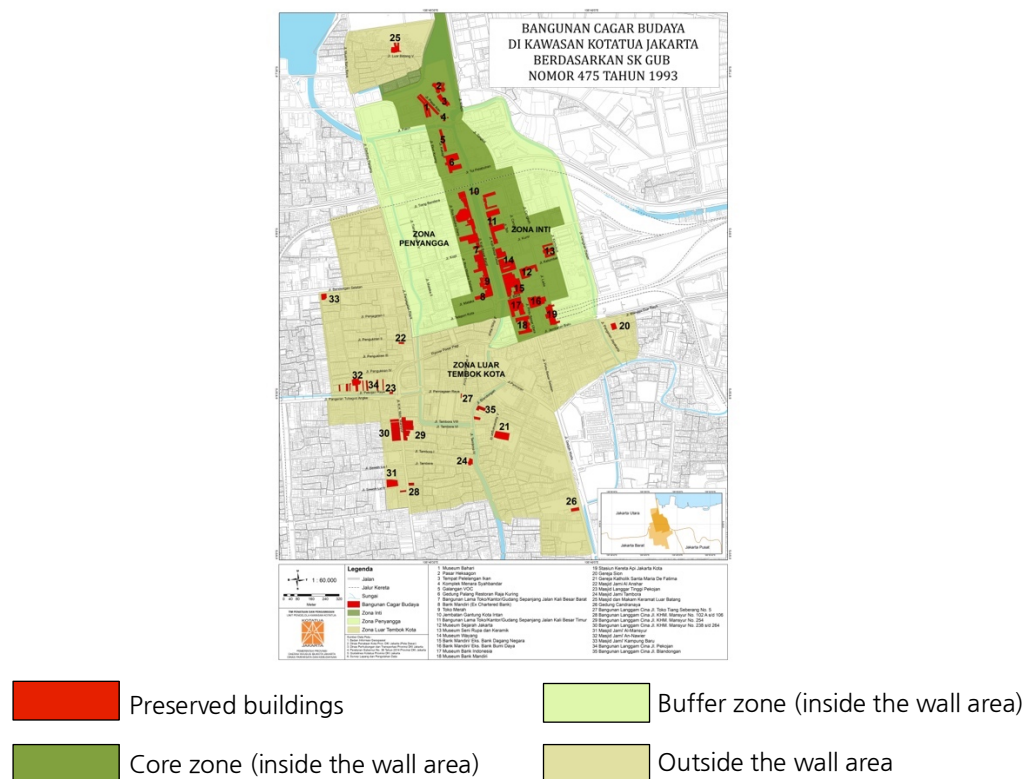


Figure 15. Delineation boundaries of Kota Tua
(source: Decree of the governor of Jakarta Province, 1993)

d. Management system

The Kota Tua Masterplan regulates the development and conservation of the area by formulating several plans¹³. Incentive/ disincentive is being imposed for the stakeholder who is obeying/ disobeying the plan. The authority of Kota Tua, Unit Pengelola Kawasan Kota Tua, is responsible for monitoring the implementation of the plan, with the help of relevant stakeholders. Two expert teams namely architectural advisory team (*Tim Penasehat Arsitektur Kota*) and cultural heritage conservation advisory team (*Tim Penasehat Pelestarian Lingkungan dan Bangunan Cagar Budaya*) are responsible for evaluating the plan and the implementation whether there is a gap which needs to be followed up. Kota Tua is open to any feedback either from the local people or local community, and they have the right to actively involved in preserving Kota Tua. It is also stated in the strategy chapter in the Kota Tua Masterplan that the local people are encouraged to participate in conservation activities and that Kota Tua shall be developed professionally and transparently.

e. Sustainable use

The interview transcript with the official of Kota Tua reveals that the authority of Kota Tua makes several attempts to keep the cultural value sustain.

"We preserve Betawi cuisine and culture through several events such as "Kuliner Jadoel" and "Jakarta Tempo Doeloe", in which we invite traditional food sellers and performers to participate in these events. We also sometimes invite them when we have ceremonial or official visits from foreign

¹³ The plans available in the masterplan are related to land use and building function plan, settlement development plan, commercial development plan, open green space plan, building plan, road and transportation plan, and infrastructure plan.

ambassadors. In fact, there is an attempt by the Jakarta province government to certify intangible heritage culture (such as dance, traditional food, art and attraction) to the Ministry of Education and Culture in order to preserve intangible heritage' (J1).

Based on the above transcript, it can be seen that the authority of Kota Tua has a commitment to preserve the intangible heritage of Betawi to be consistently performed in Kota Tua through several events. Furthermore, the authority of Kota Tua also tries to preserve the cultural value by registering some of heritage cultures with the Ministry of Education and Culture in order to get intellectual property rights. A similar attempt to preserve these cultural heritage is performed by another local community¹⁴ who is actively performing *Barongsai* and *Tanjidor* at particular events. A sustain condition is attempted to be achieved by re-using the buildings either for the same or a new function (adaptive reuse method).

4.2.4. THE PRESERVATION OF HERITAGE VALUES IN KOTA LAMA

Similar to Kota Tua, the description on how the government preserve heritage values in Kota Lama is presented based on the framework of universal heritage conservation value developed by UNESCO.

a. Regulation for protection

In Kota Lama, the local regulation used to preserve this site is Urban Design Guidelines and Grand Design. It is stated on the Urban Design Guidelines of Kota Lama that conservation and rehabilitation are required to preserve the values attached to it. The former describes any effort to preserve, return to the original condition, or escalate the function and structure of the heritage site (material, building or place), and the latter is described as part of conservation by repairing or restoring the endangered or degraded buildings. Both conservation and rehabilitation shall be done by utilising the existing or similar material so that the values are well preserved.

b. Boundaries and buffer zone

Urban Design Guidelines of Kota Lama delineates the area of Kota Lama into a ± 40 ha area and is divided into two zones namely core zone (± 31 ha) and buffer zone (± 9 ha). The delineation of the core zone is referring to the presence of a fort namely *de Vijthoek* which was built by the Dutch during its colonisation. The area inside the fort was the embryo of Semarang City and was used for several functions. The buffer zone is defined as an area which is affected by the core zone.

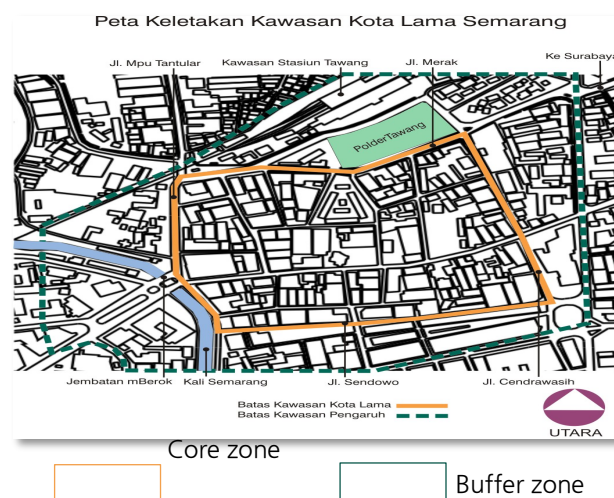


Figure 16. Delineation boundaries of Kota Lama
(source: Bappeda Kota Semarang, 2017)

¹⁴ This community consists of several employers who work in the vicinity of Kota Tua and cares about preserving the cultural value.

c. Management system

Badan Pengelola Kawasan Kota Lama is responsible for managing the development of Kota Lama together with other stakeholders (public, private, and people). Moreover, this agency is responsible for providing advice and guideline concerning Kota Lama conservation to the local government of Semarang city. However, in the end, it is the local government who has the authority to formulate the development and conservation plan and execute this plan. A clear plan regarding the development of Kota Lama is defined in the Urban Design Guidelines, focusing on infrastructure such as road and electricity network plan. Clear guidance concerning what is allowed and what is prohibited to be done in the preserved buildings is further detailed in the Grand Design. Similar to Kota Tua, relevant stakeholders are responsible for monitoring the implementation of the plan. People are allowed to participate in each progress of the conservation and community empowerment is being emphasised in the conservation practice of Kota Lama.

d. Sustainable use

Sustainability issue is shortly discussed in the conclusion of Grand Design, which mentioning that the conservation process shall be based on a plan which prioritise the sustainability of cultural and historical sources.

To ensure that the buildings in Kota Lama are sustainably used, any plan or programme related to the development of the area (material/ tangible heritage) should consider and integrate the values attached to it. Intensive protection to avoid any attempts relating to the demolition of the ancient remains is also one of the main concerns of conservation (Article 3 point d). All the preserved buildings with architectural and aesthetic value are strictly regulated in the Urban Design Guidelines of Kota Lama, such as the limitation of the fence height and the wall painting which should refer to the original colour. The owners of conserved buildings are also required to preserve the original writing, inscription, and other ancient landmarks which have historical value in their original condition.

A different method of ensuring that Kota Lama could also be culturally sustainable can be seen from several festivals conducted in Kota Lama such as Kota Lama Festival, *Oude Staat*, and the Culinary Festival. These festivals have several themes and are conducted by different stakeholders (for instance, Kota Lama Festival is held by local community and *Oude Staat* is conducted by the local government). Despite the variation in the themes, these festivals all have a similar aim: to revive the old vibe of Kota Lama. Some themes in these festivals include the exhibition of traditional or Dutch food and costumes and old vehicles, as well as musical performances.



Figure 17. Kota Lama Festival in 2017
(source: Kamidi, 2017)

4.3. THE PERCEIVED VALUES OF KOTA TUA AND KOTA LAMA FROM VISITOR'S PERSPECTIVE AND THEIR RELATION TO OFFICIAL DOCUMENTS OF HERITAGE CONSERVATION

Before going further to discuss the visitor's perception on the heritage value of Kota Tua and Kota Lama, it is considered important to provide a clear picture about the background of the respondents such as their age, where they come from, their gender, and their educational background.

4.3.1. VISITORS DEMOGRAPHY

Based on the interviews with 65 visitors of Kota Tua and 65 visitors of Kota Lama, it can be noted that most of these people are aged 15-24 years old, with the total number of visitors in Kota Tua in this agegroup being slightly higher (40 people) than the visitors to Kota Lama (33 people). The number of visitors are almost equal in terms of gender between both cities, although there are slightly more male visitors to Kota Lama (34 people) compared to Kota Tua (31 people). Their educational backgrounds vary from the very basic education group (elementary school) to the advanced (only represented by one respondent in Kota Tua who had a doctoral degree), with most interviewees in Kota Tua being in high school (25 people) or working in the private sector. In contrast, the majority of interviewees in Kota Lama were students (26 people), most of them still pursuing their bachelor's degree.

Among these visitors, most of them were local people, or people living in the vicinity of Jakarta and of Semarang. These neighbouring cities are reachable by public transport such as commuter lines and buses with the time travel approximately one to two hours from Kota Tua and Kota Lama. People living in other cities on the same island¹⁵ also dominate the number of visitors, indicated by the high number of visitors from these areas. Only a few foreigners participated in this interview, however, because most international tourists visiting Kota Tua and Kota Lama are part of travel groups, and are therefore given little chance to be interviewed (the visitor's demography of Kota Tua and Kota Lama can be seen in Appendix 5). The location distribution of visitors can be seen in figure 18.

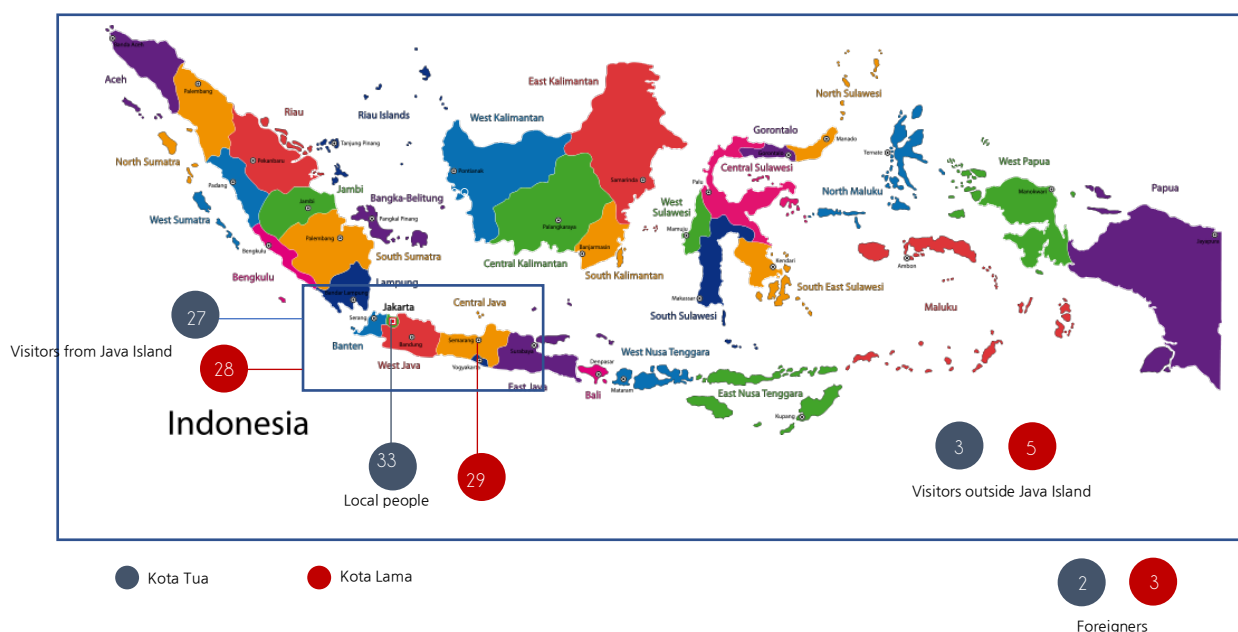


Figure 18. The distribution of the visitors (Kota Tua and Kota Lama)
(source: www.indonesiamap.facts.co, 2018)

4.3.2. HERITAGE VALUES BASED ON VISITORS PERCEPTION IN KOTA TUA

At a glance, being in Kota Tua, in particular at Fatahillah Square gives a feeling of being somewhere in Europe. Fatahillah Square is an empty space located in the heart of Kota Tua and Central Jakarta, surrounded by several Dutch buildings, which are still well preserved and fully functional. Some of these buildings are being used as museums and vintage cafés either government or privately owned. Several old Dutch-style bikes are available for rent, and people dressed in old Indonesian heroic costumes and acting like statues are scattered around, giving the impression of what the Dutch colonial past must have been like. Being located in a strategic position at the very heart of Jakarta and near to the central station and harbour, this area also functions as a node,

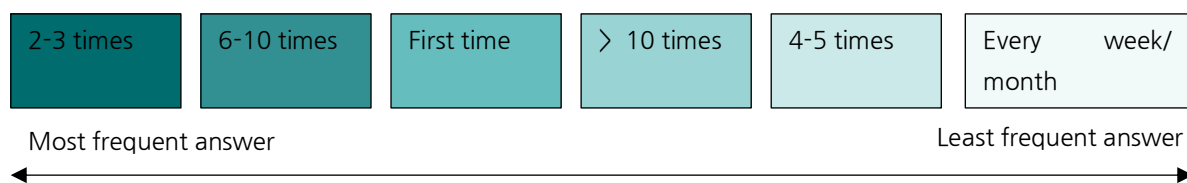
¹⁵ Kota Tua and Kota Lama are located in the same island (Java).

offering people not only the chance to go there to visit the site for leisure purposes, but also as a transit place. Therefore, some of them are not only visiting Kota Tua for the museums, for instance, but also to meet friends and spend their leisure time enjoying the crowds.

To understand people's perception regarding the values of Kota Tua, the first question asked to the respondents is the frequency of visiting Kota Tua, followed with the question concerning the purpose of their visit. The third question is related to their feeling when being at Kota Tua, continued by the question regarding their concern with the historical story of Kota Tua. The fifth question relates to the meaning of Kota Tua based on their perception and ended with the topic about the message that they can take away from this place. As this was a semi-structured interview, a variety of answers are gathered from the respondents. These answers are then re-grouped based on their similarities in order to narrow down the variables, but it does not necessarily reduce the authenticity of the answers. An online questionnaire is developed later to reconfirm the preliminary findings of the interview by measuring them with the Likert scale to find the mean score (the interview results can be seen in Appendix 7 and the Likert scale result can be seen in Appendix 6).

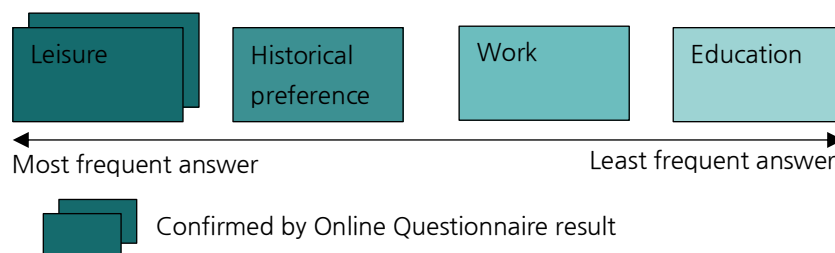
a. The frequency of visiting Kota Tua

The majority of the respondents state that they visited Kota Tua 2-3 times for a variety of purposes such as for recreation or enjoy the history (33.84%). Only one respondent visit this area continuously every month for recreation purpose.



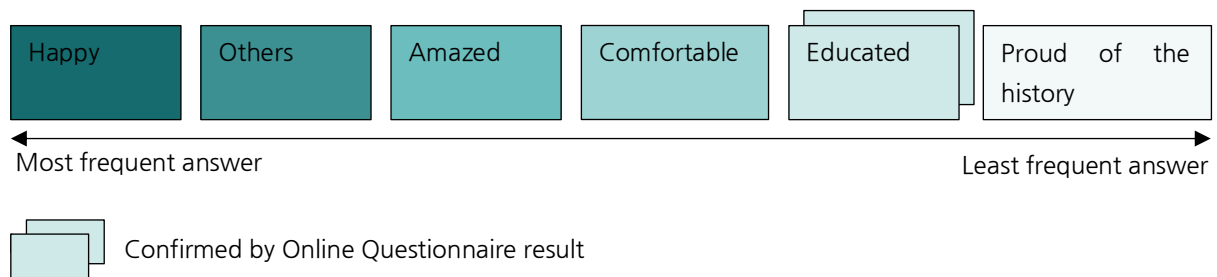
b. The purposes of visiting Kota Tua

Most of the respondents visit Kota Tua for leisure purposes such as for recreation or photo hunting (63.6%). Other variety of answers gathered related to the purpose are for historical preference such as to see the history of Jakarta, for education, and related to work. The result derived from online questionnaire reveals the same, in which most of them agree that leisure is the most dominant motive of visiting Kota Tua compared to other purposes (indicated by the highest mean score of 3.67).



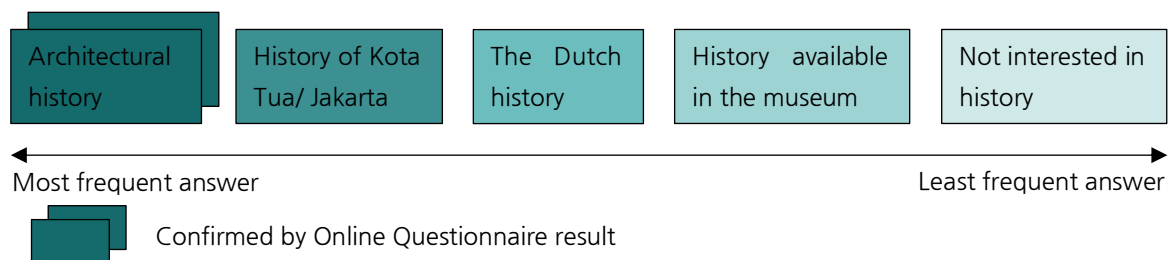
c. The feeling of being at Kota Tua

The third question regarding their feeling of 'being' in Kota Tua is being responded to with a diverse range of answers by the visitors, in which 'happy' is the most common feeling among them (34.8%), with various underlying reasons of why they are happy at Kota Tua. For instance, a respondent says that she feels pleased because she can take her grandchildren to experience the ambiance of the past offered in Kota Tua and to play bicycle. The journey from her home to Kota Tua is, according to her, another form of happiness (JKT60). Another visitor says that he feels excited to explore Kota Tua because his hometown does not have any remaining Dutch colonial buildings like those he sees in Kota Tua (JKT50). Their responses, in combination with the other answers can be seen in table 3 (Appendix 7). However, the result gathered from online questionnaire shows that the majority of the respondents agreed upon the feeling that they feel educated when being in Kota Tua rather than having the happy feeling (indicated by the highest mean score of 3.94).



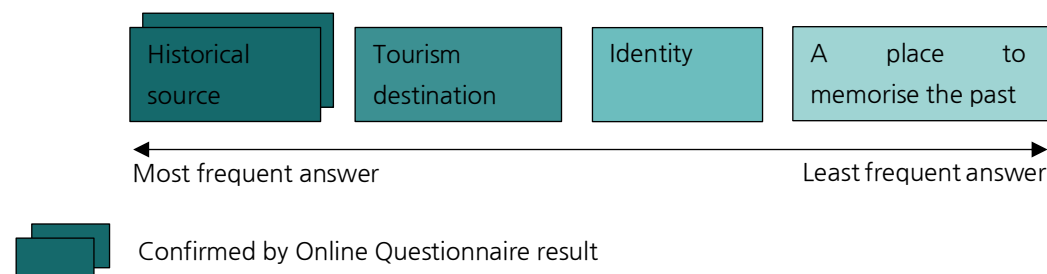
d. Historical preference of Kota Tua

The fourth question related to historical preference of the respondents when visiting Kota Tua indicates that most of them have their interest on architectural history offered by the historical buildings in Kota Tua (40.9%), followed by the history of Kota Tua/ Jakarta, the Dutch history during its colonisation, and the history provided in the museum respectively. However, about four of the respondents admit that they do not have any preference with the history. For instance, one respondent says that she visits Kota Tua simply because she has an appointment with her friends to meet up on this site which they considered as a strategic location. Thus, she is not interested with the historical background offered on this site. Instead, she takes the location benefit of Kota Tua as a meeting point (JKT22). This preference is being reconfirmed based on online questionnaire, in which most of them agree that history related to the buildings in Kota Tua has attracted them most (indicated by the highest mean score of 3.92). The same mean score goes for historical preference related to the Dutch history, but this answer is not the majority of the answers gathered during the interview.



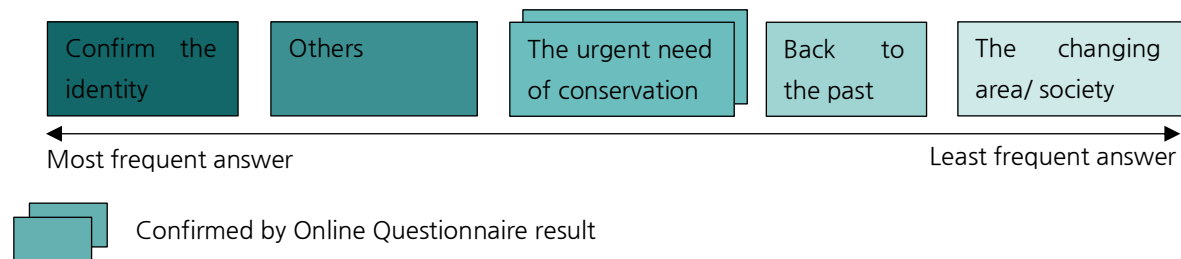
e. The meaning of Kota Tua

The fifth question regarding the meaning of Kota Tua had various responses, but they are relatively narrow in scope and more similar compared to the previous question related to the purpose. These responses then are grouped together. For instance, the meaning of 'as a national identity' and 'as a city icon' are grouped into 'identity', with the assumption that these two meanings are similar and refer to a singular meaning: as an identity. The response of 'educational source' and 'historical source' are then combined into a 'historical source' group, with an assumption that the word 'education' is actually derived from their interest of historical knowledge. This re-grouping phase identifies four major meanings of Kota Tua. Compared to the previous question regarding the purposes, in which the findings reveal that most respondents state that leisure is their primary purpose for visiting Kota Tua, the answer related to the meaning of Kota Tua reveals the opposite to this. Kota Tua seems to be perceived by most of the visitors as a place of historical significance based on the result of both the interview and the online questionnaire (indicated by the highest mean score of 4.11).



f. The message taken away from Kota Tua

The last question being asked to the respondents is related to the message they could take away from the presence of Kota Tua. Similar to the question related to historical preference, the answers regarding the message are directly pointing to several options available on the interview form. Other responses out of what is listed in the form cannot be categorised in a particular group because only one or two respondents address them. Thus, these responses are grouped as 'others'. The majority of the respondents perceive the message taken away from Kota Tua as a place which can reconfirm their identity (25.8%), followed by the message regarding the urgent need of conservation, the ability of this site to bring them back to the past, the changing area, and other messages respectively. However, the result of the online questionnaire indicates that most of the respondents agree that Kota Tua has a message of the importance of conservation (indicated by the highest mean score of 4.14).



Concluding remark

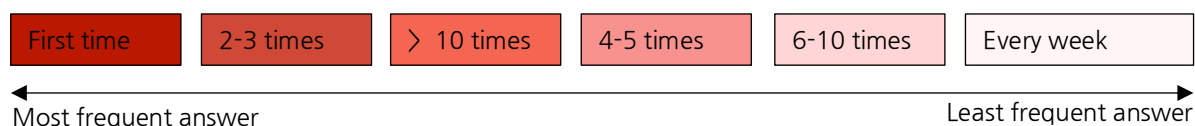
To conclude, the majority of the respondents visited Kota Tua for 2-3 times and the main purpose of visiting this site was for leisure activities. However, it seems that they were in disagreement when being asked to confirm that Kota Tua has the most meaning as a tourism destination. Instead, they mostly agreed that Kota Tua has meaning as a historical source with the most historical preference is related to architectural history, indicated by its highest mean score among other meanings and preferences. In this regard, it is more likely that people were visiting this place for leisure purposes, but the leisure activity itself referred to an attempt to experience and witness the history and not relatively related to tourism activities. This finding is supported by the Likert Scale result for the question related to the feeling, in which most of the respondents agreed that they feel educated when visiting Kota Tua. The happy feeling, even though it was quoted most often in the answers in the interview, did not occur as the most agreed feeling among the interviewees based on the result of the online questionnaire.

4.3.3. HERITAGE VALUES BASED ON VISITORS PERCEPTION IN KOTA LAMA

Based on my personal observation, Kota Lama offers a different nuance compared to Kota Tua, in which this site seems more like a tourism destination at first glance. Most of the visitors are dressed more like a stereotypical tourist, with their camera hung around their neck, while taking pictures of the buildings or, mostly, of themselves. A park located at the heart of this place is also crowded with people busily taking pictures. This tourist ambience creates something of a barrier to getting closer to these people to ask for an interview. Regardless, 65 of them are willing to participate in this study. The same questions used for Kota Tua are put to them. Similar to Kota Tua, the broad responses from the visitors are also re-grouped in order to narrow down the answers. The responses gathered from the interview is then reconfirmed using online questionnaire by embedding Likert scale to measure the mean score (the interview results can be seen in Appendix 8 and the Likert scale result can be seen in Appendix 6).

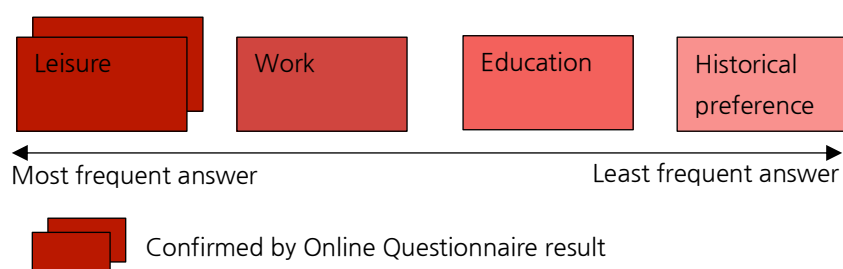
a. The frequency of visiting Kota Lama

According to the interview, most of the respondents state that it was the first time for them to visit Kota Lama (44.61%) for several purposes such as sightseeing or to meet their curiosity about this site. Five respondents visit Kota Lama every week for working purposes.



b. The purposes of visiting Kota Lama

Similar to Kota Tua, the visitors of Kota Lama come to this site mostly for leisure purposes, for instance because they are curious about this site based on the information exposed from social media or simply to take their family (66.7%). About similar number of respondents have other purpose of visiting Kota Lama for work, related to education, and historical preference. The results derived from the online questionnaire reconfirm this finding, in which most of the respondents agree that leisure is their main purpose in visiting Kota Lama (indicated by the mean score of 3.90).

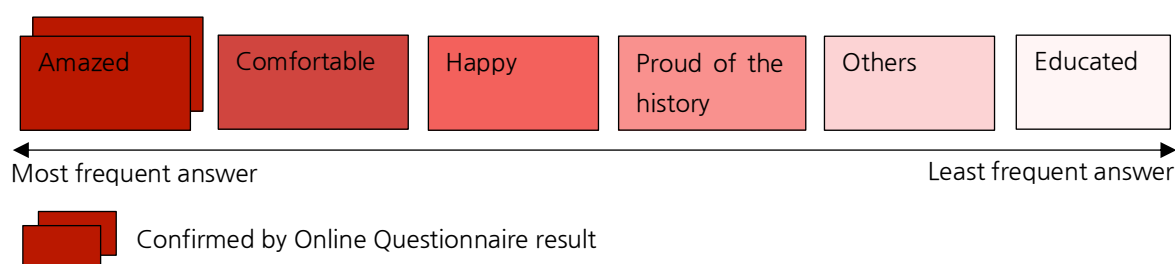


c. The feeling of being at Kota Lama

The third question related to the feeling of being in Kota Lama is diversely responded to by the visitors, in which 'amazed' is the most common feeling among them (25.8%).

'Seeing buildings aged 300 years old is amazing' (SMG09).

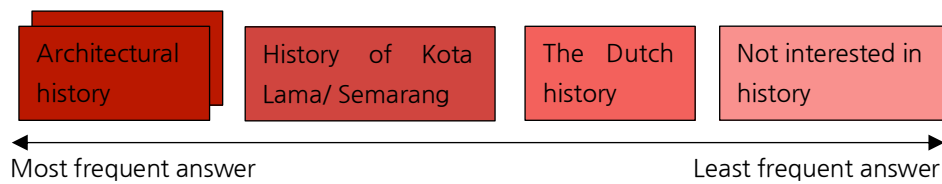
About the same number of responses address the comfortable feeling of being in Kota Lama, as one of the respondents says that he feel relax with the old nuance offered at this site (SMG06), followed by the 'comfortable' feeling. This comfortable feeling is derived from the improvement of the infrastructure in Kota Lama, such as the provision of benches along the main road. Other feelings such as happy and proud of history have the same number of respondents (15.2%). The same number goes to the 'other' group of answers which diversely addressed by the respondents, and only few of the people feeling educated by being in this place. The online questionnaire result confirm the majority of the answers based on the interview, in which most of them agree that 'amazed' is the most common feeling appeared when being in Kota Lama (indicated by the mean score of 3.87).



d. The historical preference of Kota Lama

Similar to Kota Tua, this question is being responded directly without any diverse range of answers. Most of the respondents in Kota Lama have their historical preference related to architectural history offered in Kota Lama (50%), considering that this site has several unique buildings. About three respondents express that they do not have any concern with the history, as one respondent says that he comes to Kota Lama simply to

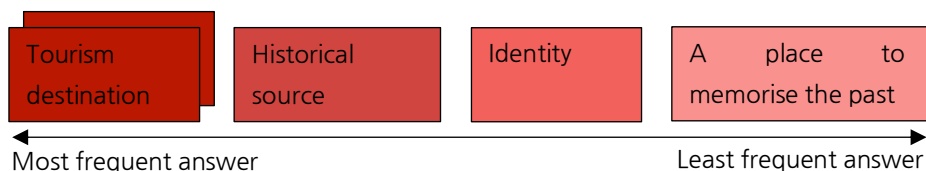
take pictures and he is not interested in the historical background of this site (SMG54). This preference is being reconfirmed based on the online questionnaire, in which most of them agree that history related to the architectural buildings in Kota Lama has attracted them more than other histories (indicated by the mean score of 3.93).



Confirmed by Online Questionnaire result

e. The meaning of Kota Lama

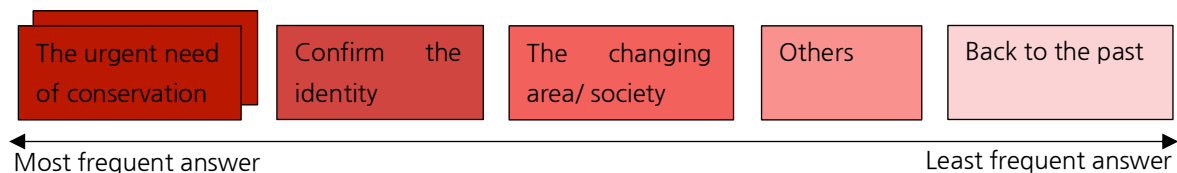
The fifth question regarding the meaning of Kota Lama is diversely responded to by the visitors. Most of them perceive Kota Lama more as tourism destination (36.4%), while fewer people understand this site more as historical source. For instance, one respondent says that Kota Lama functions as a historical reminder for the government as well as for the local people, so that they do not forget the history (SMG08). This majority of answers is reconfirmed in the online questionnaire, in which most of the respondents agree that tourism destination is the most preferred meaning of Kota Lama (indicated by the highest mean score of 4.03).



Confirmed by Online Questionnaire result

f. The message taken away from Kota Lama

The final question asked to the respondents in Kota Lama is the message they could take from this site. Most of them perceive the presence of Kota Lama as a reminder that this site is in urgent need of being conserved (33.3%), and about the similar number of respondents notice that Kota Lama can confirm their identity based on the historical background of this site. The result is reconfirmed in online questionnaire, in which most of them agree that Kota Lama has the message related to the importance of conservation (indicated by the highest mean score of 4.06).



Confirmed by Online Questionnaire result

Concluding remark

To sum up, most of the respondents stated that it was their first time visiting Kota Lama when the interview was conducted. Most of them came to Kota Lama for leisure purposes, and they also perceived the meaning of Kota Lama more as tourism destination compared to other meanings such as historical source or as the identity. They have the common feeling of being amazed in Kota Lama, in particular because of the uniqueness of the buildings in this site. Architectural history was the most preferred history among the respondents and

they also agreed that Kota Lama symbolises an urgent need of conservation to maintain the buildings and their historical background preserved for future generation.

4.3.4. HERITAGE VALUES IN KOTA TUA BASED ON VISITOR'S PERCEPTION AND THEIR RELATION TO OFFICIAL HERITAGE CONSERVATION APPROACH

The previous sub-chapter identifies several values of Kota Tua based on Kota Tua Masterplan namely historical value, physical value, aesthetic value, social value, cultural value, and economic value. Among these values, it seems that only five out of six values are recognised by the visitors based on the result of the interview as can be seen in table 17.

Table 17. Heritage values identified in Kota Tua Masterplan and their recognition by the visitors
(by the author, 2018)

Heritage value identified in the Kota Tua Masterplan	The recognition of the value based on the interview with the visitors
Historical	<ul style="list-style-type: none"> - The purpose (to witness the history, to see the Dutch town establishment, enjoy the history, remember the past) - The feeling (happy to see the museum collection and the concept of the city center in the past, bring back the old memories) - The historical preference - The message (add historical insight)
Physical	<ul style="list-style-type: none"> - The purpose (enjoy the view of the old buildings) - The feeling (amazed to see that the building is still maintained) - The message (the urgent need of conservation, the changing area)
Aesthetic	<ul style="list-style-type: none"> - The purpose (visit a beautiful place) - The message (artistic place, architectural site, impressive place)
Social	<ul style="list-style-type: none"> - The purpose (take family, meet friend)
Cultural	Not recognised
Economic	<ul style="list-style-type: none"> - The purpose (working, leisure) - The meaning (as tourism destination)

Based on the above table, most of the values identified in the Kota Tua Masterplan are recognised by the visitors either implicitly derived from their purpose of visiting Kota Tua, their perceived meaning, or other related answers which are referring to these values. However, cultural value is not recognised by the visitors as none of their answers are implying this value. Interestingly, the visitors are able to identify three other values which are not defined in the masterplan namely knowledge value, tourism value and identity value as can be seen in table 18.

Table 18. The values identified by the visitors but not defined in the Kota Tua Masterplan
(by the author, 2018)

Value identified based on the interview	The recognition of the value based on the interview with the visitors
Knowledge value	<ul style="list-style-type: none"> - The purpose (visit the museum, doing school assignment) - The feeling (educated) - The meaning (educational source)
Tourism value	<ul style="list-style-type: none"> - The purpose (recreation) - The meaning (tourism destination)
Identity value	<ul style="list-style-type: none"> - The meaning (as personal/ national identity) - The message (confirm personal/ national identity)

Based on the above table, knowledge value is recognised from the purpose, the feeling and the meaning of Kota Tua perceived by the people. The visitors also identify the tourism value from their purpose of visiting

Kota Tua which is for recreation and their perceived meaning of Kota Tua as tourism destination. Identity value is derived from the perceived meaning and message of Kota Tua as the national identity. The above values are then linked to universal heritage value identified in the Kota Tua Masterplan to understand which values defined in the Kota Tua Masterplan are able to be identified by the visitors of Kota Tua, as indicated in figure 19.

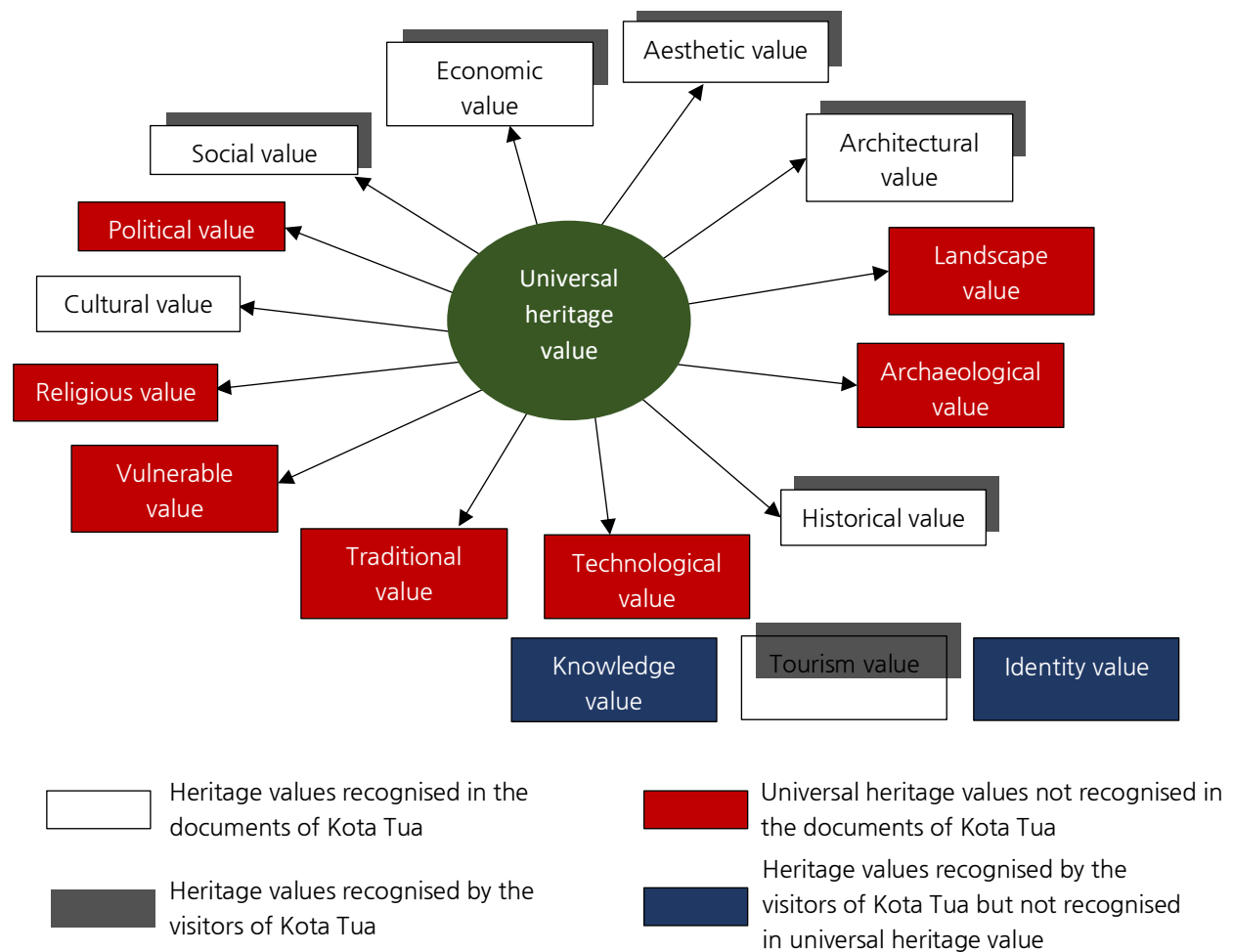


Figure 19. Heritage values identified by the visitors of Kota Tua
(by the author, 2018)

Figure 19 shows that the visitors of Kota Tua are able to recognise most of heritage values defined in the Kota Tua Masterplan, except for cultural value. Three other values are also identified by the visitors namely knowledge value, tourism value, and identity value outside of what is defined by the universal heritage value. However, some of universal heritage values are not recognised both by the Kota Tua Masterplan and by the visitors (marked with red).

4.3.5. HERITAGE VALUES IN KOTA LAMA BASED ON VISITOR'S PERCEPTION AND THEIR RELATION TO OFFICIAL HERITAGE CONSERVATION APPROACH

Refer to the document transcripts, the values of Kota Lama are recognised as being a combination of architectural, aesthetic, knowledge, cultural, economic, social, traditional, historical, recreation and tourism, and symbolic representation value. The recognition of these values are derived from the answers gathered during the interview as can be seen in table 19.

Table 19. Heritage values identified in official document of Kota Lama and their recognition by the visitors
(by the author, 2018)

Value identified in official documents	The recognition of the value based on the interview with the visitors
Architectural	- The purpose (architectural interest)
Aesthetic	- The purpose (visit beautiful place)
Knowledge	- The feeling (educated) - The meaning (as educational source)
Cultural	Not recognised
Economic	- The purpose (work)
Social	- The purpose (take the family, going with friend)
Traditional	Not recognised
Historical	- The purpose (memorise the past, fond of history) - The feeling (bring back old memory) - The historical preference - The meaning (as historical source)
Recreation and tourism	- The purpose (recreation) - The meaning (as tourism destination)
Symbolic representation	- The meaning (as historical icon of the city)

Refer to the above table, most of the values identified in official documents of Kota Lama can be recognised by the visitors. For instance, historical value is recognised based on the purpose of visiting Kota Lama which is to memorise the past. In this sense, the activity of memorising the past is being assumed as related to historical value embedded in Kota Lama. However, two of the values defined in the official documents of Kota Lama are not known by the visitors namely cultural and traditional value. In addition, one value is identified by the visitors namely identity value. This value is derived from the answers concerning the meaning of Kota Lama, in which 14 respondents agree that Kota Lama has the meaning as the identity of the city and the messages they perceive from Kota Lama as a site to confirm their national identity, as can be seen in table 20.

Table 20. The values identified by the visitors but not defined in the documents of Kota Lama
(by the author, 2018)

Value identified based on the interview	The recognition of the value based on the interview with the visitors
Identity value	- The meaning (as personal/ national identity) - The message (confirm personal/ national identity)

The above values are then linked to universal heritage value identified in official documents of Kota Lama to understand which values defined in the documents are able to be identified by the visitors of Kota Lama, as illustrated in figure 20.

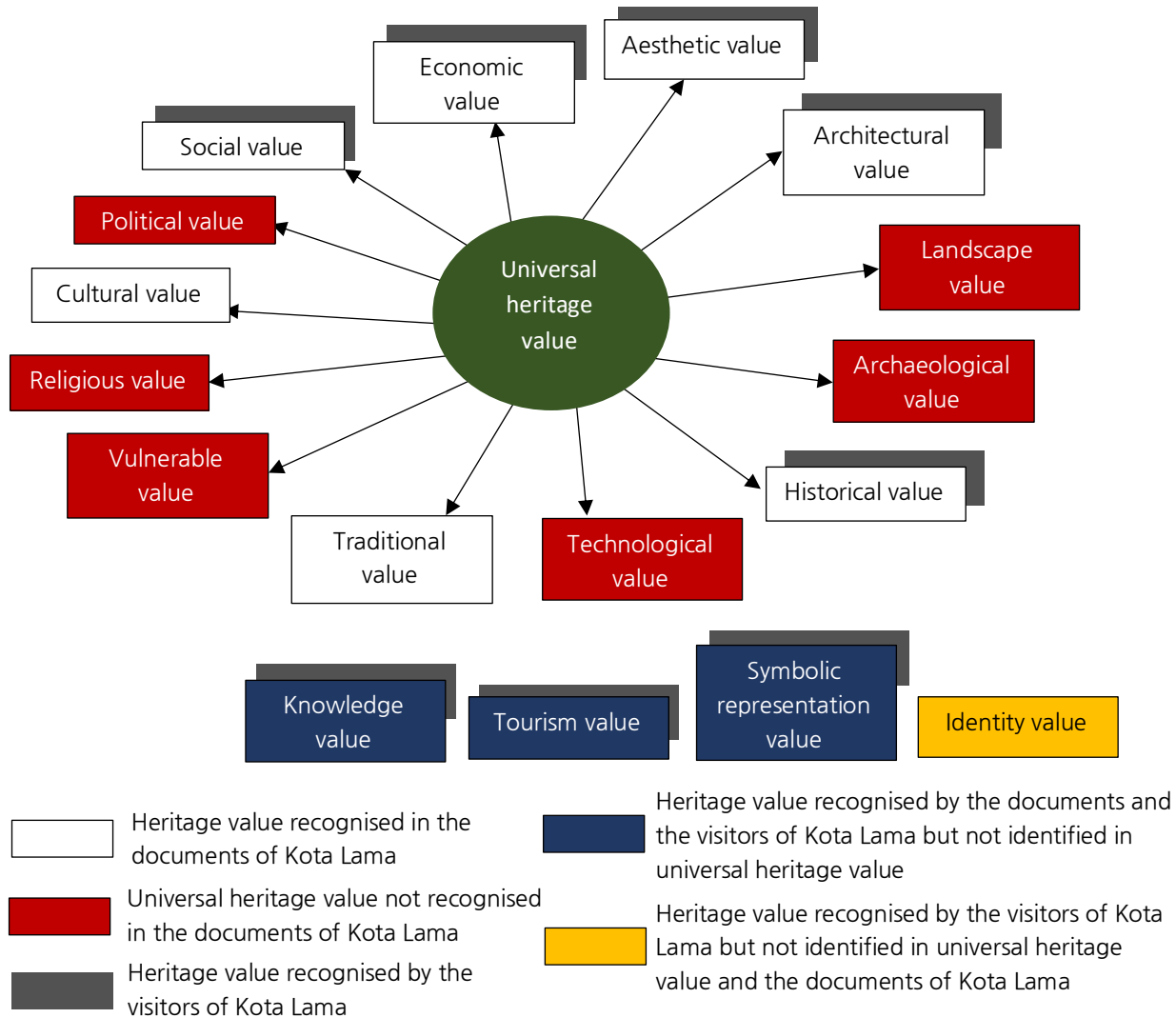


Figure 20. Heritage values identified by the visitors of Kota Lama
(by the author, 2018)

Figure 20 shows that the visitors of Kota Lama are able to recognise most of the heritage values defined in the documents of Kota Lama (Urban Design Guidelines and Grand Design), except for cultural and traditional value. Four other values are also identified by the visitors namely knowledge value, tourism value, symbolic representation value and identity value. Similar to Kota Tua, the values marked with red are not recognised both by the documents of Kota Lama and by the visitors.

4.4. THE ELEMENTS OF THE HISTORIC URBAN LANDSCAPE APPROACH IN THE CURRENT HERITAGE CONSERVATION PRACTICE OF KOTA TUA AND KOTA LAMA AND HOW IT COULD BE MORE EFFECTIVE

The result of this sub-chapter is firstly framed by the Historic Urban Landscape approach, in which the six steps on implementing this approach are identified, followed by the possibilities of improvement that can be made from the visitor's perspective and universal heritage conservation value.

4.4.1. ELEMENTS OF HISTORIC URBAN LANDSCAPE APPROACH IN THE CURRENT HERITAGE CONSERVATION PRACTICE OF KOTA TUA

Based on the Kota Tua Masterplan and interview transcripts, it can be noticed that most of the six critical steps in implementing the Historic Urban Landscape approach are recognised in the policy conservation of Kota Tua, even though some of them are still partially implemented. The **first step** related to comprehensive surveys

and mapping (natural, cultural, and human aspects) are partially implemented. Based on the interview, the local government has done a basic survey to determine and map the delineation of Kota Tua (as can be seen in figure 21). Other maps available in Kota Tua are tourist guide map (made by local community) and green map (made by students).



Figure 21. Several maps of Kota Tua. The two left: tourist guide map. The two right: delineation map (source: personal documentation, 2018)

The authority of Kota Tua (Unit Pengelola Kawasan Kota Tua) also develop a database regarding the local communities involved in the preservation of Kota Tua, in particular communities under its supervision. The members of these communities are individually identified in the database. In this sense, the human aspect of Kota Tua is organised in the database instead of on a map.

Public involvement during the conservation process, as the **second step** of the Historic Urban Landscape approach implementation, is also partially implemented in the case of Kota Tua. Basically, the participation of the public and stakeholders is mentioned in the Kota Tua Masterplan, and people have the right to participate and contribute their aspirations towards the conservation policies and action plans. Their involvement can be in the form of social and cultural activities, and collaboration between stakeholders in a professional manner. The local communities also have the chance to participate as well.

“Kota Tua is managed in a comprehensive way across sectors and regions, and actively involves other stakeholders: business actors and communities”. (D2)

According to the interview with the official of Kota Tua (coded with J1), several communities are having their regular activities in Kota Tua, such as the photographer community, the tour guide community, the *Sunda Kelapa* Heritage community, the bike rental community and the character performers. Among these communities, the government supervises and allows the latter two communities to conduct their activities in Fatahillah Square on a daily basis. The interview with the bike rental community (coded with J4) reveals that their purpose of renting the bikes may to make a profit, but they also have a responsibility to keep the area clean. Most importantly, they help the government to maintain the colonial ambience of Kota Tua by the presence of their old and colourful bikes.

‘[...] my community is helping the government to clean the area and protect the benches from being damaged by the visitors. Moreover, we also clean the area on Friday twice a month’ (J4).



Figure 22. The old bikes rented by local community in Kota Tua
(source: personal documentation, 2018)

However, it seems that only these two communities have the privilege of actively participating in the conservation of Kota Tua. An interview with the member of other local community (coded with J3) confirm this preliminary finding. As an independent community, which is not under government supervision, this community rarely gets involved in the conservation process. According to him, the involvement of his community at some conservation events held by the government is merely superficial. They may be involved during some of the events related to conservation (e.g. discussions about the methods for conserving Kota Tua), but their voice is rarely heard. He further argues that local communities and the public are still rarely involved when the government is formulating policies related to conservation. In the end, any decision related to Kota Tua for the sake of development is basically formulated by the government and the expert groups. These different perspectives between communities are acknowledged by the local government. The official admits that some of the communities refuse to participate in conservation activities, and even worse, some of them raise a protest against the decision made by local government in preserving Kota Tua.

'[...] some of them raise a protest against our decision/policy'. (J1)

A clear example of the protest occurred when the government decided to relocate the street vendors from Fatahillah Square to a new location in 2017. This new location was approximately 200 metres away from the initial position and the crowd, leading to a significant drop in sales for the food sellers.

The **third step** related to the vulnerability assessments are also conducted by the local government in terms of assessment. According to the official of Kota Tua (coded with J1), Kota Tua has several assessments concerning vulnerability such as visitor's carrying capacity of Fatahillah Square and archaeological studies of particular buildings owned by the government. Other forms of technical assessment are required in the Kota Tua Masterplan, as it states that:

'Utilisation which may cause damage is required by study, research, and/or environmental impact analysis' (D1).

However, in practice, only a few buildings in Kota Tua actually get this environmental impact analysis done. According to the interview, some of the reasons for not yet conducting this analysis are due to financial barriers and the low enforcement of regulation practices. Moreover, the vulnerability assessment related to several crucial elements such as excessive tourism and disaster risk, are also not yet considered in the realm of heritage conservation in Kota Tua. Therefore, the **fourth step** related to the integration of heritage value and vulnerability assessment in the spatial planning network is barely recognised in both document and in the interview transcript because of the absence of this vulnerability assessment.

In related to the **fifth step** regarding prioritizing actions, the Kota Tua Masterplan states that the development of Kota Tua is aiming to both preserving the site and adding economic value at the same time. In this regard, most of any new construction in Kota Tua is not limited, as long as it follows the conservation principles¹⁶.

'Conservation is part of the local government's attempt to manage Kota Tua, and the development concept we have always refers to the principles of conservation' (J1).

However, there is no document available regarding how Kota Tua should prioritise its development such as Action Plan. According to the interviewee (coded with J1), any new development in Kota Tua is allowed as long as it can meet both conservation and land use condition. The unclear priority between conservation and development and the missing priority document in Kota Tua lead to the fact that the **fifth step** of the Historic Urban Landscape approach is hardly recognised in the current conservation approach of Kota Tua.

The **last step** related to developing a local partnership and management framework can be seen from the collaboration between the Jakarta provincial government and a consortium to revitalise and reuse several buildings in Kota Tua for better utilisation purposes. The instruction to establish this public-private partnership is mandated in the Kota Tua Masterplan, which states that the government shall:

'Establish a cooperation with private companies and create a conducive investment atmosphere in order to encourage regional economic activities through an effective and professional management system' (D3).

As a follow up, the former governor of Jakarta collaborated with a consortium of nine private companies in 2014 in order to revitalise 11 historic buildings in Kota Tua, and revive these buildings to stimulate economic activities in the surrounding areas. Not only aiming at attaching the economic value in this area, this consortium also add the social value by organise a bimonthly exhibition with various themes such as photography and book launching.

'We [...] are mandated by the (former) governor to revitalise these buildings. In addition, we also gain profit from what we have done in order to self-sufficiently restore and maintain the buildings' (J2).

Other forms of public-private partnership can be seen from the actions of several private companies to conduct a Corporate Social Responsibility (hereafter referred to as CSR) programme in Kota Tua. Unfortunately, the Kota Tua official does not have the relevant data regarding what kind of CSR programmes are available in this place.

A general overview of the Historic Urban Landscape approach elements in the current conservation practice of Kota Tua can be seen on figure 23.

¹⁶ An exception is given to the development of the Mass Rapid Transit which is not allowed to pass Fatahillah Square to preserve the underground site in its original condition.

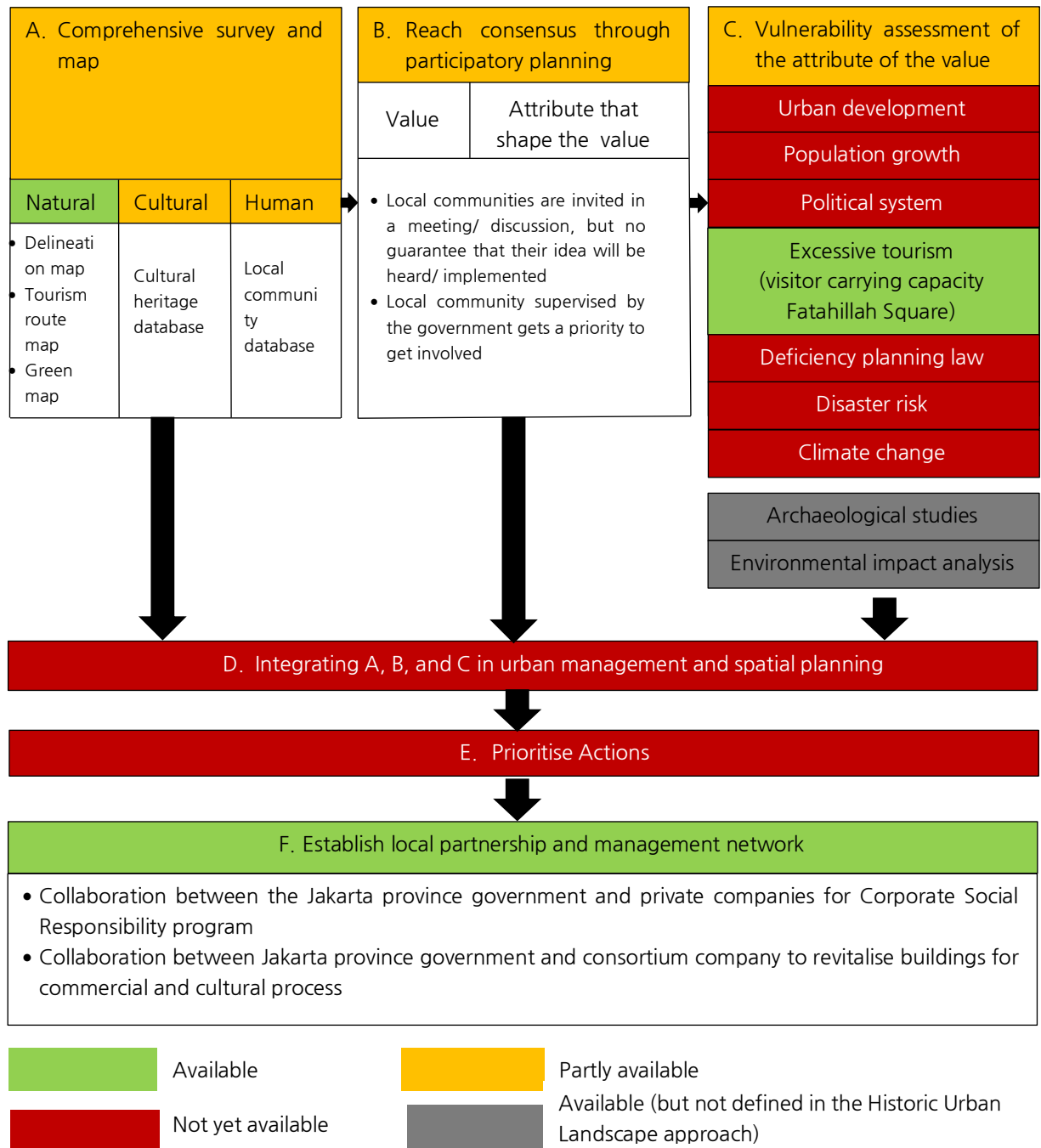


Figure 23. The steps of implementing the Historic Urban Landscape approach identified in Kota Tua (by the author, 2018)

Refer to the above figure, only the last step of implementing the Historic Urban Landscape approach is found in the current conservation practice namely developing local partnership and management network. Step A, B, and C are partially implemented as several indicators can be found in Kota Tua. Two of the steps, D and E, are not found in the conservation practice of Kota Tua.

4.4.2. ELEMENTS OF HISTORIC URBAN LANDSCAPE APPROACH IN THE CURRENT CONSERVATION PRACTICE OF KOTA LAMA

The interview transcripts and official documents of Kota Lama reveal that some of the steps in implementing Historic Urban Landscape approach are recognised. The **first** step related to comprehensive surveys are done, as can be seen in the available spatial information of Kota Lama such as building ownership, occupied-

unoccupied buildings, building usage (business/ housing/ office/ restaurant), public and private vehicle routes and property value. A basic map concerning the delineation is available in Urban Design Guidelines, while a comprehensive map is available in the Grand Design of Kota Lama. The latter map consist of several themes such as building ownership and building usage (as can be seen in figure 24). However, other maps related to cultural and human elements are not yet available in Kota Lama.

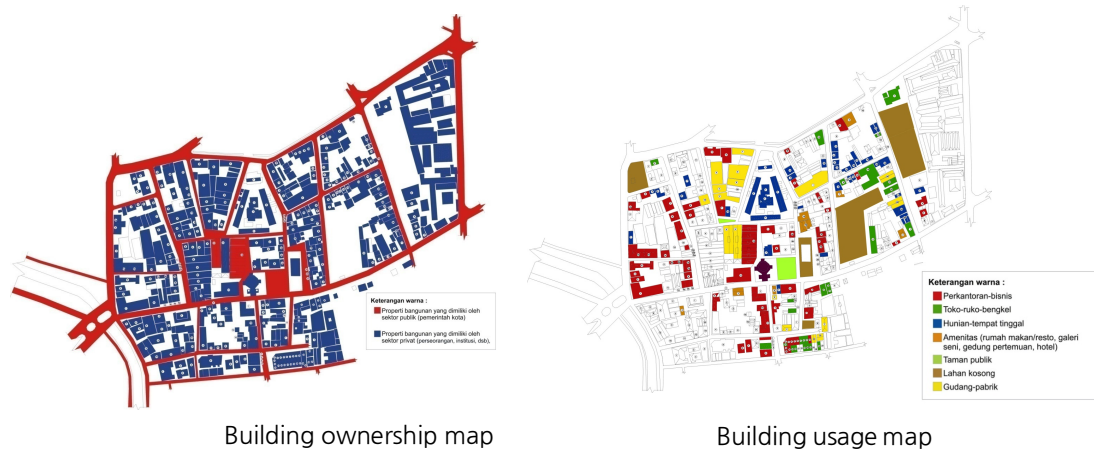


Figure 24. Thematic maps of Kota Lama
(source: Bappeda Kota Semarang, 2011)

The **second step** related to public participation in the form of participatory planning has been regulated in the Urban Design Guidelines which states that:

In preserving Kota Lama, people have the right to:

- a. *Participate in the process of planning, utilisation and control;*
- b. *Have easy access to Urban Design Guidelines of Kota Lama (transparency);*
- c. *Experience the benefits and the added value as an impact of utilisation activities in Kota Lama (D3).*

'People also have the easy access in controlling the old town utilisation, by actively supervising how Kota Lama is being used by other stakeholders and provide a consideration regarding conservation activities in the old town, including the quality improvement of the area' (D3).

Based on the above document, it can be seen that people are allowed to participate in the conservation process, but the procedure as to how they can get involved is not yet defined. One of local community member in Kota Lama (coded with S6) states that her community is rarely gets involved when the government is formulating any policy related to Kota Lama. However, she states that the condition is getting better recently. For instance, she gets an invitation few days before the interview was conducted for a discussion regarding disaster risk reduction in Kota Lama¹⁷. She further argues that as a community consisting of building owners, understanding the future plan of Kota Lama is important, as they are the ones who will be affected first by the development. Therefore, this community has an initiative to do self-learning regarding not only what will happen in Kota Lama in the near future, but also to learn the story of the past to understand the red lines between the past and the future. This community also held the Kota Lama festival in 2017 with the help of other community which no longer active in participating the conservation practice of Kota Lama in 2016¹⁸.

¹⁷ The interview was conducted at the first week of February, 2018.

¹⁸ This community raised their concern on the improvement of Kota Lama by organising several actions such as conducting research in collaboration with Dutch experts to solve the flooding problem and learn heritage conservation principles. They also got involved with the government in the formulation of the Grand Design in 2011.

A slightly different story discovered from another community member (coded with S5) who states that his community is rarely involved when the government is formulating the development plan of Kota Lama. For instance, the bollard construction near the public park has been designed so that they are all very close to each other, which causes difficulties for people passing by, particularly for those who are in wheelchairs (as can be seen in figure 25). The interviewee regretted this construction and said that *'to pass the bollard is such a pain. It is a perfect example of the violation of people's right to access the public space'*.



Figure 25. Bollard construction that is opposed by the local people of Kota Lama
(source: personal documentation, 2018)

The latter community, regardless their exclusion in the planning formulation of Kota Lama, initiated an active participation to protect Kota Lama from criminals and vandalism.

'However, we help the government to protect Kota Lama from criminals and vandalism even though we are not being asked to do it. [...] once I caught a young man who has painted a mural on one of the buildings, and I urged him to clean his painting [...]' (S5).

Next, the **third step** related to vulnerability assessment is discussed shortly in the Grand Design for Kota Lama. It is mentioned that Kota Lama is facing a disaster risk due to annual flooding, and this flood can lead to other problems such as rotting materials and increased humidity. However, other assessments such as population growth, excessive tourism and climate change are not yet available for perusal.

'[...] We do not yet have a vulnerability assessment in Kota Lama because we consider it as a new concept in the realm of conservation. But we are planning to conduct a study related to this' (S1)

One of the interviewees in Kota Lama suggested that social issues should be included as one of vulnerability aspects that need to be studied further. His idea is based on the notorious history of Kota Lama in the past, in which the most visible problems were social issues such as homelessness, prostitution and gambling.

The **fourth step** related to the integration of value and vulnerability status is not yet available in the heritage conservation policy of Kota Lama, as according to the official of Semarang city (coded with S1), the vulnerability assessment is not yet considered in the long-term conservation programme.

'The government does not yet have any vulnerability assessment because we consider it as something new in the guise of conservation' (S1).

The **fifth step** of prioritising actions to balance the conservation and urban development is available in the road map of the Kota Lama Grand Design. This road map detailed the conservation plan during the time period of 2012-2018, such as the documentation of damaged buildings in 2012 and collaboration with the local communities in order to raise the awareness of conserving Kota Lama through events and festivals. This

road map does not prioritise one over the other, as both conservation and development are given equal priority. What is more important, according to one of the interviewees, is how to conduct both conservation and development based on conservation principles.

'We are facing big development pressures both from private companies and from the government, and some of these pressures are not in line with conservation principles (such as UNESCO operational guidelines)' (S2).

The **final step** of the implementation of the Historic Urban Landscape approach in terms of developing local partnerships can be seen in the cooperation between the government and two state-owned companies as the building owners in Kota Lama. The working concept is that the building owners lease their buildings to the government for five years, and the government can use these buildings as galleries to sell premium local products. The concept of partnership is regulated in Urban Design Guidelines, which states that:

'Planning area management is carried out by the authority which involves government, private and community elements with the aim of reviving, restoring, maintaining and developing various functions and building values' (D4).

An overview of the Historic Urban Landscape elements in the current conservation approach of Kota Lama can be seen in figure 26.

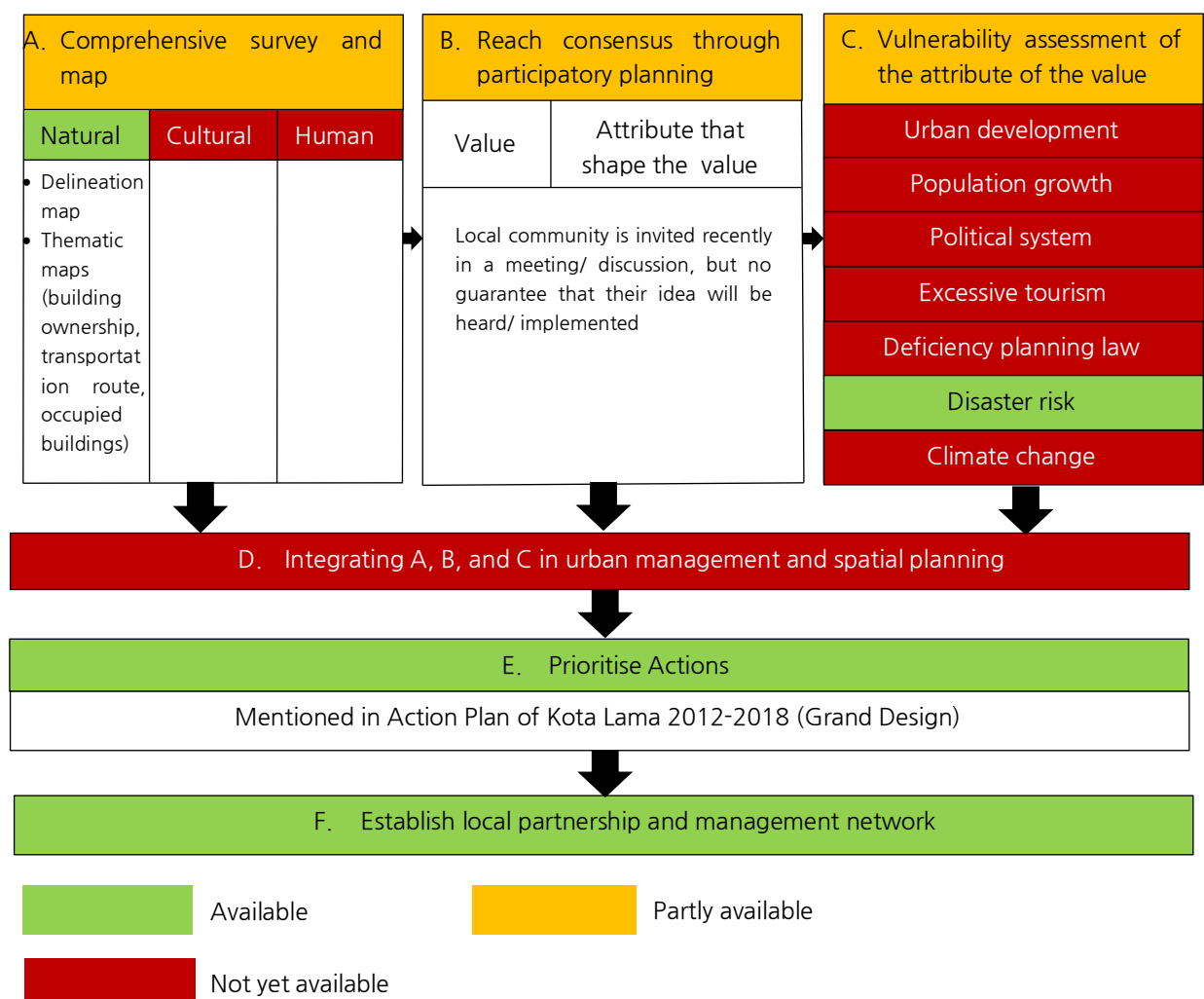


Figure 26. The steps of implementing the Historic Urban Landscape approach identified in Kota Lama (by the author, 2018)

4.4.3. HOW HERITAGE CONSERVATION IN KOTA TUA COULD BE MORE EFFECTIVE FROM VISITOR'S PERCEPTION

In general, most of the visitors (ten people) are satisfied with the current level of conservation in Kota Tua. However, some of them also have a variety of opinions regarding what should be improved in this area, which mostly focus on physical preferences such as the improvement of building maintenance and the cleanliness of the area (a comprehensive ideas of improvement can be seen in table 1 Appendix 9). About similar number of visitors (eight people) state that Kota Tua still looks dirty in particular spots and the cleanliness needs to be improved. Other visitors argue that the cleanliness of the area not only relates to the solid waste but also refers to the beggars and street singers who often disturbingly appear in front of the visitors. Furthermore, some of them also share their idea about adding an information board in front of each building in Kota Tua. This board can describes the history of the building such as its function and whether an important event occurred in this building during the Dutch colonial era. Some other visitors put their awareness down to the lack of cultural attractions such as performance art or theatre. It does not mean that these activities are not available in Kota Tua, just that they should be put on more frequently. One respondent also suggests providing a shuttle bus to connect the museums, considering that Kota Tua has several museums that are scattered across a considerable distance.

4.4.4. HOW HERITAGE CONSERVATION IN KOTA LAMA COULD BE MORE EFFECTIVE FROM VISITOR'S PERCEPTION

A more colourful variety of responses can be found from the interviews with the respondents at Kota Lama. Based on the interview, most of Kota Lama visitors (seventeen people) agree that building conservation and maintenance are two of the crucial issues that need more attention from the government. But a greater variety of answers are given by the respondents when they are being asked about what kind of ideas they have for a better conservation of Kota Lama. Some of them argue that the maintenance is mostly focused on the buildings located along the main road, while there are still many (mostly abandoned) buildings that arguably should get the same, or more, attention (as can be seen in figure 27).



Figure 27. Abandoned building (left); maintained building (right)
(source: personal documentation, 2018)

Other ideas for improvements are similar to the ideas for Kota Tua, such as adding art performances, public facilities, accessibility, and improving the cleanliness. However, some respondents raise new ideas that were not mentioned at Kota Tua, such as adding a Tourist Information Centre and museum, as well as improved pedestrian access (because these facilities are available at Kota Tua). One exciting perspective comes from a respondent who says:

'Do not create a new building that does not fit in with history. Kota Lama is a historic place and it should be filled with historical nuance. Moreover, the government needs to involve local people in creating policies related to the area. For instance, the bollards that stand close to each other create difficulties for the people to pass by' (SMG04).

His response indicates an awareness about the urgency of involving local people in formulating the development plan and to relates the new development with the historical background of Kota Lama - something that is rarely acknowledged by the visitors.

An insightful input also comes from another respondent who likes to spend his spare time visiting Kota Lama. He argues that Kota Lama has a lot of historical and architectural buildings, but the number of the visitors are much less, compared to other historical sites such as Borobudur. He assumes that this situation happens because Kota Lama does not have such a historical characteristic as yet. Thus, he suggests that Kota Lama needs a conceptual framework that can distinguish this site from other places (SMG06).

Another idea of improvement comes from a respondent who argues that the authority of Kota Lama needs to think outside the box. The focus should no longer be on building conservation and infrastructure improvement, but how to turn Kota Lama into something attractive for the visitors. If necessary, the authority can collaborate with creative people to formulate ideas on how to add attractive value to this site (SMG42).

Among 65 respondents, only one respondent says that he is happy with the current conservation of Kota Lama (compare to Kota Tua which has ten visitors saying that they are satisfied with the current conservation approach). This response somehow indicates that Kota Lama has 'more homework to do' according to the visitors, compared to those at Kota Tua (a clear picture of ideas for improvement from the visitor's perspective can be seen in table 2 Appendix 9).

4.4.5. HOW HERITAGE CONSERVATION IN KOTA TUA COULD BE MORE EFFECTIVE FROM UNIVERSAL HERITAGE CONSERVATION VALUE

As an attempt to provide a more comprehensive result concerning heritage conservation practice in Kota Tua, another indicator is used based on the conservation method formulated by UNESCO (2017a) to preserve universal heritage value. This indicator is further analysed based on the Kota Tua Masterplan. Refer to this universal conservation value, **first**, Kota Tua needs to have a clear regulation which not only regulates how Kota Tua should be preserved but also how to design this area so that it can be resistant to any pressure which may occur. In this sense, resistance is related to the vulnerability assessment as both are assessing to what extent a property is resistance to any possible pressure which may occur. As discussed in the previous sub-chapter, vulnerability assessment in Kota Tua is still less conducted such as assessment to population growth and disaster risk. The assessments available in this site consist of visitor carrying capacity of Fatahillah Square, archaeological study, and environmental impact analysis. **Second**, the delineation of the boundary including the core and affected area is available as also has been discussed in the previous sub-chapter. What is still missing in Kota Tua is the identification of the attribute which can support the value, in which the value itself is still generally described in the masterplan. **Third**, the buffer zone of Kota Tua is available in Kota Tua Masterplan and is defined as a supporting area of the core zone. **Fourth**, some of the key variables in the management system formulated by UNESCO is somewhat overlap with the Historic Urban Landscape approach such as participatory planning and vulnerability assessment as they are discussed in the previous sub-chapter. The variables that still not yet discussed are the allocation resources, capacity building, and transparency which are also missing in the Kota Tua Masterplan. **Fifth**, the emphasise on sustainable issue is also still missing in the masterplan, as the conservation issue in Kota Tua is still focusing on accelerating conservation and development in the same path. The separation of the people and the heritage site when necessary is not regulated either in the masterplan. A summarise of the conservation practice in Kota Tua from the perspective of universal heritage conservation value can be seen in table 21.

**Table 21. The current heritage conservation practice of Kota Tua
based on universal heritage conservation value (by the author, 2018)**

Key variables of universal heritage conservation value (UNESCO, 2017a)	Kota Tua
a. Regulation for protection	Local regulation in Kota Tua: the Kota Tua Masterplan, focused on tangible value.
b. Boundaries	Kota Tua has a wide range of area, consisting of ±334ha. The area of Kota Tua is divided into two areas, and one of these areas is further divided into two areas.

c. Buffer zones (if required)	Buffer zone is defined in Kota Tua to support the core zone, in which both are located inside the wall area.
d. Management system	Thematic development plans are available. Unit Pengelola Kawasan Kota Tua as the authority is responsible in monitoring the implementation of this plan, together with other stakeholders. Heritage experts take part in evaluating the plan and its implementation. Kota Tua is open to any feedback, and it shall be developed transparently.
e. Sustainable use	Cultural value is preserved through events/ festivals. A concept of 'adaptive reuse' is adopted to reuse the buildings for a new or similar function.

4.4.6. HOW HERITAGE CONSERVATION IN KOTA LAMA COULD BE MORE EFFECTIVE FROM UNIVERSAL HERITAGE CONSERVATION

The same indicator used in the previous sub-chapter is being used to assess the conservation practice in Kota Lama. **First**, the current conservation regulation of Kota Lama still missing the discussion on how to design this site to be resistant to any pressure. The pressure discussed in the Grand Design is limited to disaster risk by explaining that Kota Lama is facing annual flooding which can lead to the degradation of the buildings, but no further pressures are discussed. **Second**, the boundary delineation consisting of the core and the buffer area is available as has been discussed in the previous sub-chapter. The availability of the buffer zone in the Urban Design Guidelines is also referring to the **third** indicator related to the buffer zone requirement. However, the delineation of the affected area is still missing in the documents. Similar to Kota Tua, what is still missing in Kota Lama is also the identification of the attribute to support the values embedded in Kota Lama because the values are still generally discussed. **Fourth**, similar to Kota Tua, the variables concerning the continuous flow of 'planning, implementation, monitoring, evaluation, and feedback', the allocation resources, capacity building, and transparency are missing in the official documents of Kota Lama. **Fifth**, the issue related to sustainability is discussed shortly in the conclusion chapter of the Grand Design, which states that the conservation plan should have the same priority in conserving and assuring that the site can be preserved sustainably. However, the separation between human and the heritage site is not described in the official documents of Kota Lama. The current conservation practice of Kota Lama from the perspective of universal heritage conservation value is summarised in table 22.

Table 22. The current heritage conservation practice of Kota Lama based on universal heritage conservation value (by the author, 2018)

Key variables of universal heritage conservation value (UNESCO, 2017a)	Kota Lama
a. Regulation for protection	Local regulation in Kota Lama: - Urban Design Guidelines of Kota Lama - Grand Design of Kota Lama focused on tangible value
b. Boundaries	Kota Lama is delineated in a ±40ha area, consisting of core zone and buffer zone.
c. Buffer zones (if required)	
d. Management system	Thematic development plans are available. Badan Pengelola Kawasan Kota Lama is responsible to manage the development of Kota Lama, as well as to monitor the implementation of the plan together with other stakeholders (including public and private sectors, as well as the people). Community empowerment is being emphasised, in particular for local people

e. Sustainable use	Cultural value is preserved through festivals. Sustainability issue is being emphasised as a baseline of conservation practice.
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KOTA TUA
KOTA LAMA

CHAPTER FIVE

DISCUSSION



CHAPTER 5. DISCUSSION



A profound exploration regarding heritage conservation in Kota Tua and Kota Lama has been adequately explored in the previous chapter. In brief, heritage and conservation are discussed from four different perspectives: (1) the shift identified during 2007-2017 based on the official documents of heritage conservation in Kota Tua and Kota Lama; (2) heritage values of Kota Tua and Kota Lama and their preservation from the local government's perspective; (3) the perceived values of Kota Tua and Kota Lama by the visitors and its relation with official documents; and (4) the recognition of elements of the Historic Urban Landscape approach in the current heritage conservation policy of Kota Tua and Kota Lama and how it could be more effective. Based on that discussion, this chapter explores the relevance of the result within the light and shade of the theoretical framework. The structure of this chapter is following the line of sub-research questions.

5.1. THE CHANGES OF HERITAGE CONSERVATION IN KOTA TUA AND KOTA LAMA BASED ON OFFICIAL DOCUMENTS (2007-2017)

Sub research question:

Which changes can be observed in the official documents of heritage conservation in Kota Tua and Kota Lama within the last decade (2007-2017)?

Since the beginning of the 1990s, there is a wide recognition that heritage could no longer considered as a single and static monument (Veldpaus, 2015; Taylor, 2016; Janssen et al., 2017). Urban development pressure has forced heritage to reconceptualise its scope by including other factors such as people, landscapes/places, and urban/rural/landscape management.

In the context of Indonesia, the most significant shift happened between 2007 and 2017 is the changing law regarding cultural properties, by the change from Law Number 5 (1992) to Law Number 11 (2010) with several changes to be spotted. First, the conservation scope is broadened from only focusing on monuments/buildings to a wider scope of conservation including structure, site, and precinct on land or under the water. Second, the interaction between people and the site is no longer restricted, and people now have the right to utilise the site. Third, people have the right to be involved with protecting and safeguarding the site. In the previous law, people could only be involved with site management. Fourth, the new law provides an opportunity for the local government to manage the site (bottom-up), in which this concept is centralised in the previous law (top-down). What still remains the same between these laws, however, is a 50-year minimum age of a monument/ site/ landscape before it can be categorised as a site eligible for protection. Moreover, they are still focused on protecting the tangible values, with less attention still being given to intangible values.

This changing law at the national level is then being adopted in the local context. For the case of Kota Tua, the regulation has changed from the Governor's Decree Number 475 of 1993 to Number 36 of 2014. The former merely consists of the protected buildings list in Jakarta including Kota Tua, while the latter delineates these buildings into an area, including its core zone and buffer zone. Moreover, the new decree also consists of more comprehensive content including the strategies, community involvement and the role of heritage experts. Similar to Kota Tua, Kota Lama also updates its regulation from Urban Design Guidelines dated 2003 to Grand Design dated 2011. The most prominent change identified in the case of Kota Lama is the recognition that heritage is no longer focused on monument as regulated in Urban Design Guidelines, but also includes vision and strategies as a guidance to developing Kota Lama in the near future.

Looking at the cases of Kota Tua and Kota Lama, several findings are discovered in related to the literature regarding the shifting conservation approach. First, the conservation documents of Kota Tua and Kota Lama, and Indonesia in general, confirmed that the conservation approach in the local context has been evolved following the global shift paradigm of heritage conservation. The changing law concerning heritage in 2010

and local regulation of Kota Tua in 2014 signal the initial adoption of universal shift in the local context of heritage conservation, followed by other indicators such as the inclusion of other values in conservation consideration.

Second, the broader scope of conservation object as being emphasised in the law and local regulation indicates that the current conservation approach in Kota Tua and Kota Lama can be categorised in the value-based approach, an approach that occurred in 1950-1960. This approach is no longer emphasised the importance of a property or its authenticity. Instead, other values such as historical and cultural value are also being recognised as other important objects of conservation (Poulios, 2010; McClelland *et al.*, 2013; Labadi and Logan, 2016). The added value of cultural and economic on the official documents of Kota Tua and Kota Lama, something that is missing in the law, also confirm this finding. The economic value becomes important in heritage conservation lately, as according to Ashworth, Graham and Tunbridge (2007), heritage site can stimulate economic activity in the surrounding sites, which can be beneficial for public and private sectors, as well as for the locals. Nevertheless, the attachment of economic value to a heritage site is like a two-sided coin. On the one hand, it can improve the economic activity as argued by Ashworth, Graham and Tunbridge (2007). On the other hand, it can attract massive tourism which then leads to a gradual declination of the historical value of heritage site as can be found in Malaka.

Third, there is a time lapse between the recognition of value-based approach in 1950-1960 and the changing law in Indonesia in 2010 (and later 2011 for Kota Lama and 2014 for Kota Tua). It took circa 50 years for Indonesia to adopt the recognition of other values than the authenticity of the property in the new law concerning heritage protection, and few years later to be adopted in the local regulation. This time lapse indicates that it takes time for a knowledge to be recognised and implemented by the authority to shape the conservation practice. The current conservation practice of Kota Tua and Kota Lama also not yet adopted the recent approach acknowledged in the realm of heritage conservation namely the Historic Urban Landscape approach, even though this approach has been widely recognised in the heritage literature since the beginning of 2000 (Oers, 2007; Labadi and Logan, 2016). Some of the steps of this approach might be recognised in the documents of Kota Tua and Kota Lama. However, other steps are still missing (a profound discussion related to this topic is discussed in sub-chapter 5.4). Such this condition also indicates that there is a gap between science and practice.

5.2. HERITAGE VALUE AND ITS PRESERVATION FROM THE GOVERNMENT'S PERSPECTIVE

Sub-research question:

What values of Kota Tua and Kota Lama can be identified based on the official documents and how does the local government preserve these values?

a. Heritage value

Based on the literature, there is a hegemonic discourse namely Authorised Heritage Discourse which has the privilege of determining what heritage is and how it should be valued. The heritage value determined by this discourse can be seen in the Operational Guidelines published by UNESCO World Heritage Center, one of the international authorising heritage institutions (Smith, 2006). Some of these universal values are acknowledged in the official documents of heritage conservation in Kota Tua and Kota Lama, such as architectural and cultural value. However, some of them are not recognised in these documents (as illustrated in figure 28).

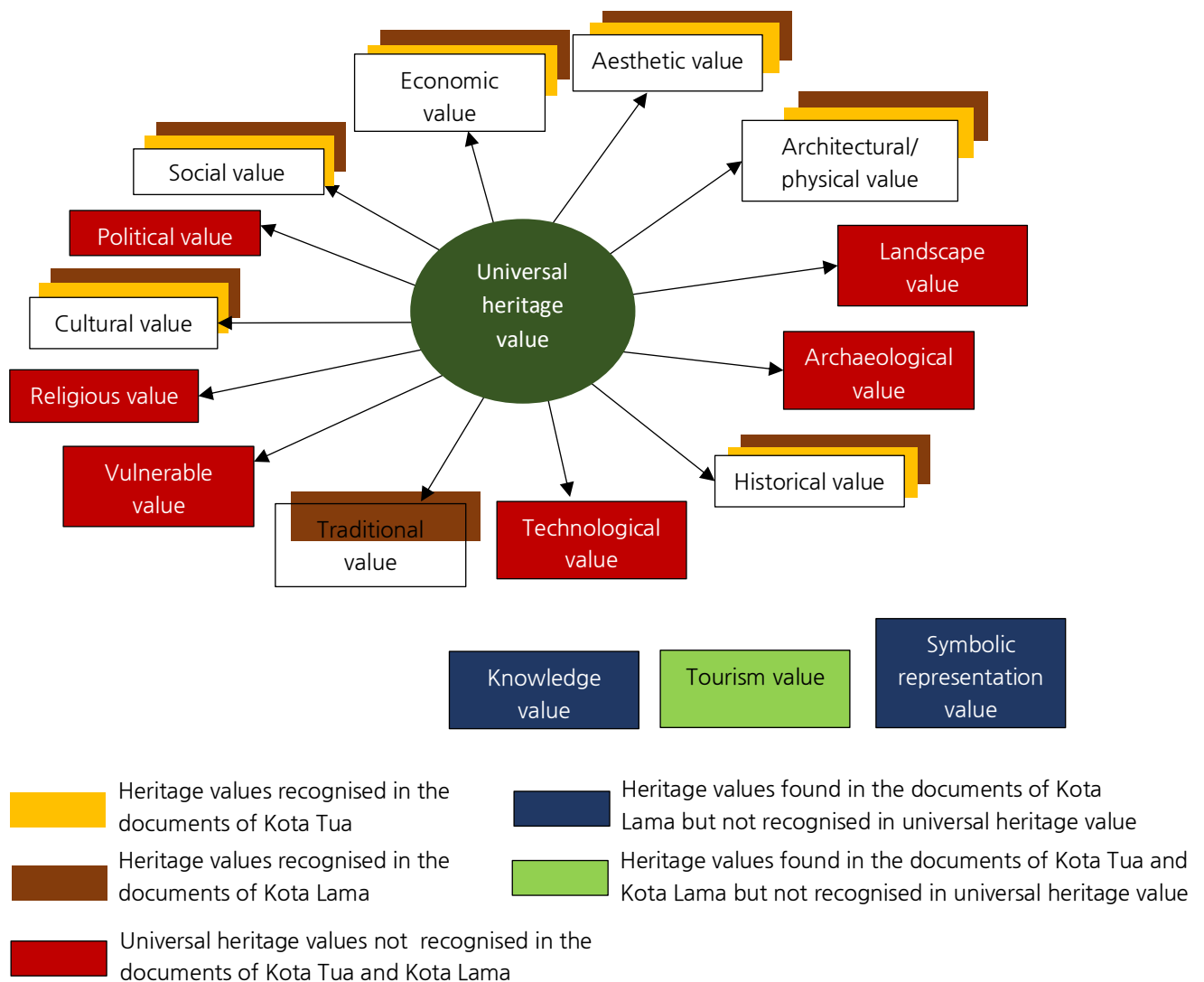


Figure 28. Heritage values of Kota Tua and Kota Lama and its relation with universal heritage value (by the author, 2018)

The above figure indicates that the universal heritage values recognised in Kota Tua and Kota Lama are the aesthetic value, architectural/ physical value, historical value, cultural value, social value, and economic value. Refer to the literature, the recognition of one of these universal values in a property can be used as a consideration to register it in World Heritage Tentative List (Jokilehto, 2008; UNESCO, 2017a). This is confirmed in Kota Tua and Kota Lama, in which their possession of particular values lead them to be listed in World Heritage Tentative List in 2015¹⁹.

The missing universal values in Kota Tua and Kota Lama are technological value, landscape value, archaeological value, vulnerable value, religious value and political value. Technological value is not recognised because according to Jokilehto (2008), this value refers to a technological achievement of a civilisation and it does not necessarily need to occur from the past. To have this value, Kota Tua and Kota Lama need be built using technological touch by their civilisation, but instead, they were built by the Dutch hundred years ago. Therefore, technological value is not recognised in Kota Tua and Kota Lama. Religious value and political value

¹⁹ Kota Tua has criterion (ii), (iii), (iv), and (v) while Kota Lama has criterion (ii) and (iv) (UNESCO, 2017b).

are also seem irrelevant to be recognised in Kota Tua and Kota Lama because these places do not have any function related to these values neither in the past or in the present. According to Jokilehto (2008), religious value falls to criterion (ii), in which this criterion is related to social expression. Therefore, the inability of the society to recognise and express this value may also lead to the unrecognition of this value by the authority of Kota Tua and Kota Lama. Landscape value and archaeological value are also missing because these values are having different characteristic compared to Kota Tua and Kota Lama. Last, vulnerable value is also missing. According to Jokilehto (2008), this value falls to criterion (v) which emphasise the importance of a heritage site from being 'irreversible change', for instance, because it is the last remaining materials owned by a civilisation. Refer to this definition, it seems that this value is missing in Kota Tua and Kota Lama because the authorities do not yet consider that these areas are prone to change either caused by urban development pressure or because of the massive tourism as happened in Malaka.

In addition, Kota Lama recognises other values outside of what is determined in the universal value namely knowledge value, recreation and tourism value (the Kota Tua Masterplan also recognises this tourism value), and symbolic representation value. It seems that these values are not recognised in the universal heritage value because the possession of these values are considered as insufficient for a heritage site to be universally recognised. It is, according to Cleere (2001, cited in Smith, 2006), the World Heritage Committee who has the privilege to determine the criteria for a heritage to be universally described.

However, Graham, Ashworth and Tunbridge (2000) explain that recreation and tourism value is a trickle-down effect of the existence of a heritage site. Therefore, tourism activity and heritage are actually dependent and interrelated. It seems that the authority of Kota Lama also recognises this dependency, in particular after Kota Lama is being designated as world tourism destination. Therefore, this value is being added in the Grand Design of Kota Lama. Similar to Kota Lama, the authority of Kota Tua also add tourism value in the masterplan with the aim to escalate the economic value.

b. The preservation of the value

Besides determining the heritage value, Authorised Heritage Discourse also has the privilege in defining how heritage value could be preserved (Smith, 2006). Among several conservation methods published by Authorised Heritage Institutions²⁰, this study employs the Operational Guidelines by UNESCO World Heritage Center (UNESCO, 2017a). According to this guidelines, heritage value is preserved by focusing on the availability of regulation, clear boundary and buffer zone (if necessary), management system, and focusing on the sustainability issue. To what extent these universal conservation values are found in heritage conservation practice of Kota Tua and Kota Lama can be seen in table 23.

**Table 23. The preservation of heritage value in Kota Tua and Kota Lama
based on key variables of universal heritage conservation value (by the author, 2018)**

Key variables of universal heritage conservation value (UNESCO, 2017a)	Kota Tua	Kota Lama
a. Regulation for protection	Local regulation in Kota Tua: the Kota Tua Masterplan, focused on tangible value.	Local regulation in Kota Lama: - Urban Design Guidelines of Kota Lama - Grand Design of Kota Lama focused on tangible value
b. Boundaries	Kota Tua has a wide range of area, consisting of ±334ha. The area of Kota Tua is divided into two areas,	Kota Lama is delineated in a ±40ha area, consisting of core zone and buffer zone.

²⁰ For instance, Venice Charter published by ICOMOS in 1964, or Burra Charter published by ICOMOS Australia in 1979 (Smith, 2006).

	and one of these areas is further divided into two areas.	
c. Buffer zones (if required)	Buffer zone is defined in Kota Tua to support the core zone, in which both are located inside the wall area.	
d. Management system	Thematic development plans are available. Unit Pengelola Kawasan Kota Tua as the authority is responsible in monitoring the implementation of this plan, together with other stakeholders. Heritage experts take part in evaluating the plan and its implementation. Kota Tua is open to any feedback, and it shall be developed transparently.	Thematic development plans are available. Badan Pengelola Kawasan Kota Lama is responsible to manage the development of Kota Lama, as well as to monitor the implementation of the plan together with other stakeholders (including public and private sectors, as well as the people). Community empowerment is being emphasised, in particular for local people.
e. Sustainable use	Cultural value is preserved through events/ festivals. A concept of 'adaptive reuse' is adopted to reuse the buildings for a new or similar function.	Cultural value is preserved through festivals. Sustainability issue is being emphasised as a baseline of conservation practice.

Based on the above table, it can be seen that some of the key variables of universal heritage conservation value are recognised in Kota Tua and Kota Lama. **First**, the availability of regulation and the boundaries of the area (referring to key variable a and b). The conservation regulation of Kota Tua and Kota Lama is available, even though its focus more on preserving the values related to the physical appearance such as architectural and aesthetic value. To compare with, Kota Lama has more detailed instruction concerning building conservation compared to Kota Tua. However, key variable concerning the boundaries (key variable b) also required identification of the attribute which can support the value attached to the heritage site. This identification of the attribute is missing in the official documents of Kota Tua and Kota Lama. It seems to happen because most of the values defined in these documents are referring to a general value. For instance, Grand Design of Kota Lama defines historical value as a significant value that needs to be preserved, but the underlying reason of why this value is being attached in Kota Lama is not yet described. Therefore, it becomes difficult to identify which attribute could support the conservation of this value. **Second**, buffer zone (key variable c) is also available in both Kota Tua and Kota Lama, including the availability of the map which indicates the precise delineation of the zone. The function of this buffer zone is similar to what is defined by UNESCO (2017a), in which this zone is function as an added layer to protect the core zone. **Third**, sustainability issue is conceptualised by Kota Tua through its 'adaptive reuse' concept. This is align with the definition of sustainable use by UNESCO (2017a), in which heritage site shall be used sustainably so that it can be protected for future generation. The concept of sustainable use in heritage site indicates that the site shall be preserved in its originate condition and demolition shall be minimised or avoided. UNESCO (2017a) further emphasises that separating the site with the people is allowed when it is considered as necessary. However, the term of 'separating people from the site' is not found in the documents of Kota Tua and Kota Lama. Instead, people are encouraged to participate in conservation practice actively.

Nevertheless, management system (key variable d) is considered to be still partly missing in Kota Tua and Kota Lama, referring to the document transcripts. According to UNESCO (2017a), this key variable consists of four indicators namely a continuous flow, resources allocation, capacity building, and transparency. The first indicator, a continuous flow of 'planning, implementation, monitoring, evaluation, and feedback' (UNESCO,

2017a) is defined in Kota Tua and Kota Lama, including who is responsible for each phase of the flow. The second indicator, the allocation of resources, however, is hardly found in the documents of Kota Tua and Kota Lama. Similarly, the third indicator concerning capacity building is also barely mentioned in the documents of Kota Tua and Kota Lama. Instead, Kota Lama states about community empowerment, in particular for the local people, to get involved in conservation practice. The fourth indicator, transparency, is shortly discussed in the Kota Tua Masterplan as a way to develop Kota Tua and is not discussed in the documents of Kota Lama. It seems that among four indicators, transparency is the least issue discussed in Kota Tua and Kota Lama.

5.3. THE PERCEIVED VALUES FROM VISITORS PERSPECTIVE AND THEIR RELATION TO HERITAGE CONSERVATION APPROACH

Sub-research question:

What are the perceived values of Kota Tua and Kota Lama from the visitor's perspective and how do these relate to official heritage conservation approach?

a. The perceived values of Kota Tua and Kota Lama from the visitors perspective

Based on sub-chapter 5.2 concerning the value from the government's perspective, the values identified in the documents of Kota Tua and Kota Lama are ranging from the tangible value such as architectural value to intangible value such as economic value. However, according to Smith (2006), heritage is not only relate to an object. Instead, it is also about how people use and perceive the site based on their feeling and personal experience, which can also lead to other definitions of heritage and its value. In this sense, heritage is function as a cultural process which continuously happen.

To understand whether Kota Tua and Kota Lama can also function as a cultural process, the visitors are being asked several questions. The link between the questions and the key variables of 'heritage as a cultural process' can be seen in table 24.

Table 24. The link between the questions, key variables of 'heritage as a cultural process', and the responses
(by the author, 2018)

Question asked in the interview	Key variable of 'heritage as cultural process' (Smith, 2006)		The visitors of Kota Tua	The visitors of Kota Lama
The frequency of visiting	Continuous activity that can be seen through everyday activity/habits	Heritage as identity	<ul style="list-style-type: none"> - Most frequent answer: 2-3 times - Least frequent answer: every week/month 	<ul style="list-style-type: none"> - Most frequent answer: the first time - Least frequent answer: every week
	Constantly happen	Heritage as identity		
The purpose	Use heritage site for certain activities related to their tradition	Heritage as experience	The majority of the answers (sorted from the most to the least frequent answer): <ul style="list-style-type: none"> - Leisure - Historical preference - Work - Education 	The majority of the answers (sorted from the most to the least frequent answer): <ul style="list-style-type: none"> - Leisure - Work - Education - Historical preference
	Construct their identity and sense of belonging	Heritage as sense of place		
	Has cultural/social/historical connection with the site	Heritage as performance		
	Engage with the site	Heritage as memorising and remembering		

The feeling	Engage with the site	Heritage as memorising and remembering	The majority of the answers (sorted from the most to the least frequent answer): - Happy - Others - Amazed - Comfortable - Educated - Proud of the history	The majority of the answers (sorted from the most to the least frequent answer): - Amazed - Comfortable - Happy - Proud of the history - Others - Educated
	Sense of belonging	Heritage as sense of place		
The historical preference	Call past memories	Heritage as memorising and remembering	The majority of the answers (sorted from the most to the least frequent answer): - Architectural history - History of Kota Tua/ Jakarta - The Dutch history - History available in the museum - Not interested in history	The majority of the answers (sorted from the most to the least frequent answer): - Architectural history - History of Kota Lama/ Semarang - The Dutch history - Not interested in history
	Has historical connection with the site	Heritage as performance		
The meaning of Kota Tua/ Kota Lama	Able to construct and negotiate the meaning	- Heritage as memorising and remembering - Heritage as performance - Heritage as sense of place	The majority of the answers (sorted from the most to the least frequent answer): - Historical source - Tourism destination - Identity - A place to memorise the past	The majority of the answers (sorted from the most to the least frequent answer): - Tourism destination - Historical source - Identity - A place to memorise the past
	Able to understand the meaning of heritage based on personal experience			
	Cultural territory	Heritage as experience		
The message taken away from Kota Tua/ Kota Lama	Able to understand the meaning of heritage constructed by the experts	- Heritage as memorising and remembering - Heritage as performance - Heritage as sense of place	The majority of the answers (sorted from the most to the least frequent answer): - Confirm the identity - Others - The urgent need of conservation - Back to the past - The changing area/ society	The majority of the answers (sorted from the most to the least frequent answer): - The urgent need of conservation - Confirm the identity - The changing area/ society - Others - Back to the past
	Able to reinterpret the past based on the present	- Heritage as memorising and remembering		

Note: the sentence marked with blue color indicates the answer with the highest mean score as a result of online questionnaire

a. Heritage as experience

Refer to the literature, heritage can function as 'heritage as experience' to the people who visit the site when they are able to recognise a cultural territory and that their activity of visiting heritage site is related to their tradition. Questions related to the meaning and the purpose are then being asked to the visitors to identify whether Kota Tua and Kota Lama could have this function from the visitor's perspective. However, the interview transcripts show that none of the visitors are addressing that these places have the function as a cultural territory, neither for themselves or for their community. The question related to the purpose also being addressed by the majority of the visitors as not something related to a particular culture/ tradition. Instead, most of the visitors come to these places for leisure purpose.

The unrecognition of Kota Tua and Kota Lama as a cultural territory and the unrelated motive of visiting with a tradition by the visitors indicates that **'heritage as experience' does not occurred in Kota Tua and Kota Lama**. It seems to happen because Kota Tua and Kota Lama do not function as a place to perform any tradition neither in the past or at current. Thus, these places are unable to attract the people to come and visit for such this motive. To compared with, 'heritage as experience' is discovered by Smith (2006) from the case of Waanyi community, in which this local community uses the site for their tradition of passing oral stories between generations. For this community, the activity of passing stories are only becoming part of their tradition when it is being conducted in the site. This is something that is missing in Kota Tua and Kota Lama.

b. Heritage as identity

According to Smith (2006), heritage can also perform as 'heritage as identity' for the people when they are conducting an activity in a heritage site which continually happens. In Kota Tua and Kota Lama, only few of the visitors are continuously visiting these places (for instance, weekly visiting). The interview also discovers that most of the visitors are visiting Kota Tua for 2-3 times and Kota Lama for the first time, with the majority of the purpose is for leisure activity. Such this activity does not necessarily relate to heritage site, as it is possible to occur anywhere else. The purpose of visiting related to historical preference also becomes the least answer given by the visitors of Kota Lama. Instead, most of the visitors perceive Kota Lama more as a tourism destination and Kota Tua as a historical source. Only a few of the people further confirm this finding, in which they perceive the meaning of Kota Tua (9 respondents) and Kota Lama (14 respondents) as a place to recall their identity. Some of the respondents who relate Kota Tua and Kota Lama with identity value state that they can recognise their identity from the presence of the buildings instead of from their activity of visiting these places as argued by Smith (2006). Such this kind of recognition is aligned with Billig (1995, cited in Smith, 2006) who argues that identity can also be seen from a property such as a flag in the government building. The general motive of visiting Kota Tua and Kota Lama which not relates to history and the low frequency of visiting these places indicating that Kota Tua and Kota Lama **could not perform as 'heritage as identity'**.

Interestingly, the visitors of Kota Tua and Kota Lama are able to recognise the identity value. This value is derived from the majority of the respondents in Kota Tua (17 people) who perceive the message offered by Kota Tua as a confirmation of their identity. The second majority of the answers in Kota Lama also reveals the same (19 people). However, the result of online questionnaire shows that most of them agree more that Kota Tua and Kota Lama carry a message concerning the importance of conservation instead of as their personal/ national identity. Therefore, the identity value is indeed recognised by some of the visitors, but the attachment of this value to Kota Tua and Kota Lama is not universally agreed.

c. Heritage as memorising and remembering

Heritage site can also function as a cultural process of 'heritage as memorising and remembering' when the people are able to recall past memories, reinterpret the past with the present, engage with the site, as well as construct and negotiate the meaning of heritage site (Smith, 2006).

The activity of recalling past memories is identified from the historical preference of the visitors when visiting Kota Tua and Kota Lama. The majority of the visitors are fond of architectural history offered in Kota Tua and

Kota Lama, and they disagree when they are being asked whether they do not have any connection with the history. The purpose of visiting these places can also be used to understand the underlying reason of the visitors, whether it is related to historical motive, in which the interview reveals that the visitors of Kota Tua concern more on historical preference compared to the visitors of Kota Lama. Nostalgic feeling and bring back old memories are occurred to some of the visitors, confirming that some of them can recall past memories.

The ability of the people to reinterpret the past with the present is identified from the messages perceived by the visitors after their visiting to Kota Tua and Kota Lama. The majority of the answers derived from Kota Tua reveals that the visitors perceive a message from Kota Tua as a place to confirm their identity. In contrast, most of the visitors in Kota Lama derive a message from Kota Lama as a site that signals an urgent need of conservation.

The engagement between people and the site is measured from the feeling of the visitors when they are in Kota Tua and Kota Lama and their purposes. A happy feeling occurs most often in Kota Tua compared to Kota Lama, in which the amazing feeling is a dominant feeling compared to other feelings. The few answers concerning how they proud of the history indicate a low engagement between people and the site. This finding is confirmed by the answer concerning the purpose, in which the majority of the visitors come to Kota Tua and Kota Lama for leisure purpose instead of for historical preference.

The ability of the visitors to construct and negotiate the meaning is derived from how they perceive the meaning of Kota Tua and Kota Lama. The visitors of Kota Tua are able to perceive the meaning of Kota Tua as a historical source. In contrast, most of the visitors in Kota Lama perceive the meaning of Kota Lama more as a tourism destination. The different meaning may occur because Kota Tua has more attributes related to history compared to Kota Lama, such as the availability of the museums, Tourism Information Center, and attraction related to the history.

Based on the above, Kota Tua and Kota Lama **could not perform as 'heritage as memorising and remembering'** due to several reasons. First, the engagement between the people and the site is somehow missing, as can be identified from the leisure purpose as the majority of the answers in Kota Tua and Kota Lama. To have this function, a heritage site shall be visited by the people because they are engaged with the site for a historical or cultural purpose (Smith, 2006). Such this engagement is missing, in particular in Kota Lama because the visitors perceive these places more as a tourism destination. The meaning of heritage is also not well constructed in Kota Lama due to the similar reason, in which Kota Lama has the meaning more as a tourism destination.

d. Heritage as performance

According to literature, heritage can function as 'heritage as performance' when it meets two key variables. First, people are able to construct and negotiate the meaning. Second, people have cultural/ social/ historical connection with the site. Similar to the above, the visitors of Kota Tua have the ability to construct the meaning of Kota Tua as historical source, and they have more historical preference as their motive to visit Kota Tua. In contrast, most of the visitors perceive the meaning of Kota Lama as a tourism destination, and historical preference is the least motive of visiting this place.

Historical connection is measured from the historical preference of visitors that they expected to receive from Kota Tua and Kota Lama, in which most of them have historical connection with the architectural history offered in these places. Social connection is recognised at Kota tua and Kota Lama based on the majority of the answers related to the purpose of visiting these places. The answers are dominated by leisure purpose which includes social activities such as meet friends or take the family.

Based on the above, **Kota Tua and Kota Lama could function as ‘heritage as performance’**. Smith (2006) adds that the consciousness of the people to visit heritage site is also indicating that heritage can function as ‘heritage as performance’, regardless that their motive may not related to historical preference.

e. Heritage as sense of place

Last, heritage can perform as ‘heritage as sense of place’ when the people are able to construct their identity, their sense of belonging, as well as to construct and negotiate the meaning of heritage site (Smith, 2006). The ability of the people to construct their identity is identified from their motive of visiting Kota Tua and Kota Lama. Based on the interview transcripts, the purpose of the visitors are not related to their identity. Identity is also the second least answer concerning the meaning of Kota Tua and Kota Lama. It indicates that the visitors are not relate their action and heritage site as part of their identity. Similar to the above concerning the discussion about the meaning, most of the visitors perceive the meaning of Kota Tua as historical source and Kota Lama as tourism destination. The last variable concerning the sense of belonging feeling is not occurred in Kota Tua and Kota Lama. Therefore, **Kota Tua and Kota Lama could not function as ‘heritage as sense of place’**.

b. The relation of the perceived values by the visitors with the official heritage conservation approach

Referring to sub-chapter 4.3.4. and 4.3.5., some of the values described in the official documents of Kota Tua and Kota Lama are recognised by the visitors. The connection of both the values based on the government perspective (as can be seen in the official documents) with the values derived from the visitor’s perspective can be seen in figure 29.

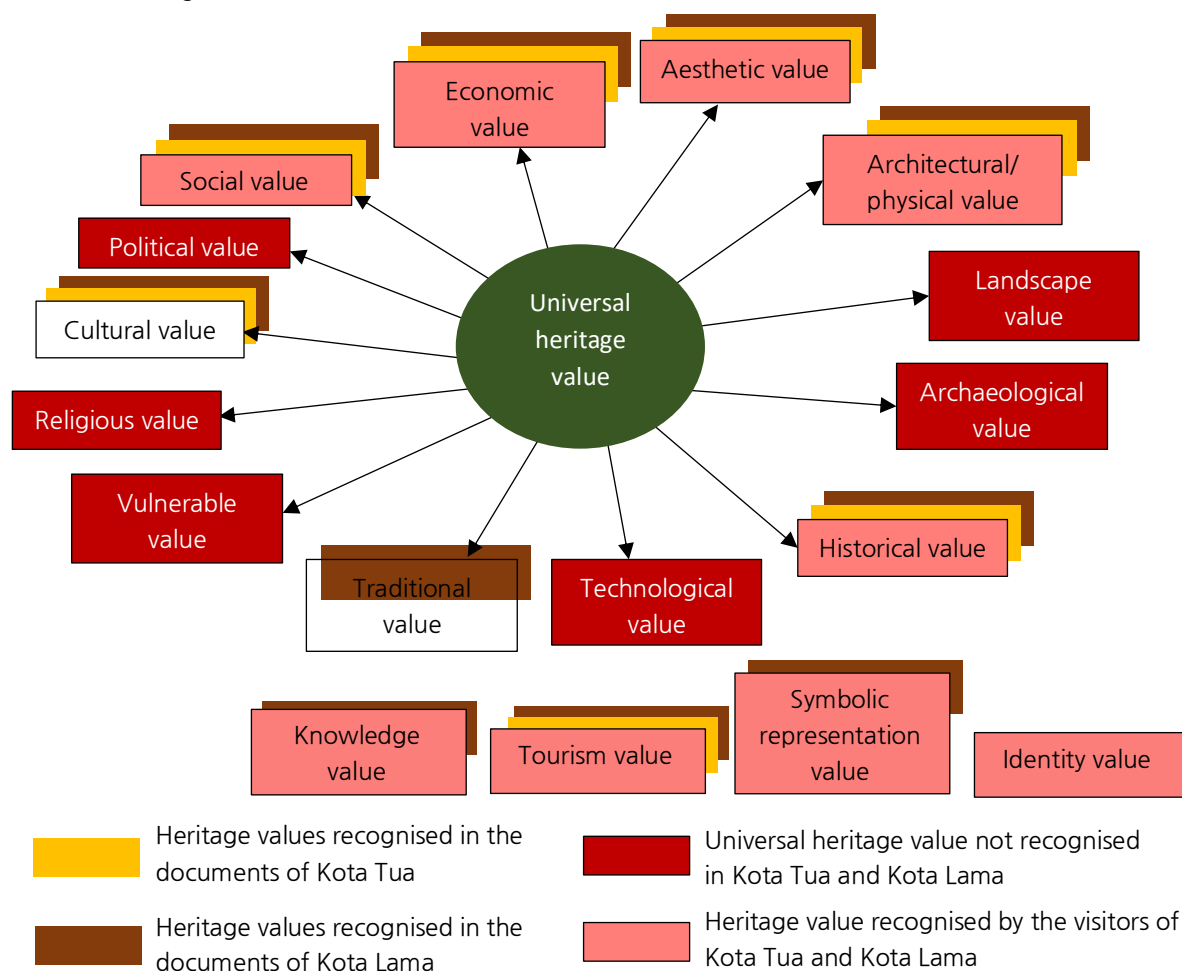


Figure 29. The values perceived by the visitors of Kota Tua and Kota Lama and their relation to official heritage conservation approach (by the author, 2018)

The above figure shows that most of the values described in the official documents are recognised by the visitors of Kota Tua and Kota Lama. The underlying reasons of why a particular value is recognised in the official documents while other values are missed have been discussed in sub-chapter 5.2. What is essential to be noticed from above figure is that the visitors recognise most of the values defined in the official documents with two exceptions: traditional value and cultural value. It seems that the visitors barely recognise cultural value because they could not perceive this value when the interview was conducted. The cultural value such as Barongsai in Kota Tua, even though it does exist, is not daily performed so that the visitors could not recognise it. The similar reason goes to Kota Lama, in which the festival is only held in particular period. It also becomes the cause of the unrecognised traditional value by the visitors.

Three of the values recognised by the visitors are also missing to be identified in the documents of Kota Tua and universal heritage value namely knowledge value, identity value, and symbolic representation value. It seems that knowledge value is not identified because the term 'knowledge' is considered as having a broad meaning. It can refer to any topic related to knowledge such as historical or archaeological value so that the value attached to heritage site can be linked directly to these values. The same goes for symbolic representation value, in which this value does not necessarily related to heritage site. For instance, symbolic representation value can also be recognised in Opera House Sydney, an iconic building in Australia, in which Jokilehto (2008) categories it under architectural value.

The visitors also recognise identity value, a value which is missed to be recognised by the documents of Kota Tua and Kota Lama, including universal heritage value. Identity value defined by the visitors is different from the term of 'heritage as identity' defined by Smith (2006). The former refers to the term 'identity' as a general identity, in which the visitors perceive Kota Tua and Kota Lama as part of their national identity because Dutch once colonised these places in the past. In contrast, the latter refers to the term 'identity' as personal identity, in which the people are consciously visiting heritage site in a continuous habit because this place is part of their individual identity and that the act of visiting the site is also part of maintaining their identity.

5.4. THE RECOGNITION OF THE HISTORIC URBAN LANDSCAPE APPROACH IN THE CURRENT HERITAGE CONSERVATION PRACTICE OF KOTA TUA AND KOTA LAMA AND HOW IT COULD BE MORE EFFECTIVE

Sub-research question:

Which elements of the Historic Urban Landscape approach can be recognised in the current heritage conservation practice, and how could this still be more effective?

a. Elements of the Historic Urban Landscape approach in the current heritage conservation practice

Referring to sub-chapter 5.1, it can be seen that the idea of heritage conservation paradigm shift is also identified in the cases of Kota Tua and Kota Lama. According to Labadi and Logan (2016, cited in Janssen et al., 2017), the recognition of this shift implies a need to improve and modify the current approach, which tends to be conservative, to integrate aspects other than the monument, such as historical and scientific interest, including urban management system. The Historic Urban Landscape approach flourishes in response to this shifting, which offers a more comprehensive method of heritage conservation. This approach provides six critical steps which can be used as a guideline for implementation process, and these steps can be modified based on local requirements..

However, there is a tendency that the current conservation practice is still very much influenced by the conservational approach and does not take into account the current development (Kalman, 2014, cited in Janssen et al., 2017). Therefore, implementing the Historic Urban Landscape approach in the local context of heritage conservation will be quite challenging (Getty, 2010 cited in Veldpaus and Roders, 2013). In particular, this will occur when the authority who has the power to change the policy is not familiar with this new concept. This situation happens in Kota Tua and Kota Lama, in which both the official authorities state that they have never heard of the Historic Urban Landscape approach.

Nevertheless, based on the identification of the Historic Urban Landscape approach in the current conservation practice of Kota Tua and Kota Lama, some of the critical steps in implementing the Historic Urban Landscape approach can be found. For instance, a comprehensive map, as stated in Step A, is available in Kota Lama. But this map only provides physical information such as building ownership and transportation routes. Other crucial aspects of the map such as natural, cultural, and human elements, as recommended by the Historic Urban Landscape approach, are still missing (as can be seen in table 25).

Table 25. Elements of the Historic Urban Landscape approach in the current conservation practice of Kota Tua and Kota Lama (by the author, 2018)

Six steps of the Historic Urban Landscape approach (UNESCO, 2011 cited in Veldpaus, Rodgers and Colenbrander, 2013; Buckley, Cooke and Fayad, 2016)	Available in Kota Tua	Missing	Available in Kota Lama	Missing
A. Comprehensive surveys and maps	<ul style="list-style-type: none"> - Delineation map - Thematic maps - Cultural heritage database - Local community database 	<ul style="list-style-type: none"> - Cultural map - Human map 	<ul style="list-style-type: none"> - Delineation map - Thematic maps 	<ul style="list-style-type: none"> - Cultural map/ database - Human map/ database
B. Reach consensus through participatory planning	Local community supervised by the government gets a priority to get involved	Other local communities are invited in a meeting/ discussion, but no guarantee that their idea will be heard/ implemented	Local community is invited recently in a meeting/ discussion, but no guarantee that their idea will be heard/ implemented	
C. Vulnerability assessment	<ul style="list-style-type: none"> - Visitor carrying capacity of Fatahillah Square - Archeological studies - Environmental impact analysis 	<ul style="list-style-type: none"> - Urban development assessment - Population growth assessment - Problem assessment related to political system - Assessment related to the deficiency of existing planning law - Disaster risk assessment - Climate change assessment 	<ul style="list-style-type: none"> - Disaster risk reduction assessment 	<ul style="list-style-type: none"> - Urban development assessment - Population growth assessment - Problem assessment related to political system - Assessment related to the deficiency of existing planning law - Climate change assessment - Excessive tourism assessment
D. Integrate step A, B, and C in urban management	Still missing due to incomplete indicators of step A, B, and C		Still missing due to incomplete indicators of step A, B, and C	
E. Prioritise action	Not clearly defined		Mentioned in the Action Plan of Kota Lama 2012 - 2018 (Grand Design)	
F. Establish local partnership and management framework	<ul style="list-style-type: none"> - Collaboration between the government and private companies through Corporate Social Responsibility program - Collaboration between the government and consortium company to revitalise the buildings for commercial and cultural purposes 		<ul style="list-style-type: none"> - Collaboration between the government and building owner to use the building for commercial purpose (a gallery) - Collaboration between the government and local entrepreneur to sell local products 	

Refer to the above table, some of the steps in this Historic Urban Landscape approach have been implemented in the conservation practice of Kota Tua and Kota Lama, except for step D. A profound explanation is presented below.

Step A. Comprehensive surveys and maps

The first step in implementing the Historic Urban Landscape approach is to conduct comprehensive surveys and put the result of the surveys in spatial information (map). A basic map is available in Kota Tua and Kota Lama, such as delineation map and thematic maps. However, a cultural and human map is not yet available. If we take a look at the Ballarat case, the survey is conducted by including local communities instead of solely done by the government. The emphasis is not only on developing a spatial data collection but also how to engage the initial process of implementation with the local people and community and that their involvement is the core of the process in implementing this approach (Buckley, Cooke and Fayad, 2016). However, the involvement of the local people in the early stage of implementing this approach is still missing in Kota Tua and Kota Lama.

Step B. Reach consensus through participatory planning

The same goes to step B, in which local people and the local community still have little opportunity to participate in the formulation of the value attached to the heritage site and attributes that shape the value. Moreover, they also less involved in the formulation of the development/ conservation plan or policy in Kota Tua and Kota Lama, unless they are invited to do so. Even though public participation is being emphasised in the documents of Kota Tua and Kota Lama and that people have the right to get involved in conservation, in practice, local communities as the representative of local people may be invited to the discussion, but to what extent they can participate is not yet formalised by the authority. As a consequence, local communities are becoming a passive audience in the formulation of the development plan.

Step C. Vulnerability assessment

Only view studies concerning vulnerability assessment are available in Kota Tua and Kota Lama, in which Kota Lama has fewer studies compared to Kota Tua. The vulnerability is being assessed to identify the attributes that shape the value of heritage site that is prone to change, seen from several perspectives (UNESCO, 2011 cited in Veldpaus, Rodgers and Colenbrander, 2013; Buckley, Cooke and Fayad, 2016). This missing assessment indicates that the authority of Kota Tua and Kota Lama are not yet put their concern about the importance of assessing the vulnerability of attributes that are attached to the value of heritage.

Step D. Integrate step A, B, and C in urban management

Among the six steps of implementing the Historic Urban Landscape approach, only this step is missing due to the previous incomplete steps. According to UNESCO (2011, cited in Veldpaus, Rodgers and Colenbrander, 2013; Buckley, Cooke and Fayad, 2016), integrating heritage value and vulnerability assessment is aimed to have a comprehensive framework of city development. It means that heritage conservation is no longer focusing only on preserving the authenticity of the site. Instead, it also includes urban management and spatial planning.

Step E. Prioritise Action

Kota Lama has the action plan as stated in the Grand Design. Even though the time frame of this plan is 2012-2018, but the stakeholders of Kota Lama have the clear guidance on what should be prioritised during that period. In contrast, Kota Tua does not have such this plan. Instead, it is mentioned in the Kota Tua Masterplan that any new development is allowed as long as it can meet the conservation condition.

Step F. Establish local partnership and management framework

Both Kota Tua and Kota Lama have developed a collaboration with local stakeholders (building owners, private companies, local merchandise suppliers) to work together in improving the value of these places, in particular, economic value). This collaboration signals a positive movement that the authority of Kota Tua and Kota Lama

can make use the local sources to develop Kota Tua and Kota Lama instead of relying on international aid. However, it is the authority who has the power in determining with whom the collaboration shall be made.

b. How the current conservation practice could be more effective

To give a better picture about how the current heritage conservation in Kota Tua and Kota Lama could becomes more effective, a different perspective derives from visitors perception (as can be seen in table 26).

Table 26. Ideas of improvement of Kota Tua and Kota Lama based on the visitor's perspective
(by the author, 2018)

Ideas for improvement from the visitors	Number of respondents	
	Kota Tua	Kota Lama
Physical improvement (building conservation/ renovation/ maintenance, add public space/ shades, cleanliness/ avoid vandalism, accessibility (road/ route improvement), add/ improve public facility, add Tourism Information Center, add pedestrian, add parking lot/ street ornaments, add museum, add/ improve public facility)	31	43
Cultural improvement (add art performance)	1	1
IT-based improvement (add information board/ signage/ map/ IT based information, promotion in social media)	9	11
Regulatory improvement (regulate the street vendors/ street performers)	5	2
Others (add tour guide, improve the flood risk, add child playing ground, provide shuttle bus/ brochures, improve the safety of the area, utilise old buildings for tourism/ educational purposes, involve local people in formulating a plan, add tourism spot, e.g. statue/ activity, e.g. Horse riding tour)	9	7
Satisfied	10	1
Total	65	65

Based on the above table, most of the visitors agree that Kota Tua and Kota Lama could be improved regarding physical condition, such as building maintenance, public facilities and the provision of tourism spot. The low recognition of improving the cultural value (only one respondent for each site addresses this issue) confirms that this value is the least value recognised by the visitors of Kota Tua and Kota Lama as discussed in sub-chapter 5.3. Furthermore, only one visitor (in Kota Lama) concerns about the involvement of local people (participatory planning) in formulating the development plan of the area as being emphasised in the Historic Urban Landscape approach. Some of them are recognising the importance of the availability of regulation, as being emphasised in the universal heritage conservation value, even though their focus is more on the regulation concerning street vendor/ street performer instead of conservation. It seems to happen because the regulation available in Kota Tua and Kota Lama are not yet addressing this social issue. Overall, the satisfaction level regarding conservation in Kota Tua is higher than Kota Lama, indicated from the higher number of respondents in Kota Tua (10 people) who state that they are satisfied with the current conservation practice compared to the visitors of Kota Lama (1 people).

To add another insight, universal heritage conservation value is used to understand how the conservation practice in Kota Tua and Kota Lama could be more effective (as can be seen in table 27).

Table 27. Ideas of improvement based on universal heritage conservation value
(by the author, 2018)

Conservation value	Key variable	The current conservation practice of Kota Tua	The current conservation practice of Kota Lama
Regulation	Regulation	Available in the Kota Tua Masterplan	Available in the Urban Design Guidelines and Grand Design of Kota Lama
	Anticipate any pressure which may occur	Still missing	
Boundaries	Delineation (core and affected area)	Available in the Kota Tua Masterplan	Available in the Urban Design Guidelines and Grand Design of Kota Lama
	Identify attribute which can support the value	Not yet available	
Buffer zone	Delineate the buffer zone (if required)	Available in the Kota Tua Masterplan	Available in the Urban Design Guidelines and Grand Design of Kota Lama
Management system	A continuous flow of 'planning, implementation, monitoring, evaluation, and feedback'	Available in the Kota Tua Masterplan	Available in the Urban Design Guidelines and Grand Design of Kota Lama
	The allocation of resources	Not clearly described	
	Capacity-building	Not described in the masterplan	Available in the Grand Design of Kota Lama (community empowerment)
	Transparency	Not clearly described	
Sustainable use	Sustainable	Several attempts are conducted to preserve Kota Tua and Kota Lama so that they can be physically and culturally sustainable	
	Human use is prohibited if can damage the value	Not regulated	

Refer to the above table, conservation practice of Kota Tua and Kota Lama could be more effective seen from the universal heritage conservation value if the missing aspects can be filled, as described below.

a. Add how to anticipate any pressure which may occur during the conservation process in the regulation

The current regulation available in Kota Tua and Kota Lama is not yet identifying the pressure which may occur in the conservation practice. Such pressure can be identified from urban development or economic pressure, such as utilising the building for commercial purpose which could lead to the degradation of its historical value. Thus, the regulation can both identify the pressure and anticipate to what extent the pressure is allowed to occur without damaging the historical value.

b. Identify the attribute which can support the values attached to heritage site

Some suggestions can be derived from the visitors to identify the attribute which can support the values as have been identified in the previous sub-chapter. For instance, art performance can be identified as an attribute of cultural value or utilisation of the building for education as the supporting attribute of knowledge value.

c. Improve the management system (allocation of resources, transparency system, and capacity building)

The current management system of conservation practice in Kota Tua and Kota Lama seems to still focus on the ongoing improvement of the area (for instance, infrastructure improvement in Kota Lama). Transparency and capacity building may be discussed shortly in the documents of Kota Tua and Kota Lama, but the detail on how to implement them are still missing. Therefore, the authority of Kota Tua and Kota Lama could consider these missing elements and attach it to their conservation practice. Allocation of resources can be identified from both natural and human aspects, such as to what extent they can support the conservation practice. These aspects are similar to the first step of the Historic Urban Landscape approach which also focusing on them as the baseline for developing spatial information. Transparency and capacity building can be initiated by involving local people and the local community in conservation practice, something that still rarely found in Kota Tua and Kota Lama.

d. Separate the people with heritage site (if necessary)

Creating a barrier between people and heritage site is suggested in the universal heritage conservation value when it is considered that the presence of the people can damage the presence of the site (UNESCO, 2017a). This suggestion is suitable for some of the buildings which are prone to be decayed as can be seen in Kota Lama. This separation can be addressed in the local regulation, by identifying the boundaries to what extent people are allowed to get in touch with the heritage site.

CHAPTER SIX

& CONCLUSION RECOMMENDATION



KOTA TUA
KOTA LAMA

CHAPTER 6. CONCLUSION AND RECOMMENDATION



This chapter presents the closure of the study by quickly responding to the main research question, followed by the most prominent findings based on the discussion chapter. Limitations encountered during the process and several attempts to overcome them are explored in the next section. And finally, recommendations for further research and practical application possibility for the authority of Kota Tua and Kota Lama are presented.

6.1. MAIN RESEARCH QUESTION

As mentioned in the introduction, the main question of this study is:

To what extent has the heritage conservation practice of Kota Tua and Kota Lama shifted during 2007-2017 and what causes of the shift can be identified?

Scholars have acknowledged the notion of shifting in the realm of heritage conservation since the 1990s (Poulios, 2010; Rypkema, 2015; Veldpaus, 2015; Labadi and Logan, 2016; Janssen et al., 2017). Since then, the core of preservation has not merely been focused on the material and its authenticity. Instead, the preservation starts to include its surroundings, as well as its tangible and intangible value. Based on the previous discussion, this study discovers that the global shift of heritage conservation paradigm is recognised in the local context of heritage conservation in Indonesia, seen from the case of Kota Tua and Kota Lama. The shift of heritage conservation practice of Kota Tua and Kota Lama during 2007-2017 identified in this study and its potential causes is illustrated in figure 30 and further described below.

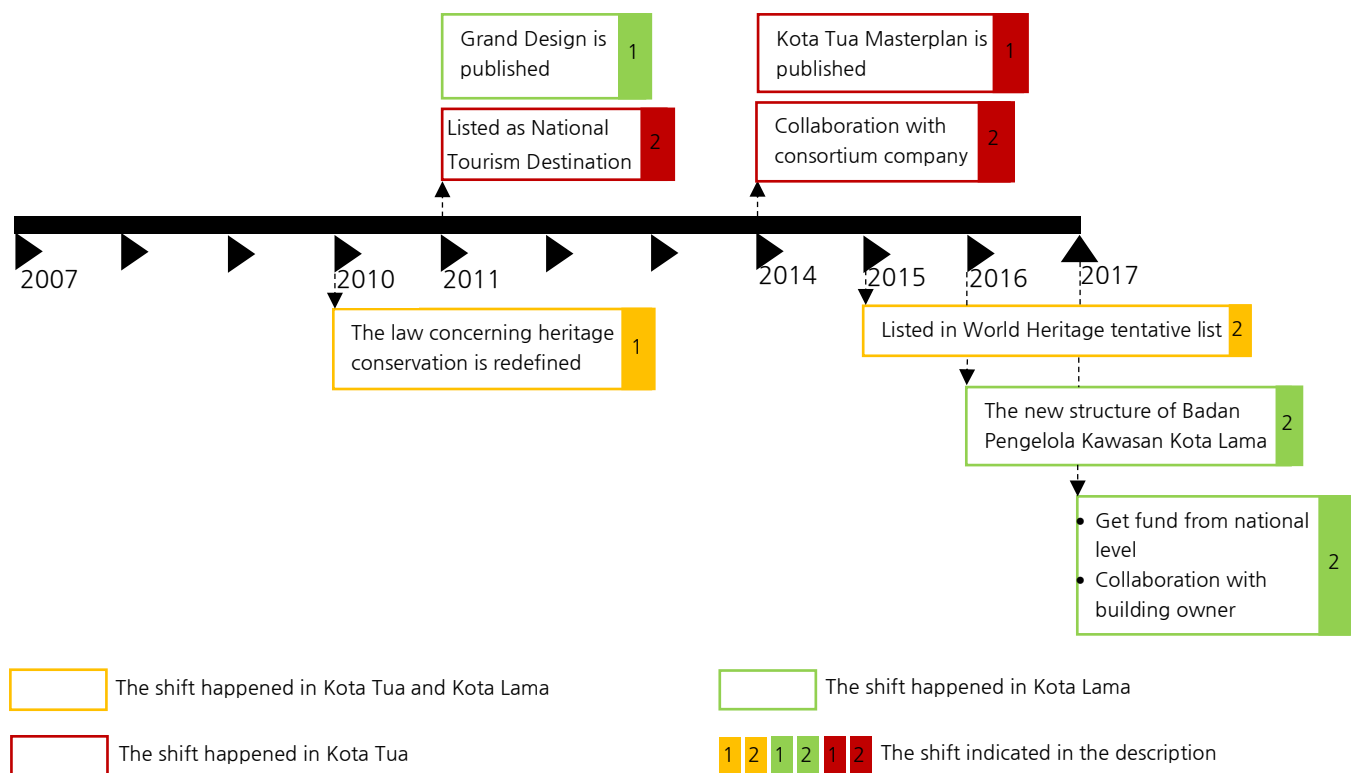


Figure 30. The shift in conservation practice of Kota Tua and Kota Lama identified during 2007-2017 (by the author, 2018)

1. The changing law and regulation concerning heritage conservation

The first shift identified in this study is the renewed law concerning heritage protection in 2010, followed by its adoption in the local regulation by the local government. This changing law is the starting point of the recognition about other objects of heritage conservation, including the preservation of the surrounding area and the recognition of several heritage values. This shift reflects the recently expressed point of view by several scholars (for instance: Labadi and Logan, 2016; Janssen et al., 2017) who argue that the focus of conservation should include other aspects instead of only focusing on the authenticity of the monument.

According to Glendinning (2013, cited in Labadi and Logan, 2016), the shift happened because of criticism towards the conservative heritage conservation approach which put too much focus on preserving the authenticity of the object. A similar criticism arose in Indonesia towards the previous law which was considered to be based on an imprecise definition of conservation, excluding intangible values in the law (Fitri, Ahmad and Ahmad, 2015). Besides, the shift also occurred in Indonesia due to a certain change of governance approach from top-down to bottom-up as a result of political reform in 1998 (BPSMP Sangiran, 2015). This changing approach has urged the government of Indonesia to accommodate this new approach in the new law. The first and the second causes indicate that there is an increasing sensibility of the government for a reappraisal of heritage conservation practices.

At the local level, the changing regulation of Kota Tua in 2014 happened because - according to the interview with the official (coded with J1)- the previous regulation was considered inadequate to respond to the current situation of Kota Tua because it only regulates single buildings instead of a coherent area of the heritage site. This shift is also mentioned often in literature (see e.g. Buckley, Cooke and Fayad, 2016), and happened as a response to urban development pressure which leads to a crisis in urban heritage conservation. This development pressure clearly occurred in Kota Tua as well, in which some of the canals built by the Dutch were no longer functioning. Instead, they are being replaced by new roads (UNESCO, 2017b). The previous law and regulation were not able to respond to such development pressures. Therefore, a new regulation was considered to be required to prevent further degradation of the original structure of the heritage site.

To sum up, the first shift identified in this study is the changing law and regulation regarding heritage conservation. This shift happened due to several causes:

- a. A criticism towards the previous law and regulation which considered vague and irrelevant to the current situation;
- b. The changing governance approach in Indonesia as a result of political reformation;
- c. As a response to protect the site from urban development pressure.

2. The added value attached to Kota Tua and Kota Lama

The second shift identified in this study is that the value attached to Kota Tua and Kota Lama is no longer focused on the physical value such as architectural and aesthetic value. Instead, tourism value (which also relates to economic value) is attributed to these sites and their historical values. In the case of Kota Tua and Kota Lama, a new value can be attached to the site either by the local government, as can be seen in Kota Lama²¹, or by the national government, as can be seen in Kota Tua²². The added value of Kota Tua and Kota Lama can also be recognised at the international level, by the inclusion of Kota Tua and Kota Lama as World Heritage Tentative List in 2015. The added tourism and economic value in heritage site are aligned with Graham, Ashworth and Tunbridge (2000, 2007) who argue that heritage can also attract tourism as well as an economic activities. According to them, the heritage site can be perceived as a commodity that can be repackaged for business purpose through tourism activity.

²¹ By mention it in the new regulation in 2011.

²² By its inclusion as national tourism destination in 2011.

The aim of turning Kota Lama into an international tourism destination has led the government of Semarang city to shape this site for tourism purposes. For instance, the fund received from the national level in 2017 is aimed to improve the infrastructure of Kota Lama so that it can be more accessible for the tourists. The new head agency of Badan Pengelola Kawasan Kota Lama also opted to collaborate with the building owner to reuse the building for souvenir gallery. Slightly differing from Kota Lama, the development of Kota Tua is aimed to enhance the economic benefits by improving the trade and business activity. Therefore, a collaboration between the local government of Jakarta province and a consortium company in 2014 was aimed to revitalise and make use of the buildings in Kota Tua for commercial (and cultural) purposes such as cafés and exhibitions. This concept of utilising the old buildings for new purposes also can be observed in Colombo, Sri Lanka (Edirisinghe, 2014), in which heritage conservation is able to respond to the urban development pressure by allowing the new development of making use the existing buildings for new purposes.

To conclude, the second shift identified in this study is that Kota Tua and Kota Lama have some added value (tourism and economic value) because of:

- a. The authority of Kota Tua and Kota Lama recognise that heritage site can be utilised to improve the overall value of the area;
- b. The authority attempts to integrate urban development in the conservation practice by expanding the value from the mere physical value to other, more economical, values so that the authority can also take the benefit from this conservation activity.

6.2. CONCLUSION

This thesis aims to gain a profound understanding regarding the adoption of heritage conservation paradigm shift in the local context from the perspective of heritage value and conservation approach. A conceptual framework is developed from four concepts, namely urban heritage conservation approaches, Authorised Heritage Discourse, heritage as a cultural process, and the Historic Urban Landscape approach. This shifting adoption is analysed based on official documents and people's perception in the case of Kota Tua and Kota Lama, Indonesia. Three official documents related to conservation in Kota Tua and Kota Lama and interview transcripts with 11 stakeholders and 130 visitors were used to develop the result and discussion chapter. This study discovers four prominent findings related to the concepts used.

a. Urban heritage conservation approaches

This study discovers that the evolved heritage conservation approach is recognised in the conservation practice of Kota Tua and Kota Lama. The evolvement is indicated from the broader context of conservation object as stated in the updated law and local regulation concerning heritage conservation. Refer to the three conservation approaches identified in the literature, the current conservation practice in Kota Tua and Kota Lama is categorised as a value-based approach. This approach is recognised as a new approach in the mid 19th century which starting to consider other values and objects of heritage. However, it took circa 50 years for the local government of Kota Tua and Kota Lama to adopt this approach. This condition indicates that there is a time lapse between knowledge to be recognised by the authority or those with the power to adjust it in the current conservation practice.

b. Authorised Heritage Discourse

This study discovers that some of the universal heritage values formulated by UNESCO as one of authorised heritage institutions are recognised in the official documents of heritage conservation of Kota Tua and Kota Lama. The recognition of these values had lead Kota Tua and Kota Lama to be acknowledged in World Heritage Tentative List in 2015. Some of the universal values are not recognised because they are not related with the function of Kota Tua and Kota Lama neither in the past nor in the present, such as politic and religious value. However, Kota Lama has several values which are not listed in universal heritage value such as tourism value, while this value is actually dependent and interrelated with heritage site.

Besides the value of heritage, UNESCO also conceptualises universal heritage conservation guidelines to preserve the value. Several indicators can be recognised in conservation practice of Kota Tua and Kota Lama, such as the availability of regulation and the boundary delineation system. What is missing by far is the management system of heritage (for both sites) and the recognition of the importance of sustainability issue (for Kota Tua). It indicates that there is a gap between what is universally conceptualised by the Authorised Heritage Discourse and what is locally adopted in the context of Kota Tua and Kota Lama. It is also interesting to note that some of the universal conservation indicators are overlap with the Historic Urban Landscape approach such as the vulnerability assessment and participatory planning. It indicates that the Historic Urban Landscape approach is developed based on the universal heritage conservation value in which both are shaped by UNESCO as the authorised heritage institution.

c. Heritage as a cultural process

This study confirms that heritage site can also function as cultural process in terms of 'heritage as performance'. Thus, Kota Tua and Kota Lama are perceived by the visitors not only as a monument, but also as a place to stimulate a process that occur from the activity of visiting these places. However, Kota Tua and Kota Lama could not function as 'heritage as experience' because the visitors could not develop cultural territory and relate their visiting with traditional purposes. These places could also not function as 'heritage as identity' because the visitors did not able to recognise a continuous activity to be categorised as identity. Instead, they perceive the presence of the historical buildings as their identity. Moreover, Kota Tua and Kota Lama could not function as 'heritage as sense of place' as well, due to the missing 'sense of belonging' feelings from the visitors. However, some of the visitors are able to construct the meaning of Kota Tua and Kota Lama, either created by the experts or based on their personal experience. The visitors also able to recall past memories either based on their personal memory or based on what is provided by heritage experts in the museum, and connect them with the present.

Moreover, the visitors of Kota Tua and Kota Lama also able to recognised most of the values mentioned in the official document of heritage conservation. Only two of these values are not recognised namely cultural and traditional value. The visitors are unable to acknowledge these values because they could not sense or witness any activity relate to culture and tradition when the interview was conducted. The result may be different if Kota Tua and Kota Lama could perform cultural and traditional attraction in a continuous basis so that people can start to recognise them.

d. The Historic Urban Landscape approach

This study shows that some of the implementation steps of the Historic Urban Landscape approach can be found in the current conservation practices of Kota Tua and Kota Lama. The missing step is step D which is to integrate step A, B, and C in the urban management system, while step C concerning vulnerability assessment is still rarely found in both places. This study also discovers that the authority is the key role in implementing the Historic Urban Landscape approach. Even though this approach encourages the involvement of the stakeholders on its second step of implementation, it is the authority of Kota Tua and Kota Lama that has the privilege of determining whether they are allowed to get involved in heritage conservation practice or not. The low involvement of the stakeholders, in particular the local community, identified during the assessment of this approach in Kota Tua and Kota Lama indicates that there is no clear formulation available yet for them to be able to participate in conservation practice.

This study also suggests a better conservation practice from the visitors' perspective, in which most of them are expecting for physical improvement of Kota Tua and Kota Lama. Few of their suggestions are interrelated with the universal heritage conservation value, and both perspective can contribute to a more effective way of conserving Kota Tua and Kota Lama. What can be improved based on these two perspectives is a comprehensive regulation, the improvement of conservation management system, and the emphasise concerning sustainability issue.

6.3. LIMITATIONS AND ATTEMPTS TO OVERCOME THEM

It is important to acknowledge the limitations that may influence the general findings of the study. Therefore, several obstacles encountered during this study, along with the endeavours to overcome them are presented below.

First to note is that the Historic Urban Landscape approach should be analysed in a city scale in order to generate a comprehensive result. However, due to the classic limitation of research - time and money - the scope is narrowed to only Kota Tua and Kota Lama. Moreover, in the context of Kota Tua, the interview location is also limited to Fatahillah Square and its surroundings²³. Other buildings, such as maritime museum on Onrust Island²⁴ are not included in the interview location list even though these areas are included in the delineation of the Kota Tua Masterplan. Thus, the interviews were conducted randomly in several locations (based on the preliminary delineation) in order to overcome this limitation and to attempt to gain the greatest variety of answers.

Second, not all of the respondents were willing to share their identities²⁵ (such as email or WhatsApp numbers). Moreover, two of the emails are undelivered due to being wrongly written on the form. Thus, the link to the online questionnaire could not be sent to this particular group of respondents. Indeed, when the other group of respondents were reachable, only 39.23% of them agreed to fill in the online questionnaire. The absence of several participants in this questionnaire potentially caused bias, as a fully comprehensive result cannot be generated without this missing group.

Third, several respondents chose the 'neutral' answers for most of the questions, which may affect the overall as neutral. Fortunately, the result of the Likert Scale reveals that the mean score for each of the question was above 3. It indicates that most of the respondents agreed with the answers.

Fourth, the snowball sampling for the case of Kota Tua may not properly be implemented due to time limitation. As explained elsewhere, the key person in Kota Tua was available to be interviewed only a week after the agenda was being set. Thus, valuable information regarding other relevant stakeholders to be interviewed had only been revealed since then, while the time for conducting the interview is limited. As a consequence, several potential stakeholders may be missed to be interviewed. To overcome this limitation, I reconfirm to the key person regarding whom to be interviewed and she ensures that the stakeholders she recommends are representative to address the question.

Fifth, the result of this study may still be developed based on the interpretation and need to be validated. Therefore, the interview transcripts are being sent via email to the respondents for cross-checking. Only three of eleven respondents were willing to give their feedback, and they always gave a quick response in answering questions that sometimes still appeared during the writing process. The cross-checking method to the visitors is conducted via an online questionnaire, in which they are being asked the same questions as the previous interview. The only difference is the employment of Likert Scale to measure their perception. This study also employs an assumption when grouping the answers to get a narrow list. For instance, the feeling of 'proud of the history' may be categorised as 'amazed' by other authors. Therefore, two tables in Appendix 7 and 8 are provided to provide an insight on how the answers are being categorised.

Lastly, it also seems important to consider a limitation of this study as the personal experience background of the author, who is a government officer, as this may subtly influence the formulation of the conceptual framework. This is because being an official means that all the things related to work should be referred to

²³ Including several museums and commercial ancient buildings.

²⁴ Onrust island is a small island next to Jakarta which was frequently visited by Dutch sailors before heading to Batavia during its colonisation (Sunshine, 2013).

²⁵ They were worried that their personal data might be used inappropriately.

hierarchical regulations, including programme or policy formulation. Thus, the document analysis in this study is mainly referred to regulations, which also act as official documents. In order to balance the perspective, the study related to the people by analysing the visitors' perception is conducted.

6.4. RECOMMENDATION FOR HERITAGE CONSERVATION AUTHORITY OF KOTA TUA AND KOTA LAMA

This study provides an insight as to what extent the global shifting conservation paradigm is being adopted in the local context of heritage conservation in Kota Tua and Kota Lama. Referring to this finding, several recommendations for the authority are given below:

- a. This study reveals that there is still little room for local communities to get involved in heritage conservation, not only at the action phase but also in the preliminary stage of heritage conservation (such as during policy formulation). If we take a look at the Ballarat case, the involvement of local communities at the initial phase of the implementation of Historic Urban Landscape approach proved to be able to initiate a shifting conservation paradigm. Learning from this case, the authorities of Kota Tua and Kota Lama can start an initiative to involve local communities at the earliest stage of heritage conservation. Local regulation such as governor's or mayor's decree can be formulated to formalise a concrete way on how the local people and local community are able to get involved at any stages of heritage conservation, starting from formulating a development plan until the implementation. The authority could also make use of online platforms, such as their website or applications to facilitate people in accessing and criticising the current regulations and policies related to conservation practice.
- b. The inability of the visitors of both Kota Tua and Kota Lama to recognise the cultural value indicates that the authority needs to pay more attention on how to direct the development of Kota Tua and Kota Lama not only as a tourist destination, but also on how to preserve the cultural value attached to it. Otherwise, this value could be diminished.
- c. The low satisfaction level of the visitors of Kota Lama compared to Kota Tua indicates that Kota Lama has more groundwork to do, so that people can have a better perception about this place in the future. The result presented in sub-chapter 4.4.4. can be used as a preliminary reference about the needs of the people and their ideas for improvement. The government can also refer to the discussion result in sub-chapter 4.4. regarding how the current conservation of Kota Tua and Kota Lama could be better improved from three different perspectives: the Historic Urban Landscape approach, visitor's perception, and universal heritage conservation value.
- d. Kota Tua can learn from Kota Lama and vice versa. Kota Tua gives an example on how to create and revive an identity through the old bikes and traditional food which appears in daily basis, something that only happens occasionally in Kota Lama (for instance, when there is a festival). This attempt to give an old town an ambience could create a personal connection between visitors and the site. The presence of several museums in Kota Tua also gives an opportunity for the people to learn the history of the past, and implicitly add a historical and informational value to the place. From a different perspective, Kota Tua can learn from Kota Lama on how to collaborate with building owners to make use of their buildings for galleries in order to sell local wares.

6.5. RECOMMENDATIONS FOR FURTHER RESEARCH

This study began from the curiosity regarding the global shifting heritage paradigm and led to an in-depth exploration related to this shifting from different perspectives. However, further studies still need to be done in order to better conclude the preliminary findings of this study with several recommendations, detailed as follows:

- a. As this study is conducted in an urban area determined by UNESCO, it would be also interesting to conduct the study in an area with different characteristics to discover whether other options of heritage use and value can be further revealed. For instance, a protected landscape area (such as a rainforest in Sumatra listed on the World Heritage tentative list) and other heritage sites outside of what have been listed by UNESCO.
- b. This study discovers that the conservation practice in Kota Tua and Kota Lama is still dominated by the authority, signalling an influence of Authorised Heritage Discourse. Finding other case studies which can be resistant from this discourse would be interesting to explore, as can be noticed in the case of tsunami boat in Banda Aceh. The result of the suggested research can enrich the existing literature by confirming that Authorised Heritage Discourse could not be implemented in the local context due to a particular circumstance. It would be more interesting if the case study is being compared to other Asian countries such as Thailand to understand whether the resistance occurred due to cultural similarities or because of other factors.
- c. Since this study put its concern to analyse heritage value based on the perspective of the government and the visitors, a different point of view can be used to investigate it, such as from local inhabitant in the surrounding area and the building user. The result of the proposed research then can be compared to this study to understand whether there is a discrepancy of the heritage value perceived by these different stakeholders.

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Official documents

Law Number 5 (1992) concerning Cultural Properties

Law Number 11 (2010) concerning Cultural Properties

Jakarta Governor's Decree Number 475 of 1993 concerning the list of protected buildings in Jakarta

Jakarta Governor's Decree Number 36 of 2014 concerning the Kota Tua Masterplan

Semarang City regulation Number 8 of 2003 concerning Kota Lama Urban Design Guidelines

Bappeda Kota Semarang (2011) *Grand Design Kota Lama*.

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Appendix 1. Universal conservation guidelines to preserve universal heritage value (source: UNESCO, 2017a)

II.F Protection and management

96. Protection and management of World Heritage properties should ensure that their Outstanding Universal Value, including the conditions of integrity and/or authenticity at the time of inscription, are sustained or enhanced over time. A regular review of the general state of conservation of properties, and thus also their Outstanding Universal Value, shall be done within a framework of monitoring processes for World Heritage properties, as specified within the *Operational Guidelines*⁴.
97. All properties inscribed on the World Heritage List must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding. This protection should include adequately delineated boundaries. Similarly States Parties should demonstrate adequate protection at the national, regional, municipal, and/or traditional level for the nominated property. They should append appropriate texts to the nomination with a clear explanation of the way this protection operates to protect the property. Legislative, regulatory and contractual measures for protection
98. Legislative and regulatory measures at national and local levels should assure the protection of the property from social, economic and other pressures or changes that might negatively impact the Outstanding Universal Value, including the integrity and/or authenticity of the property. States Parties should also assure the full and effective implementation of such measures.
Boundaries for effective protection
99. The delineation of boundaries is an essential requirement in the establishment of effective protection of nominated properties. Boundaries should be drawn to incorporate all the attributes that convey the Outstanding Universal Value and to ensure the integrity and/or authenticity of the property.
100. For properties nominated under criteria (i) - (vi), boundaries should be drawn to include all those areas and attributes which are a direct tangible expression of the Outstanding Universal Value of the property, as well as those areas which in the light of future research possibilities offer potential to contribute to and enhance such understanding.
101. For properties nominated under criteria (vii) - (x), boundaries should reflect the spatial requirements of habitats, species, processes or phenomena that provide the basis for their inscription on the World Heritage List. The boundaries should include sufficient areas immediately adjacent to the area of Outstanding Universal Value in order to protect the property's heritage values from direct effect of human encroachments and impacts of resource use outside of the nominated area.
102. The boundaries of the nominated property may coincide with one or more existing or proposed protected areas, such as national parks or nature reserves, biosphere reserves or protected cultural or historic districts or other areas and territories. While such established areas for protection may contain several management zones, only some of those zones may satisfy requirements for inscription.

Buffer zones

103. Wherever necessary for the proper protection of the property, an adequate buffer zone should be provided.
104. For the purposes of effective protection of the nominated property, a buffer zone is an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas or attributes that are functionally important as a support to the property and its protection. The area constituting the buffer zone should be determined in each case through appropriate mechanisms. Details on the size, characteristics and authorized uses of a buffer zone, as well as a map indicating the precise boundaries of the property and its buffer zone, should be provided in the nomination.
105. A clear explanation of how the buffer zone protects the property should also be provided.
106. Where no buffer zone is proposed, the nomination should include a statement as to why a buffer zone is not required.
107. Although buffer zones are not part of the nominated property, any modifications to or creation of buffer zones subsequent to inscription of a property on the World Heritage List should be approved by the World Heritage Committee using the procedure for a minor boundary modification (see paragraph 164 and Annex 11). The creation of buffer zones subsequent to inscription is normally considered to be a minor boundary modification.

Management systems

108. Each nominated property should have an appropriate management plan or other documented management system which must specify how the Outstanding Universal Value of a property should be preserved, preferably through participatory means.
109. The purpose of a management system is to ensure the effective protection of the nominated property for present and future generations.
110. An effective management system depends on the type, characteristics and needs of the nominated property and its cultural and natural context. Management systems may vary according to different cultural perspectives, the resources available and other factors. They may incorporate traditional practices, existing urban or regional planning instruments, and other planning control mechanisms, both formal and informal. Impact assessments for proposed interventions are essential for all World Heritage properties.
111. In recognizing the diversity mentioned above, common elements of an effective management system could include:
 - a. a thorough shared understanding of the property by all stakeholders, including the use of participatory planning and stakeholder consultation process;
 - b. a cycle of planning, implementation, monitoring, evaluation and feedback;
 - c. an assessment of the vulnerabilities of the property to social, economic, and other pressures and changes, as well as the monitoring of the impacts of trends and proposed interventions;
 - d. the development of mechanisms for the involvement and coordination of the various activities between different partners and stakeholders;
 - e. the allocation of necessary resources;
 - f. capacity-building; and
 - g. an accountable, transparent description of how the management system functions.

112. Effective management involves a cycle of short, medium and long-term actions to protect, conserve and present the nominated property. An integrated approach to planning and management is essential to guide the evolution of properties over time and to ensure maintenance of all aspects of their Outstanding Universal Value. This approach goes beyond the property to include any buffer zone(s), as well as the broader setting. The broader setting, may relate to the property's topography, natural and built environment, and other elements such as infrastructure, land use patterns, spatial organization, and visual relationships. It may also include related social and cultural practices, economic processes and other intangible dimensions of heritage such as perceptions and associations. Management of the broader setting is related to its role in supporting the Outstanding Universal Value.
113. Moreover, in the context of the implementation of the Convention, the World Heritage Committee has established a process of Reactive Monitoring (see Chapter IV) and a process of Periodic Reporting (see Chapter V).
114. In the case of serial properties, a management system or mechanisms for ensuring the co-ordinated management of the separate components are essential and should be documented in the nomination (see paragraphs 137 -139).
115. [Deleted]
116. Where the intrinsic qualities of a property nominated are threatened by human action and yet meet the criteria and the conditions of authenticity or integrity set out in paragraphs 78-95, an action plan outlining the corrective measures required should be submitted with the nomination file. Should the corrective measures submitted by the nominating State Party not be taken within the time proposed by the State Party, the property will be considered by the Committee for delisting in accordance with the procedure adopted by the Committee (see Chapter IV.C).
117. States Parties are responsible for implementing effective management activities for a World Heritage property. State Parties should do so in close collaboration with property managers, the agency with management authority and other partners, and stakeholders in property management.
118. The Committee recommends that States Parties include risk preparedness as an element in their World Heritage site management plans and training strategies.

Sustainable use

119. World Heritage properties may support a variety of ongoing and proposed uses that are ecologically and culturally sustainable and which may contribute to the quality of life of communities concerned. The State Party and its partners must ensure that such sustainable use or any other change does not impact adversely on the Outstanding Universal Value of the property. For some properties, human use would not be appropriate. Legislations, policies and strategies affecting World Heritage properties should ensure the protection of the Outstanding Universal Value, support the wider conservation of natural and cultural heritage, and promote and encourage the active participation of the communities and stakeholders concerned with the property as necessary conditions to its sustainable protection, conservation, management and presentation.

Appendix 2. Interview form for stakeholders

THE LOCAL GOVERNMENT/ THE AUTHORITY/ CONSERVATION EXPERT

Respondent:		
Name	:	
Email/	:	WhatsApp number :
Occupation	:	
Education	:	
Date of interview	:	
Signature	:	

The shifting conservation practice

1. In your opinion, who are the most competent authorities in conserving Kota Tua/ Kota Lama, what are their role, and to what extent they are able to get involved in conservation activities?
2. In your opinion, how did the competent authorities conserve Kota Tua/ Kota Lama in the last 10 years (2007-2017)?
3. In your opinion, what had shifted in the realm of Kota Tua/ Kota Lama heritage conservation during 2007-2017? (e.g. policy/ regulation, approach, relevant stakeholder, public involvement, others) and what are the causes of these shifting? (e.g. political, updated regulation, others).
4. Which regulation is used by the local government to regulate Kota Tua/ Kota Lama? (national/ provincial/ municipal level)

The Historic Urban Landscape approach

Step A. Comprehensive survey and map

1. Does the local government possess a comprehensive map of Kota Tua/ Kota Lama which consist of natural aspect/ cultural aspect/ human aspect/ value or protection status?
(if yes) Is it available for public?
(if yes) Where I can access it?
(if no) Does the local government interested in creating this comprehensive map?
(if yes) how will the map be synchronized with the current spatial plan?
(if no) Please explain
2. Do you think that the availability of a comprehensive map can help the local government in making the decision or regulate Kota Tua/ Kota Lama?

Step B. Participatory planning

1. Is there any local community involved in the conservation practice of Kota Tua/ Kota Lama?
2. Does the local government involve this local community before a decision related to heritage conservation of Kota Tua/ Kota Lama is being made? (decision example: prohibition to escalate the building level beyond two floor) *If yes*, to what extent do they get involve? *If no*, please explain further
3. In your opinion, does this local community possess the knowledge and skills to preserve Kota Tua/ Kota Lama? *If yes*, please explain the knowledge and skills owned by the local community
4. Does the local government collaborate with this local community to share the knowledge and skills to preserve Kota Tua/ Kota Lama?
5. In your opinion, do you think that their involvement have a significant impact in conserving Kota Tua/ Kota Lama in the sense of improved city branding and identity/ increased appreciation by the inhabitants / increased voluntary engagement in preservation measures/ increased tourism/ others?

Step C. Vulnerability assessment

1. What factors are considered as vulnerable and become the obstacle in conserving Kota Tua/ Kota Lama? (e.g. urban development, population growth, excessive tourism, deficiency of planning law, disaster risk, climate change, others)
2. Does the local government assess these vulnerability factors mentioned above in preserving Kota Tua/ Kota Lama?
If yes, which tool is used to assess these vulnerability factors?
If no, why they are not assessed?
3. Does the local government adopt this vulnerability assessment into Kota Tua/ Kota Lama conservation practice?
4. Does the local government analyse the presence of Kota Tua/ Kota Lama and its impact in terms of job availability/ household income/ other?
5. Is there any technical tool used by local government as a baseline to regulate the conservation of Kota Tua/ Kota Lama?
Example: Impact Assessment to predict the development impact into the ecological and human environment, Environmental Impact Assessment to assess the potential impact of urban development, and Smart City tool

Step E. Prioritise actions

1. In your opinion, which should be prioritized by the local government: conserving Kota Tua/ Kota Lama or rebuild it for the sake of urban development? Please explain why you prioritize it upon the other
2. How does the local government balance/ accelerate the conservation of Kota Tua/ Kota Lama under urban development pressure?

Step F. Local partnership and management network

1. To what extent does the local government collaborate with private investors/ local network in conserving Kota Tua/ Kota Lama and what are the potential obstacles?
2. How does the local government maintain this local networking?

Heritage value and its conservation

1. Does Kota Tua/ Kota Lama possess intangible heritage (e.g. music, dance, food, language, fairy tale, others)?
2. How does the local government preserve the intangible heritage?
3. How does the local government adopt the intangible heritage into the conservation practice of Kota Tua/ Kota Lama?

Questions for THE LOCAL COMMUNITY

1. Does the local community get involved in the conservation practice of Kota Tua/ Kota Lama?
2. Does the local community get involved when the local government is designing a plan or regulate Kota Tua/ Kota Lama?
3. To what extent does the local community support the local government in conserving Kota Tua/ Kota Lama?

Questions for PRIVATE INVESTORS/ BUILDING OWNERS

1. To what extent are you participating in the conservation of Kota Tua/ Kota Lama?
2. Why are you willing to participate in preserving Kota Tua/ Kota Lama?
3. What are the benefit of investing in the conservation practice of Kota Tua/ Kota Lama?

Appendix 3. Interview form for visitors

Respondent:		
Name	:	
Email/	:	WhatsApp number :
Occupation	:	
Education	:	
Date of interview	:	
Signature	:	

1. Are you a Jakarta/ Semarang resident? *yes/ no*
If no, what is your purpose of visiting Jakarta/ Semarang?
2. How many times have you visit Kota Tua/ Kota Lama? 1 time/ 2-3 times/ 4-5 times/ 6-10 times/ > 10 times/ other, please mention.
3. When was the first time you visit Kota Tua/ Kota Lama?
4. What is your purpose of visiting Kota Tua/ Kota Lama? (please select one of these purposes that most relevant)
 - Recreation/ vacation/ leisure
 - Education
 - To visit a beautiful place (picturesque)
 - Architectural interest
 - To feel the experience of going to the old town
 - To feel the ambience of being in the old town and experience the past
 - To find the identity from the history of the past
 - To memorize the past
 - Take the family
 - To attend a specific event
 - Don't know
 - Other, please mention
5. How do you feel when being at Kota Tua/ Kota Lama?
 - Engaged
 - Comfortable
 - Educated
 - Nationalistic
 - Amazed
 - Nostalgic - social memory
 - Proud of the history
 - Other, please mention
6. Whose history are you willing to explore by visiting Kota Tua/ Kota Lama?
 - Architectural history
 - My own (my family's/ working people in the past)
 - History of the city
 - The Dutch history
 - Don't know
 - Other, please mention
7. What meaning does Kota Tua/ Kota Lama have at current?
 - As personal/ national identity
 - Educational resource
 - Tourist destination

- Colonized by the Dutch
 - Personal memories from childhood
 - Other, please mention
8. What messages do you take away from Kota Tua/ Kota Lama?
- Confirm the personal/ national identity
 - The changing society
 - The urgent need of conservation
 - Sense of lost
 - Other, please mention
9. What do you think about the current conservation of Kota Tua/ Kota Lama?
- Satisfied
 - Needs to be improved, in terms of:
 - Other, please mention

For example: the provision of information related to the historical background of the area/ accessibility/ other

Appendix 4. Online questionnaire form

Penyepsi Pengunjung Terhadap Kota Tua/ Kota Lama

9. Apakah tujuan Anda ketika mengunjungi Kota Tua / Kota Lama erat kaitannya dengan hal di bawah ini? *

Tick all that apply.

	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Wisata (jalan-jalan, hunting foto, nongkrong, dsb)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pendidikan (study tour, kunjungan museum, dsb)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pekerjaan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sejarah Kota Tua/ Kota Lama	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#2

Penyepsi Pengunjung Terhadap Kota Tua/ Kota Lama

10. Apakah perasaan Anda ketika mengunjungi Kota Tua / Kota Lama erat kaitannya dengan hal di bawah ini? *

Tick all that apply.

	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Kagum	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teredukasi dengan sejarah/ masa lalu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bahagia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nyaman	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bangga dengan sejarah perjuangan Indonesia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#3

Penyepsi Pengunjung Terhadap Kota Tua/ Kota Lama

11. Apakah sejarah di bawah ini merupakan sejarah yang paling ingin Anda eksplorasi di Kota Tua/ Kota Lama? *

Tick all that apply.

	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Sejarah perjuangan Kota Jakarta/ Semarang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sejarah kependudukan Belanda	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sejarah bangunan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tidak tertarik pada sejarah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#4

Penyepsi Pengunjung Terhadap Kota Tua/ Kota Lama

12. Apakah peran yang dimiliki oleh Kota Tua / Kota Lama erat kaitannya dengan hal di bawah ini? *

Tick all that apply.

	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Tujuan wisata	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sumber sejarah/ pendidikan	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ikon Kota Jakarta/ Semarang	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tempat mengenang sejarah masa lalu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#5

Prospek Pengembang Terhadap Kota Tua Kota Lama

13. Apakah pesan/ kesan yang Anda tangkap ketika berkunjung ke Kota Tua/ Kota Lama erat kaitannya dengan hal di bawah ini? *
Tick all that apply.

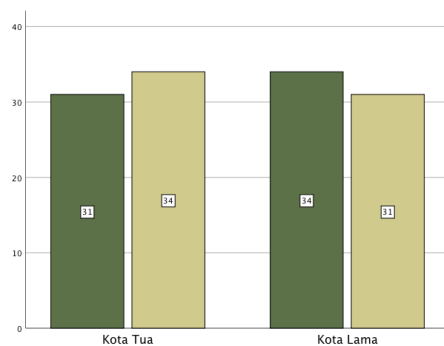
	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Pentingnya konservasi bangunan untuk menjaga kelestarian sejarah	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kawasan yang mengalami sentuhan modernisasi sehingga menghilangkan kesan masa lalu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kawasan yang masih terjaga keasliannya (masih terdapat kesan masa lalu)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Prospek Pengembang Terhadap Kota Tua Kota Lama

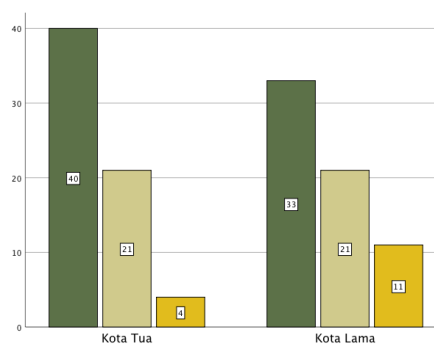
	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju
Mengkonfirmasi identitas sejarah kota	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

#6

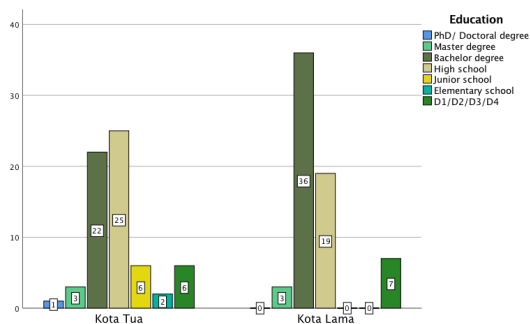
Appendix 5. Visitor's demography in Kota Tua and Kota Lama



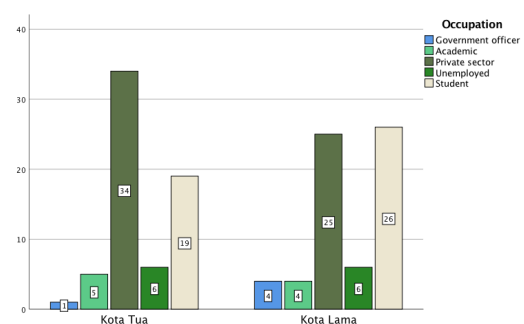
By Gender



By Age



By education



By occupation

**Appendix 6. Mean score result of Likert Scale
Kota Tua**

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Purpose: leisure	18	1.00	5.00	3.6667	1.08465
Purpose: education	18	1.00	5.00	3.6111	1.19503
Purpose: work	18	1.00	5.00	2.9444	.99836
Purpose: historical	18	1.00	5.00	3.6111	1.03690
Valid N (listwise)	18				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Feel: happy	4	1.00	5.00	3.5000	1.73205
Feel: amazed	18	2.00	5.00	3.6111	.77754
Feel: educated	18	2.00	5.00	3.9444	.87260
Feel: comfortable	18	1.00	5.00	3.5000	1.09813
Feel: proud	18	1.00	5.00	3.3333	1.02899
Valid N (listwise)	2				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Historical interest: Kota Tua/ Jakarta	14	1.00	5.00	3.8571	1.09945
Historical interest: the Dutch	14	1.00	5.00	3.9286	1.07161
Historical interest: Architectural	14	1.00	5.00	3.9286	1.07161
No preference	14	1.00	3.00	2.1429	.66299
Valid N (listwise)	14				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Meaning: tourism destination	18	1.00	5.00	3.8889	1.02262
Meaning: historical source	18	1.00	5.00	4.1111	1.07861
Meaning: identity	18	2.00	5.00	3.8889	.83235
Meaning: a place to memorise the past	18	2.00	5.00	3.6111	.77754
Valid N (listwise)	18				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Message: the urgent need of conservation	14	1.00	5.00	4.1429	1.16732
Message: the changing area/ society	14	2.00	4.00	3.0000	.78446
Message: confirm the identity	14	1.00	5.00	3.6429	1.21574
Message: back to the past	14	1.00	5.00	3.5714	1.15787
Valid N (listwise)	14				

Kota Lama

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Purpose: leisure	33	1.00	5.00	3.9091	.94748
Purpose: education	33	1.00	5.00	3.6667	.98953
Purpose: work	33	1.00	5.00	3.1212	1.05349
Purpose: historical	33	1.00	5.00	3.6970	.98377
Valid N (listwise)	33				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Feel: happy	33	1.00	5.00	3.5758	.83030
Feel: amazed	33	1.00	5.00	3.8788	.85723
Feel: educated	33	1.00	5.00	3.7576	1.09059
Feel: comfortable	33	1.00	5.00	3.5455	.79415
Feel: proud	33	1.00	5.00	3.3939	.86384
Valid N (listwise)	33				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Historical interest: history of Kota Lama/ Semarang	31	2.00	5.00	3.5806	.88597
Historical interest: the Dutch	31	2.00	5.00	3.7097	.90161
Historical interest: Architectural	31	3.00	5.00	3.9355	.77182
No preference	31	1.00	5.00	1.8387	.96943
Valid N (listwise)	31				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Meaning: tourism destination	33	1.00	5.00	4.0303	.95147
Meaning: historical source	33	1.00	5.00	3.8788	1.13901
Meaning: identity	33	1.00	5.00	3.8788	1.11124
Meaning: a place to memorise the past	33	1.00	5.00	3.4848	.87039
Valid N (listwise)	33				

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Message: the urgent need of conservation	31	1.00	5.00	4.0645	.99785
Message: the changing area/ society	31	1.00	5.00	2.6129	.98919
Message: confirm the identity	31	1.00	5.00	4.0000	1.03280
Message: back to the past	31	1.00	5.00	3.6129	1.02233
Valid N (listwise)	31				

Appendix 7. Interview results in Kota Tua

Table 1. The frequency of visiting Kota Tua and the variety of the purposes

Frequency	Number of respondents	Percentage	Purposes related to their visit
First time	11	16.92 %	Recreation, to feel the experience of going to Kota Tua, enjoy the view of the old building, to see the Dutch town establishment, sight seeing, take the family
2-3 times	20	33.84 %	Recreation, to feel the experience of going to Kota Tua, recreation, enjoy the history, study tour, photo hunting, working (but their office is not located in Kota Tua), enjoy the history, meet friend, to find the identity from the history of the past, take the students to visit the museum
4-5 times	7	10.76 %	Recreation, photo hunting, school assignment, visit the museum, to see the history of Jakarta, take the students to visit the museum, work (but their office is not located in Kota Tua)
6-10 times	15	20.04 %	Recreation, to visit a beautiful place, take the family, witness the history about the local hero (Fatahillah), remember the past, school assignment
More than 10 times	9	13.84 %	Recreation, meet friend, working (but their office is not located in Kota Tua), visit museum
Every week	2	3.07 %	Recreation, meet friend
Every month	1	1.53 %	Recreation
Total	65	100 %	

Table 2. The purposes of visiting Kota Tua

Purpose	The purposes included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Leisure	Recreation, sight seeing, take the family, photo hunting, meet friend, to visit a beautiful place	42	63.6%	3.67
Work	Take the students to visit the museum, working (but his/ her office is not located in Kota Tua)	6	9.1%	2.94
Education	Study tour, school assignment, visit the museum	5	9.1%	3.61
Historical preference	Enjoy the view of the old building, to see the Dutch town establishment, to feel the experience of going to Kota Tua, enjoy the history, to find the identity from the history of the past, to see the history of Jakarta, witness the history about the local hero (Fatahillah), remember the past	12	18.2%	3.61
Total		65	100%	

Table 3. The feelings of 'being' in Kota Tua

Feeling	The feelings included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Happy	Able to see the museums collection, able to see the concept of city center in the past, able to explore the history of Kota Tua, play bicycle, a lot of photo spots	23	34.8%	3.50
Amazed	The building is still well maintained	10	15.2%	3.61
Comfortable	Comfortable, relax	9	13.6%	3.50
Educated	Educated	7	10.6%	3.94
Proud of the history	Proud of the history	3	4.5%	3.33
Others	Curious, nostalgic, confuse, looking for inspiration, interested, nationalistic, bring back the old memories, ordinary feeling, curious, lost, seeking for inspiration, excited, feel the crowd, don't know	13	19.7%	
Total		65	100%	

Table 4. The historical preferences when visiting Kota Tua

The historical preference	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
The history of Kota Tua/ Jakarta	15	22.7%	3.85
The Dutch history	12	18.2%	3.92
Architectural history	27	40.9%	3.92
History available in the museum	7	10.6%	-
Not interested in history	4	6.1%	2.14
Total	65	100%	

Table 5. The meanings of Kota Tua

Meaning	The meanings included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Tourism destination	Tourism destination	17	26.15%	3.89
Historical source	Historical source, educational source, historical preserved site	33	50.77%	4.11
Identity	National identity, city icon	9	13.84%	3.89
A place to memorise the past	Colonized by Dutch, experience the Dutch colonization, historical remember (not to forget the history), a place to memorise the past	6	9.24%	3.61
Total		65	100%	

Table 6. The messages taken away in Kota Tua

The messages	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
The urgent need of conservation	13	19.7%	4.14
The changing area/ society in Kota Tua	6	9.1%	3.00
Confirm personal/ national identity	17	25.8%	3.64
Back to the past	13	19.7%	3.57
Others (artistic place, fun place, interesting place, architectural site, the importance of the history to learn, impressive place and stimulate the willingness to re-visit, proud of the experience of being in Kota Tua, free tourism destination, add historical insight, managed area, the unity between the Dutch and Indonesia, the importance of improving the quality of the area, nostalgic with Dutch colonisation, a lot of museum to visit, don't know	16	24.2%	
Total	65	100%	

Appendix 8. Interview results in Kota Lama

Table 1. The frequency of visiting Kota Lama and the variety of the purposes

Frequency	Number of respondents	Percentage	Purposes
First time	29	44.61 %	Recreation, work, sight seeing, curious about the information on the social media, architectural interest, memorise the past, take a walk, take the family, visit beautiful place, feel the experience of going to Kota Lama, going with friend, spend time
2-3 times	12	18.46%	Take a walk, spend time, architectural interest, fond of history, photo hunting, visit beautiful place, recreation
4-5 times	6	9.23%	Architectural interest, work, recreation
6-10 times	5	7.69%	Recreation, take a walk, education, photo hunting, architectural interest
More than 10 times	8	12.32%	Work, architectural interest, photo hunting, take a walk, take the family, visit beautiful place
Every week	5	7.69%	Work
Total	65	100%	

Table 2. The purposes of visiting Kota Lama

Purpose	The purposes included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Leisure	Recreation, work, sight seeing, curious, take a walk, take the family, visit beautiful place, feel the experience of going to Kota Lama, going with friend, spend time, photo hunting	44	66.7%	3.90
Work	Attend a training, tour guide, sell homemade product	9	13.6%	3.12
Education	Architectural interest	7	10.6%	3.67
Historical preference	Fond of history, memorise the past, experience the past	5	7.6%	3.69
Total		65	100%	

Table 3. The feelings of 'being' in Kota Lama

Feeling	The feelings included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Happy	Like the ambience offered in the site, a lot of photo spots	10	15.2%	3.57
Amazed	Amazed because buildings are still maintained,	17	25.8%	3.87
Comfortable	Comfortable, relax	16	24.2%	3.54
Educated	Educated	2	3%	3.75

Proud of the history	Proud of the history	10	15.2%	3.39
Others	Interested, bring back old memory, nationalistic, feel like in Europe, nostalgic, ignored, excited	10	15.2%	
Total		65	100%	

Table 4. The historical preferences of Kota Lama

The historical preferences	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
The history of Kota Lama/ Semarang	17	25.8%	3.58
The Dutch history	12	18.2%	3.70
Architectural history	33	50%	3.93
History available in the museum	0	0	-
Not interested in history	3	4.5%	1.83
Total	65	100%	

Table 5. The meanings of Kota Lama

Meaning	The meanings included in this category	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
Tourism destination	Tourism destination	24	36.4%	4.03
Historical source	Historical source, educational source, cultural property site, historical reminder	21	31.8%	3.87
Identity	Historical icon of the city, identity of the city	14	21.2%	3.87
A place to memorise the past	Colonised by the Dutch, a place to memorise the past	6	9.1%	3.48
Total		65	100%	

Table 6. The messages taken away from Kota Lama

The messages	Number of respondents (based on interview)	Percentage	Mean score (based on online questionnaire)
The urgent need of conservation	22	33.3%	4.06
The changing area/ society in Kota Lama	9	13.6%	2.61
Confirm personal/ national identity	19	28.8%	4.00
Back to the past	7	10.6%	3.61
Others (the local government is able to maintained Kota Lama, old site, comfortable place, sense of lost, offer a new nuance, don't know)	8	12.1%	
Total	65	100%	

Appendix 9. Ideas of improvement from the visitor's perspective

Table 1. The ideas for improvement of Kota Tua

Ideas for improvement of Kota Tua	Number of respondents
Physical improvement	
Building conservation/ renovation/ maintenance	7
Add public space/ shades	8
Cleanliness/ avoid vandalism	8
Accessibility (road/ route improvement)	5
Add/ improve public facility	3
Cultural improvement	
Add art performance)	1
IT-based improvement	
Add information board/ signage/ map/ IT based information	7
Promotion in social media	2
Regulatory improvement	
Regulate the street vendors	2
Regulate the street performers	3
Others (add tour guide, tackle the flood risk, add child playing ground, add shuttle bus, brochures, add tourism spot (e.g. statue)/ activity (e.g. Horse riding tour)	9
Satisfied	10
Total	65

Table 2. The ideas for improvement of Kota Lama

Ideas for improvement of Kota Lama	Number of respondents
Physical improvement	
Building conservation/ renovation/ maintenance	17
Add Tourism Information Center	2
Add pedestrian	2
Add parking lot/ street ornaments (light)	2
Add museum	2
Add/ improve public facility	7
Accessibility (road/ route improvement)	8
Cleanliness/ avoid vandalism	3
Cultural improvement	
Add art performance	1
IT-based improvement	
Add information board/ signage/ map/ IT based information	10
Promotion in social media	1
Regulatory improvement	
Regulate the street vendors	2
Others (improve the safety of the area, utilise old buildings for tourism/ educational purposes, involve local people in formulating a plan, add tourism spot (e.g. statue)/ activity (e.g. Horse riding tour)	7
Satisfied	1
Total	65