

# Heritage and The Local Community Engagement: The Case of Kotagede, Yogyakarta-Indonesia

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**Abstract—** Indonesia has been prominent as a country in South East Asia with the richness of its culture. One of the important heritage sites in Yogyakarta province is Kotagede heritage site. Kotagede is a historic neighborhood in Yogyakarta, Indonesia. Culture has been so important for the society and creates public space. During the May 2006 Java earthquake, many old buildings were destroyed and directly revitalized through Pusaka Jogja Bangkit! Program, carried out by Jogja Heritage Society, the Center for Heritage Conservation, Department of Architecture and Planning at Gajah Mada University, the Indonesian Network for Heritage Conservation, ICOMOS Indonesia, and other supporting institutions. Government of Indonesia enacted the law to preserve cultural heritage. The Law No. 11/ 2010 on the Culture and Regulation and No. 6 / 2012 on Cultural Heritage. Therefore, the DIY Regional Government has a legal system to carry out the conservation efforts of general heritage and cultural heritage in particular. This study will evaluate the awareness of the local community of historical heritage sites and review the involvement of the local community heritage sites in Kotagede Yogyakarta. This study employed a qualitative approach where in-depth interviews were conducted with 10 member of local communities of Yogyakarta municipality and observations.

**Keywords—** local; community; engagement; cultural; conservations; heritage

## I. INTRODUCTION

Indonesia have been prominent as a countries in South East Asia with the richness of culture. Indonesia is a developing country in ASEAN which has more than 400 tribes and local languages and has many of cultural traditions and cultural heritages sites which spread throughout in its thirty three (33) provinces. One of the important heritage sites in Yogyakarta province is Kotagede heritage site. Kotagede is a historic neighbourhood in Yogyakarta, Indonesia. The name was also used for the administrative district (kecamatan) of the same name in the City of Yogyakarta. Kotagede contains the remains of the first capital of Mataram Sultanate, established in the 16th century. Some of the remains of the old Kotagede are remains of the palace, the royal cemetery, the royal mosque, and defensive walls and moats. Kotagede is well known internationally by its silver crafting. Indonesia has experienced “tourism booming” at the beginning of 1970s and it has brought positive influence for Kotagede. A number of old houses were developed as a craft showroom and restaurants for more cultural scenic. Ruins are preserved, together with its

cultural activities. Home industry offers more than showroom, it also equips with workshop trip and courtesy of having direct lesson to do “silver crafting”, “batik” and many more.

During the May 2006 Java earthquake, many old buildings were destroyed and directly revitalized through Pusaka Jogja Bangkit! (“Yogyakarta Heritage Revival!”) program, carried out by Jogja Heritage Society, the Center for Heritage Conservation, Department of Architecture and Planning at Gajah Mada University, the Indonesian Network for Heritage Conservation, ICOMOS Indonesia, and other supporting institutions. Government of Indonesia enacted the law to preserve cultural heritage. The Law No. 11/ 2010 on the Culture and Regulation and No. 6/ 2012 on Cultural Heritage. Therefore, the DIY Regional Government has a legal system to carry out the conservation efforts of general heritage and cultural heritage in particular.

According to the law number 13/ 2012, Yogyakarta was chosen into Special Region by gaining special arrangement authority in various areas of affairs. One of the affairs that gets the share of special arrangements is the field of culture. The logical consequence of that law, therefore Yogyakarta has the greater opportunity and must have commitment to implement a culture of conservation, maximization, and sustainability. Moreover, Lin Che Wei, Policy Advisor and the Founder of Jakarta Old Town Revitalization added that heritage has a value of universal value that is far more important than religion, race and nationalism. The spirit of conservation is based on the idea that it has value that goes beyond not only Indonesian but belonging to the world. Cultural heritage plays a marginal role in the 2030 Agenda for Sustainable Development. It is explicitly mentioned only once in the goal 11, that is referred to the cities, in particular to the need of making cities and human settlements “inclusive, safe, resilient and sustainable”, through “inclusive and sustainable urbanization, planning and management” (Target 11.3) and more “efforts to protect and safeguard the world’s cultural and natural heritage” (Target 11.4). In particular, cultural heritage is mentioned in the Target 11.4 (“strengthen efforts to protect and safeguard the world’s cultural and natural heritage”), one out of 169 targets.

However, it is a weak reference because it is not specific on cultural heritage, but it is mentioned together with natural one; furthermore, this specific target deals only with the protection and safeguard of cultural heritage, without any reference to its regeneration. The New Urban Agenda (NUA)

[13] recognizes cultural heritage as an important factor for urban sustainable development. There are a lot of points highlighting the role of cultural heritage (both tangible and intangible) in the urban sustainable development. This study will evaluate the awareness of the local community of historical heritage sites and review the involvement of the local community's heritage sites in Kotagede Yogyakarta.

## II. LITERATURE REVIEW

The definition of "Cultural Heritage" has long been a hard task to attribute (Facchinetti, 2014) The concept has indeed largely broadened since the adoption of the 1964 Venice Charter for the Conservation and Restoration of Monument Sites, where it was first described as "the set of historical monuments, group of buildings, sites and towns around the world that are found evidence of a particular civilization, development or historic event, relevant for the unity of the human values, and therefore worthy to be preserved for future generations". Today cultural heritage is more commonly defined as the set of "cultural assets inherited from the past in all forms and aspects, being them tangible, intangible or digital"

This general definition incorporates monuments, buildings, sites, landscapes as well as collectors, conserved and managed by public or private institutes, museums, libraries and archives but also practices, knowledge and other expressions of human creativity, making hence no distinction between so called "tangible and "intangible" cultural heritage (Facchinetti, 2014)

According to UNESCO (<http://www.unesco.org>) the term cultural heritage encompasses several main categories of heritage: Tangible cultural heritage including: (i) movable cultural heritage (paintings, sculptures, coins, manuscripts); (ii) immovable cultural heritage (monuments, archaeological sites, and so on); (iii) underwater cultural heritage (shipwrecks, underwater ruins and cities); Intangible cultural heritage: oral traditions, performing arts, rituals; natural heritage: natural sites with cultural aspects such as cultural landscapes, physical, biological or geological formations and heritage in the event of armed conflict. UNESCO has defined Cultural Heritage as the entire corpus of material signs- either artistic or symbolic- handed on by the past to each culture and, therefore, to the whole humankind.

Moreover UNESCO stated:

*"As a constituent part of affirmation and enrichment of cultural identities, as legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation of the cultural heritage are therefore a cornerstone of any cultural policy."*

National criteria for assessing Indonesian cultural heritage properties are mentioned in Article five under the Law 11/2010 on Cultural Property. In general, the four criteria are not much different from the previous legislation, the Law 5/1992. National criteria serve as a guide in determining the criteria for provincial and municipal level. In the Law No 11 of 2010, Cultural Property is a material object of of Cultural Heritage, Heritage Building, Cultural Heritage Structure, Cultural Heritage Site, and Heritage Area on land and/or water that need to be preserved since it has important value for history, science, education, religion, and/or culture through the process of determination. In the Article 53 it is stated that objects,

buildings or structures may be proposed as Cultural Heritage, Heritage Buildings, or Cultural Heritage Structures if they meet the following criteria: (1) aged 50 (fifty) years or more; (2) representing the shortest period of age 50 (fifty) years; (3) has special meaning for history, science, education, religion, and / or culture; and (4) has a cultural value for strengthening the nation's personality.

Community engagement can be defined as a relationship built by community members through collaboration and working together to achieve common goals and to make their community a better place in which to live (McCloskey et al, 2011). The significance of community engagement in preserving cultural heritage have been widely endorsed by a wide range of literature, including scholarly research and institutional conventions. In world Heritage Sites destinations, a community refers to the residents within a heritage sites area who are instrumental in reviving the heritage sites.

Community participation in heritage sites can settle conflicts between the needs and interests of residents. The charter of Conservation of Historic Towns and Urban Areas recognize the value of community participation. The participation and involvement of the residents are essential for the success of the conservation programs and should be encouraged. Communities should be knowledgeable with respects to the site's historical background and this, in turn, enhances their appreciation of the site itself. However, community engagement is vital in this process of instilling a sense of pride regarding the site and its associated community.

Community participation in heritage projects positively influences the sense of belonging among residents, assists people in developing social networks with others both within and outside their community, and instils an appreciation of the heritage assets of the local area (Yung & Chan, 2013). Community engagement emphasizes the connections and interactions between community members. Community participation can create a sense of ownership, trust and credibility among community members (Rasoolimanesh, Badarulzaman, & Jaafar, 2013).

According to Tusson (2000) there are three types of communications can be identified: coercive participation, induced participation and spontaneous participation. Coercive participation refers to the lower level of participations in which residents have no power. Their involvement is limited to various predefined activities revolving around heritage sites and they receive few economic benefits. In induced community participation, although local residents have a say in the heritage management, they have no actual power or control over the decisions being made by those in positions of authority. In spontaneous participation local residents have the power to make decisions and control the development process. Fox and Le Dantec (2014) found that it is important to understand the needs and develop the strategies to empower the local community is important in preserving historical sites.

A study conducted in Ghana (Bruku,2015) found that engaging communities in the protection of heritage means that the communities living around the heritage sites are involved in the process of identifying issues that affect the conservation of these sites and can propose ways by which they can be addressed. In Ghana, the Elmina Castle project shows close collaboration between the communities living around these

slave forts and castles, the legal custodians, and other stakeholders.

Community participation in tourism development and Heritage Site conservation management is essential for the sustainable development of Heritage Sites destinations. Local communities play a significant role in reviving and sustaining Heritage Sites. Community participation ranges from involvement in the decision-making processes at the highest level down to economic involvement and the promotion of the destination at the lowest level. What shape community participation ultimately takes depends on the circumstance of destinations. Development and preservation of urban heritage area as a tourism area also need to involve the community. Beside public contribution to preserve urban heritage area, local economy of the surrounding communities may also develop (Amir Syakir et al, 2015). Public need to know who the visitor or tourist are and what they need to create sustainable local economy development. Therefore community around urban heritage tourism area could adapt what the visitor need and develop their local economy.

Participation is a good thing and important for many reasons. It has some benefits for individuals of community that is: (1) Awareness: Public participation creates an awareness of the problem and possible solutions among the people and thereby equips them as citizens to exercise, relevant to development in a rational manner (Arora, 2006); (2) Confidence: Participation not only may include increased confidence and self-esteem, the chance to acquire new skills, but also leads to greater satisfaction and improved quality of life (Moriarty et al., 2007). Participation promotion aims at ensuring that decisions affecting the community are taken by all community members. (3) Find out own potential: By helping people realize their own potential, participation can make citizens feel that the decisions of the system of which they are a part are their own. This process can induce increased popular enthusiasm for the implementation of decisions (Arora, 2006); (4) Planning: Participation offers new opportunities for creative thinking and innovative planning and development. Participation is understood as giving a few influential people a voice in local decision making and planning, whereas the most needy and deprived, who may be the majority of the community, are not even consulted, let alone given a part in the process

The role of the local community is especially important in the development of the sustainable tourism that 'is deliberately planned from the beginning to benefit local residents, respect local culture, conserve natural resources, and educate both tourists and local residents' (Steck, 1999, p. 4). This role needs to be accordant with the triple bottom line approach that was initiated by Elkington (1998); this means that all activities and practice of the sustainable tourism are directly connected to all three aspects of organizing a local community environmentally, socially (culturally), and economically. Sustainable tourism as an emerging paradigm seems to enhance the existing conceptual frameworks on tourism planning and development by making the residents its focal point (Choi and Sirakaya, 2005). Local governments, developers and community residents have been known to overlook or dismiss the importance of the surrounding environment and aspire only to maximize economic growth. For tourism to be truly sustainable, it needs to protect local and

national culture, improve social and individual well-being, and conserve the surrounding environment.

The United Nations Charter of the Millennium Declaration recognizes principles in sustainable development, including economic, social and environmental sustainability (<http://www.un.org/millennium/declaration/ares552e.htm>). Sustainable development is the system approach required for growth and control of raw materials, products, and social capital for the purposes of benevolence for today's society and future generations (<http://www.sd-commission.org.uk/pages/what-is-sustainable-development.html>). Sustainable Development not only focuses on environmental issues. Sustainable development constitutes three scopes including economic development, social development and protection of the environment. UN documents, especially the World Summit documents of 2005 mention these three dimensions of mutual relating to meetings and are the driving force for sustainable development. Sustainable development is a meeting point between economic development, environment and social welfare.

The New Urban Agenda (NUA) [13] recognizes cultural heritage as an important factor for urban sustainable development. There are a lot of points highlighting the role of cultural heritage (both tangible and intangible) in the urban sustainable development. Contemporary Issues in Urban Heritage Conservation Urbanization: In the last two decades, it has been identified experienced and observed unprecedented and incessant urbanization. Asia alone is expected to add 800,000,000 urban residents in the next 15 years. Rapid growth and globalization have transformed cities especially in many countries of Asia, Africa, and Latin America.

These have posed persistent threats to the heritage assets and values and the identity of historic urban areas. Urbanization in many emerging economies has been rapid, incessant, excessive, and often uncontrolled. Rampant growth of cities has resulted in deteriorating urban environments, inadequate water supply and sanitation, a vast increase in poverty and those living in slums without access to many of the social amenities and infrastructure of the city. Such modes of urbanization have also been destructive to local ecologies and natural resources. Some of problems which threat the heritage sites:

**Globalization and loss of identity:** The globalization processes have resulted in increasing homogenization and standardization across the world. This in turn has led to a growing search for identity. Historic urban areas are the spaces of identity; the memory of the urban system; the stable element in its dynamic change. Places assume a key role in the urbanization processes as they satisfy the need for identity. Tourism: Global tourism to heritage sites and cities, at times excessive and insensitive, has exacerbated the conflicts between global cultures and local beliefs and practices around cultural heritage. The flow of capital, the demands of tourists for familiar modern amenities, and the environmental externalities of tourism have distorted the value of heritage and destroyed the fragile.

**Disasters:** In the face of increasing risks of disasters, including climate change related disasters, planning for sustainable development has become all the more urgent. The Sendai Framework for Disaster Risk Reduction 2015-2030 was adopted at the Third UN World Conference in Sendai,

Japan, on March 18, 2015. It is the outcome of stakeholder consultations initiated in March 2012 and inter-governmental negotiations from July 2014 to March 2015, supported by the United Nations Office for Disaster Risk Reduction at the request of the UN General Assembly. The Sendai Framework is the first major agreement of the Agenda 2030, with seven targets and four priorities for action. The ICOMOS Committee on Risk Preparedness (ICORP), along with ICCROM and the World Heritage Centre.

**Heritage and local communities:** In some communities, histories of conflict and disasters have resulted in significant demographic changes with migrant and refugee populations in and around iconic heritage properties with no particular connection to them. In others disappearing and devalued traditional livelihoods and intangible heritage have resulted in heritage properties as empty shells filled with shops for tourists or as slums.

**Inadequate Urban Planning:** Urban planning can be a tool for making the city more inclusive, resilient, safe and sustainable. Regeneration of cultural landscapes is the starting point for the regeneration of cities in many historic urban. **Ecological Perspectives on Urban Settlements:** There is immense benefit in recognizing an urban ecology that sees humans and their bio-physical environments as co-evolved with a capacity to contribute to global and local bio-cultural diversity. Such perspectives recognize the experiences of their residents and creates bridges between natural and cultural heritage conservation.

### III. RESEARCH METHODOLOGY

This study used a qualitative paradigm, since there is no perform hypothesis testing, not generalizing, inter subjective, process research that is cyclical, reflecting its characteristics of the study. This research method is a case study in which the researchers studied, explain or interpret the case in the context naturally without any intervention from outside parties (Yin, 2003). A case study will learn as much as possible about individual, group, or an event, giving views and details on the subject under study. For the current paper, 10 face-to-face interviews were conducted with the who dwelling around the heritage sites.

#### A. Recruitment and Sampling

Purposive random sampling and snowball sampling was utilized in this study. First, to encourage a range of people from the general population and other stake-holders to nominate for interviews, the study was advertised via the emails, phones and word say to residents. It was possible for people receiving the emails and phone calls to on forward (snowball) the email and phones to their friends, family and colleagues. To increase sample credibility and reduce selection bias, of the 128 citizens who were nominated, 10 people were randomly selected for an interview using a random number generator in Microsoft Excel 2010.

#### B. Data Collection

An interview guide was developed by the authors (second author of paper is also an expert) reviewed by 4 experts with experience in cultural heritage. All interviews were conducted by the first author at a time and place convenient to the participants. Handwritten notes were made at the end of each interview to record emergent thoughts and ideas. Interviews ran for approximately 1 hour. Many of them were tape

recorded and transcribed verbatim by an audio typist. All participants answered all interview questions. Transcripts were checked against the tape recordings for accuracy and errors by the researcher who conducted the interviews.

#### C. Site Collection

The selected site of this research is Kotagede, Yogyakarta. In the 8th century, the area of Mataram (now is known as Yogyakarta) was the center of Old Mataram Kingdom that ruled the entire Java. This kingdom had an extraordinary prosperity and civilization, so it had the ability to build archaeological sights with an extravagant architecture, such as Prambanan Temple and Borobudur Temple. However, in the 10th century, with an unknown reason, the kingdom moved the center of the government to East Java area. The great numbers of citizens left Mataram and gradually this area became a woodland or forest. Kotagede remained to be crowded although it was no longer as the capital of the kingdom. Many historical remains such as the cemetery of the kingdom forefathers, Kotagede Mosque, traditional houses with Javanese architecture, the topography of the villages or kampongs that using the ancient city's system, and the fort ruins can be found in Kotagede.

Some of historical place at Kotagede are (1) Pasar Kotagede (Kotagede traditional market). The city system of Javanese kingdom usually places the palace, the roundabout, and the traditional market on the line that stretches from South to North. (2) The kingdom forefathers' graveyard. Walk 100 meters to the South of Kotagede Traditional Market, we can find the graveyard area of the Islamic Mataram Kingdom's forefathers that is surrounded by a tall and strong wall. The portal to the graveyard area has the feature of Hindu architecture. Each portal has the thick wooden handle and is decorated with beautiful carvings. Some kingdom servants dressing up in traditional Javanese outfit guard the graveyard complex for 24 hours a day (3) Kotagede Mosque. The exploring of Kotagede will not be completed without visiting the Kotagede Mosque, the oldest mosque in Yogyakarta that is located in the area of the graveyard. (4) Traditional House: Right across the graveyard area, we are able to see a Javanese traditional house. However, if you want to walk for 50 meters away to the South, you will be able to see a portal with a low hollow space and a sign that says "cagar budaya" (=cultural preservation) (<https://www.yogyas.com/en/yogyakarta-tourism-object/pilgrimage-sites/kotagede/>).



Picture 3.1. Ancient House at Kotagede



Picture 3.2 Heritage House at Kotagede

Get into the portal you will see some Kotagede Javanese traditional houses that are still preserved well and truly used as a place to live. According to Inajati (2000) the structure of Kotagede similar with the structure of other Javanese old cities, such as Jepara and Kudus. Those cities have four components called Catur Gatra: kraton (palace), mosque, market and alun-alun (square).

#### D. Data Analysis

Data analysis is the process of bringing order, structure and interpretation to the mass of collected data. It can be a messy, times consuming, ambiguous, and fascinating process (Marshall & Rosman, 1999, p.150). The coding of this research followed methodological guidelines by great qualitative researchers. Data analysis involves examining, sorting, categorizing, evaluating, comparing, synthesizing, and contemplating the coded data as well as reviewing the raw and recorded data as suggested by Neuman (2000). Qualitative research uses the interpretivist perspective (Lin, 1998). For instance, the interpretivist may ask how and what questions that understands a phenomenon. Whereas, to provide a full justification of using case study design approach for the present study, it is imperative to explore its philosophical roots and how it has been used. Social research methodologies are used to identify, understand, and appreciate social problems and consequently to develop realistic solutions. Neuman (2006) observed that “the findings from research yield better informed, less biased decisions than the guessing, hunches, intuition, and personal experience that were previously used” (p. 20). The analysis of the research conducted in the form of interviews resulted in the identification of four major themes.

### IV. FINDINGS & DISCUSSIONS

#### A. Revival of Traditional Economic Activities

Many stakeholders agree there are positive impacts of the heritage site as there are also signs of traditional economic activities being revived or maintained. These include crafts or hand-made products related to hand-made traditional food such as bread-making traditional savouries and locale cuisines which are known to be famous in the old days such as “kipu”, a traditional cake and “kembang waru” cake.

Kotagede, in 1970’s also popular with the silver. But from 1997 since the economic crisis hit Indonesia, the the price of raw silver became very high, the craft cannot survive. Now in Kotagede, they are only some of craft that still exists. The respondents felt that the government didn’t seriously taking care of the silver’s smith in Kotagede. When the earthquake hit Kotagede, the silver smith are collapsed due to the increasing price of raw silver. Some of the respondents in the in-depth

during the interview mentioned that the central government tried to help by giving some equipment but it didn’t suitable. One of the respondent explained:

*“The silver crafts was hit first due to the increasing of the raw material of silver. It increases as highly 700% as before the financial crisis, 1998. Since the aftermath 1998, again in 2006 the silver smith hit by the earthquake. The government didn’t take any serious plan to the silver craftsmen. They don’t understand about the condition that we are facing of. Moreover, the government taxed the raw material of silver with the high tax. It really hard for the silver smith.”*

While the other informan mentioned that government should provide with the adequate strategy and protection to silversmith in Kotagede. He mentioned that:

*“Even there’s no proper documentation such as book about the history of silver in Kotagede. This is so embarrassing, Indonesians especially younger generations don’t know much about the history of silver in Kotagede.”*

He also mentioned that Kotagede not only famous for its silver. But in the last decades, they were batik cloth factory were at Kotagede and traditional woven textiles also produced in Kotagede.

#### B. Physical Building

One of the important site in Kotagede is traditional wooden houses. Numerous houses in Kotagede are damaged and some owners sold the Joglo to other parties. There are more than 60 traditional wooden house were missing from Kotagede. They have been sold to other parties after the earthquake. As reported by PJBI, team reported the casualties because of the earthquake. There were 88 damaged houses which were observed from about 150 traditional houses. At least 8 traditional houses (9%) damaged, 47 traditional houses (54%) collapsed and could not be occupied, 16 traditional houses (18%) collapsed in several parts and can’t be occupied and 17 traditional houses (19%) cracked. It was assumed that mostly its bad condition can no longer support the construction. One of the local communities, leader, aged 57 explained:

*“We tried to keep communicate to each other. We don’t want to loose any wooden house anymore. That’s why now the communication forum is created. Who would like to sell the wooden house can keep tell us. So we can find the proper buyer who will seriously concern on preservation. We have net workings so that we know who the buyers are, who they are and where. They have the same missions with us to preserve Kotagede.”*

Some owner the traditional house that during renovation process, they were feel disappointed since some of processes are missing during the renovation. The cutting of material to reduce the budget of renovation are common practice. They also complaint about the reduction of tax for land and house is not fair as the government only cut Rp 50.000 (equals to USD 3) for the land and house taxation policy towards Kotagede citizens.

#### C. Community Engagement

Talking about the community engagement a local community leader during the interview explain that:

*“I was born in Kotagede and since my house was in the center of the bustling geography of Kotagede, my house was in*

*the market corner. I witnessed a bitter past in Kota Gede. But that will only be the case when talking about cultural heritage. Well, in Kota Gede, I found what was already there, there was a region, there were aisles, there were traditional houses with various forms. I also learned the living culture in Kotagede such as the value traditions to preparing party. As Javanese has a unique tradition called as "tata dhahar", a local tradition to prepare set of lunch or dinner for special guests in a party."*

He added:

*"Kota Gede is a place of birth, life and possibly death in Kotagede. When I had experience working out of town for ten years and always remind that the atmosphere of Kotagede was really wonderful, it was hard to find in other cities. When we meet to ogther people in Kotagede, we always said hello to each other. We should preserve of Kotagede so that it remains comfortable to live in. For us and maybe even for our children and grandchildren. Kotagede has been so important for Indonesia and the world as an important sites of heritage."*

Many of the respondents agree that the cultural in Kotagede is not limited in tangible culture such Javanese traditional houses that called joglo but also the living culture such as wisdom that inherited by the old generations. The Javanese local wisdom that has a high and deep philosophy such as tolerance. Tolerance is response to a variety of reality. Tolerance can be basically seen as wisdom in accepting the changes and developments that come from within and outside of Javanese culture. Javanese local wisdom also promoted the value of gotong royong (mutual help) It taught sharedness among people and reciprocal relationship among communities.

Javanese value of local wisdom also taught empan papan. It means To maintain balance in their dealings with others, the foundations of attitude empan papan that mens knowing our self and understanding our own position and well-putting our self in a social interaction, tepa slira that means understanding and self-awareness of others, far from being concerned our self, is a standout for the Javanese attitude.

One of the local community member (aged 55), during the interview mentioned:

*"However, we must realize culture continues to change and develop, including its products. Revitalizing becomes very important but now we are facing more the challenges such as the changing of values of society. We have to teach our children to love and respect heritage."*

Currently, Kotagede community has some web or online information regard to their cultural heritage, i.e. <http://digilib.kotagedelib.com/> and <https://www.facebook.com/kotagedeheritage/> that created privately or collective. Kotagede also has library that useful for planning and research, and people will get information about this library by accessing the website.



Picture 4.1. Website of Kotagede Library at <http://digilib.kotagedelib.com/>



Picture 4.2. Heritage Trail Community at <https://www.facebook.com/events/363245140429227/>

The local communities also conducted some events such as Kotagede Heritage Trail which was collaborated with Universitas Gadjah Mada (UGM) at Yogyakarta. The participants were joined and participate in touring to some of cultural destination in Kotagede. The routes starts from Kompleks Sopingan (start) - Kerajinan Perak - Pendopo Kajengan - Masjid Perak - Lorong Ndarakan - Ndalem Proyodanan - Kuliner Kipo - Gang Soka - Lorong Krintenan - Lorong Kanthil - Lorong Kudusan - Masjid Mataram - Pasar Lorong Pekaten - Kompleks Sopingan (finish).

From the data collection, it shows that the degree of engagement of local communities toward the heritage in Kotagede is high. According to Yung and Chan (2013) that Community participation in heritage projects positively influences the sense of belonging among residents, assists people in developing social networks with others both within and outside their community, and instils an appreciation of the heritage assets of the local area. From the research also found that the local community are concerned with the issue of heritage conservation and preservation and perceived them as a big issue. As stated by Rasoolimanesh, Badarulzaman, & Jaafar (2013), the participation create a sense of ownership, trust and credibility among community members.

For the residents, the local communities show their concern and have a very good sense of belongings to the Kotagede. Kotagede has a huge meaning for them. And their also hope that the future generations, their children also nurturing Kotagede and sustain Kotagede. In order to preserve Kotagede, it needs bottom up approach from the local communities. Engaging communities in the protection of heritage means that the communities living around the heritage sites are involved in the process of identifying issues that affect the conservation

of these sites and can propose ways by which they can be addressed according to Bruku (2015).

Participatory planning is essential part of developing Kotagede as heritage culture. Moreover participation can make citizens feel that the decisions of the system of which they are a part are their own. This is accordance with Fox and Le Dantec (2014) that it is important to understand the needs and develop the strategies to empower the local community is important in preserving historical sites. The respondents feel that the projects may have some contribution to the community and a majority of the respondents stated with great confidence that these projects have a definite contribution to the local community (mostly government and institutional representatives, owners of accommodation facilities, restaurants, shops, etc.). It can be concluded that they are open-minded and welcoming all the activities that can improve the current situation.

The protection and preservation of the cultural heritage in all three countries is in a transitional phase. There are many problems in this area, especially connected to the extreme long-term economic crisis, starting from 1990s and still lasting. In this long period, there was a constant problem in lack of financing and avoiding the responsibilities of the governmental institutions. There was also a problem referring to lack of knowledge in management practices and alternative ways of financing and fundraising. Moreover, the level of preservation and conservation differs significantly from one site to another. The research found that heritage sites from larger settlements is followed by poor infrastructure, uncontrolled and illegal constructions, demolitions and excavations. The lack of cultural programs and interpretation makes these sites unappealing to the public. This situation is often followed by the ignorance of the local communities caused by low standard of living and low educational level of the majority of residents particularly in Kotagede.

The need for starting the sustainable heritage management changed the old views of heritage, focusing on 'revitalization' instead of 'conservation'. Thus, the heritage sites are renewed, their original vision is restored, their old function outlined, and they become kept and used in contemporary society. In this context, the conservation is placed in line with the urban and regional development, with defined marketing strategy, in order to create the way of using the chances for social, cultural and economic synergy (Dragičević-Šešić and Stojković, 1998).

As an indigenous communities who living in Kotagede, their voices must be heard by the local government and can express their inputs and concerns about Kotagede. The local communities feel that the government applied the top down policies regardless the local communities concerns rather than top down approaches. From the research it is found that the collective actions are needed in succeeding the programs of conservation planning of Kotagede heritage. It needs a stakeholders engagement. The supports from local community, local leaders, local government and other parties such as other organizations and institutions with the same visions and missions. Citizen also agreed that the program should be sustained since the conservation is such a big issue in their area. From the discussion it is found that the local community have to be much empowered in building their capacity to conduct assessing and planning, implementation up till monitoring.

They have the greater awareness and high involvement of importance of heritage of Kotagede. In running the programs of conservation, the government must involve the local communities. The government must put local communities as subjects and not as the object of programs. The government also must allow the local communities and other stakeholder to give opinions and testimonies towards the conservation programs at Kotagede.

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