



**PROCEEDINGS
INTERNATIONAL CONFERENCE**

**SOUTHEAST ASIAN THINKSHOP:
THE QUESTION OF WORLD CULTURE**

EDITORS

I Ketut Ardhana • Yekti Maunati
Michael Kuhn • Nestor T. Castro
Diane Butler • Slamet Trisila



Center of Bali Studies-Udayana University (UBUD)
in collaboration with:

International Federation of Social Science Organizations (IFSSO)
Social Sciences and Humanities Network (The WorldSSHNet)

Supported by:
Faculty of Cultural Sciences and Humanities-Udayana University

PROCEEDINGS
INTERNATIONAL CONFERENCE

**SOUTHEAST ASIAN THINKSHOP:
THE QUESTION OF WORLD CULTURE**

EDITORS

I Ketut Ardhana • Yekti Maunati
Michael Kuhn • Nestor T. Castro
Diane Butler • Slamet Trisila



Center of Bali Studies-Udayana University (UNUD)
in collaboration with:
International Federation of Social Science Organizations (IFSSO),
Social Sciences and Humanities Network (The WorldSSHNet)
Supported by:
Faculty of Cultural Sciences and Humanities-Udayana University

PROCEEDINGS
INTERNATIONAL CONFERENCE

**SOUTHEAST ASIAN THINKSHOP:
THE QUESTION OF WORLD CULTURE**

EDITORS

I Ketut Ardhana
Yekti Maunati
Nestor T. Castro
Michael Kuhn
Diane Butler
Slamat Trisila

Publisher

Center of Bali Studies
Udayana University
PB Sudirman Street, Denpasar
Bali, Indonesia

in collaboration with:

**International Federation of Social Science Organizations (IFSSO),
Social Sciences and Humanities Network (The WorldSSHNet)**

Supported by:

Faculty of Cultural Sciences and Humanities-Udayana University

First Edition: 2016

ISBN 978-602-60086-0-2

TABLE OF CONTENT

Preface from Organizing Committee ~ ix
Foreword from World Social Science and Humanities ~ xi
Foreword from the President of IFSSO ~ xiii
Welcome Message from Rector Udayana University ~ xv
Conference Program ~ xxi
Participants ~ xxiv

SMART, HERITAGE CITIES, ARCHITECTURE ~ 1

Towards Smart Cities in the Context of Globalization:
Challenges and Responses
I Ketut Ardhana ~ 3

Marginalization of Farmers Post-Landsales in Kutuh Village, South Kuta
District
Mutria Farhaeni ~ 15

The Viability of Traditions in Transformed Traditional Balinese Dwellings
I Dewa Gede Agung Diasan Putra ~ 27

Reawakening the Old Town of Batavia Leading Towards a Heritage City
Derinta Entas ~ 39

Representations of Traditional Balinese Architecture in the Balai Banjar of
the Customary Village of Pedungan
Ni Made Emmi Nutrisia Dewi ~ 53

QUESTION OF IDENTITY AND PRESERVATION OF TRADITION ~ 63

Construction of Cultural Identity: Multiple Notions of Representations, from
Western Power to Local Representations
Yekti Mauna'i ~ 65

Tattoo Tradition: A Form of Balinese Culture Preservation
I Nyoman Anom Fajaraditya Setiawan

Cultural Literacy through the Lontar Collection of the Kirtya Library in Singaraja, Bali
Luh Putu Sri Ariyani and Tuty Maryati ~ 89

The Use of Religious Symbols in the Visual Identities of Mass Organizations in Bali
I Nyoman Jayanegara ~ 99

MULTICULTURALISM AND RELIGION - 107

Citizenship Culture of Indonesia: Globalized Multicultural Society
Dundin Zaenuddin ~ 109

Power Relations in the Discourse of "Rejecting" Muslims in Bali 2002-2015
I Nyoman Wijaya ~ 121

Globalization and Wrestling with Religious Ideology for Hindu People in Bali
Ni Nyoman Rahmawati ~ 139

Living Prayer: Its Contributions for the World's Ecosystems and Interreligious Harmony
Diane Butler ~ 149

GENDER ISSUES AND EDUCATION - 161

Women in the Border: The Role of Women in Economic Activities in the Lao Bao Cross Border, Central Vietnam
Lamijo ~ 163

The Role of Local Wisdom Values in Balinese Folklore in Character Education for Elementary School Students: An Ethnopedagogy Study
I Wayan Rasna

SYMBOLIC MEANING OF RITUAL AND POPULAR CULTURE

As Wetu Telu Cultural Heritage in Lombok

I Gusti Ngurah Seramasara ~ 203

Keliki Style Painting in the Frame of Popular Culture

I Made Gede Anadhi ~ 217

The Existence of Bhujanggaism in Bali: A Case Study in the Customary Village of Kesiman

I Wayan Gede Wisnu ~ 227

The Digitalisation of Oral Literature in Cultural Industry Based on Popular Culture

I Nyoman Suaka ~ 237

TOURISM, PERFORMANCE ART AND GLOBALISATION - 249

The Role of Social Science in understanding the Philippines Indigenous People's Socio-political Structure in the Contemporary

Joseph P. Lalo, and Immanuel & Brigitte T. Lalo, BS ~ 251

The Meaning of Performances of Rejang Legong Dance for the Community of Selumbung Village, Karangasem

Ni Made Ruastiti ~ 263

Commodification Discourse of the Mangalahat Horbo Ritual on Samosir Island, Samosir Regency

Mangihut Siregar ~ 273

The Contributions of the 'Moon of Pejeng' Nekara Kettledrum in International Tourism Development

Anak Agung Gde Raka ~ 283

Representations of Taksu in Animation Aesthetics of the Hanoman Character

I Made Marthana Yusa ~ 295

Stereoscopic: Critical Basic Hand Drawn Image Approach to Creating 3D Illusions

Michael Sega Gumelar ~ 305

Waste Management in Kuta Village

I Made Artayasa ~ 313

TOWARDS SMART CITIES IN THE CONTEXT OF GLOBALIZATION: CHALLENGES AND RESPONSES¹

I Ketut Ardhana
Center of Bali Studies
Udayana University

Abstract

Not all regencies and cities in Indonesia can be considered smart cities in the context of smart heritage cities, although there are several that wish to be included. However, many do not realize that for a regency or a city to be recognized as a smart city or a smart heritage city, certain requirements must be fulfilled. There are some issues that need to be addressed regarding how regencies or cities can be considered as heritage cities. Firstly, how does the central government act upon and react to proposed planning so that the aspiring regencies and cities can be considered as heritage cities? Secondly, why does the central government assume that the action to propose fulfilling requirements does not come from the central government, but 'from below' namely from the regencies and cities? Finally, what are the prospects of becoming a smart heritage city in the context of globalization? Those are some of the pertinent questions this paper seeks to discuss.

Keywords: smart city, heritage city, localization, glocalization and alobalization.

I. Background

The political changes that took place in countries like Russia and Germany have strongly influenced the political situation in Southeast Asia in general and Indonesia in particular. Though the economic crisis hit the Southeast Asia countries, in fact the Thai government and its people could recover from the crises that began with the collapse of the Thai baht in mid-1997. In the past, many central governments firmly controlled the

¹ Paper presented at the International Conference of Bali Thinkshop with the theme of: Southeast Asian Thinkshop: The Question of World Culture, held by Center of Bali Studies (Pusat Kajian Bali-Udayana University) in collaboration with the International Federation of Social Science Organizations (IFSSO) and the World Social Sciences and Humanities Network (WSSHNet) at Prof. Dr. Ida Bagus Mantra Building-Faculty of Cultural Sciences and Humanities-Udayana University (FIB-Unud), September 9, 2016.

local communities as the concept of national stability (authoritarian and centralized power) was more significant than that of giving more chances to the local communities to develop their-own culture in order to be able to compete with other countries. This occurred in Malaysia, resulting in the Dayaks in Sarawak and Sabah complaining about the central power based in Kuala Lumpur. The people in the regions perceived that the development programs in Malaysia were controlled strongly by the Malays from the Peninsula, while in the peripheral regions people could only play a minor role. In Indonesia, due to the external political situation that took place in Europe and the domestic political dynamics, such as the strong power of the central government of more than 32 years which had implemented authoritarian and central policies, gaps were caused in economic and political development between the central and peripheral regions.

However, since 2001, there have been some changes by which the central government gave more opportunities to the local governments to improve the prosperity of the local people. The change in the political situation affects new policies on restructuring administrative government at the local level, with the government more recently introducing the concept of 'blossoming' (*pemekaran*). By implementing this new policy, it seems that the local community has more choices in how it should develop its region based on the characteristics of its environment and people. There are certain issues in relation to how to improve the prosperity of the local people by providing policies to develop the local culture in order to compete with foreign cultures in the context of globalization in Southeast Asia in general, and in Indonesia in particular (Pisit Charoenwangsa 2010: 67). Then, ten years after the introduction of the local Autonomy regulations were issued the concept of the *Undang-Undang Cagar Budaya (Undang-Undang Republik Indonesia, No. 11)* was as follows:

Cagar budaya adalah warisan budaya bersifat kebendaan berupa benda cagar budaya, bangunan cagar budaya, struktur cagar budaya, situs cagar budaya, dan kawasan cagar budaya di darat dan/ atau di air yang perlu dilestarikan keberadaannya karena memiliki nilai penting bagi sejarah, ilmu pengetahuan, pendidikan, agama, dan/ atau kebudayaan melalui proses penetapan.

(Culture has the inherited characteristics of material shape, construction, structure, archeological sites and systems on land and/or water which are necessary to perpetuate by decree because of its important values for history, science, education, religion and/or civilization).

It is important to look at the ICOMOS Charter for the Conservation of Historic Towns and Urban Areas and Washing Charter 1987 and the Indonesian Charter for Heritage City conservation as follows:

the historic character of towns, including natural and man-made environment and the various functions that the towns have acquired over time. This is in recognition that all urban communities, whether they have developed gradually over time or have been created deliberately, are an expression of the diversity of societies throughout history.

Sandra Uskokovic, (who quotes from Virilio, 1998). in her work, "The Concept of Modern Heritage Values: An Important Urban Heritage Management", argues that:

Heritage actually has manifold views: heritage as a set of ideals, and heritage as things. Heritage therefore says a lot about who we think we are, as the things we save from change make certain ideals real and reinforce our identity. So much depends upon how we see, and wish to see, our towns and cities. The typical town is not a pattern of streets but a sequence of spaces created by buildings - opposite to regular grid patterns of streets.

She adds that the localization and the axiality of the urban layout faded a long time ago. In relation to this, the representation of the contemporary city is thus no longer determined by a succession of streets and avenues.

The concept of cultural heritage includes Artefacts: monument collections; Buildings: walls and roof; Structure: bridges, statues; Sites: sites and Area: problematic for heritage city/ settlement. An example could be the determination of a building to be a cultural heritage if it is already 50 or more years old with special meaning for history, science, education and religion as well as culture and in addition to this, it has cultural values to strengthen nation building. Therefore, the determination to be a cultural heritage has three levels, namely local, provincial and national. Furthermore, it is argued that the term city is not only the city (*kota*) itself, but also includes the districts or *kabupaten* (Ardhana 2013a and 2013b). The argument is that the authority of the autonomy is both in the city or *kota* and at district or *kabupaten* levels. It means that the mayor and the *bupati* (head of district) play a major role in the program so should work together.

The role of both, namely the heads of cities and regencies, are important, since nowadays many cities and regencies promote their regions in the context of tourism industry development. This means that the tourism industry, as a part of the globalization process, will affect the existence of the local culture in the region. It is even that there has been a growing concern about whether cultural heritage tourism is being fully explored while at the same time engaging local and indigenous host communities. Moreover, the heritage sites in Indonesia in general and of great interest to us, in Nusa Tenggara in particular, are also affected by direct and indirect man-

made threats resulting from urbanization, mismanaged development and misguided tourism. Based on these issues, there are some pertinent questions that need to be addressed: Firstly, how does the central government act upon and react to proposed planning so that the aspiring regencies and cities can be considered as heritage cities? Secondly, why does the central government assume that the action to propose fulfilling requirements does not come from the central government, but 'from below' namely from the regencies and cities? Finally, what are the prospects of becoming a smart heritage city in the context of globalization? It is expected that through these questions we will have a better understanding on how the smart heritage cities in the context of globalization become more important, particularly in facing any impacts of the globalization processes.

II. Concepts of Cultural Heritage Tourism

There are some discussions on how local communities become heritage cities, since in recent developments some local governments have tried to improve their budgeting on some projects on heritage. This can be understood particularly in Southeast Asian countries since the tourism industry has affected development in those countries. A Spafa Publication (SEAMEO Project for Archaeology and Fine Arts, 2010) *Perspective on Heritage Tourism* notes that in Thailand tourism is no doubt one of the world's largest economic activities and is by all means a money spinner and quite often a 'fast buck' earner. Tourist arrivals in Thailand, with a 50% increase from 7.76 million in 1998 to 14.46 million in 2007, indicate how tourism has become a major industry. Therefore, tourism in Thailand is more than just a business and beyond its economic benefits has a deeper impact on society.

Due to this impact, it is well realized that the fast development of the tourism industry has affected some significant aspects of the local people in terms of social-culture, economics and politics. Cultural attractions lure visitors who wish to experience the places and activities that represent the stories and people of the past and the present, as well as their local identity. In other words, it is even considered that those impacts can affect the value system and disturb the harmonious life of the people in terms of their way of life, their lands, their identities and their culture. The tourist industry should reinforce identity through the preservation of cultural heritage. The national and even international institutions are deeply worried due to the negative impacts of the tourism industries as tourism must not destroy the very heritage that attracts tourists in the first place. The challenge is to align heritage with the goals of sustainable development. Therefore, it is important to apply the concept of smart people and smart heritage cities in

the context of local communities. Smart heritage cities represent (Giffinger 2007, International Urban Development Association-Smart City, Concept Note, 2014, cf. Ardhana 2014: 15):

Cultural heritage facilities, inward and outward looking and ability to transform, innovative spirit, entrepreneurship and trademarks, international embeddedness, social and ethnic plurality, flexibility, creativity and cosmopolitanism/openmindedness, and participation in public life, touristic attractivity and social cohesion.

So, this also means that the people who reside in the cities and regencies slowly but surely will be smart people in a smart city and smart regency, since they understand how to make use of their cultural traditions in strengthening their local culture and finally improve the prosperity of the local people.

Meanwhile, on the one hand, it seems that, many local communities in Southeast Asia have strongly competed to promote and sell their packages for tourists without paying any attention to their local culture. Malaysia, for instance, promotes "*Malaysia truly Asia*" by including many other local cultures as 'their-own culture' such as the *Pendet* Dance and *Batik*, despite complaints by the Balinese and other ethnic groups in Indonesia. However, this can be understood, since the population in Malaysia is a mixed one of Malays, Indians and Chinese who in this context, during a long process of migration to Malaysia have brought their own cultures to Malaysia. On the other hand, some local people do not pay much attention to their local culture due to some impacts of globalization. But, if their cultures are claimed by other countries, they complain. These issues do not only happen in international, but also regional, national, and local contexts.

It is not surprising, if local government candidates at every opportunity, for instance, in the context of local elections or *Pilkada* (*Pemilihan Kepala Daerah*) promise that if elected to be a mayor or regent, will protect, revitalize and develop the local culture. This is, indeed, a good policy and indicates how the local government has planned many projects to maintain and preserve the local culture. However, sometimes this concept is politicized by contra factions in order to spoil the local government programs. Therefore, it is not surprising, if there are many discussions on how the city or regency is to be developed as a cultural or heritage city. On the one hand, they perceive that it is quite enough to be a cultural city or '*kota budaya*', but on the other hand they perceive also to be a heritage city or '*kota pusaka*'.

In general, the concept of cultural city and heritage city is similar in terms of that both concepts are related to culture and heritage. However,

when I attended an international seminar in Bangkok, I tried to interview a participant on what he means by a cultural city and a heritage city. He tried to explain that a cultural city is related to the culture in general, in which this concept includes both the living and the dead sites. However, he noted that the concept of heritage city is much related to the dead sites and is no longer practiced by the community or people. In that sense, it can be said that those concepts are still debatable and in the case of Bali it is difficult to classify which culture or heritage is already dead and which is still practised by the local community.

Despite that, whatever the definition of cultural city and heritage city, these concepts overlap and are important in terms of how to develop a city or a district to play a strong role in the context of globalization. At this point I would like to refer to the concept of cultural heritage tourism as a specific branch of the tourism business which has been evolving as an instrument of economic and social development in recent years. Chauduri and Dutta (2010: 37) who refer to the People's Commission on Environment and Development of India note that heritage and tourism development are correlated. In this context the concept of 'heritage' is a resource for 'tourism', which in turn, is a resource for economic development. Thus, by implementing the policy on cultural heritage tourism it means that a development process considers the local community as a key stakeholder and values creativity and local culture. Therefore, cultural heritage tourism can promote the continuity of traditional artistic expression and disseminate it within and outside the community. Chauduri and Dutta add that in the long term, wider recognition of their heritage will uphold the rights of indigenous communities.

As already mentioned above, since 2001, based on the National Regulation on Local Autonomy, the authority is in the hands of the regent as head of a regency and in those of the mayor as the head of a city. Therefore, the authority to manage the heritage city is under the instruction of the regent and mayor. As mentioned in the *Piagam Kota Pusaka*, (2013)

A heritage city is defined as a city or regency having special heritage assets, which may be intangible, like the arts, or tangible, such as buildings and artefacts. The consciousness to be registered and acknowledged as a heritage city is in the hands of both 'the local rulers'.

Since the process to be a member is through the bottom up policies, rather than top down policies, it can be understood that if a city or district has become a member it means that the policies to maintain and preserve the local heritage are also in their hands. Therefore, it is important to have the same perspectives on how to understand this concept among the

stakeholders namely the local community, local government and also the local entrepreneurs that have interests in developing the heritage city.

To awake the consciousness to be a heritage city is not easy. However, it should be provided since by introducing the concept of heritage city there is the possibility of the local community, local entrepreneurs and local government making some efforts to empower their cultural identities in terms of the value system, architectural aspects of traditional buildings, traditional customs, traditional dances and gastronomy or culinary arts to improve the prosperity of their people. This means that some strategies and policies will be formed by the local government to in turn improve the prosperity of the local people. In addition to this, this is a good way to anticipate any impacts of globalization that have intensively developed, not only at the city levels, but also at the village levels.

III. Implementation as a World Heritage City

There are various reasons for the significance of a heritage city and it is important to recognize that there are some universal values called, Outstanding Universal Values (OUV) as basic values that should be understood by certain areas. The outstanding universal values have been determined by UNESCO as follows:

- To represent a masterpiece of human creative genius;
- To 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;
- To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage (s) in human history;
- To 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;
- To 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;
- To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- To be outstanding examples representing significant major stages of earth history, including the record of life, significant on-going geological

processes in the development of landforms, or significant geomorphic or physiographic features;

- To be outstanding example 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;
- To 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.

If we look at some universal values in the context of being a heritage city, it does indeed give some benefits not only at the local level, but also national and international levels. Some efforts are needed to propose a city or regency to be promoted as a heritage city. The strategies and policies should come from the local people *bottom up* and not from *top down*. This can be understood since from bottom up makes more sense rather than from top down in terms of who will take responsibility if certain cities or regencies have been declared as heritage city. Through the bottom up policies it becomes clearer who will be in charge if a city is to be registered as a heritage city. Not only the local people, but also the local government and local entrepreneurs will take responsibility to maintain and preserve their cities or regencies as a heritage city.

To strengthen the efforts to develop a heritage city in 2008, Joko Widodo, now the President of Indonesia, intensified the heritage city program through an international symposium, held by the OWHC (Organizations of World Heritage Cities) when besides him, there was one important figure Suhadi, who as a member of the committee, stressed that outstanding universal values should be implemented and preserved. At that time during the meeting, the BPP1 (*Balai Pelestarian Pusaka Indonesia*) implemented the JKP1 (*Jaringan Kota Pusaka Indonesia*) headed by the Mayor of Sawahlunto with the Deputy, Joko Widodo.

IV. Some Issues on the Development of a Heritage City

Based on those criteria it seems, that there are many regencies and cities that have social and cultural capital to be a cultural or heritage city, though in terms of being an international heritage city there is no member in Indonesia. This can be understood, since there are many requirements to be considered as a cultural or a heritage city. Some studies should be done in accordance with what social and capital assets have been accumulated by certain cities or regencies. It is even that one city or regency needs to imitate the pattern on how to manage a cultural city. However, those cities that have different cultural richness in terms of *pusaka saujana*, cultural heritage (*pusaka budaya*), and natural heritage (*pusaka alam*).

The western parts of Indonesia like Sumatra, Java and Bali are greatly

influenced by Hinduism and Islam and the eastern parts like Nusa Tenggara by Christianity. In the past, the regime paid attention only to the western parts. After the end of the New Order and the beginning of the Reformation period is the time to pay more attention to the development of the eastern parts of Indonesia, particularly Nusa Tenggara. Since the development of the western parts is different from the eastern parts, the local governments in Nusa Tenggara need to elaborate their archeological and historical sites.

Currently, the total number of participants in cultural heritage cities is 51 (consisting of 37 cities and 14 districts) as follows:

No	City/ District	No	City/ District
1	Kota Surakarta	27	Kota Pontianak
2	Kota Ternate	28	Kota Semarang
3	Kota Sawahlunto	29	Kota Salatiga
4	Kota Pekalongan	30	Kota Bukit Tinggi
5	Kota Pangkalpinang	31	Kota Langsa
6	Kota Yogyakarta	32	Kabupaten Bangka Barat
7	Kota Blitar	33	Kota Jakarta Pusat
8	Kota Palembang	34	Kota Sungaienuh
9	Kota Denpasar	35	Kota Tegal
10	Kota Ambon	36	Kabupaten Banjarnegara
11	Kota Surabaya	37	Kabupaten Brebes
12	Kota Medan	38	Kabupaten Gianyar
13	Kota Banda Aceh	39	Kabupaten Ngawi
14	Kota Bogor	40	Kota Padang
15	Kota Cirebon	41	Kabupaten Banyumas
16	Kota Banjarmasin	42	Kabupaten Buleleng
17	Kota Malang	43	Kabupaten Karangasem
18	Kota Sibolga	44	Kabupaten Purbalingga
19	Kota Lubuk Linggau	45	Kota Singkawang
20	Kota Jakarta Utara	46	Kota Tidore Kepulauan
21	Kota Madiun	47	Kabupaten Bangli
22	Kota Jakarta Barat	48	Kabupaten Batang
23	Kota Palopo	49	Kabupaten Cilacap
24	Kota Bengkulu	50	Kabupaten Kepulauan Seribu
25	Kota Bau-Bau	51	Kabupaten Tegal
26	Kota Bontang		

Ardhana and Maunati 2015c: 6—7.

From the Table above, it seems that from all the members of heritage cities in Indonesia, there is not one from Southeastern Indonesia. As that is the case, each community in the regions should develop its own cultural traditions. As mentioned above, there is an increasing number of members. However, to be a member of a heritage city group it is indeed not necessary to imitate the pattern of a certain local community, since each community has

its own cultural diversity. For example, if regions of Nusa Tenggara need to be members, this means that they should elaborate their own culture in Nusa Tenggara and not imitate cultural aspects in other regions.

As in other parts of the regions in Indonesia in general and Nusa Tenggara in particular, the local culture can be traced from the archeological evidence. In this region, the people and governments have begun to recognize the extent of the role of archeological sites in developing prosperity. As Indonesia is a multicultural society based on ethnicities, languages, traditions and religions with a richness of cultural identities, it is important to elaborate and revitalize these to improve the prosperity of the local people, based on their local cultures in order to compete with other regions or even other countries in the context of globalization. In relation to this, the reciprocal collaboration among all concerned is essential in managing cities and regencies to be members of the heritage city grouping.

In Nusa Tenggara, for instance, the strong relationship between archeological sites and the development of cultural heritage cities is very significant in the many churches built in the colonial period. Indeed, talking about cultural heritage cities, is actually talking about culture. Despite that, not much is available on this in Nusa Tenggara which can be understood since globalization processes have brought many complex issues, including that of cultural homogenization, transformation of culture and localization which can be seen as a paradox in cultural homogenization. The pre-historic belief, as we can see in Sumba in the *Marapu* ceremony, for instance, needs to be strengthened and promoted, to revitalize it for the development of the region.

There is the possibility for the regions to increase the members of the heritage cities in Indonesia. It is important to note that the BPPI established in Sawahlunto, aimed to encourage cooperation between the local and central governments. Meanwhile, the Executive Director of the JKPI was appointed by the Mayor and the First Congress was held in Surakarta. Later on, this was followed by Ternate, then Surabaya, then Singkawang, and most recently, Bau-Bau (Sulawesi). In 2015, the Mayor of Gianyar Regency, Anak Agung Gde Bharata, S. H. was elected as the Head of the JKPI. He began to arrange the program for cultural heritage in cities and regencies in Indonesia. In this case, it is significant to identify local cultural richness namely the out of date cultural traditions and newly developed cultural traditions based on creativity and innovation. Therefore, some studies on roadmap, blueprint, grand design of cultural development are significant. This means that in 2016 there should be many efforts that can be planned and made in managing the heritage cities. There are some tasks that need to be developed namely to recruit more members, to have more permanent programs and strategies and policies to involve many members in the JKPI not only at national but also at international level and encourage more members as international members namely as members of the Organization of World Heritage Cities. All of these activities should be addressed to create the prosperity of local people. Through some steps in 2016, there are increasing numbers. In this

case, the total number of heritages cities is 58 regencies or cities (<http://www.indonesia-heritage.net/history/>). This means that there is increasing consciousness of the regents and mayors to propose their regions as heritage cities.

V. Conclusion

The Southeastern islands of Indonesia are rich in cultural heritage based in prehistoric times as well as in the time of the Portuguese and the Dutch namely in the development of churches which should be understood in terms of both tangible and intangible cultures. It needs to be elaborated to strengthen the local, national, and universal cultures.

The preservation and the maintenance of cultural heritage mainly benefits the local community and it is expected that the local people are keen to learn about the local culture, local wisdom through tourism, which contributes to the economic development, income generation for the local people, jobs, and also the presentation of cultural identity. In the context of smart city, in which the local people can make use of the benefits of their cultural heritage to encourage the tourism industry, it seems that the local people will be able to compete with other people in the context of globalization. The local governments should cooperate with the local people and entrepreneurs to promote and package the richness of the local traditions to improve the prosperity of the people in Nusa Tenggara.

Selected Reference

- Anya, Agnes. "Heritage Building: Kota Tua Revitalization Program Continues: Ahok", *the Jakarta Post*, Saturday May, 28. 2016.
- Ardhana, I Ketut. 2013. "Early Harbors in Eastern Nusa Tenggara", in John N. Miksic and Goh Geok Tan (eds). *Ancient Harbours in Southeast Asia*. Bangkok-Thailand: SEAMEO-SPAFA: Regional Centre for Archeology and Fine Arts.
- Ardhana, I Ketut. 2014. "Pendahuluan: Denpasar: sebagai Smart Heritage City", in I Ketut Ardhana (ed.). *Denpasar sebagai Smart Heritage City: Sinergi Budaya Lokal, Nasional, Universal*. Denpasar: Pemerintah Kota Denpasar in cooperation with Pusat Kajian Bali Universitas Udayana.
- Ardhana, I Ketut. 2016a. "Some Issues in the Context of Sustainable Border Development in Southeast Asia: The Case of Malaysia and Indonesia". Paper presented at the International Conference of ISEAS/ BUFS: *Revisiting and Reconstructing Southeast Asian Characteristics*. May 27, 2016. Busan-Korea: D 109 Trinity Hall at BUFS, Institute for Southeast Asian Studies/ BUFS, NRF of Korea, University Brunei Darussalam.
- Ardhana, I Ketut. 2016b. *Archeological Sites in the Context of Heritage Cities in Indonesia*. Paper presented at the 2nd International Conference of SEAMEO Regional Centre for Archaeology and Fine Arts (SPAFA), Bangkok, May 30 to

June 2, 2016.

Burnet, Ian. 2013. *Spice Islands: The History, Romance and Adventure*. Australia: National Library of Australia.

Charoenwangsa, Pisit. 2010. "Multi-disciplinary Approach to Cultural Resource Management", in *Perspective on Heritage Tourism*. Bangkok: SEAMEO-SPAFA.

Chauduri, Sayantani and Madhura Dutta, 2010. "Creating New Partnership at the Local Community Level to Promote and Protect Cultural Heritage: A Case Study from India", in *Perspective on Heritage Tourism*. Bangkok: SEAMEO-SPAFA.

Giffinger, Rudolf, Christian Fertner, Hans Kramar, Roberk Kalasak, Natasa Pichler and Evert Meijers 2007. *Smart Cities: Ranking of European Medium-Sized Cities*. Wien: Centre of Regional Science (SRF) and Vienna University of Technology (TU Wien).

Grabowsky, Volker. 2011. *Southeast Asian Historiography Unravelling the Myths: Essays in honour of Barend Jan Terwiel*. Bangkok-River Book.

International Urban Development Association-Smart City, Concept Note, 2014.

Nugraha Adi, Ganug. 2016c. "Traditional Kingdom: Surakarta Palace gets major renovations", *the Jakarta Post*, Wednesday May, 25. 2016.

SPAFA Publication. 2010. *Perspective on Heritage Tourism*. Sri Ayutthaya Road, Samsen, Theves, Bangkok-Thailand: SEAMEO-SPAFA.