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Dear Dr. I Ketut,

On behalf of the SEASREP (Southeast Asian Studies Regional Exchange Program) Foundation, I am pleased to inform you that we have accepted your proposal to contribute a paper on *Understanding the Role of Public Historians in the Context of Smart Heritage Cities Challenges and Responses* to SEASREP's research-publication project, *Public History in Southeast Asia* (concept note attached). The project team will consist of thirteen writers including yourself, a copy/developmental editor, and the project coordinator/general editor.

The project's terms of reference are as follows:

1. On the part of the project writer:
  - a. Write an original (unpublished) paper, 6,000-9,000 words in length, including citations and references;
  - b. Obtain the written consent of the owner of the photograph/photographer/publisher of any photograph or illustration that will be used in the paper and submit the consent along with the paper;
  - c. Submit the paper by email on 3 March 2017;
  - d. Present the paper at a workshop on **29-30 March 2017** in a site to be arranged by **SEASREP in Southeast Asia**;
  - e. Revise her/his draft in accordance with agreements made in the March 2017 workshop and in consultation with the project coordinator/general editor;
  - f. Work closely with the copy/developmental editor in revising her/his paper for publication;
  - g. Submit the final paper to the general editor; and
  - h. Comply with the project deadlines.
2. On the part of the project coordinator/general editor:
  - a. Oversee the entire project and work closely with the project writers;
  - b. Ensure that outcomes are delivered on time;
  - c. Run the March 2017 workshop and ensure that agreements about revisions are clear and acceptable to all;
  - d. Advise the writers about the revisions of their papers;
  - e. Select and work closely with the copy/developmental editors;
  - f. Write the introductory chapter;

## UNDERSTANDING THE ROLE OF PUBLIC HISTORIANS IN THE CONTEXT OF SMART HERITAGE CITIES: CHALLENGES AND RESPONSES<sup>1</sup>

### Abstract

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*Since the introduction of the Local Autonomy Regulation in 2001, the authority to regulate any issues regarding local culture has been in the hands of a Mayor or Regent and not in those of the Central Government. The Central Government will help financially if there are research findings pertinent to what the local government, the local entrepreneurs and the local community policies should be for the revitalization and preservation of the local culture. Without any research findings, it is impossible for the Central Government to provide funding to renovate heritage areas at the local levels. In relation to this, it is clear that academic historians have a role as have public historians in general, in working with archeologists, traditional architects, artists, and culture experts making cooperation between academic and public historians essential. The reason is that the role of historians in Indonesia is significant in the context of how to analyse the impact of globalization that is happening intensively not only in the cities, but also in the regencies. Therefore, academic and public historians should work together in carrying out research regarding how to help the local governments, local entrepreneurs, and local communities to solve some issues regarding the impacts of globalization.*

*A smart heritage city can be created if the local government, local entrepreneurs and the local community work together. This should be facilitated by historians focusing on issues regarding such smart heritage cities. The concept of a smart heritage city is that the local government, local entrepreneurs, and local communities are able to make use of their local cultures to improve the prosperity of their local people. In this case, the richness of local culture should be elaborated including its social values, traditional architecture, traditional dances, gastronomy and traditional customs.*

*At present, not all cities and regencies in Indonesia can be considered smart cities in the context of smart heritage cities. The requirements to be a heritage city should be proposed from bottom up and not from top down. The problem is: Who will be in charge if a city or regency is deemed a heritage city? Therefore, research based on cooperation amongst historians, archivists, bureaucrats, artists, and culture experts is significant in formulating any recommendations to be proposed to the Government in Jakarta. Work needs to be done including proposals for blueprints, roadmaps and a grand design for the development of a city or district as a heritage area. There are some issues that must be addressed concerning how regencies or cities can be considered heritage venues. Firstly, how the Central Government acts on and reacts to proposed planning for aspiring regencies and cities to be considered heritage areas. 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, in which many scholars from different disciplines, like academic historians, public historians, archeologists, architects, artists and culture experts will be able to work together? Finally, what are the prospects of becoming a smart heritage city in the context of globalization? These are some pertinent questions which this paper seeks to discuss.*

**Keywords:** local culture, public historians, globalization, and smart heritage city

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<sup>1</sup> Paper presented at the International Workshop held by SEASREP (Southeast Asian Studies Exchange Program) Foundation, in Bangkok, 29—30 March, 2017.

## I.Introduction

There have been a number of political changes since the fall of the New Order in Indonesia in 1998, which later became bracketed as the Reformation Period. This new development, of course, cannot be separated from the political developments in other parts of the world, like Europe, particularly Germany, Russia, and other Eastern European countries. In Southeast Asia, economic and political dynamics also occurred, as can be seen in Thailand in relation to its currency. In other words, it can be said that the political changes that happened elsewhere strongly influenced the political situation in Southeast Asia including in Indonesia. When the economic crisis hit Southeast Asia, in fact, the Thai government and its people could overcome the crisis that began with the collapse of the Thai Baht in mid-1997. There are, however, some questions in relation to how Thailand could recover its economy quickly, in appropriate ways? A crucial issue to be addressed in Southeast Asian countries in general and Indonesia in particular. For Indonesia, the Thai experience in solving its problems can be considered a lesson that needs to be learnt by Indonesians to better understand the country's position among Southeast Asian countries.

Meanwhile, it seems that many local communities in Southeast Asia have competed strongly to promote and sell their tourist packages like Thailand and Cambodia in the context of the Temple of Preah Vihear (Beatrice Messeri 2011: 5—23), and Malaysia which promotes “*Malaysia truly Asia*” by including many other cultures as “its own culture” such as Dance and *Batik*, despite objections from the Balinese and other ethnic groups in Indonesia (Ardhana 2015a: 31). This, perhaps, can be understood, since the population of Malaysia is a multi cultural mix of Malays, Indians, Chinese and others who during a long process of migration to Malaysia have brought their own cultures. There are, of course also local people who do not pay much attention to their local cultures in response to some impacts of the tourism industry or globalization. In the Kuta region in South Bali, due to the impacts of tourism, the local people prefer to be modern Balinese rather than traditional Balinese and it is not surprising, that some local people have lost their own local culture to the domination of foreign cultures. This is caused by the impacts of the tourism industry where there is a diversification of jobs and more efficiency. Due to the strong competition in how to commodify local cultures for tourist targets the commodification of local cultures has occurred in order for them to be promoted and sold to the tourists. In certain places, their own local cultures have been claimed by other countries leading to complaints. These issues have not only arisen in international, but also regional, national, and local contexts.

In the past, the Central Government in Jakarta strongly controlled local communities. The colonial rulers practiced their policies in the western parts in different ways in comparison to the eastern parts of the Indonesian Archipelago, since in the western parts like Sumatra, Borneo, and Java, the soil is more fertile than in the eastern parts of Indonesia such as Southeastern Indonesia or Nusa Tenggara, the Moluccas, and Papua. When it came into office, what the former Colonial Government did was emulated by the New Order regime with the western parts paid more attention than the eastern parts of the Indonesian Archipelago. The western parts of Indonesia, like Sumatra, Java and Bali are greatly influenced by Hinduism and Islam while the eastern parts, like Nusa Tenggara, it seems, are still influenced by the indigenous people's beliefs and later by Christianity. Since the end of the New Order and the beginning of the Reformation

Period has been the time to pay more attention to the development of the eastern parts of Indonesia. The people in Ende, Flores, for instance, would like to improve their prosperity through the tourism industry which does not mean that Flores has to imitate Bali but just to elaborate its own culture and traditions so that they can be promoted and sold to domestic and international tourism. (RIPARDA 2014, *Kabupaten Ende (Rancangan Induk Pengembangan Pariwisata Daerah) Kabupaten Ende – Propinsi Nusa Tenggara Timur*).

There has been a change of paradigm in how a historical book is written and it is important to look at what happened under the New Order Regime (1966—1998) when the concept of national stability (authoritarian and centralized power) was significant rather than of giving more chances to the local communities to develop their own cultures.<sup>2</sup> Due to the glorification of the ideology of nationalism, the Government even published *Indonesian National History (Sejarah Nasional Indonesia)*, consisting of six volumes, in the 1970s (Notosusanto 1976). The focus of this book is on the western part of the Indonesian Archipelago with very limited historical sources for Indonesian history in the eastern parts of the islands. Therefore, now, it can be understood, that historians should pay attention to these issues, namely the willingness of the eastern parts to join together in the context of encouraging the local culture in order to strengthen the national and universal cultures, avoiding the big differences between the western and eastern parts of the Indonesian Archipelago with historians from the eastern part of Indonesia having more chances to carry out their research on historical studies in the context of “producer of knowledge” as done by the artists (Sumartono 2002: 47) .

When the New Order collapsed in 1998, “a new wind” came and a hope that the local culture in Indonesia would be encouraged where, for instance, due to the external political situation in Europe and the domestic political dynamics, many changes in terms of how to manage local government in an appropriate way were made. Three years later, with the introduction of local autonomy in 2001, the hopes to change the mindset of the Central Government to local government become more clear. In 2012 the Government launched a new history book, titled *Indonesia dalam Arus Sejarah (Indonesia in the Historical Dynamic)* (Taufik Abdullah editor) of nine volumes: Prehistory, Hindu Buddha kingdoms, the Coming of Islam and its Civilization, Colonisation and Resistances, National Movement, War and Revolution, Post-revolution, New Order and Reformation and Facts and Indices published by PT Ichtiar Baru Van Hoeve, Jakarta). In this book, Taufik Abdullah criticizes the *Sejarah Nasional Indonesia*, compiled by 40 historians and archeologists. He argues that putting the word “national” in a title tends to define the mainstream, as a branch of historical writing, called *nasional* (national). This caused the ignoring of other important events in its surroundings. He adds that the *Indonesia dalam Arus Sejarah* is not a continuation of the *Sejarah Nasional Indonesia* and cannot be used as the main reference. The reasons are that the research that was carried out was original research and based on the contemporary events from different perspectives. Through this book are presented many regions and events as worthy of regional pride, which for a long time, was ignored since it was outside the national Indonesian history analysed in the book, *Indonesia dalam Arus Sejarah*. It is assumed that new historical writing will change the face of the history,

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<sup>2</sup> What happened in Indonesia at that time, seems to have been the same as in Malaysia, namely, with the Dayaks in Sarawak and Sabah complaining about the central power being from Kuala Lumpur. The people in the regions perceived that the development programs in Malaysia were strongly controlled by the Malays from the Peninsula, while the peripheral regions only played a minor role.

which in recent times was considered as “accepted history,” the history that was commonly accepted by the public. Additionally, it is also written based on historical consciousness which is parallel with the historical experiences and the historical sadness perceived by historians (Preface by Taufik Abdullah ed.), *Indonesia dalam Arus Sejarah: Faktaneka dan Indeks*, 2012).

In relation to this, it is significant to have more outstanding historians, particularly public historians, who have more knowledge and essential experiences regarding new developments in Indonesia. In this context, we need to have historians who can apply interdisciplinary approaches and not just understand the history as such, with much social and humanities research related to the regencies or cities. This is the result of many local governments, regencies, and cities. Needing to be members of international heritage cities, acknowledged by UNESCO. By becoming a member it is expected that the government will continually develop the local community based on local wisdom in order to improve the prosperity of the local people. In Indonesia, not only in Bali but elsewhere as well, for instance, in West Sumatra, the people have tried to look at local traditions to enrich their own culture, as shown by Irina R. Katkova (2008: 33-38) .

The question is: Why making a map of cultural heritage conservation is considered significant? Conservation, as explained by Santosh Ghosh (2007: 15—24), is an essential way to protect cultural heritage, which can be damaged extensively by both natural and man-made disasters. In relation to this, how do the local people commodify their cultural heritage in order to compete with other cultures, particularly global cultures, and to what extent is the role of public historians vital in developing creativity and innovation so that city and regency is capable of maintaining cultural heritage? In this effort it seems that there is a need to identify, conserve and commodify the cultural heritage by involving local governments, local entrepreneurs and local people such as culture experts, artists, religious elite and local leaders, so that the city or regency can improve its development, based on cultural heritage and subsequently be considered as a world heritage area.

By looking at this trend, social scientists and humanities scholars will have more chances to take part in local development, an opportunity which will be useful for the social scientists to take part in certain fields of studies, such as history, anthropology, archeology etc. The reason is that the Central Government in Jakarta, will not provide projects to the local government, if there are no feasibility studies that have been done by social scientists at the local level. The questions are: What kinds of disciplines can be used to carry out research related to the smart heritage cities? Secondly, how can we provide competency to such scholars? and, Thirdly, how to provide programs regarding collaborative research so that public historians can play a role in their regions? These are some pertinent questions that will be addressed in this paper. Through these questions, it is expected to have a better understanding in dealing with the role of the public historians in the context of smart heritage cities.

## **II. Globalization and the Concept of a Smart Heritage City**

As already mentioned, the strong power of the Central Government for more than 32 years of implementing authoritarian and central policies, caused gaps in economic and political developments between the central and peripheral regions. Since the end of the New Order Regime and continued by the Reformation Period the Government has implemented new paradigms regarding how to manage local government which affects the dynamics of the local community. Therefore, the role of the District Head or Bupati has become more important.

Due to this, it can be understood that the position of the District Head or Bupati is as a central figure, not only in terms of being a political leader but also as an economic and social, cultural leader in the region. The Bupati is now elected directly, not like in the past when a soldier or a policeman/woman could be installed as a Bupati. This was possible, since he/she had political power and was closely related to the national government since he/she was also a government employee tolerant of and loyal to the Central Government. Most candidates were from the *Golongan Karya* (social faction) through which they were closely linked with the Central Government in Jakarta, known as “*Dwifungsi ABRI*” (the unification between the armed forces, police and the people). However, since 1999, *Golkar* has become a political party, *Partai Golongan Karya* and many of its followers have moved to other parties. This means that all of the political parties have to compete in a democratic election, as happened in the elections in 2004, 2009, 2014.

There are many aspects that need to be learnt from direct elections in a democratic society, where the role of the District Head has become more important. Every candidate should have a clear and transparent program regarding how he or she will manage sustainable development regarding the concept of smart heritage cities in his/her region. This means that the candidates have to show that their programs regarding the management of the district or city will be carried out by collaborating with scholars from the universities in the region.

It is not surprising, if the local governments through many opportunities, for instance, in the context of local elections or *Pilkada (Pemilihan Kepala Daerah)* promotes that if the candidate be elected mayor or regent, he or she promises to protect, revitalize and to develop the local culture. This is, indeed, a good policy in how the local governments have planned many projects to maintain and preserve the local cultures. However, sometimes this concept is politicized by contra factions in order to make the local government programs fail. Therefore, unsurprisingly, there are many discussions on how the city or regency should be developed as a cultural or heritage city. On the one hand, some perceive that it is quite enough to be a cultural city or “*kota budaya*”, but on the other, they would like also to be a heritage city or “*kota pusaka*”.

As already mentioned, since 2001, based on the National Regulation on Local Autonomy, the authority is in the hands of a Regent as the head of a regency and in those of a Mayor as the head of a city. Therefore, the authority to manage the heritage city is under the instruction of the Regent and Mayor. In the *Piagam Kota Pusaka*, (2013) it is stated that “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 “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 is 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 local entrepreneurs that have interest in developing the heritage city.

To awake the consciousness to be a heritage city is not easy. However, it should be encouraged, since by introducing the concept of heritage city there is the possibility that the local community, local entrepreneurs and local government make some efforts to empower their cultural identities in terms of their value systems, architectural aspects of traditional buildings, traditional customs, traditional dances and gastronomy and improve the prosperity of their people. In addition to this, this is a good way to face any impacts of the globalization that has grown intensively not only at city levels, but also at village levels.

### **III. The Tasks of the Public Historian in the Context of Smart Heritage Cities**

As already stated, after seven (7) years since the introduction of Local Autonomy Regulation, there have been some efforts to further develop regencies and cities. To strengthen the efforts 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/ WHC) (*Grand Design Program Penataan dan Pelestarian Kota Pusaka (P3KP)*). There was one important figure, Suhadi, who, a member of the Committee, stressed that outstanding universal values (OUV) should be implemented and preserved. There is now a possibility for the region to increase the number of members of the heritage cities in Indonesia. It is important to note that the BPPI (Indonesian National Trust) established in Sawahlunto, aimed to encourage cooperation between the Local and Central Governments. During the meeting, the BPPI (*Balai Pelestarian Pusaka Indonesia*) proposed to establish an Indonesian Cultural Heritage Cities Network or Indonesian Heritage Cities, *Jaringan Kota Pusaka Indonesia* (JKPI) (Leushuis 2014). At that time, the Head of JKPI was the Mayor of Sawahlunto and his Deputy was Joko Widodo. Meanwhile, the Executive Director of the JKPI was also the Mayor. The First Congress of JKPI was held in Surakarta, with the next in Ternate then Surabaya, Singkawang, and most recently, Bau-Bau (Sulawesi).

The requirements to be a member of the cultural heritage cities is essentially not from the top down but rather from the bottom up. Some cities and regencies realize some requirements to be a member, but the problem is how to proceed; how to identify and make a map, blueprint, and grand design so that a city or regency can be proposed to the international institution that arranges this program?

If we look at some Outstanding Universal Values (OUV) in the context of being a heritage city, there are indeed 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 classified as a heritage city, with the strategies and policies coming from the local people. This can be understood since bottom up policies will make more sense rather than from top-down in terms of who will take responsibility, if certain cities or regencies are declared heritage areas. In other

words, it means also that the Central Government in this context, the Ministry of General Works, which manages the cultural heritage cities in Indonesia, will not persuade the local Bupati or Mayor to propose his/her area a cultural heritage city. The important thing is that the Bupati or Mayors of cities have to take the responsibility, if his or her city or regency has decided to be a cultural heritage city. Therefore, through the bottom-up process, it becomes clearer who will be in charge if an area is registered 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 heritage cities.

Regarding the existence of cultural heritage cities/ regencies there are some cities and regencies that have been listed and registered with so far, the total number of participants in cultural heritage cities 51 (consisting of 37 cities and 14 districts) as follows:

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

Cities and regencies have the same authority in the context of managing cultural heritage areas. Ardhana and Maunati 2015b: 6—7. In 2016, the number of members is 58 cities or regencies,

From the Table above, it seems that of all the membership of heritage cities in Indonesia, there is not one from Southeastern Indonesia. Though that is the case, each community in the region should develop its own cultural traditions. As already stated, there is an increasing number of members. However, to be a heritage city, there is no need to imitate the pattern of a certain local community, since each community has its own cultural diversity. For example, if the regions of Nusa Tenggara wish to be members, they should elaborate their own culture in Nusa Tenggara and not imitate cultural aspects in other regions. Like other parts of the regions in Indonesia in general, in 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 heritage cities. 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 Portuguese and Dutch periods in Eastern Indonesia. It does not mean, however, that there was no previous culture in this region. The pre-historic belief, as we can see in Sumba, for example, in the *Marapu* ceremony or ancestor ritual, needs to be strengthened and possibly promoted, to revitalize it for the development of the region.

In relation to this, students of the Department of History at Udayana University have a good chance to carry out research on the region of Nusa Tenggara, since those regions have cultural capital suitable to be promoted for tourism. Though the regions are limited in historical sources, those that there are need to be elaborated and promoted not just for domestic but also for international tourists. It is important to note that regions of Nusa Tenggara such as Flores, Sumba and Timor which lack natural resources do not need to follow Bali in tourism or in other words, to be the same as Bali. Instead, historians need to elaborate more the regions of Nusa Tenggara by looking at their natural and cultural richness, without copying what Bali has done. This will make sense, since the collaboration between history students and the local people in the regions will improve the prosperity of the people in Nusa Tenggara. Regarding this, the students will study not only the history of Nusa Tenggara, but also the ecology and tourism, in the context of becoming a public historian. It is very important to note that at this time, it is not enough for historians just to study history, but also to learn other disciplines by applying interdisciplinary approaches in the context of recent developments. Therefore, to apply this effort, some students should have other experiences by going to the field and learning about the ecological and cultural issues such as tangible and intangible cultures.

In this case, the students from the History Department in Bali, in the context of how to be a public historian, for instance, need to learn more about ecological aspects including how the *Subak*, the Balinese traditional irrigation system works. By looking at this the scholars from agriculture will explain the process of the *Subak* system, so that the students will have a better understanding of this issue. It is relevant to encourage Bali studies in order to strengthen the

aspects of local culture and be able to compete with others in global cultures; relevant in the context of cultural heritage cities. Currently, not all cities or regencies in Indonesia have been registered as heritage cities. In Bali, for instance, though the Gianyar Regency was already registered as a member of cultural heritage cities, in fact, the Gianyar Government only made it a reality in the 2010s. In order to act more as a focus in the context of how to maintain the cultural heritage cities in Gianyar, the Government has cooperated intensively with the Center for Bali Studies- Udayana University, for more than four years. In doing this, it is important to have a Memorandum of Understanding (MoU) between the Gianyar Regency and the Center for Bali Studies-Udayana University. By implementing this MoU, it is easier in terms of regulations on how the collaboration should be done in certain activities as by first of all, the establishment of a Board of Experts of the Heritage City of Gianyar consisting of certain scholars related to the cultural heritage, namely archeologists, historians, anthropologists, linguists, architects, artists and culture experts. Regarding the involvement of historians it is important to make clear what we mean by historians who are involved; what kinds of expertise should they have in order to be able to work in the context of cultural heritage cities?

So far, we understand as historians those who have studied the discipline of history, in which the characteristic is commonly a formulation of chronology which we know as a positive discipline. Nowadays, history in the context of globalization or postmodernism should develop more, not just history as a positive discipline. Therefore, historians should learn more besides history; trans-disciplines like archeology, anthropology, architecture and other multi-disciplines, by looking at concepts, approaches, theories and other methodologies. By understanding these concepts it is hoped, that historians can work together with scholars from other disciplines. In this context we should understand the meaning of public historians. A public historian, in terms of how he or she can understand the community or society's problems, with so many problems emerging due to the process of globalization and its impacts on communities or societies.

#### **IV. The Role of Public Historians in Bali**

It is important to note that in Gianyar, one of the regencies in Bali and an international tourist destination, the Government has realized the impacts of international tourism on Gianyar, particularly on the local people in the villages. The problems which are related to these are poverty, underdevelopment and loss of land due to tourism projects etc.

There are several projects that have been carried out as described by I Ketut Ardhana and I Ketut Setiawan (eds.), *Raja Udayana Warmadewa: Nilai-nilai Kearifan dalam Konteks Religi, Sejarah, Sosial Budaya, Ekonomi, Lingkungan, Hukum, dan Pertahanan dalam Perspektif Lokal, Nasional dan Universal*. Denpasar. Pustaka Larasan in collaboration with the Gianyar Regency and the Center for Bali Studies, Udayana University, (2014). There were many scholars involved in this, namely public historians; who have not only studied history but also have expertise in history and other social sciences, humanities and postmodernism. This can be understood since local culture has a richness of local wisdom that is very significant in the context of revitalization and commodification of culture. In this context, more understanding is needed on how the local culture should be revitalized and negotiated in the context of nationalization and globalization. To understand these aspects of an area, a public historian should have more knowledge and

comprehensive and comparative experiences with knowledge of the dynamics of cultural heritage not only in one place but others which compete with each other in pursuing a membership of international heritage cities.

To be a member of an international cultural heritage city is not easy. To be proposed to become a member, a city must have a uniqueness not had by other cities, such as Sawahlunto, for instance, in West Indonesia based on Mining Production rooted in the colonial times, while Ternate in the Moluccas, located in East Indonesia, should be considered due to its rich cultural heritage like old church-buildings built by the Portuguese in the colonial times. This means that a public historian needs to understand well not only the history of a venue but also other social sciences and humanities studies, like anthropology and archeology, since old building should be understood in the context of old or traditional architecture. The main reason is that study about a city is actually study about the tangible and intangible culture of a city. This means that tangible culture is related to the physical building, while intangible culture is related to the norms and values, such as religious and social values significant as guidance for the local community who live in a globalized world.

Not only does the global world influence the national and local world but the local and national world should influence the global world. We can take some examples for this, namely in how the Korean Drama plays a major role to promote Asian values in the dynamics of Asian modern drama, that has already spread to all Asian countries. That happens also with Balinese local values that already have become known in the world like the *Tri Hita Karana* and the *Nyepi* Day. The concept of *Tri Hita Karana* is a balance between man and God, between man and man and between man and nature. The *Nyepi* Day happens only in Bali with the Balinese not allowed to go out from their houses, not cook and not have lighting. The Balinese should defend themselves against *Sadripu*, or six enemies: stupidity, jealousy, anger, underdevelopment, getting drunk and brutality.

From this picture we can see how public historians should work together and have knowledge of other social sciences and humanities studies. In this case, a public historian should learn about the architectural structure of old buildings in a city in relation to the tangible culture, particularly the physical attributes of buildings such as temples, palaces, *Subak* or Balinese traditional irrigation system, Buddhist shrines etc. Due to its richness of cultural tradition, the History study program of Udayana University chose Gianyar as an example of how history can be related to tourism. This activity involves History students from the second year, in order to be able to make a design of how historical sites can be used to make a brochure or leaflet for the tourist destination. Before going to the field, the mentor gives an orientation program about the historical sites that will be visited. The output of this program is to have a map or brochure about the historical sites. By doing this, the history students will have knowledge and experience of how to make historical sites relate with the tourist destinations.

There are a few reasons why Ubud has been chosen for this field study. It has two rivers namely the Pakerisan and Patanu. In an archeological site there is the oldest of the Balinese kingdom inscriptions relating to the irrigation system dated from 962. As well, there is a water dam in a historical site that is believed to be one of the elements of the oldest water irrigation system in Bali. At the peak of the river there are three *Subak*, namely the Subak Pulagan and Subak Kulub Atas (Upstream) and Subak Kulub Bawah (downstream). The *Subak*, has

significant intangible meaning such as the social values in the context of *Tri Hita Karana* and tangible meanings in the form of terracing of rice fields, the *Subak* temples and rice fields. The *Subak* social organization exists in the form of *awig-awig* (written laws) and *perarem*, (*lisan* {oral}tradition) that have been confirmed by the *Subak* members. Therefore, it can be said that the *Subak* is a Balinese cultural heritage (Windia 2016 and Yamashita 2013). Geriya et al. (2013) note that the water source and the Tirta Empul Temple are symbols of important religious ritual of the Balinese and the irrigation system water from the Pakerisan Temple.

Due to the significant role of the Gianyar Regency, in this context, I will take an example from there which is rich in cultural heritage, since Gianyar was the ancient capital of Bali in the 9<sup>th</sup>—11<sup>th</sup> centuries. At that time, Udayana was a great king, ruling with his wife, Mahendradatta, from East Java. Through this marriage, Udayana and Mahendradatta had three sons: Aerlangga who became a king in East Java and Marakata and Anak Wungsu who became kings in Bali. This period, known as the Bali Classical History period included the oldest kingdoms in Bali, after Bali entered its historical periods in the 8<sup>th</sup> century.

Since there are some significant aspects that emerged in the Udayana period, it is important to understand about where actually was the centre of the Udayana kingdom. How can we understand that Udayana can be considered as a mentor for both Javanese and Balinese culture? What kinds of cultural values in the context of local wisdom are needed to elaborate in the context of cultural heritage cities? The significant issues that need to be elaborated by public historians are the inventorying and documentation of the local wisdom of Udayana. To identify the exact places related to the Udayana kingdom it is expected to have more understanding of Gianyar kingdom in particular and the Balinese kingdoms in general which has a richness of cultural heritage able to encourage the Gianyar Regency to be a member of international heritage cities.

Another project has been worked on by I Wayan Geriya et al. in 2013, *Cetak Biru Revitalisasi Gianyar Menuju Kabupaten Unggulan dalam Bidang Seni dan Budaya*. Denpasar: Cultural Division of Gianyar Regency in collaboration with the Center for Bali Studies-Udayana University. In this case, the project was a collaborative research with the Center for Bali Studies at Udayana University, where there are many historians from different fields of studies including those who use interdisciplinary approaches in their research. This project has elaborated Gianyar as a Regency which has a richness of local wisdom rooted in its long history. Meanwhile, the Gianyar Regency has worked also on a *Blueprint (Cetak Biru) Revitalisasi Gianyar Menuju Kabupaten Unggulan Dalam Bidang Seni dan Budaya* and also the (Plan) *Rencana Induk Pengembangan (RIP)*. The aims of these projects was to elaborate the potentials of the cultural heritage in the Gianyar region, so that many related institutions would be able to work together as already done in the context of the Grand Design of the Gianyar Regency as a Cultural Heritage City. Therefore, this grand design is very important as already mentioned in the Blueprint so that the development program can be continued on sustainable terms.

The mapping of cultural heritage is very important and means that if a city, within the concept of a smart city, can improve the prosperity of the local society, particularly in terms of values, gastronomy, architecture, customs, traditional dances etc, it can be referred to actually as a smart heritage city (Giffinger, Rudolf. Christian Fertner, Hans Kramar, Roberk Kalasak,

Natasa Pichler and Evert Meijers 2007). The regulations on these issues are very significant with the concept related to the concepts of smart living, the environment and government. This concept is indeed used to measure the smartness of a city or a regency. In the future, it is expected that the Gianyar Regency will not only be a member of Indonesian cultural heritage, but also a member of the international cultural heritage cities (*World Cultural Cities*). This could be possible since Gianyar has a rich cultural tradition, based in prehistory, classical history, modern history and postmodern culture. In addition to this, it is well known also that based on archeological and historical artefacts, Gianyar has the highest civilization and culture in Bali as a foundation of the present day Balinese culture.

There are some activities that have been done in every district in Gianyar for instance, handcraft on batu padas, wood carvings and the Barong and Keris dances. The wood carving is the best in the industry that plays a strategic role in economic development in order to compete with other regencies in Bali.

The strengthening of human resources can be as follows:

<b>Policy</b>	<b>Strategy</b>	<b>Program</b>	<b>Indicator</b>	<b>Output and Outcome</b>
The strengthening of the local communities in managing a cultural heritage city	The strengthening the quantity and quality of organization in the context of managing the cultural heritage city	The Sekeha Gong The Sekeha Taruna Taruni	The Culture Congress related with cultural heritage	The regulation on human resources in the context of managing a cultural heritage city
The strengthening of local people in the context of cultural heritage city: values, dances, architecture, gastronomy and customs.	Involving the local people, local entrepreneurs, and local government	The strengthening of human resources “ <i>Kelompok Sadar Kota Pusaka</i> ” (Group which cares about the managing of Gianyar as cultural heritage city)	Awards for local people managing social values, Traditional dance, architecture, gastronomy and customs.  Awards for Subak, Museum Keris	Strengthening information on human resources related to the management of Gianyar as cultural heritage city

The development program on human resources is related to policy and its strategy in order to improve the knowledge of the people who manage cultural heritage through revitalization, creativity and innovative efforts.

In 2015, the Mayor of the Gianyar Regency, Anak Agung Gde Bharata 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 was significant to identify their local cultural richness, namely the out of date cultural traditions and newly developed cultural traditions based on creativity and innovation. Therefore, some studies on roadmaps, blueprints and grand designs of cultural development is significant. This means that in 2016 there should be many efforts that can be planned and made in managing heritage cities. There are some tasks that need to be developed, namely how to recruit more members, to have more permanent programs and strategies and policies to involve many members in the JKPI not only at national level but also at international level, as well as 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, the numbers are increasing with now the total number of heritage cities 58 regencies or cities (<http://www.indonesia-heritage.net/history/>). This means that there is an increasing consciousness among the regents and mayors to present their regions as heritage regions.

## **V. Conclusion**

Globalization has affected the development of cities and regencies in Indonesia. This means that cities and regencies have to be able to compete with one another. Therefore, cities and regencies have authority to take responsibility in encouraging the local culture to compete with both national and international ones.

To be able to compete, means that cities and regencies have to improve their competitiveness that can be started from human resource development related to the concepts of *competences (knowledge, skills, abilities and experience)*; committed to the organization; “*cost effectiveness*” in their actions; and related with the concept of the *congruence of goals*. Therefore, the local governments should have capabilities to improve the management of cultural heritage cities related with human resources such as training, participation of the artists and culture experts, the compensation of the artists, recruitment and selection processes and the internal labour market. In this context, the local governments in Bali in particular and in Indonesia in general, should work together with other institutions/ universities in managing the cultural heritage.

This is possible, since in Bali, for instance, in Gianyar Regency as one of the cultural heritage cities in Indonesia, has been appreciated by stakeholders since the Government of Gianyar has strong commitment to maintaining its cultural heritage from prehistory, classical history and modern history. The local people are capable of preserving their cultural heritage, so that the Regency will be able to compete with other, universal cultures in a globalised world.

Therefore sharing ideas and collaboration with other institutions is significant. This is related to the promotion of cultural heritage with certain units or institutions in the city or Regency of Gianyar both in internal institutions such as with the Cultural Division and the Ecological Division and external institutions like *Listibya (Majelis Pertimbangan Kebudayaan)*, and universities. In relation to the cooperation with universities in this case with the public

historians, it is necessary to have scholars or public historians who have capabilities to face any challenges in the physical aspects of the city or regency both in tangible culture and the idea to develop in a city or regency, *intangible culture* or intangible culture that needs to work together with other elements in the society. This is an effort to improve the quality of life of the people, urban quality and quality of space. The public historians should be able to work with other social scientists regarding the issues on *housing*, economic conditions and other non physical issues such as the level of smartness of the local people related with the social, cultural and ecological issues in the city or regency.

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