

**Prosiding
Seminar Internasional**

*Transcultural Heritage
Source of Conviviality*

Warisan Transbudaya yang Berbasis pada Keharmonisan



**PUSAT KAJIAN BALI UNIVERSITAS UDAYANA
bekerjasama dengan
PEMERINTAH KABUPATEN CIANYAR**

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DAFTAR ISI

Kata Pengantar Ketua Panitia Seminar Internasional ~ iv

Kata Sambutan Rektor Universitas Udayana ~ viii

Kata Sambutan Bupati Gianyar ~ xi

Agenda International Seminar ~ xiv

TRANSCULTURAL HERITAGE: SOURCE OF CONVIVIALITY

Goh Beng Lan ~ 1

THE MANAGEMENT OF CULTURAL HERITAGE IN GEORGE TOWN UNESCO WORLD HERITAGE SITE

Dr. ANG Ming Chee ~ 11

SOME NOTES ON LOCAL CULTURES IN THE CONTEXT OF CONSTRUCTION OF CULTURAL IDENTITY

Yekti Maunati ~ 19

BUDAYA PETANI DI ERA GLOBAL

Wayan Windia ~ 33

CONCEPTS REGARDING INTERNATIONAL HERITAGE CITIES

I Ketut Ardhana ~ 41

KABUPATEN/KOTA SEBALI DALAM SINERGI JARINGAN KOTA PUSAKA LOKAL, NASIONAL, INTERNASIONAL MENUJU AN INCLU- SIVE SUSTAINABLE PLANET

I Wayan Geriya dan I Ketut Ardhana ~ 57

About Authors ~ 65

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"Transcultural Heritage: Source of Conviviality"
(*"Warisan Transbudaya Yang Berbasis Pada Keharmonisan"*).

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Para peserta seminar internasional, tokoh budayawan, tokoh masyarakat, mahasiswa, media massa, serta para undangan dan hadirin yang saya muliakan,

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memudahkan kami dalam menyelenggarakan seminar internasional

CONCEPTS REGARDING INTERNATIONAL HERITAGE CITIES¹

I Ketut Ardhana²

Abstract

Today, to be among international heritage cities is a must. The idea is that if a city or a regency is an international heritage site then the cultural heritage that exists in the country will be the responsibility not only of the government, but also of the local entrepreneurs and the local communities. It posits that the requirements to be members of the international heritage cities should come from the bottom up rather than from the top down. Some cities and regencies realize some of the requirements to be a member, but the problem is how to implement these, 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? Therefore, some pertinent questions will be addressed in this paper, namely Firstly: why being a member of the international heritage cities will benefit not only the local government or local entrepreneurs, but also the local communities? Secondly: how to implement this so that the requirements proposed will be successful in order to gain this prestigious position? and Thirdly: how the post program is to be planned so that the membership can be maintained and the prosperity of the local people can be attained? Through these questions, it is expected to have a better understanding of what it means to be an international heritage city.

Keywords: local government, local entrepreneurs, local communities, and international heritage city.

I. Introduction

SEoutheast Asian countries have experienced many changes since the disintegration process in Europe as can be seen in how Russia has changed its own policies, as have Bosnia and Yugoslavia since the end

¹ Paper presented at the International Seminar on "Heritage: Source of Conviviality" (Warisan Transbudaya yang Berbasis pada Keharmonisan), held by the Government of the Gianyar Regency in collaboration with the Center of Bali Studies -Udayana University, in Gianyar-Bali, Indonesia, Thursday, September 22, 2016.

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of the 1980s and the beginning of the 1990s. These changes have affected the political situations in certain regions in terms of local autonomy regulations. In addition to this, it seems that in the past, there were many countries that realized that the central powers controlled national stability. The failure of the central government to rule the different cultural traditions has begun to give more opportunities to the peripheral areas in arranging their interests. These areas had perceived that the development programs in Indonesia were firmly controlled by the Javanese, while the peripheral regions could only play a minor role. As a result, there was a gap in economic and political development between the central and peripheral regions. In an attempt to counteract this and prompted by the events in Europe, at the beginning of 2001, the Indonesian government introduced the concept of local autonomy, meaning that there were some opportunities to improve the local interests in the context of nation-state building.

Since the introduction of the autonomy regulations, the local people (local communities) have had greater political bargaining possibilities with the central government in order to have good governance not only at the national, but also at the local levels. This political situation brought about some new policies on restructuring new administrative government at the local levels. Later, the government introduced the concept of "blossoming", through which one province was divided into two. It seems that the local communities now have more choices on how they should develop their regions based on the characteristics of the nature and culture of the local communities. It is important to note that the effort to be proposed as a heritage site, is in the hands of the local government. This means that the central government cannot force the local government to propose itself as a heritage city to UNESCO. However, the support of the local government at present is still limited in providing any local input regarding the effort to be a heritage city. Although it is argued that if the local government makes greater efforts on this issue, it will contribute and give positive impact to local economic development, so in turn, the region will be visited by tourists who are interested in historical sites. (<http://industri.bisnis.com/read/20160509/12/545439/word-heritage-city-di-indonesia-kurang-didukung-kepala-daerah>). In addition to this, the policy of the local regents or mayors will make easier the realization to be a heritage city. Therefore, the success to achieve the status of a heritage city is in the hands of institutional and management systems. On top of this, it can be said that both national and local governments should work together to solve certain issues in the context of cultural heritages.

There might be options on how to solve some problems in relation

to the globalization process. The global era that is happening in the twenty first century has brought about the modern life in which problems have been created in space (*topos*), time (*chronos*) and mental transformation (*logos*). Now human life is facing many challenges, opportunities and multi-dimensional competition, in technology, politics and culture in order to make progress and reach excellence and prosperity. Through the World Culture Forum (Bali, 2013) many countries have aimed to be super powers.

UNESCO notes to what extent the significance of the cultural heritage consists of excellent values in terms of local wisdom (intangible) since 2001 (Yamashita 2013: 41). In terms of cultural heritage the concept does not only include music, literature and the arts, but also material culture as we can see in the archaeological and historical remains. The richness of the cultural tradition in Bali gives rise to many efforts to make it an arts and cultural landscape. Thus it is very important to improve not only local but also national and universal knowledge allowing Bali therefore to make more contribution to the global context. (*think locally; act globally*). Up to 2004, there were six selection criteria for cultural heritage and four criteria for natural heritage. One year later, (2005), this was modified and currently there is only one set of ten criteria. Nominated sites must be of "outstanding universal value" (OUV) and meet at least one of the ten criteria (https://en.wikipedia.org/wiki/World_Heritage_Site). At present, there are five international cultural heritage cities: Kyoto in Japan, Hoi Anh, Ancient Town in Vietnam, Malacca and Georgetown in Malaysia and Macau in China. The five sites have been awarded World Heritage City status by UNESCO. The requirements to be international cultural heritage cities are not easy and require some procedures to be followed. For instance, for Bali which proposed the traditional irrigation system or *subak* to be one of the world heritage sites it took 12 years to attain.

Made Mantel Hood notes that heritage is not lost and found, stolen and reclaimed. He says that it is a mode of cultural production in the present that has recourse to the past. Therefore, heritage not only gives buildings and ways of life that are no longer viable for one reason or another second life as exhibits of themselves. This means that it produces something new. (http://www.academia.edu/12837809/sustainability_strategies_among_Balinese_Heritage_Ensembles).

The terms of cultural and natural criteria:

Cultural criteria

- "Represents a masterpiece of human creative genius and cultural significance";

- *"Exhibits 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";*
- *"Is an outstanding example of a type of building, architectural, or technological ensemble or landscape which illustrates a significant stage in human history";*
- *"Is an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture, or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change";*
- *"Is directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance".*

Natural criteria

- *"Contains superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance";*
- *"Is an outstanding example representing major stages of Earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features";*
- *"Is an 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";*
- *"Contains 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". <http://www.pikiran-rakyat.com/nasional/2016/02/29/362824/yogyakarta-ingin-dapatkan-world-heritage-city/>*

List of the 37 UNESCO World Heritage Sites in Southeast Asia

Country	Number of world heritage sites
Cambodia	2 sites Angkor Wat and Temple Preah Vihara
Indonesia	<p>Cultural (4)</p> <p>Borobudur Temple Compound (1991)</p> <p>Cultural Landscape of Bali Province: the <i>Subak</i> System as a Manifestation of the <i>Tri Hita Karana</i> Philosophy (2012)</p> <p>Prambanan Temple Compound (1991)</p> <p>Sangiran Early Man Site (1996)</p> <p>Natural (4)</p> <p>Komodo National Park (1991)</p> <p>Lorentz National Park (1999)</p> <p>Tropical Rainforest Heritage of Sumatra (2004)</p> <p>Ujung Kulon National Park (1991)</p>
Laos	2 sites
Malaysia	4 sites
Myanmar	1 site
The Philippines	6 sites
Singapore	1 site
Thailand	5 sites
Vietnam	8 sites

Source: <http://aseanup.com/world-heritage-sites-in-southeast-asia/>.

As a tourist destination in stressing cultural tourism, Bali should think more about sustainable tourist development. This idea is not just the responsibility of the local people but also of the national and international communities. Therefore, the international communities should consider more real action on how the impact of international tourism has changed the global communities into homogeneity while we need each country to think about heterogeneity in terms of the arts and cultural aspects. The collaboration between the local government, local entrepreneurs and local community is a significant aspect in encouraging sustainable tourism development.

The main question is to what extent the three pillars of the local government, local entrepreneurs and local communities have worked hand in hand in encouraging this policy? Whether all the regencies have already had a long term program in the context of how to arrange and maintain

the cultural heritages in their areas? If not yet, what is urgently needed to be done and if yes, what kinds of programs need to be linked amongst the local government, local entrepreneurs and local communities? This should be organized amongst the bureaucrats, local academics and local non-governmental groups in order that the program can be focused on specific issues related to the impacts of globalization. By focusing on these issues, this paper is expected to give some answers regarding clear programs on how the cultural heritages should be maintained and preserved by all components in each regency in Bali.

Through this paper the main questions that need to be discussed are as follows:

- The institutionalization of cultural heritage exists in all the regencies and cities in Bali;
- The preservation actions cover comprehensive actions based on the community development, technology and applied comprehensive studies on the cultural heritage;
- The empowerment covers the management of cultural heritage which is synergized with the local government programs at national and international levels (the Ministry, BPPI and JKPI) and (OWHC, UNESCO and others). OWHC was established in 1993 in Fez, Morocco, during the second international Symposium of World Heritage Cities. Its headquarters are located in Quebec City, Canada. Altogether the 250 member cities of the OWHC have a population of more than 130 million. The Organization of World Heritage Cities is an international non-profit, non-governmental organization of 250 cities in which sites of the UNESCO World Heritage list are located. https://en.wikipedia.org/wiki/Organization_of_World_Heritage_Cities/.

This, of course, should be connected with what has been arranged at the local levels with the national institutions linked with the arts and cultural heritages such as the *Balai Pelestarian Pusaka Indonesia* (BPPI), the *Jaringan Kota Pusaka Indonesia* or JKPI (The Indonesian Heritage Trust), *The Organization of World Heritage Cities* (OWHC) and finally UNESCO which has a significant role in appreciating cultural heritage for conservation, creativity and perfection. Regarding the function of UNESCO, the Secretariat General of the OWHC relies on the support of a network of 8 Regional Secretariats throughout the world based in different member cities. According to the

OWHC the primary mission of the Regional Secretariats is to serve as a link between the member cities of their particular regions and the Secretariat General. The main goals are as follows:

- Grouping together cities that share cultural, linguistic or geographic affinities;
- Assisting the Secretariat General in producing documents intended for members, data collection and the organization of relevant events;
- Representing, when necessary, the Secretariat General at events in which the latter is invited to participate;
- Organizing in their regions' activities intended to promote the Organization's values and objectives. (<http://www.ovpm.org/>).

It is expected that the members of the OWHC contribute to the preservation of the local cultures and help to maintain them so that local communities would not lose their traditions and cultures rooted in their histories. By becoming a part of the OWHC the country members would have opportunities to exchange their experiences on how to manage the cities and regencies in the context of sustainable development.

II. The Concepts regarding International Heritage Cities

Generally speaking the concept of heritage is of the full range of our inherited traditions, monuments, objects and culture. In other words, it is indeed the range of contemporary activities, meanings and behaviours that we draw from them. The management of heritage includes, but is much more than, preserving, excavating, displaying, or restoring a collection of old things. In addition, it is both tangible and intangible, in the sense that ideas and memories--of songs, recipes, language, dances, and many other elements of who we are and how we identify ourselves--are as important as historical buildings and archaeological sites.

It can be said that the concept of heritage is not just about the archaeological sites or old buildings that have been left, but it consists of social and economic development that can be sustainable. The concept of heritage city in this context is a contemporary activity in the cities or regencies with far reaching effects. Therefore, it can be an element of far-sighted urban and regional planning. It can be specifically the platform for political recognition, a medium for a cultural dialogue, a means of ethical reflection and also the potential basis for local economic development. As a result, it is simultaneously local and particular, global and shared.

(<https://www.umass.edu/chs/about/whatisheritage.html>).

The definition of the cultural and natural heritage can be as follows:

Article 1:

- *Monuments: architectural works, works of monumental sculpture and painting, elements of structures of archaeological nature, inscriptions, cave dwellings and combination of features, which are of outstanding universal value from the point of view of history, art or science;*

- *Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;*

- *Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.*

The definition of natural heritage:

Article 2:

- *Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;*

- *Geological and physical information and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation*

- *Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty,*

(<http://whc.unesco.org/en/conventiontext/>).

There are three focuses that need to be explored:

- 1) Identifying the cultural richness covers archaeological and historical sites by focusing on the role of the traditional and modern institutions which have a legal basis (*Peraturan Daerah* or PERDA or Local Regulation), the quality of human resources, supports and appropriate facilities. This step will analyse holistically the concept of cultural heritage, institutionalization, basic philosophy, value orientation, heterogeneity of the local traditions and

culture and the meaning of cultural heritage in terms of *tangible* or *intangible* culture in the regencies and cities development as the arts and culture landscape in the Indonesian Archipelago;

2) Conservation covers the comprehensive actions based on the communities, technology and applied comprehensive studies. To conserve cultural heritage systematically and comprehensively;

3) Commodification covers the management of cultural heritage that synergizes with the local institutions (*subak, desa pekraman*), multi-SKPD, communities and national (the Ministry of Culture and Tourism, BPPI, JKPI) and international entities (OWHC, UNESCO and others). To commodify the potential of the cultural heritage that is expected to contribute to the strengthening of the local, national and universal culture.

By looking at these three concepts and comparing with other countries, which are members of international heritage cities, experiences, an attempt should be made to discuss in depth these experiences during the long process of application to be an international heritage city member. In this context we have invited the Director General of Culture-the Republic of Indonesia and some scholars to present their papers or points of view on the national policy on planning and managing the cities and regencies in the context of heritage cities. In addition to this, we have also invited two scholars, namely Prof Goh Beng Lan from the National University of Singapore (NUS, Singapore) and Prof Dr Yekti Maunati from the Indonesian Institute of Sciences (LIPI, Jakarta) to give a talk regarding the possibilities of Gianyar being proposed as an international heritage city, as this city and its regency have a rich cultural tradition based on prehistoric, Hindu, classical, up to the modern and postmodern times.

In conjunction with those academics, we have also invited practitioners from among the members of the international heritage cities, namely Dr Ang Ming Chee, the Manager of Georgetown Heritage City in Penang, Malaysia. By looking at his experiences it is planned to discuss with some practitioners in Bali, namely from the Culture Division in the cities of Denpasar, Badung, and Gianyar itself more comprehensively and compare the challenges that could be faced in proposing Gianyar as a member of the international heritage cities. The World Heritage Cities Program is one of six thematic programs formally approved and monitored by the World Heritage Committee. It aims to assist state parties in the challenges of protecting and managing their urban heritage. The program is structured along a two-way process, with 1) The development of a theoretical framework for urban heritage

conservation, and 2) The provision of technical assistance to state parties for the implementation of new approaches and schemes. The World Heritage Committee in July 2005, requested the development of a new standard-setting instrument to provide updated guidelines to better integrate urban heritage conservation into strategies of socio-economic development. The World Heritage Committee relegated this task to UNESCO in the context of the fact that such challenges were faced by all historic cities, not only those inscribed onto the World Heritage List. Therefore, the support from the international community is needed to underline the role of UNESCO as the standard-setting organization.

III. The Existing Condition in Bali

Together with four other regencies in Bali, the Gianyar Regency has become a member of the *Jaringan Kota Pusaka Indonesia* (JKPI). The involvement of the Gianyar Regency as a member of the JKPI actually happened in the period of Joko Widodo (now the President of Indonesia), as the mayor of Surakarta. It is important to note that at that time the JKPI was headed by the Mayor of Sawahlunto with Joko Widodo as the Deputy. At that time it was prompted by the BPPI to encourage cooperation between the local and central governments. In addition to this, it was argued that the city is not only the city (*kota*) itself, but also includes the regencies or *kabupaten* (Ardhana 2013a and Ardhana 2013b). This can be understood since the authority of the autonomy is in the city or *kota* or at regency or *kabupaten* level. It means that the mayor and the regent or *bupati* (head of regency) play a major role in the program so should work together. In addition to this, the Executive Director of the JKPI was appointed by the Mayor and the First Congress was held in Surakarta. Later, the following meetings were held in Ternate, Surabaya, Singkawang, and most recently in Bau-Bau (Sulawesi) in which, at the time the Regent of the Gianyar Regency, Anak Agung Gde Bharata, S H was elected the Head of the JKPI, the task of which is to arrange the program for cultural heritage cities in the following years.

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 Sungaipenuh
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 2015: 6—7.

From the above Table, it seems that most of the members of the JKPI (Indonesian Heritage Trust) originate from the western parts of the Indonesian Archipelago. In Bali itself, there are only four members, namely Denpasar, Gianyar, Karangasem and Buleleng. This means that more efforts are needed to encourage other regencies to become members of the JKPI. Seemingly now would be a good opportunity for the new leader of the JKPI to involve other regencies like Tabanan, Jembrana, Bangli, Klungkung and Mengwi to be members of the JKPI.

The Ministry of General Works has arranged management programs called, *Program Penataan dan Pelestarian Kota Pusaka* (P3KP), the goal of which is to arrange the heritages in Indonesia through the cultural heritage sites. At this time, there are 45 cities in Indonesia that have become members of the P3KP. The requirements are that each region must have local regulations on RTRW (*Rancangan Tata Ruang Wilayah* or Space Planning, Building regulations and some programs on revitalization in the form of a financial budget for each year. In addition to this, there should be an institution that has responsibility for this activity with local communities to take part in the program and also record the role of the local communities. Besides forming the P3KP, the local government has to facilitate cities and regencies to elaborate potentials as heritage cities through workshops. The reason is that the Ministry of General Works has collaboration with the University of

Leiden in the Netherlands to encourage the arrangement and revitalization of heritage cities. The Ditjen Cipta Karya has, for instance, to facilitate the provision of any requirements regarding procedures and completion of documents. This effort is needed to preserve the local culture, particularly with the real programs in Indonesia. Through many steps in 2016 the members of the JKPI are now 58 regencies and cities. This means there is greater recognition from local governments to take part in the development of cultural heritage cities in Indonesia (<http://industri.bisnis.com/read/20160509/12/545439/word-heritage-city-di-indonesia-kurang-didukung-kepala-daerah>.<http://www.indonesia-heritage.net/history/>). It is significant to revitalize the local culture in the fast growing globalization process. Today, there are many regencies which do not understand how to be a member of the JKPI. Therefore, the efforts should be from the "bottom up" rather than from the "top down". This can be understood since the local government, local entrepreneurs and local communities must realize their responsibilities in preserving many issues regarding the cultural heritage cities in Indonesia.

The following are some criteria that can be prepared before being proposed as a world heritage city:

1. To represent a masterpiece of human creative genius;
2. 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;
3. To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is still living or which has disappeared;
4. 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;
5. 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;
6. 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);
7. To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

8. To be outstanding examples representing major stages of the earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
9. To be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
10. 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. (<http://whc.unesco.org/en/criteria/>).

In addition to this, Raditya Margi explains the nomination process as world heritage sites as follows: Broadly speaking, it can be said that UNESCO put together operational guidelines for countries that wish to nominate heritage sites for the list. The nomination process involves three major steps:

1. The state makes an inventory of potential heritage sites;
2. Among the properties on the national inventory, the state chooses which ones will be included on a Tentative List;
3. The last step involves nominating one property from the Tentative List to be considered for World Heritage listing.

In addition to this, the nomination process of a site could take years before it might finally be listed as a World Heritage Site. Regarding the nomination process, it can also be said that there are only 45 sites which can be evaluated each year. Later, the Advisory bodies will examine all the nominations before handing their recommendations to the World Heritage Committee, which will decide the outcome of the nomination.

Which could be:

1. Whether it is to be accepted;
2. Whether it be referred back for more information;
3. Whether it be returned for substantial revision or rejected.

Therefore, it is important to note some issues regarding how we can successfully propose Gianyar as an international or world heritage city:

1) Holistic recommendation on cultural heritage

There are some efforts that have been made, namely the Blueprint of Gianyar in Arts and Culture, the Branding of Gianyar Regency: *Gianyar, Soul*

of Bali

- The Public Regency in collaboration with the Ministry of Tourism on Tourist Destinations
- Kabupaten Gianyar with Ministry of Research, Technology and Higher Education;
- Action planning regarding the empowerment of cultural heritage in order to be able to improve the prosperity of the local people in Gianyar;
- Gianyar Festival in accordance with the Anniversary of Gianyar Regency 2015 (local, national and international);
- Some creative and innovative training in the Cultural Villages has been initiated by a senior artist the Wayang or Puppet player or Dalang, I Wayan Sidia;
- Holistic action planning, new hope, the benefit and profit in improving the personality and the sustainable prosperity in the period of 2014-2020;
- The Regent of Gianyar attended ICNT Conference (International Conference of National Trusts) 2015 in Cambridge and London, England, BPPI Jakarta. Gianyar has been elected as the host of International Conference of ICNT 2017: The 17th Internasional Conference of National Trusts: "*Strengthen Our Culture to Promote Environmental Sustainability*", 11- 15 September 2017 in Gianyar Bali;
- Gianyar Regency has been elected as host for World Culture Forum II, 2016 in cooperation with the Bali Government, Badung Regency and City of Denpasar;
- The Regent of Presidium of JKPI (Jaringan Kota Pusaka Indonesia) until 2017;
- To support of the Gianyar Regency position as the leader of JKPI (the Jaringan Kota Pusaka Indonesia) since 2016, to which for the Gianyar anniversary were invited many mayors and regents from all over the Indonesian Archipelago to Gianyar (2015);
- The establishment of Board of Experts on Cultural Heritage in terms of interdisciplinary approaches.

Today, all sites, from the prehistoric times and classical history are very significant in encouraging the local people to promote their cultural richness in the context of tourism and heritage cities as by maintaining their cultural traditions they can improve their prosperity. In the colonial Dutch period, much stress was laid on shrine, monument or temple renovation but

in limited numbers. Now, the activities must involve the local community and be not only about the shrines, temples or monuments, but also other heritage areas such as hotels, restaurants, museums, etc. concerning which the local governments need to improve their efforts in terms of promotion, packaging and leaflet and brochure publication to attract tourist visits to the regions.

IV. Conclusion

Gianyar as one of the heritage cities has been appreciated by many parties due to local community and government commitments to continue preserving their cultural heritages that have become rooted over a long time. The richness of cultural heritage in fact can be developed by local communities, entrepreneurs and local governments, so that Gianyar performs as the best regency that can compete not only at the local level, but also at national and international levels. In comparison with other regions in Bali, it can be said that the Gianyar Regency is able to preserve and maintain its culture, despite the fast growing globalization in Bali. Therefore, any efforts in relation to cultural commodification play a major role, although it is expected that the Gianyar Regency can maintain its cultural heritage

The positive collaboration amongst the three, namely government, entrepreneurs and community is significant in preserving the cultural heritage in Gianyar. By establishing a Board of Experts particularly in the context of culture and also the boards of cultural heritage that consist of several elements of academics namely archaeologists, historians, engineers or architects, local (traditional law) adat communities and experts on city planning, it is possible to discuss further the sustainable development in Gianyar not only in local, but also national and international contexts.

Therefore we need to hear more about:

- 1) Holistic recommendations on cultural heritage;
- 2) Action planning and networking with the BPPI, JKPI, OWHC, and UNESCO;
- 3) More collaborative actions with the Ministry of Culture and Tourism, the Ministry of Research, Technology and Higher Education, the Ministry of General Works and others;
- 4) Action planning regarding the empowerment of cultural heritage in order to be able to improve the prosperity of the local people in Gianyar;
- 5) Holistic action planning, new hope and the benefit and profit in improving the personality and the sustainable prosperity in the period of 2014-2020;

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