



UNIVERSITAS
INDONESIA

APRU

Association of Pacific Rim Universities



Program Book

**The 11th APRU
Doctoral Students Conference
2010**

**Research for the Sustainability
of Civilization in Pacific Rim
Past Present Future**

Universitas Indonesia, 11th-16th July 2010

Welcome Messages

Prof. Dr. der Soz Gumilar Rusliwa Somantri
Rector of Universitas Indonesia



Welcome to the Universitas Indonesia!

Our human civilization of today has been characterized by three important aspects. Firstly, we witness the world's demography is in peril. In this regards, the data reveals that the moderate size of earth has been inhabited by 6.5 billion of people and by 2050 will exceed the number of 10 billion. Secondly, the modern world has been developed into the stage of un-imagined circumstances of 'energy hungry'. This world of today consumes energy, mainly un-renewable energies, in the number that put the future global world in the shadow of environmental fiasco. Thirdly, the global economy has been anchored in the huge structure and dynamics of the unreal-derivative economy that in many cases create turbulence and uncertainties.

Universities, today, are uniquely positions to address these global challenges. Following this spirit, Universitas Indonesia (UI) is fully committed to seeks solutions to the century's most pressing global challenges, enhance the education of future leaders and strengthen its academic endeavor. UI is innovative in terms of our own institutions, how we are structured and governed, and how we adapt to global change.

I am looking very much forward to warmly welcoming all of you at Universitas Indonesia in Jakarta and Depok.

Sincerely,

Prof. Dr. der Soz. Gumilar Rusliwa Somantri
President, Universitas Indonesia



Junaidi, M.A
Chair of the APRU 11th Organizing Committee



We are pleased to announce that the 11th Annual Association of Pacific Rim Universities Doctoral Students Conference (APRU DSC) will take place from 12th to 16th July, 2010 at , Universitas Indonesia in Indonesia . Universitas Indonesia (UI) is the Organizing Committee of the Conference calls for papers to be presented at the 11th APRU DSC. Doctoral students from all disciplines are invited to attend and present papers related to their doctoral research.

The main theme of the 11th APRU DSC is “Research for the Sustainability of Civilizations: Past, Present and Future.” We also elaborate the general theme into 5 sub themes. They are: Social, Economic and Cultural Policy; Climate Change and Sustainability Development; Spiritual and Identity; Technology and Health.

We aim to highlight the importance of researches on the sustainability of civilizations in critically understanding the changes, challenges, and impacts of civilizations we experience in all aspects of our everyday life. We expect to provide a forum for doctoral students from the Pacific Rim to share their researches and specific experiences and critically engage with the issues while exchanging, sharing experiences, and networking with friends from diverse cultures and walks of life.

So please drop in your abstract and full paper.

See you in Jakarta.

Junaidi, M.A
Chair of the Organizing Committee

Deputy Head of International Office
Universitas Indonesia

Dr. Kenneth J. McGillivray
APRU Secretary General



Dear APRU Doctoral Students and Colleagues,

A very warm welcome to all of you to the 11th Doctoral Students Conference (DSC), hosted by University of Indonesia!

This year's theme, "*Research for the Sustainability of Civilizations: Past, Present and Future*", focuses on the importance of research in moving towards a sustainable society – encapsulating our experiences from the past, the lessons of the present, and the infinite possibilities of the future.

In the tradition of the past conferences, the 11th DSC will bring together doctoral students from across the Pacific Rim for intellectual and social interaction. During the conference, participants will engage in a series of in-depth discussions, peer critique sessions, lectures with guest speakers and faculty, and a special workshop. Students will also have the opportunity to visit key research centers, as well as historical and cultural landmarks in Jakarta.

It is my hope that doctoral students from a wide spectrum of Pacific Rim economies will benefit from a meaningful exchange and sharing of perspectives, and build camaraderie and even career-long research partnerships from this five-day conference.

I would like to express my appreciation to our host, University of Indonesia and the 11th DSC Organizing Committee for their tremendous support and dedicated efforts, and for coordinating the local arrangements to make this conference possible.

I wish you all a successful conference.

Yours sincerely,

A handwritten signature in black ink, appearing to be 'K. McGillivray', written in a cursive style.

Professor Kenneth McGillivray
Secretary General

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Papers Presentations Schedule

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No	Name	Institution	Title
1	Jeet Bahadur	Waseda University	Impacts of Globalization on Working Condition: Evidence from Nepal
2	Shu Wang	Tsinghua University	The Study on College Students' Civic Awareness in China: Based on the Survey of Student Participation in University Governance
3	Sohail Ahmad	Seoul National University	Housing demand and affordability in Delhi: empirical evidence from household data
4	Yok Yee (Yolinda) Chan	The University of Auckland	Capturing the Benefits of Trade under a Rules-based Regime: What Liberalizing Tourism through the GATS Entails for Small Island Economies?

Tuesday - July 13th, 2010 - Part 2 at Jasmine Room (Gran Flora Hotel)

No	Name	Institution	Title
5	Zhang Shuyan	Tsinghua University	Traditional Chinese Medicine in the view of complexity science
6	Pablo Armando Gonzales Ulloa	National Autonomous University of Mexico	The disenchantment of Democracy in Latin America, the new political actors and social movement
7	Noor Ismawati Mohd Jaafar	University of Malaya	Conceptual Framework of the Retirement Benefit Model towards Adequacy of Income for Basic Needs
8	Mohammed Abuzaid	University of Malaya	Commonality in liquidity: Evidence from the Stock Exchange of Malaysia

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No	Name	Institution	Title
9	Jun Yi Ong	University of Sydney	Behind the 'City in a garden': Lee Kuan Yew and the 'Clen and Green' movement in Singapore
10	Stefan Gruber	University of Sydney	A legal approach to sustaining Asia's cultural heritage for future generations
11	Pokuan Wu	National Taiwan University	Who is afraid of FTA? A QCA analysis of the Free-Trade Agreements initiatives in Asia Pacific
12	Liu Xiaobao	University of Science and Technology of China	Sustainability of Chinese Culture and the way to inherit and bring forth national civilizations

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No	Name	Institution	Title
13	Chakra Pani Acharya	National Graduate Institute for Policy Studies (GRIPS), Tokyo	Remittance and Household Production and Consumption Pattern: Evidence from Rural Nepal
14	Che Wan Jasimah wan M Ridzi	University of Malaya	The food intake culture in Malaysian Society
15	Hamira Zamani	University of Malaya	Socio-Cultural Impacts of Tourism and Sustainability
16	M. Kabir	Macquarie University, Sydney	Better capability with greater entitlement: Poverty reduction through Rural Non-Farm Economy development in Bangladesh
17	Naniek Widayati	Universitas Indonesia	Laweyan Areas as a Case Study in Making Legal Guidelines of Utilization and Management after the Conservation

Name: Pokuan Wu
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Title:
Who is afraid of FTA? A QCA analysis of the Free-Trade Agreements initiatives in Asia Pacific

Keyword:
FTA, RTA, QCA, Asia

Abstract:
Free-Trade Agreements (FTAs) and Regional Trade Agreements (RTAs) have mushroomed in the aftermath of the impasse of WTO negotiation. The 'spaghetti effects' of FTAs have attracted the attention of economists, lawyers and political scientists. Nevertheless, little light is shed on the causes to initiate a FTA negotiation. Given that fact that further trade liberalization can lead to political response from the vulnerable sectors, as IPE literature suggests, which factors can account for an initiative for a FTA? This article applies the Qualitative Comparative Analysis to catalogue the ways in which causal conditions, alone or in combinations, result in the outcome observed (a FTA). The FTAs in Asia Pacific region are selected for study. Using Boolean analysis, the interim assessment suggests that while the right governments are traditionally associated with free trade policies, they are not sufficient for a FTA initiative. Instead, diffusion in the region and the complementary nature in economics explain most instances of FTA initiatives.

Name: Liu Xiaobao
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Title:
Sustainability of Chinese Culture and the way to inherit and bring forth national civilizations

Keyword:
Sustainability, Civilization, Explicit Knowledge, Tacit Knowledge

Abstract:
With a long history of 5000 years, Chinese Culture is the only prosperous culture without discontinuance all over world. The central part of Chinese Culture is the Chinese philosophy, of which the pure, highly concentrated essence is pursuing the nature of world, also by the name of "Tao" in Chinese. Concerned with Tao, there are two kinds of knowledge called explicit knowledge and tacit knowledge. Both of them are produced along the course of human civilization and equally significant for the inheritance and development of national civilization worldwide. Compared to general acceptance and widespread communication of explicit knowledge, the tacit knowledge walks with difficulty in its progression. Focuses on the sustainability of Chinese Culture, the paper discuss the cause of this difficulty and work out the way to inherit and bring forth world civilization.

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Title:
The food intake culture in Malaysian Society

Keyword:
Food intake, culture, new generation, traditional food, fast food

Abstract:

This research is to study the food culture intake in the Malaysian society. The various ways of food preparation, sorting ingredients, etiquette, the relationship of food with the pattern of livelihood, traditional food and its distinctiveness, the influence of foreign culture in food intake, and eventually the pattern of contemporary food intake in today's society was also studied. Results show that various foods from different ethnics have been accepted by the new generations. Finally food intake habits of the younger generation in Malaysia are studied. Respondents below the age of thirty are selected since they are directly exposed to traditional foods and to instant (modern) food which began to spread influence as early as 1960. Results show that there has been a change in food intake because of the influence of multiculturalism and the culture of fast food. A comparison is attempted on the consumption of traditional food intake that consists of rice and meat/fish dishes, and fast food. The study shows a new trend in the food intake habit of the younger generation. Result shows that the relationship between eating rice and the frequency to fast food restaurant are significant [$X^2(12, N=1420) = 32.775, p < .05$]. Furthermore, 58% of the respondents choose to go to rice stall and 42% choose to go to fast food restaurant when they want to dine with their friend or to entertain their guests, when the occasion arises. This new phenomenon proves that the new trend of food intake has occurred among the younger generation.

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Title:

Socio-Cultural Impacts of Tourism and Sustainability: Case Study of Iran

Keyword:

Socio-Cultural Impacts, Tourism, Sustainability, Iran

Abstract:

Tourism is important because of the enormous impacts it has on people's lives and on the places in which they live. Tourism should be managed in a sustainable way for present and future generations. In recent years, sustainable development has emerged as an important goal and approach to dealing with the cultural, economic, and environmental impacts of tourism. It provides the possibility for tourism to be culturally appropriate, ecologically sensitive, and economically feasible. Therefore, in order to achieve sustainable tourism, authorities must fully assess and understand the costs and benefits of tourism (Wellford et al., 1999) and the positive and negative effects should be studied and discussed together (Ap and Crompton, 1998; Wall & Matheson, 2006). A sustainable tourism industry should be aware of the needs and aspirations of the host population. Understanding the level of satisfaction and expectations of the local community is an essential factor for any form of tourism development to be successful (Jennings, 2001). The main aims of the study are to explore the socio-cultural impacts of tourism as perceived by two local communities and explore the different factors, which could affect the level of feeling about socio-cultural impacts of tourism by local people. The context is Iran, an Islamic country where there have been very limited studies undertaken of local attitudes towards the development of tourism. Finally based on the findings of this research, implications for industry practitioners and policy makers are discussed.

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Sub Theme:

Social, Economic, and Cultural Policy

Title:

LAWEYAN AREAS AS A CASE STUDY IN MAKING LEGAL GUIDELINES OF UTILIZATION AND MANAGEMENT AFTER THE CONSERVATION

Keyword:

Laweyan batik village, legal guidelines, utilization, management

Abstract:

Laweyan is one of batik industrial center that has very specific characteristics compared with other settlements. During the 18th and 19th century was the highlight of glory in Laweyan batik business. At that time Laweyan society well-known as batik merchant community with a unique architecture of Art Deco Laweyan style. The area is a relic of a kingdom called Palace Pajai with a famous king named Sultan Hadiwijaya. As a historical legacy, in the region there was Jenes River traffic between coastal and inland areas. Jenes, the river gradually changed its name to Kabanaran River, which follows the name of a village in the south of the area called the Village Kabanaran Laweyan. Start from the particularities of identity that formed long ago, then began the research and promotion in various seminars in an effort to revive the glory of Batik has seen people come back with the stipulation as Kampung Batik Laweyan since 2004 by the Local Government. Then, on January 8, 2010 Laweyan area designated as Heritage Area by the Minister of Culture and Tourism with number PM.03 / P 10,007? MKP/2010. After setting done, the question arises: How do I maintain the identity of the people to maintain the sustainability of Kampung Batik Laweyan along with the times? How to use and manage it? So that the value contained in it continues to increase.

LAWEYAN AREAS AS A CASE STUDY IN MAKING LEGAL GUIDELINES OF UTILIZATION AND MANAGEMENT AFTER CONSERVATION¹

By
Naniek Widayati Priyomarsono²

Abstrak

Laweyan was one of batik industrial hubs holding a very specific characteristic in comparison with other dwellings. The seventeenth and nineteenth centuries were the peak of glory in Laweyan *batik* businesses. Laweyan society in that era was more known as *batik* merchant society with architecture of their typical building namely style of Laweyan Art Deco. The region was inheritance of a kingdom named Javanese Palace of Pajang with its wellknown king named as Sultan Hadiwijaya. As an historical heritage, in that region there was Jenes River becoming the traffic-lanes between coastal area and hinterland. That Jenes River in gradual processes turned into Kabanaran River, that is to follow a village name in southern side of Laweyan area named Kabanaran village.

Starting from typicality of identity shaped since from the previous time, thus it started to perform research and promotion in numerous seminar in efforts to awaken again the glory of *Batik* society that have been seen again with the stipulation as Laweyan *Batik* village since the year 2004 by City district administration. Afterwards, on date of 8 January 2010 Laweyan region was stipulated as Cultural Conservation Region by Minister of Culture and Tourism with no. PM.03/P 10.007/MKP/2010. After stipulation is done, there comes questions: How to keep up the identity of society in order to survive the existence of Kaweyan *Batik* Village in coincidence with era development? How to utilize and manage it? In order that value that is embedded in it so that it will keep on increasing.

¹ This paper is presented to "The 11th APRU Doctoral Student Conference 2010"

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Key Words: Laweyan *batik* village, guide lines, law umbrella, utilization, management

INTRODUCTION

Background

From a great number of ancient scripts founded in Radya Pustaka Museum, Mangkunegaran Library, and Kasunanan Library there finds no written sources on village named Laweyan *perdikan* village (that is a village freed from tax payment). Therefore reference that we have is a verbal tradition result in Laweyan conducted by historians named Sarsono and Suyatno, in their book in title of: “An Observation of Verbal Tradition in Javanese Culture ”. Both scholars state that:

“..... In the era of Mataram kingdom founded by Sutowijoyo, replacing dynasty of Pajang kingdom, Laweyan was still a “perdikan” district and this Laweyan remained to exist until Surakarta kingdom founded by Pakubuwono II in 1745. In this laweyan “perdikan” area, Pakubuwono II was hiding, by the time in Javanes palace center of Kartosuro there was riot caused by Chinesemen (Tionghoa) around in 1743. Since the administration of Pakubuwono II up to Pakubuwono XII, Laweyan area remained to be “perdikan” area (an area freed from tax payment). Pakubuwono II himself, after he passed away, was burried in Laweyan area as well. Since 1946, it is the time when Surakarta kingdom formally was stated as residency of Surakarta. However family of Susuhunan Surakarta still have a right toward a narrow region in Laweyan that is a tomb region commonly called as Tomb of Astana Laweyan.....”(Sarsono and Suyatno 1985:11)

Likewise Mlayadipuro (1981) in his book states:

“ ...Ing sawetane sabrangan kali Premulung sisih kidul dalam gedhe iku desane utawa kampunge aran kampung Jungke.

Tembung Jungke miturut gotek asal saka kerata-basa “dipunjung tike”. Mula-buka aran desa Jungke mangkene caritane: Keraton Kartasura dibedhah prajurit Cina nalika tanggal 30 Juni 1742 Masehi. Ingkang Sinuhun Pakubuwono II ing Kartasura kadherekake wadya wandawa sawatara lolos saka praja, mangetan tindake, sawise nyabrang kali Premulung, banjur karsa leren sawatara ana sawetaning kali, saperlu mranata lan naliti wadya wandhanna wandawane, ditampa diladeni apa sing dadi kaperluane dening bekele ing desa kono kang aran Ki Bekel Reksahandaka dalah sakareh-rehane. Disugata dhahar sekul salawuhe, nyamikan panganan sarta who-wohan pelem, jeruk, kates dan liya-liyane.....” (Mlayadipuro 1981:22)

“..... Across the east of Premulung river and to the south side of road there is village named Jungke village. Name of Jungke according to Javanese lingual semantic coming from “*dipunjung tike*” (given with opiate). Derivation of Jungke village narrates as follows: Javanese Palace of Kartasura was attacked by Chinese soldiers on Juni 30 of 1742 AC. Sinuhun Pakubuwono II in Kartasura accompanied by his troops meanwhile was able to escape from kingdom, was heading to the eastward, after crossing Premulung river, then deigned to take a rest in east side of river, to check out the existence of his troops, there group was accepted favourly by the elder of village named Ki Bekel Reksahandaka as well as his people. Given with food service, cakes and fruits such as mangoes, lemon, papaya and so forth.....” (translation of writer).

From the aforementioned delineation it reveals that Laweyan was a former *perdikan* area during Pajang kingdom in sixteenth century up to era of Kasunanan Surakarta in twentieth century. The latter shows that Laweyan area was one important area in Javanese cultural growth for four centuries (Sarsono and Suyatno, 1985:11).

In case seen from structure of Surakarta city, Laweyan region is an enclave, in which its north side is demarcated by main road in Laweyan named Laweyan street; to south side is demarcated by a river named Kabanaran River, while in west side is demarcated by Pajang vilage and in east side is demarcated by Bumi village.

Based on social cultural perspective, Sarsono and Suyatno expressed that Laweyan society knew social groups named as *wong sudagar* (merchant)³, *wong cilik* (low men)⁴, *wong mutihan* (white men or Islam)⁵ and *wong priyayi* (noble men)⁶. Likewise it was known that there was merchant class as *juragan* with female (woman) as role-holder in *batik* trade. Therefore, term of *mbok mase* or *nyah nganten* characterize woman as a leading characterization in trade (*batik*), while for husband, he was called as *mas nganten* acating as complete complement of a family (Sarsono and Suyatno 1985:12).

Besides Mlayadipuro states that:

“....*Ing jaman samana desa Laweyan kondhang dadi padunungane para saudagar lawe, tenun, batik, para wong dagang sugih-sugih dhuwit. Omah-omah bata tembok pating jenggeleg ing ngendi-endi. Uga omah gebyog pandhapa gedhe utawa loji becik-becik padha jor-joran rebut unggul. Papan pakarangane jembar-jembar dipager bata mubeng kandel dhuwur kuwat santosa nganti kaya betenging karaton....*”
(Mlayadipuro 1981:5).

“.... In the era, Laweyan village was wellknown as a sale hub of *lawe* merchants, woven, *batik*, the merchants who were rich of money. Hollow brick made-houses were frequently found everywhere. Also there were board-made house (*gebyok* house), large *pendopo* (*large open space or veranda*), or *loji* (big houses)

³ This group is called as trader clan.

⁴ Also known as people group in majority

⁵ Namely clergy clan

⁶ Also known as official group

very nice and mutually competed. Its yard is very wide and given with circumference brick fence, that was thick, high, strong, tranquil, and up to it is like a bull of Javanese palace.....”
(translation of writer).

With the aforementioned delineation thus this region is interesting to research since archeologically the Laweyan region was a region of former *perdikan* area (*area freed from tax payment*) taking its development since the 16th century up to present and holding specific characteristics. Some historical heritages from era of Pajang kingdom leftover are such as: (1) Laweyan mosque, complete with complex of Kasunanan familial tomb; (2) Tomb of Kyai Ageng Henies (founder of Laweyan *perdikan* land); (3) River Harbor of Kabanaran that was during in era of Pajang kingdom was a big trade harbor with its harbormaster named Sutawidjaja, namely adopted son of Sultan Hadiwidjaja from Pajang kingdom; (4) an old *langgar* (*Islam prayer house*) known as Langgar Merdiko then called as langgar Merdeka, in which in its tower there is relief that writes: *Founded on date of 7 and month of Juli 1877*.

Besides, Laweyan can be said to have characteristics of typical community namely group of *batik* merchant society. On other hand, Laweyan ever held an important role in a politic life mainly in era of national movement growth, namely as a place of establishment of Sarikat Dagang Islam (SDI or Islam Trade Union) in 1911. In south side of Laweyan mosque there is a residential inheritance of Kyai Haji Samanhudi, founder of *Sarikat Dagang Islam* (Islam Trade Union).

Besides district status that was *perdikan*, Laweyan itself actually was very famous as *batik* merchant hub. History notes that with its status as *batik* merchant hub, that's why Laweyan becomes famous. Moreover derivation of Laweyan name itself is presumed to derivate from a thing related to efforts of its society, as mentioned by Mlayadipura (1981) in his writing entitled “History of Laweyan”, namely:

“... Derivation of Laweyan village is said to come from a word “Lawe” or cotton twined and then woven into *mori gedog* (*mori* looking like *lawe*/not yet given with whitener) and clothe of *lurik* (*Javanese striped woven material*)....” (Mlayadipura 1981:10).

From that delineation it is known that result of *lawe* is sold to market then famous with name of Laweyan market.

Batik industry develops rapidly in Laweyan after the stamp batik making technique is founded.⁷ Technology assumed to come from Semarang region can be adopted well by the Laweyan merchant so that it can be a high value industry. The effort of stamp batik making in Laweyan started around the mid of the nineteenth century and became more frequent in 1870. In that year the batik merchants in Laweyan established business places in big scale, socially and economically it was stronger and autonomous/independent.⁸

Although it was not an early place of batik industry, Laweyan indeed was not foreign place for trades of textile materials and opiate during the era of Pajang kingdom, as seen from its name derivation. Before the batik industry was attempted, Laweyan became a traditional yarn cotton trade hub (*lawe*) mostly taken from Wedi area and Tembayat area in Klaten (Bahari, 2000: 2). Before highway network and rain network expanded, in South of Laweyan there was river harbour in Kabanaran village, loading and discharging places for yarn and cotton merchandise. Laweyan also became a traditional woven hub before batik industry developed. Upon the departure of Panembahan Senopati and his followers to Gede city, economic activities in Laweyan never stopped. Laweyan re-developed when stamp batik industry commenced to swaddle low-cost impor batik motif textile.

⁷ That technique does not make *mori* cloth into batik with canting tool charged during the night time, but use stamp made from copper plate compiled as usual so that it forms certain batik motif. Shiraishi (1997: 32) states that there have occurred the batik production specialty in Surakarta, namely Kauman, Keprabon and Pasar Kliwon namely to make the soft batik, while in Tegalsari and Laweyan there makes stamp batik.

⁸ See Shiraishi, 1997: 33

The Laweyan merchants indeed did not hold cultural position assumed to be respectful in feudalist Javanese society. They were equal to the poor / low men, but all that made difference was the batik merchants had economical power and wealth not seldom exceeding the nobleman and the upper class man. In economical sector, Laweyan batik merchants were also pacemakers of cooperative movement with the establishment of “Persatoean Peroesahaan Batik Boemipoetra Soerakarta” (PPBBS or *Unity of Surakarta Bumiputera’s Batik Companies*) in 1935 (Bahari, 2000: 3).

Laweyan society themselves knew terms used to refer groups of societal groups. Sarsono and Suyatno write that:

“.... *Laweyan society knew social groups called as wong saudagar (merchant or trader), wong cilik (low man or the majority), wong mutihan (white man or Islam or clergyman) and wong priyayi (upper class man or nobleman or official). Also known about merchant class as juragan (the orner of business) with woman as role holder in batik trade. Therefore, a term of mbok mase or nyah nganten is to signify woman as a leading characterization in batik trade, while for husband is called as Mas Nganten acting as an inact complement of a family*”.....(Sarsono and Suyatno 1985:12).

As societal group whose position was equal to the poor or the low people, Laweyan batik merchants were not bound to customs confining the motion space. They were freer to decide the option, including for instance in building of their residences. Merchants built their houses were not bound to available Javanese space order rules, but in its making process was subject to applicable custom rules (rules and prohibition having been standard in building of houses namely by holding a *slametan (Javanese ceremonial thanksgiving)* completely starts from commencement of house making until the end of his or her house making). As group having class equal to the poor or the low people, Laweyan batik merchants absolutely have orientation toward other group having authority

in the society. In the beginning the Laweyan batik merchants wanted to emulate shapes of nobleman's houses, due to this, the residences of Laweyan batik merchants built prior to the twentieth century generally pertained to residences of the aristocrats with all of their hardwares and softwares.

In the entry of twentieth century the merchants started to be bold to make artificial *loji* (*artificial colonial style house*) like standard residences of European people, yet they still enclosed Javanese elements as its components. Besides there were some who build houses like *landhuis* with all kinds of attributes frequently not proper to its environment. The Laweyan batik merchants built their houses not only to show off the sheer wealth, but also to be meaningful as resistance either toward the cultural authority holder or politic masters or real economy master (Bahari, 2000: 4-5).

Margin of Research

This research is limited to the scope of Laweyan region holding characteristics having been infused in the background based on its characteristics deserves conservation as cultural heritage.

In discussion pertaining to the acts, charter, declaration in relation to the conservation. Criteria obtained in discussion are expected to be *guides lines* in making formal umbrella in management and utilization of post-conservation.

Problems

Laweyan was one of batik industry hubs and made to be research area since the region held very spesific characteristics than other settlements. Spesific characteristics were such as: (1) its location was within in suburbs, while other region was within in the midst of city; (2) shape of this region was also different to another region, since it was enclave; and (3) the shape as well as sorts of its building were different to those in another region (4) the economical activity had started to contort (5) the merchants had started to build shops in Laweyan without knowing early concept of conservation done.

Basics of Thoughts

In case researched in general, what it means with heritage is *tinggalan/leftover* actually not separable from word conservation that means *nguri-uri* (in Javanese language). Therefore all things heading to conservation are heritages. Meanwhile cultural conservation heritage that deals with life in city, is a very typical field and known with term as “*urban heritage*” or “*man built heritage*”.

In architectural world there is a terminology *to converse* if it is meant in general it is “to sustain (*melestarikan*)“. Context of “*to sustain*“ hereby always has relation to history and heritage / inheritance of the past time. As expressed by:

1. Papageorgeou (1971) in his book titled *Continuity and Change* revealing that there are four historical region namely:
 - Individual buildings and group of building.
 - Small village as historical center
 - Historical cities
 - Historical region in big city
2. Shankland (1985), reveals that conservation object can be differed as follows:
 - Village and and historical small city
 - Historical region in environment of big cities
 - Historical city
 - Historical building group, track, palace or castle and other artefact.

Meanwhile in numerous discussion held by colleagues of architects and other scientific disciplines gives a rise in an agreement result on what criteria able to put in order to determine shape of cultural heritage, as follows:

Cultural heritage criteria nationally / internationally are as follows:

1. Every things holding important values (history, science and culture),
2. Masterpiece (*adiluhung*),
3. Every things containing uniqueness and rareness,
4. Becoming outstanding examples from architectural building, traditional settlement, technology, landscape, cluster category (that are leftovers),

5. Becoming related cultures, *border* (Malayan cluster), that are continuous culture in certain span or certain series, namely combination of cultural and natural series.

Cultural heritage criteria regionally (provincially) are:

1. Important values (history, science and culture),
2. Regional masterpiece,
3. Holding value or particularity / specification or idiosyncrasy in regional level,
4. Becoming outstanding examples from architectural building, traditional settlement, technology, landscape or its combination, that are cluster region, related culture, border (ethnic cluster),
5. Continuous culture in series or span of certain period,
6. Becoming combination between culture and nature,
7. Becoming an important event in level provincial level,
8. Holding special characteristics of provincial society culture.

From the aforementioned description, how about with Laweyan region in its existence has so many potentials? Could they be model of regional conservation finally able to be cultural conservation? What are the steps necessary to take?

Objectives and benefits of research

To study theories of conservation in order to know Laweyan region (in fact as living monument) in making law umbrella guidelines in utilization and post-conservation management.

Besides this research aims to complete results of archeological results and previous architectural results, specifically in relation to problems of regional conservation.

METHODS APPLIED

This research is qualitative therefore it starts from data capture, analysis and its conclusion is qualitative.

Data capture techniques are as follows:

1. To do literature tracking related to: conservational problems include regulations, acts, charter, related declaration, to study many conservational problems either in Indonesia or some examples in world succeeding to do the conservation or failing to do the conservation.
2. To do field survey by ways of:
 - Observation comprehensively to all study fields, by recording, documenting and making measurement toward some significant study object.
 - Doing re-illustration toward related objects.
 - Doing field analysis toward reliable and unreliable objects in order to explore or process in analysis.
 - Doing interview toward the conservation experts, "elders" still reliable for interview in research area or outside research location.
 - Doing interview toward old businessman still active in his or her venture, or new to start the business and the retired persons as well as some laymen residing in research location with FGD technique (*Focus Group Discussion*)
 - Distributing questionnaires to some old businessmen still active, and new to start and the retired persons as well as many lawmen residing in research location.
3. Doing data analysis in field having been structurized by using knife of theory analysis and regulation as well as regulations, charter, declaration researched in literature studies..
4. Making summary and suggestion
That summary is main criteria and supporting criteria suitable to specification of each region in producing guidelines of law umbrella in utilization and post-conservation management able to propose to government.

RESEARCH DESIGN

What it means by research design hereby is research order done such as:

To do literature study for instances:

Trying to define conservation and cultural heritage as a main thing, then to mean the meaning of value and to combine it with conservation.

‘Cultural heritage’ includes diversity from collections of tools / apparatus which in time process are known as deliverer from certain cultural tradition. This is assumed as reliable evidence from an identity able to receive and unite, as past time inheritance tract that is proper to keep from destruction acts either by time or human being, for the advantage of society.

Cultural modal particularly in context of immobile heritage as modal value able to correlate to a building, building collection, monument, or generally such as a place, that is added value with land value and pure building as physical entity or structure, and that realizes society, asset evaluation from social aspect, historical and cultural dimension. Namely values of utilization and post-conservation management:

In article named “*Challenges to heritage Preservation in Industrially Developed Countries*” by Sir Benard M. Feilden (in his book named “*The Challenge to Our Cultural Heritage*”, Yudhishtir Raj Isar Smithsonian Institution Press, Paris 1984, states that in industrial field in developing countries, challenges dealt with by conservation architects consists of 6 important topics:

- a. Lack of integration between planning and finance in sections in the government.
- b. Lack of awareness of expertness in conservation/sustainability.
- c. Scarcity of skilled laborer and materials
- d. Absence of organization in matching or conforming maintenance in a modern building industry.
- e. Difficulty of measuring advantages in conservation / sustainability.
- f. Educational failure to prepare inhabitant in conservation / sustainability.

In article titled “*Cultural Heritage and Preservation Policies: Notes on the History of the Italian Case*” by Guido Guerzoni (in book titled “*Economic Perspectives on Cultural Heritage*”, edited by Michael Hutter and Ilde Rizzo,

M. R.I.Hutter, I. Rizzo Macmillan Press, Ltd1997'; states that cultural heritage includes diversity from collections of tools/apparatus which in time process can be known as deliverer from certain cultural tradition. This is assumed as reliable evidence from an identity able to receive and unite, as past time inheritance tract that is proper to keep from acts of destruction either by time or human being, for the sake of profit for the society. Regulation and applicable laws.

Article titled "Seven Questions in the Economics of Cultural Heritage" oleh David Throsby (dalam Buku "Economic Perspectives on Cultural Heritage", diedit oleh Michael Hutter dan Ilde Rizzo, M. R.I.Hutter, I. Rizzo Macmillan Press, Ltd. 1997; presents comprehension on; cultural modal particularly in context of immobile heritage as modal value able to relate to a building, collection, monument, or more generally such a place, that is addition with land value and pure building as physical entity or structure, and that realizes society, asset evaluation from social, historical aspects, or cultural dimension. Namely values of utilization and post-conservation management.

Artificial environmental conservation is seen as a way to protect and strengthen a region holding spesific interest or specific architectural interest but still making a change scope possible.

Currently, there is a belief that:

A city / region is a dynamic life environment able to relate to overall human life circumstance. In this latter, **Jamieson W.**, proposes that:

Term of conservation can be described as: "a process attempting to keep, maintain, and improve how far the building and area fulfill social, cultural, economical and psychological needs". Its argumentation: that this process, **renewal** (re-restoration or revitalization) in step by step and in small scale can sustain continuously to re-restorate constantly as a current process from alteration and adjustment. Since then, as his or her process "conservation" with available environmental assessment, what determinaton is necessary to keep-up, and then determination of finest benefit / advantage, including to guarantee that a building

and region can fulfill upcoming and current need precondition from its application.

Conservation from artificial environment has been a wide life and growing in developed countries. That experience shows that planning always refers its self to region and historical buildings, and can state clearly reason to conserve.

Justification mostly giving hopes for conservation can be linked to:

1. Character & appearance
2. Stability & continuity
3. Architectural & historic
4. The life within
5. Heritage & tourism
6. Conservation as resources

Data Processing / Analysis

Once field data like observation results, interviews and questionnaires tabulation are combined and structured, then gathered and analyzed. Further step is to compare in detail numerous rules, acts, existing charter that either the Indonesia or the world has.

Comparison results are processed with architectural theories including philosophical concept in architecture, space order, shape and ornament. Then they are tested to other equal region.

Other attempts able to answer a variety of aforementioned things need strategical steps namely by making networks, organization as well as cadres active and consistent in application of approaches hopefully able to use to achieve that aim. However the approaches are as follows:

1. Approach as economy capital.
2. Approach as technology capital
3. Approach as cultural capital
4. Participation of society's roles

Ad. 1. Approach as economy capital

More cultural conservation in the past time architecture forms appraised by the owner as an object that is *non marketed good*, but another sees it as the contrary namely as an asset markettable after done via conservation process. From perspective of *stake holders* classified as the owner and cost insurer for maintenance thus economy perspective becomes determinant.

In this relation, ICOMOS-UNESCO in 1993 (re-reviewed in the year 1998) has made recommendation on *Cost Benefit Analysis for the Cultural Built Heritage* by taking four case possibilities in environmental relation and cultural conservation building with the owner as well as the visitor. The four possibilities in its original terms are called as:

a. *Basic Model Maximizing Welfare*

It is a condition where cultural conservation owner does not depend on visitors, either from a quantity aspect or gains from that visit, even the visitor is not imposed to cost.

b. *Profit-Maximizing Supply of Cultural Heritage*

In this case visitor is willing or available to pay in order to visit that cultural conservation place. But the willingness to pay is balanced with certain easiness from cultural conservation owner.

c. *Supply Under a Zero-profit Restriction*

The owner can ask for subsidy to another party, meanwhile entry fee of visitors is determined by another party. In case there is advantage more or extra from visit result exceeding subsidy the owner receives, thus the extra will be property of subsidizer.

d. *Supply with a Fixed Cost Subsidy*

In this case there is difference between physical maintenance cost from the owner himself and from subsidy received marginally from other sources. In addition cost used to give service toward the visitor is commensurate with their willingness to pay that visit.

Ad. 2. Approach as Technological Modal

Present time technological advance presents opportunities to technically apply whatever finest or sophisticated like employment, rehabilitation, restoration, renovation, or revitalization. Technological modal is often related to

economy or cost which in developed countries is something very much emphasized and as precondition in restoration process.

A format proposed by ICOMOS-UNESCO to calculate cost in implementation of restoration specifically in concern of architects, planner, or consultant, is check-list on space element and related building element related to cost in restoration design.

- a. *Space element*. Namely all costs in relation to and in accordance with space creation.
- b. *Building element*. Namely all costs related to needs of building cost physically.
- c. *Building element* related to space and taking impact particularly on building cost.

Another aspect in technological capital interest is necessities of archeological research acts and informational data tracking in the past time and in making of documentation for future time. The such mentioned becomes part inseparable in restoration activities.

Ad. 3. Approach as Cultural Model

Art, culture, civilization, and history are key words in depiction of human being life journey and society's life journey inherited from their ancestors or previous generation toward the upcoming generation. The advantages of art and culture as well as human civilization are tangible heritage and intangible heritage. In case the both are combined, in fact can be sold as enchantment giving added value toward environment and cultural conservation building as cultural tourism commodity or heritage tourism.

Ad.4. Participation of Societal Role

In case compared to observation result in field in numerous countries therefore there is outstanding one namely how great the local society's participation is in implementation restoration project, either as organization participation or individual participation based on expected benefits. They are enough clear to participate in determining, exerting and utilizing cultural conservation restoration projects managed by related city. Approach of "*community based actions*" in implementation of restoration or environ-

mental conservation and cultural conservation building, indeed suggested by UNESCO.

In order to increase society's awareness and all classes of ages, UNESCO holds champagne on love of cultural heritage with programs via schools from Kindergarten up to Colleges, with title of: *Heritage In Young Hands*.

In accordance to this, in Indonesia this program exists but it looks as if it will only involve National Education Department without participation of pro-active District Administration.

UNESCO party also give messages to politicians / decision maker / District Administration, therefore in exertion of cultural conservation restoration it is necessary to get society involved in the vicinity of that project and to make that project as mutual project together with society in case that project is willing to succeed truly.

Results Obtained

Results obtained are criteria in assessment and implementation technique in making law umbrella in utilization and management during post conservation.

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