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The rapid assessment for heritage area method (RAFHAM) for Kemasan heritage area

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Abstract

Not all of the heritage area left abandoned by the owner or the community. Some are well preserved by the initiative of the community in the area even without any incentives from government. The questions are: 1). why some community eager to preserve and the other is not? 2). How we can assess accurately when the community eager to preserve rapidly?. These two basic questions will lead to the answer of what appropriate community based preservation model in the heritage area. The rapid assessment for heritage area method (RAFHAM) developed by the team from the Kemasan Heritage Area Method [1] that currently on the patent process and been applied to some other heritage area. The assessment results for the Kemasan Area are: 1). The activity level of the heritage area consider low to moderate which mean, this heritage area has no enormous impact for its owner or the user of the area, 2). On the other side, the perception and the cultural aspects bonds the community to preserve are strong. The appropriate model of community base preservation is placation. This model encouraging the community to acts and express more of their concern using by their owned resources.

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1. Introduction

1.1. Background

The spatial and physical development has been influenced by two major motivations, which are: 1). Economic motive and 2). Transcendence motive. Economically motive means that the spatial developments are fully driven by market orientation. The development aimed to facilitating the economic activity, Von Thunen [2], Christaller [3] shown this pattern of development with land rent development and hexagonal space structure to increase the efficiency of the market land use. In the other hand, not in the dominant literature, the researcher found that there are some development that affected not by the market driven but by the value of the space or in other terminology, we called it the transcendence motive [4].

The patterns of transcendences motive have shown on the value of space in Ampel's heritage area [5], Jogjakarta [6] and Surabaya area [7]. The Ampel's Heritage area development was driven by the spiritual value of its residence. Further development on the retail activity is solely the impact of the spiritual motives [5]. The residence near Kali Code Jogjakarta is a rapid growth area, which mostly driven by the economic motives. But there are some spots of the residence that did not affected by the economic motive. It does grow in the limited spaces with all the utility to optimize the available space, this development named 'space tolerance'. It mean that the people on the residence did not pushed by the economic motive to built the bigger house or moving somewhere and sell the house, but the human has been adept to its limited condition [6]. Same point of view development also mentioned that the old part of Surabaya, mostly developing the cultural pattern more than economic pattern which are Arabic Kampong, Madurese Kampong and Javanese Kampong. [7]

The economic and transcendences motives affected the development of heritage area. Most of the heritage area loses its sacral and rarity to an economic development activity. The expensiveness maintenance of heritage icon have made most of the owner sale their heritage building or turn the building into something more sell-able. But, on the other hand, some people attached to their inheritance due to cultural value of the heritage [8]. The cultural value bond the people with the heritage building, some people often make community to preserve their inheritance and try their best efforts to participates in the preservation action.

The transcendence motives lead to the act to preserve the cultural value [8]. The cultural value that has been value and preserve by the community would become one of the social capitals for the act of heritage preservation. Kemas area is a one of the area that has been affected by the cultural value benefits from being family – neighborhood model [4]. It is not only the building, most of the community want to preserve the way they were lived as big and wealthy family.

- What kind of cultural value that make the family-neighborhood eager to preserve?
- What participation strategy that should be applied to Kemas's heritage area?

1.2. Literature Reviews

A. The Cultural Value

Cultural matrixes contain elements of the human collective memory – language, beliefs and transmitted from generation to generation. Cultural references and signs are essential to the formation of national, group, and individual identities [9]. There are many ways in which a cultural identity is formed and maintained. Much of the process has to do with the intangible cultural heritage of a body of traditions and usages, rites, poetry, song, and dance. A great deal of all these are passed on orally through generations. Consequently, its survival is always threatened [10].

The act of preservation of cultural value has been conduct; UNESCO has been extremely active in identifying world heritage sites all over the world. These sites are considered to be important for the world's cultural or natural heritage. The essence was to keep up-to-date and publish a world Heritage list of cultural and natural properties, submitted by member states and considered to be of universal value [11]. Libraries contain the heritage of humanity; the record of its triumphs and failures, its intellectual, scientist and artistic achievements and its collective memory that need to be preserved [4].

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