

Managing Revitalization to Conserve Cultural Heritage Kampong in Kauman Surakarta

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Abstract—*Kelurahan Kauman* is one of the cultural heritage *kampong* in Surakarta, formerly inhabited by *abdi dalem ulama Keraton* and batik entrepreneurs. Kauman developed when Pakubuwono III built the Great Mosque in 1757, the *kampong* then developed into a batik industrial center in the early 1800s, shown by the number of luxury homes built by batik entrepreneurs that year. But in 1939 to 1970 batik companies went bankrupt; Therefore, the ancient houses and buildings were damaged and became a slum neighborhood. Revitalization of the area has been done since 2006, the economy rose again but the environmental conditions have not been optimal. The purpose of this study is to manage the revitalization program that has been done to find a better settlement strategy. The research was conducted by qualitative rationalistic approach. Data were collected through literature studies, interviews and field surveys. The sample selection is purposive, the sample being studied is the impact of revitalization on physical and non-physical environment and community activities of Kauman. Revitalization management is needed to make Kauman more comfortable in the future as a healthy settlement and can be developed into a tourist *kampong* to improve the welfare of the people who live in it.

Keywords—*Managing revitalization, cultural heritage kampong, revitalization strategy.*

I. INTRODUCTION

Surakarta or known as Solo, is a city of culture with the slogan "Solo the spirit of Java". This is in line with the vision of Surakarta namely: Establishing Solo as cultural city based on the potentials of commerce, services, education, tourism and sports (as stated in Regional Regulation No. 10 of 2001).

As an ancient city, Solo has 81 buildings, 17 monuments, 5 gardens and tombs and 6 cultural heritage areas as listed in the Surakarta Mayor Decree No. 646/116/1/1997 on the stipulation of heritage building and areas, complemented by Decree of the Head of Surakarta Urban Planning Department No. 646/40/I/2014.

Revitalization of the cultural heritage area with all activities that occur in it is very important so that Solo does not lose its identity as a center of culture on the island of Java. This opinion is also stated by Moosavi (2011), the planning of a city's development must take into account history, culture and meaning. The attempt to revitalize history, culture and identity in the city will face two

conflicting challenges. On the one hand, the old city with its unique, irreplaceable monument, history, culture and identity, and on the other hand, contemporary urban life with its technological requirements.

Cultural value development activities aimed at improving the welfare of its people (Ayiran, 2011). Balancing the conflict of interest between maintaining cultural heritage and conservative development is an important topic for society around the world (Tam, et. al., 2016).

There are four cultural heritage areas in Surakarta namely Baluwarti, Laweyan, Loji Wetan and Kauman. Kauman was chosen as the object of research because of its close relation with the Surakarta Palace (the palace of Surakarta), its potential as a *kampong* of santri that still exist (Setyaningsih, et al., 2013), and alot of environmental problems in this area. So it needs to be preserved.

Revitalization does not restrict the development of the historical area, but aims to establish harmony between ancient buildings and new buildings in order to illustrate the series of the city development history.

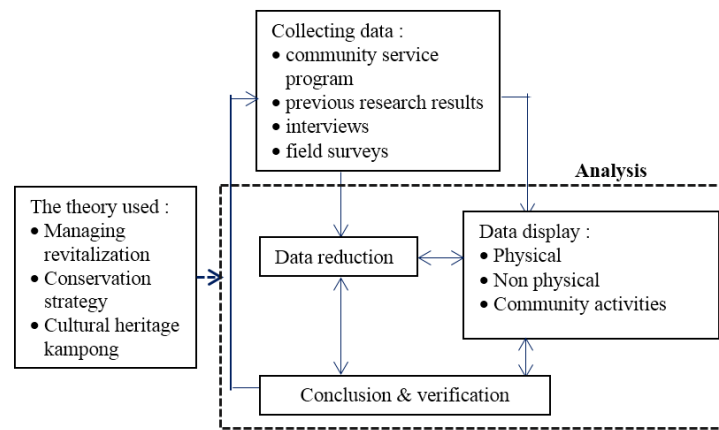


Figure 1. Interactive model analysis.

Source: developing from Miles & Hubberman (1994: 12)

Good management is required for revitalization in the historic area to be optimally sustainable. Hegazy and Moustafa (2013) manage the revitalization program from aspects of urbanization, environmental, economic, and social development strategies. Evaluations are conducted both theoretically and executive, identifying challenges, achievements and policy implications to improve management performance.

Arslan (2015) build a sustainable integrated revitalization management for the cultural heritage site. Although all these sites have different features in terms of functionality, size, demographics and location. By developing a unique, specific strategic approach at each location with due regard to the basic principles of the main management plan.

Kampung revitalization program has been conducted by the writer (researcher) with Lecturer team of the Department of Architecture Faculty of Engineering Universitas Sebelas Maret since 2006, but the results have not been optimal. Revitalization action is a phase of a non-linear process involving frequent and intense negotiations between stakeholders (Tunbridge 1984; Rose 1986 written in Chung 2009). Without good coordination, conservation measures will not be able to achieve optimal results.

The difference of this research with other research is revitalization program which is applied in Kauman by involving community participation, continuous revitalization management conducted by researcher as companion team also with attention to suggestion of thinking from local community.

The purpose of this research is to make some perfection to the implementation of the revitalization that has been carried out to make the neighbourhood healthier, comfortable to live in and could be developed into a tourism kampung. The problem formulations in this study are:

1. How is the impact of revitalization program to the environment of Kauman?
2. How to manage revitalization for conserve cultural heritage kampung in Kauman Surakarta?

II. METHOD

This research was conducted in *Kelurahan Kauman* in the city of Surakarta, considering the existing problem to develop the cultural heritage *kampung* in Surakarta, particularly related to conserve cultural heritage *kampung* in Kauman.

This is an applied research, providing solutions to manage the revitalization program that has been implemented, so that environmental issues can be solved better. This study uses a rationalistic qualitative approach, providing interpretation of the phenomena that occur in the field by using the theory developed derived from previous research.

The research was carried out by collecting data from literature study (from community assistance program and previous research results), interviews (with residents of Kauman, *Pamong Praja* and related institutions), and field surveys. The data collected validated with field surveys on physical and non-physical development of batik enterprise activities, *santri's kampung* activities and Kauman as a tourist *kampung*.

Selection of the sample was purposive, the samples studied were the impact of revitalization to the physical and non-physical of environment and the Kauman community activities. The data obtained identified, classified and analysed using interactive model analysis continuously until the data were saturated (figure 1). Activities in the analysis included data reduction, data display, conclusion drawing and verification (Miles & Hubberman, 1994: 12).

III. RESULTS AND DISCUSSION

Kelurahan Kauman is one of the cultural heritages *kampung* in Surakarta, which was formerly inhabited by the *abdi dalem ulama Keraton* Surakarta (courtier priest of the *Keraton* Surakarta) and batik entrepreneurs. Kauman developed when Pakubuwono III built Masjid Agung (the Great Mosque) in 1757, the *abdi dalem ulama Keraton* (courtier priests) and the *santri* (students of Islamic boarding school) lived around Masjid Agung. The

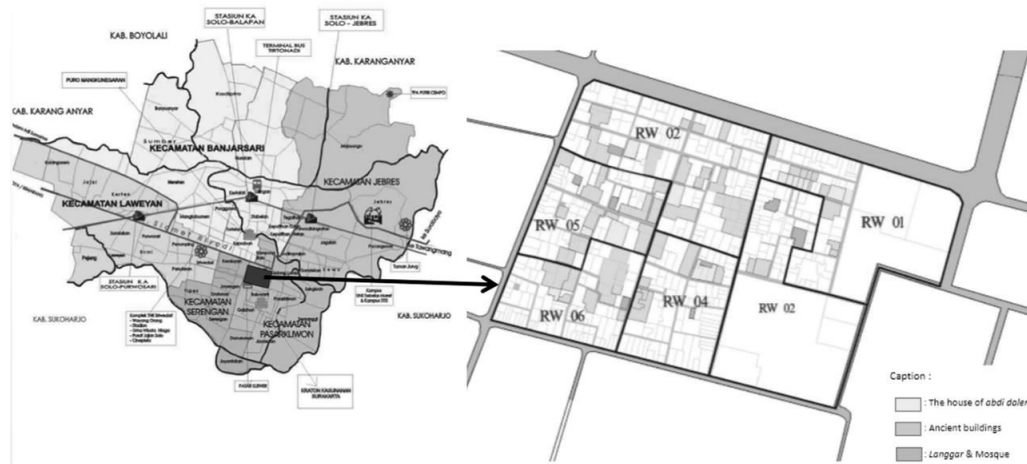


Figure 2. Location of cultural heritage buildings in Kauman
 Source: Musyawahroh, 2016: 23.

wife of the courtiers opened batik home enterprise which was then developed to be batik entrepreneurs and could build luxurious houses in early 1800s till middle 1900s (figure 2). In 1939 to 1970 batik enterprises were bankrupt. Consequently the ancient houses and buildings were abandoned, damaged and became slums.

A. The Impact of Revitalization Program to The Environment of Kauman

Conservation of an area will not succeed without the participation of the local communities. Local residents need to recognize and to be motivated to preserve the potential of the area, so that they do not want to change or sell its own ancient buildings.

If the commercial value of environmental conditions is not improved, the inhabitants will find it difficult to manage their houses due to lack of fund and tend to sell their house building components one by one to the conglomerates that have desired the unique architectural elements of these buildings. To overcome this matter, the strategies taken are (developed from Doby 1978: 64-65): a) awaken the public consciousness to control/avoid the destruction of ancient buildings; b) to emphasize the revision and extension of law that takes into account the conservation of the buildings, to find a new law if needed; c) to find the huge source of funds for survey work, data recording, preservation and publication of the buildings; d) to develop and expand counselling of conservation treatment at all levels.

The author (researcher) who belongs to the Community Service Team of Architecture Department of Faculty of Engineering of UNS has conducted Assistance Program of Kauman Revitalization since March 2006. The activities conducted were: (1) witnessed the process of establishment of *Paguyuban Kampung Wisata Batik Kauman/PKWBK* (The Association of Kauman Batik Tourism Village) in April 2006, as the mediator between the association with other partners (Department of Urban Planning, Ministry of Housing, Ministry of Public Works, and other partners); (2) awaken the business atmosphere for the welfare of the community; (3) helped PKWBK

to grow and function as an independent group activity. The assistant should be able to convince the community of the potential they had and in order to overcome internal and external problems which threat their comfort in the efforts.

The activities of *kampung* revitalization assistance were carried out based on the preliminary study conducted in 1999 till 2001. The assistance aimed to maintain the potential of religious culture heritages and batik that had been there, establish Kauman as an eligible area for settlement and then develop it as tourism *kampung*.

Revitalization strategies on another ancient areas by Wallace, (2010: 268); Arslan (2015 : 291) are as follows.

1. Former condition (steady state).
 - a. Socialization, it is important to build mutual understanding among stakeholders. It includes the participation of community, partners, and city government institution.
 - b. Timetable of activity of monitoring, evaluation, and feedback, including the planning of resource and funding allocation needed.
 - c. Establishment of the area management institution.
 - d. Definition and identification.
2. Development concept of the area revitalization.
 - a. Prioritizing historical, cultural, and scientific aspects.
 - b. Determining the reason, purpose, maintenance strategies, interpretation, and management,
 - c. Forming law framework.
3. Revitalization period.
 - a. The functions of reformulation, communication, organization, adaptation, culture transformation, routines are occurred.
 - b. Improving the quality of service, infrastructure, utility, and the area accessibility.

- c. Encouraging the growth of the area economy.
- d. Eliciting the wider sources of funds, involving private sectors.
- e. Guiding and assisting, dealing with the building maintenance.
- f. Developing monitoring and evaluation system
- g. Archiving and disseminating the experience in handling revitalization.

4. New steady state.

Revitalization will be optimum if it is well-coordinated, involving intensive negotiation among the stakeholders (government, partners, and community). The partners can be private sectors as well as the assistance (from the university).

From the theories above, there is one aspect that has not been mentioned: "promotion". Promotion is not only socializing the potential of certain area to the public but also socializing the current activities so that it invites the public to get involved. The appropriate strategy is really needed for maintenance, interpretation, and effective management.

Different from the strategy mentioned above, the revitalization strategy implemented in Kauman are as follows:

1. Preliminary research (1998-2001).
 - a. Definition and identification.
Preliminary research done by lecturers from Departement of Architecture Universitas Sebelas Maret.
2. Steady state with community participation and community assistance program (strat in 2006).
 - a. Community empowerment in conserving the *kampong*.
 - b. Community assisting program by the heritage team from Departement of Architecture Universitas Sebelas Maret.
 - c. Establishment of the area management institution.
 - d. Socialization, awakening the community about the potential of their *kampong*, and to building mutual understanding among stakeholders consist of partners, and city government institution.
 - e. Promoting the potential of the *kampong* to the wider community.
3. Concept development of the *kampong* revitalization involving community participation (2006-2008).
 - a. *Kampong* revitalization assistance program
 - b. Determining short, medium and long-term revitalization target, involving community participation.
 - c. Prioritizing historical, cultural, and scientific aspects.

- d. Determining the reason, purpose, maintenance strategies, interpretation, and management,
 - e. Determining of buildings that are worth conserving.
4. Revitalization period supported by batik business (2008 until now).
 - a. Using adaptive-reuse concept for corserve the ancient building.
 - b. Encouraging the economic growth of the *kampong* with batik enterprise.
 - c. Eliciting the wider sources of funds, involving private sectors.
 - d. Improving the quality of service, infrastructure, utility, and the area accessibility.
 - e. Guiding and assisting, related to the building maintenance.
 - f. Archiving and disseminating the experience in handling revitalization.

5. New steady state (present condition).
 - a. The rising of economy in Kauman.
 - b. The existing of Kauman becomes internationally well-known.
 - c. The infrastructures have not been optimal yet.

The monitoring and evaluation system have not been implemented on the revitalization strategy, in this case the success rate can not be maximized.

The strategy concept to revitalize this *kampong* are (Musywaroh, 2009):

1. Short-term target: reviving batik business in Kauman.
The return of batik enterprises can trigger the growth of the business atmosphere in the area, improve the welfare of the community, so it can maintain of the house/ancient building and its surrounding environment independently and sustainably.
2. Medium-term target: reviving the image of Kauman as *kampong* of *santri*.
It is necessary to revitalize and preserve the ancient religious buildings in this region more optimally so that religious activities could run better and more interesting.
3. Long-term target: establishing Kauman as Tourism *Kampong*.

Revitalization program in Kauman has been evaluated by Wijayanti. The criteria of the evaluation were regulation, conservation funding, socialization, implementation of the revitalization, master plan, community empowerment, assistance activity, improvement of the *kampong*'s physical environment, and specific activity development (Wijayanti, 2010: 37).



Figure 3. The ancient houses as a batik showroom
 (Documented by: Musywaroh, 2016)

From the result of the evaluation, it showed the response of the related stakeholders (Urban Planning Department, Bappeda, Public Work Department, Culture and Tourism Department, and Kauman community) on revitalization program that has been conducted. In general, they considered that the revitalization program has been effective enough. The less effective factors were in the funding and regulation.

The regulation strictness in maintaining cultural heritage objects has become the external obstacle for Kauman revitalization. The conservation conducted which was based on Surakarta Mayor Decree Number 646/116/1997 and The decree of the Head of Urban Planning Department of Surakarta Number 646/40/I/2014 has been stipulated but there was no sanction or strict policy from the city government when the ancient buildings were demolished and changed into new building with higher commercial value. Consequently, one by one the ancient buildings disappeared and changed into café, mall, and other shopping centers.

From the funding aspect, the funding provision for the buildings revitalization must be increased by improving the commercial function from the building, suited with the recent need to be used for its maintenance (Philokyprou, 2014). This term is known as adaptive-reuse (Priyatmojo, 2009: 3).

Revitalization program has been implemented, the impact of revitalization program to the environment of Kauman as follows.

1. Batik enterprises rose again.

In Kauman, there are around 60 ancient houses, most of which are owned by former batik entrepreneurs. Since the revitalization assistance of the area in 2006, most of batik enterprises rise again. In the end of 2016, the number of batik entrepreneurs which in 2006 only 8 now has

developed to more than 100 (Musywaroh, 2016: 36).

It is indicated from the comparison of demographic data in April 2006 of 3,406 inhabitants in Kauman, 424 as traders, 154 as industrial workers, 149 as entrepreneurs (Musywaroh, 2009). Meanwhile, in March 2016 of 3,553 inhabitants in Kauman, 719 as traders, 155 as industrial workers, and 348 as entrepreneurs.

Most of the ancient houses on the roadside have functioned as a batik showroom (figure 3), the houses are well-maintained. Unfortunately, this progress was not followed by the availability of waste treatment system. In fact, most of the canal in Kauman still mixed between drainage canal, household waste and batik sewage.

2. The image of Kauman as *kampong* of *santri* was preserved and developed.

In Kauman there are 5 ancient *langgar* (small building for Muslims doing worship), one mosque and one *musholla* which were still preserved. The names of the *langgar* and the *kampong* were given according to the name of the *abdi dalem* (priest of the *Keraton* Surakarta) who lived in the area. For example, *langgar* and *kampong* of Winongan was formerly residence of Ketib Winong, *langgar* and *kampong* of Sememen was formerly residence of Ketib Sememi, *langgar* and *kampong* of Trayeman was formerly residence of Ketib Trayem, and others. *Pengajian* (Islamic teaching activities) are held every day from 06:00 until 20:30 in every mosque and *langgar* alternately followed by Kauman and Solo citizens. Furthermore, the activity is growing and conducted in people's houses.

The houses of the courtiers which were formerly used as the place for religious teaching are some of them still well-maintained till now. For example thehouse of Ketib Anom II, house of



House of Ketib Anom II

House of Tafsir Anom VI

Figure 4. House of *abdi dalem ulama* that conserved
 (Source: Musywaroh, 2016 : 35)

Tafsir Anom VI, house of Ketib Iman and the others (figure 4).

3. Establishing Kauman as tourism kampong.

Since 2006, Kauman has been known and used as the place for local, national and international activities, such as the celebration of International Dance Day in 2006, workshops, the event of *Seribu Anak Mambatik* (A thousand children making batik), reports of all national media, and others.

This area also began to be visited by tourists who shop batik while enjoying the ancient buildings. Tourists' visits have been increasing, but the infrastructure in the region was still inadequate.

To relieve the cultural identity in Kauman area needs a long process. The historical value of an area is contextualized with the cultural meaning to revitalize it, without considering the past condition and its correlation with the people's activities, revitalization program is only a platform and will not be accepted well by the people (Nugroho and Musyawaroh, 2014 : 8).

B. The Revitalization Management Model to Conserve Cultural Heritage Areas

To improve the revitalization program that has

and Akkam (2012: 52-53) in Khans Turkey, are as follows.

1. Preparation.
 - a. Providing universal value of the site.
 - b. Defining the protection status, functional rehabilitation and site treatment management and provision of collaboration of all stakeholders.
2. Determination of the Work Program, Schedule and Action Plan.
 - a. Doing integrated management model (between the community and the City government).
 - b. Developing of schedule of action plan, financial resources and budget.
3. The policy setting.
 - a. Establishing an independent Urban Heritage.
 - b. Developing regional vision.
 - c. Building a network of cooperation among all stakeholders
4. Action plan.
 - a. Identifying the physical problems and the changes of the socio-economic-cultural aspects.
 - b. Determining the segments or sub-region which support each other.



Figure 5. Community assistance program from Study Program of Architecture Universitas Sebelas Maret
Individual collection of Musyawaroh, 2011



Figure 6. Community participation
Individual collection of Musyawaroh, 2011.

been done, it is necessary to study the models of revitalization that have been done by previous researchers.

The revitalization management model had been done by Arslan (2015: 292) in the District Bazaar

- c. Developing strategies, program and schedule for regeneration, revitalization and rehabilitation of social, economic, cultural, sustainable environment.

- d. Exact planning with short-term rehabilitation program of physical conservation.
 - e. Utilizing the waste optimally.
5. Monitoring, Evaluation and Training.
- a. Making a plan of monitoring toward the implementation of the management.
 - b. Training for the relevant stakeholders.

The revitalization management model that implemented in Kauman are as follows:

1. Preliminary research by Universitas Sebelas Maret.
 - a. Defining and identifying the local culture and ancient buildings.
 - b. Providing universal value of the site.
2. Preparation.
 - a. Community empowerment in conserving the *kampong*.
 - b. Community assisting program by the heritage team from Departement of Architecture Universitas Sebelas Maret.
 - c. Protecting functional rehabilitation and treatment management of the site.
3. Determination of the Work Program, Schedule and Action Plan.
 - a. Forming an integrated management model (between the community, institution, private sector and City Government).
 - b. Developing the schedule of the action plan, financial resources and budget.
4. The policy setting.
 - a. Determining Kauman as a cultural heritage *kampong* to the government.
 - b. Developing regional vision.
 - c. Forming a network of cooperation among all stakeholders.
5. Action plan
 - a. Identifying the physical problems and the changes of the socio-economic-cultural aspects
 - b. Developing strategies, program and schedule for regeneration, revitalization and rehabilitation of social, economic, cultural, sustainable environment involving relevant stakeholders.
 - c. Making detail engineering design for the infrastructure network improving.
 - d. Utilizing the waste optimally
6. Monitoring, evaluating and managing of the revitalization program.
 - a. Making a plan of monitoring toward the implementation of the management.
 - b. Managing of the revitalization program by Study Program of Architecture Universitas Sebelas Maret.

The revitalization management model should be carried out in an integrated manner between the local community, the counterpart team (university, private sector and the relevant organizations urgently needed), and the Municipal Government, for sustainable program handling and maximum results.

The *kampong* revitalization program implemented in Kauman has reached the action plan stage. Economic conditions in the region have increased, religious activity is developing, Kauman has been known as one of the tourist villages but the condition of environmental infrastructure has not been optimal.

Monitoring and evaluating steps have not been implemented on the model above. As a consequence, the problems of environmental degradation has not been resolved as well. The sustainable management of revitalization program will be done on community assistance program.

IV. CONCLUSION

The revitalization program has been implemented in Kelurahan Kauman since 2006. Social conditions, culture, and economy rose again but not followed by an adequate environmental infrastructure.

The strategy to revitalize Kauman consist of: preliminary research; steady state with community empowerment and community assistance program; development concept of the *kampong* revitalization involving community participation; revitalization period supported by batik business enterprise; and new steady state as a cultural heritage *kampong*.

The impact of revitalization program to the environment of Kauman are: batik enterprises rose again, the image of Kauman as *kampong* of *santri* was everlasting and growing, and the *kampong* becomes internationally well-known as a tourism *kampong*.

The management of revitalization of Kauman consist of: preliminary research; preparation with community empowerment and community assistance program; determination of the work program, schedule and action plan involving community participations; the policy setting to determine Kauman as a cultural heritage *kampong*; action plan supporting by integrated relevant stakeholders; monitoring, evaluating and managing of the revitalization program.

The revitalization management model should be carried out in an integrated manner between the local community, the counterpart team (university, private sector and the relevant organizations urgently needed), and the Municipal Government, for sustainable program handling and maximum results.

Further study should be done to discuss the environmental aspects of Indonesian National Standards SNI 03-6981-2004 and SNI 03-1733-2004. Both SNIs are used as reference for the Arrangement of Urban Environments in order to require land use, road network, drainage, waste water and waste management.

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