

*The Heritage of Great "Kyai Besali", Ponorogo. A Community Action Plan for Religious Heritage*

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Abstract

Kyai Besari is a great Islamic missionary, in the 18th century. His cemetery is located in the village Tegalsari, next to the East River Keyang, Ponorogo, East Java, Indonesia. There are many housing and new boarding schools around the cemetery. In its development, the cemetery complex suffered severe physical degradation. In fact, this is almost eliminating some cultural heritage, particularly in the form of the building. Integrated conservation plan is needed to prevent "self-destruction of its own", and "The destruction caused by New Creation". Revitalization is needed to make the area not only as a religious place but also become an attractive tourist area. Finally, through a qualitative research study, it can be developed a community action plan to raised public participation, so that the area does not belong to a group of people, but also be a part of community life in Ponorogo. This community action plan is transferring the Cemetery of Kyai Besari area from local-scale regional tourism to the area of tourism nationwide.

**Keywords:** Community Action Plan, Religious Heritage

## 1. Background

Ponorogo is a beauty-small city of East Java, Indonesia. Ponorogo is famous for its traditional culture and tourism potential. The tourism potential in Ponorogo can be found in a few locations. One that is quite interesting and has a fascination rituals and religious ceremonies are Tegalsari village, sub district Jetis, Ponorogo. In the village there is the tomb of Kyai Ageng Mohammad Besari, covered by buildings with an average age of relatively old, low density, and there is enough open space. Elements of the landscape and the building area are still minimal and not well integrated. The role of Kyai Ageng Besari for religious tourism in Ponorogo is huge enough and able to provide added value for the surrounding area, which is the starting growth and development of various economic activities. Therefore the greater concern of the area around the tomb is to be empowered and developed with the concept of a better arrangement and rooted in tradition - the local culture.

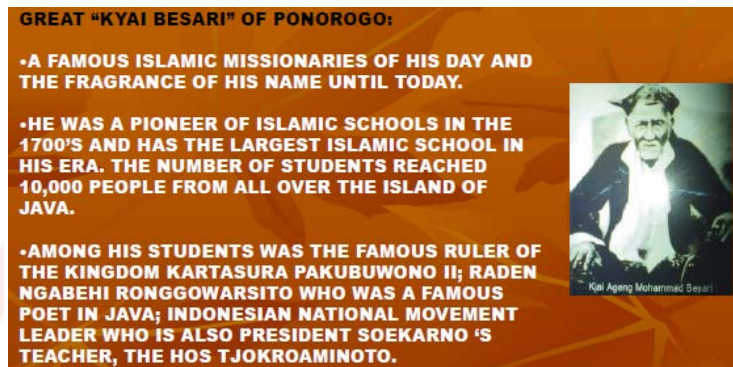
Tourist development here means the development of tourist facilities and cultural history. While the definition of historical tourism is a type of tourism that is developed based on the historical value of the place. The meaning of cultural tourism is a type of tourism that is based on a mosaic of places, traditions, art, rituals, and experiences that portray a nation / ethnic group, which reflects the diversity and identity (character) of the community or nation concerned. While the scope of the development and restructuring of life in the region is characterized by the development of cultural activities, traditions and rituals associated with the elegance of the past and greatness of the legend in the region.

The goal of the research is to formulate a Plan of Structuring Environmental Settlement Region as part of the effort to reorganize physical functioning and development of the region in the form of local-scale regional tourism to the area of tourism nationwide. This goal can be achieved with the participation of the community and all existing stakeholders in accordance with local needs and conditions with regard to the harmony of the natural surroundings.

In term of the research, here, its needs some definitions, included:

- a. Community Action Plan is a program dedicated to local governments and the civil society organizations, at the grassroots level as well as a variety of stakeholders in participatory planning activities (participatory planning).
- b. Traditional and Historic Area Housing in of Ponorogo is a residential area that has historical value and the traditional values that are at a predetermined location in the of Ponorogo regency area around the cemetery of Kyai Ageng Mohammad Besari (Tegalsari rural areas, Karanggebang, and Mojorejo in sub district Jetis of Ponorogo).
- c. Revitalization is an attempt to revive an area that was once alive, but then suffered degraded. In neighbourhood, revitalization process improvement aspects include physical, economic, and social aspects. Revitalization approach must be able to recognize and exploit the potential of the environment. Revitalization is not something that is oriented to the completion of physical beauty, but also must be completed with the community economic development and the preservation of the existing culture. To carry out the revitalization process, the community needs to be involved. Community involvement is not just part of it and to support aspects of the formalities that

require the participation of the public. Beside of that, the people involved are not only the people in the neighbourhood, but the community in a broad sense. Thus, it is understandable that, revitalization project is not a project with a payback of interest per se, but more on those later projects beneficial to the community to give community the lessons on the history of development (physical, economic and cultural) of a location.



Picture 1:

Great “Kyai Besari” of Ponorogo, East Java, Indonesia

## 2. Ponorogo: overview of research sites

Ponorogo is located on lowland altitude 49 m above sea level with a total area of 1,372 km<sup>2</sup>. The population of Ponorogo district is 898 158 inhabitants. Ponorogo city is surrounded by lush mountains, so most of the resident's livelihood is agriculture and plantations. Industrial sector in Ponorogo is still undeveloped; there are only a few small industries and home industries. The study area is on the eastern Jetis District. The study area consists of 3 villages, namely: Tegalsari Village, Karanggebang Village and Mojorejo Village. The research site is mainly located in the village Tegalsari, Karanggebang village, and the village of Mojorejo. The cemetery of Kyai Ageng Mohammad Besari located in the Tegalsari village, situated next to the East of River Keyang. Around the cemetery there are many Islamic boarding schools include Walisanga Islamic Boarding School in Winong, Modern Islamic Boarding School of Gontor, and Al mawadah Islamic Boarding School for Women. In addition to Islamic boarding schools there is also woven bamboo craft centre that already quite well known. The crafts centre is located in the village of Tegalsari and Karanggebang. The housing complex in the planning area consists of the building were quite old as well as historical buildings with traditional Javanese style.



Picture 2: Ponorogo: the overview

The surround conditions of cemetery of Kyai Ageng Mohammad Besari, now is as follows:

A. building:

1. There is a house with traditional architecture, belongs to the family of Kyai Ageng Mohammad Besari, with Joglo (Javanese traditional architecture) typology. About 350 years old. It is equipped with a gate and driveway. The building condition is currently poorly maintained and in need of architectural treatment.
2. Jami' Tegalsari mosque that built by Kyai Ageng Mohammad Besari, and 350 years old. This mosque architecture is traditional architecture with Tajug (Javanese traditional architecture) typology. It condition is currently very good and well maintained. But viewed from the context of the preservation of the building, there are a few additions that are very disturbing, especially for the authenticity of the building.
3. The cemetery of Kyai Ageng Mohammad Besari is located on the western side Jami' mosque and have a typical pattern arrangement. The current condition is quite well maintained.

B. Exterior space:

1. outside space around the house belonging to the family of Kyai Ageng Mohammad Besari (courtyard). Its condition is currently not well maintained and organized. So it does not support the authenticity of javanese traditional architecture.
2. parking lot that located around the Jami' Tegalsari mosque. Its quite spacious and can accommodate more than 15 buses, but its condition is not in accordance with its function, recently. While the public toilet is also limited, so it is not able to accommodate the needs of guests at the peak ritual event.

C. Environmental signs:

There has been no suitable environment sign for the existence of the cemetery of Kyai Ageng Mohammad Besari, so the environment is less well known as well as its location is hard to find.



Picture 3: The architectural problem of Jami' Tegalsari Mosque.

D. Basic infrastructure:

1. The entrance to the tomb of Kyai Ageng Mohammad Besari neighbourhood locations is in good condition but in terms of dimensions, it is still too narrow. Moreover, the pilgrims those come in groups, usually using a fairly huge tour bus. So, there is always a difficulty in parking and access issues in and out of the location where the pilgrimage season arrives.
2. Electricity (PLN) and water (PDAM) have been adequately met.
3. Utilities village is in a good condition.

For rural economy existing condition of Tegalsari village more, can be described as follows: from the demographic structure of the population can be explained that the workforce in the village of Tegalsari in 2011 about 1,048 people out of a population of around 1,713 people, or about 61%. Meanwhile, residents of the workforce consists of Housewife 450 people and as many as 371 school students, so the amount of labour that there are as many as 227 people. The amount of labour it was likely to increase. It is because all housewives and school students are doing extra activities as a source of additional income for their families.

Karanggebang village is one of the villages in the district Jetis. The population is 3,163 people (608 families) with details of as many as 1,559 men and 1,604 women. Most of the population livelihood is farming. The number of farmers in this village was 315, while the number of farm labourers 300. In addition there are 22 merchants, 85 civil servants and 50 private employees. It was also 7 people working in the service sector and 40 in the field of carpentry. From the socio-economic conditions of the village, 150 houses in good condition, 290 homes in less well condition and there are 165 homes are very poor.

Tegalsari village has a very close linkage with Karanggebang village. The focus of these linkages is related to village economy. Because, bamboo raw materials marketed in Tegalsari village and from here, Karanggebang community purchase bamboo raw materials and processed into the famous woven handicrafts typical of Ponorogo.



Mojorejo village is one of the villages in the district Jetis. The population is 2,084 people (490 families) with details of the number of 1,092 men and 992 women. Most of the population livelihood is farming. In the Mojorejo village has been a shift from the agricultural sector leads the economy to the trade sector and services. This is because the Mojorejo village has bypassed by the main route of the regional transportation of Ponorogo to other city. This road incidentally is also the intersection of four lane access to the outer ring road of Ponorogo City.

Problems in this study:

§ lack of public awareness in preserving the historic and cultural sites and is unable to perform independently preservation due to limited knowledge of building and environmental preservation.

§ Lack of environmental management plan of the cemetery of Kyai Ageng Mohammad Besari especially Tegalsari village and settlements generally, as a tourist destination and cultural history, as well as the lack of infrastructure arrangement plan to improve the welfare of the population through the provision of economic means.

§ The absence of regional tourism promotion of the cemetery of Kyai Mohammad Besari in an organized and persistent, so the scale is still local-regional activities.

§ The absence of events to introduce location as the center of historical and cultural tourism at the national scale. In fact, Kyai Ageng Muhammad Besari is known nationally, so that this area deserves to be the center of tourism nationwide.

### **3. Facts and analysis**

#### **A. The Area Development Analysis.**

Tegalsari village is as the region which is transition from urban areas to the village areas. While the Mojorejo village and Karanggebang village are rural areas that characterized by rural residential with agriculture as its primary function. Tegalsari village is functioned as a suburb of the district Jetis and will function for trade and services activities. In Tegalsari village, there is strategic crossroads. Because, other than easy to find, the area became a meeting place for various trade activities and religious rituals. In the most strategic location, the cemetery of Kyai Ageng Muhammad Besari is located. Religious activities that often occur in the Jami' Tegalsari mosque and *nDalem Ageng* (traditional house belonging to the family of Muhammad Kyai Ageng Besari) were affecting other activities (parking and trading) to Mojorejo Village (the area around the traditional market). This activity is happen ssimilarly in Karanggebang mosque. Hence the existence of mosques that supported by the presence of ritual activity at certain times affects the development of the activity around this location (in the Village Tegalsari and Karanggebang) to be more rapid than the development of Mojorejo Village area. To further improve the image area, the activities held in the mosques should be intensified, not only at certain moments but held periodically, so as to improve the movement of rural economy. In addition to supporting activities that took place at Jami' Tegalsari mosque and *nDalem Ageng* that overflow until Mojorejo village market, it is necessary to develop sales centres souvenirs. Quality design of home industry should be increased, so that not only a bamboo plaiting for daily needs, but also can result in the formation of the typical souvenirs. The souvenirs should be marketed at the stalls that are built around the central location of the religious ceremony, so the souvenir kiosk facility can be used as a hub for the distribution of sales to visitors or pilgrims.

Area identity is divided into major and minor scales:

### 1. Major identity

Major identity as the primary identity in the study area is: centered in Jami 'Tegalsari, Tomb of Mohammad Ki Ageng Besari and nDalem Ageng. Major identity is also supported by the activities and rituals at certain moments.

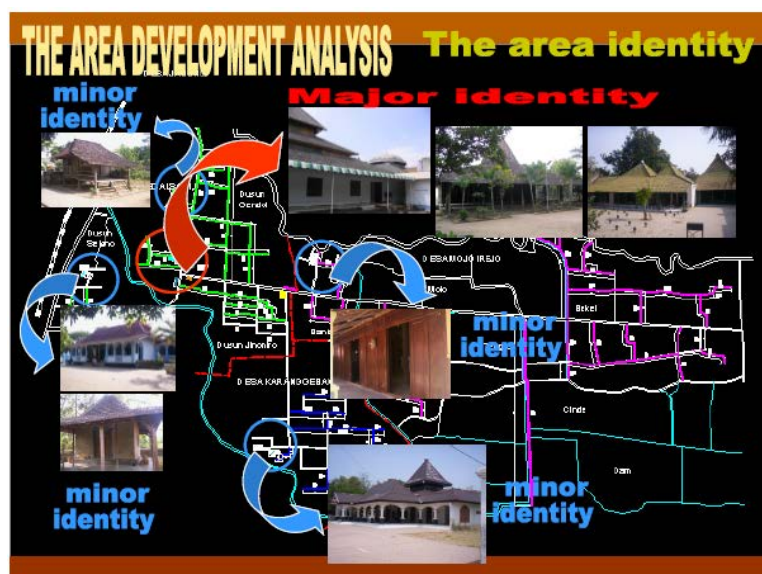
- The Potential is the activity at certain times as a potential reinforcement for the identity of the major scale.
- The Problem is the absence of periodic intensification of the existing activity.
- Indication of treatment:

It is required the involvement of local government to improve the existing potential. This can be done by organizing or promoting activities as often as possible in Jami' Tegalsari mosque and build understanding with the owner of *nDalem Ageng* in the area for the benefit of the public interest, so it can be preserved and further intensified its development.

### 2. Minor identity

Minor identity as identity support for the study area consisted of, among others:

- A small Mosque in the village of Tegalsari
- Mosque of Baiturohman Setono
- Karanggebang Mosque in the village of Karanggebang
- Traditional Houses in the village of Mojorejo



Picture 4: The area identity analysis

The accessibility, in terms of external and internal access to the area:

### 1. External accessibility

This focus on the regional accessibility of the region through the main street district of Jetis.

Accessibility to the area can be reached via 3 accesses to be:

- From the North: via the village of Jabung
- From the West: through the village of Wonoketro
- From the South direction: through the village of Karanggebang

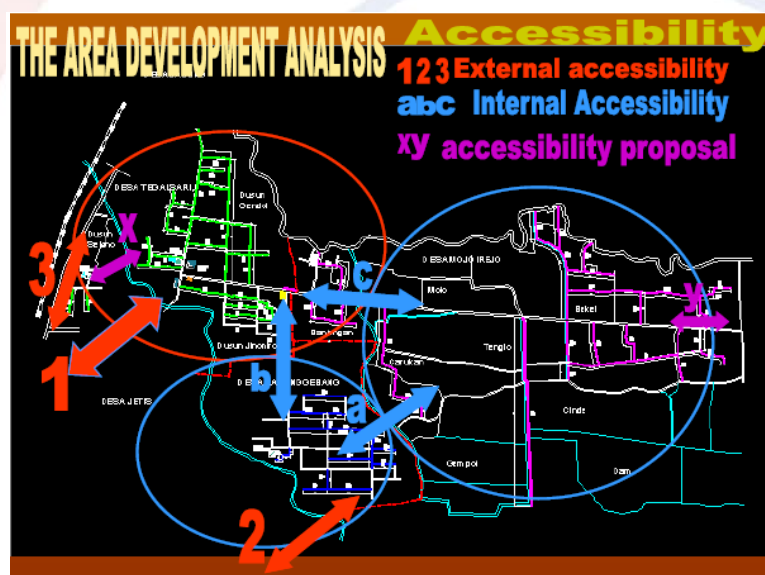
The fastest and the main access of the three external accessibility are through the village of Wonoketro. Things to note of accessibility through the village of

Wonoketro is indication of accessibility issues across the area, because of the crowd noise nuisance caused by the activity in the study area so that the road is often closed by Wonokerto village residents. Based on the existing conditions, it is necessary to design the external transport network development concepts including:

- Cooperation between the village of, which is between Tegalsari and Wonoketro. This cooperation should be intensive and require local government as a mediator, focused on the importance of inter-regional transport links
- Development of the village of Wonoketro through trading development and sale of handicrafts by utilizing accessibility as marketing support.
- Alternative development of other accessibility. Moreover, now there are development plan of road from the main road to the area of Setono of District Jetis.

## 2. Internal accessibility

Internal accessibility of the three study areas form a network of circulation of the North-South and East - West.



Picture 5: Accessibility analysis

Facilities and infrastructures, which are:

### 1. Road:

- A dirt road with a secondary function of local road
- Asphalt road with a primary function of local road
- Asphalt road with a secondary function of local road
- The dirt roads within township residents

### 2. Drainage:

The study area is crossed by the river as the primary channel that ran in the western part of the study area and flows to the north.

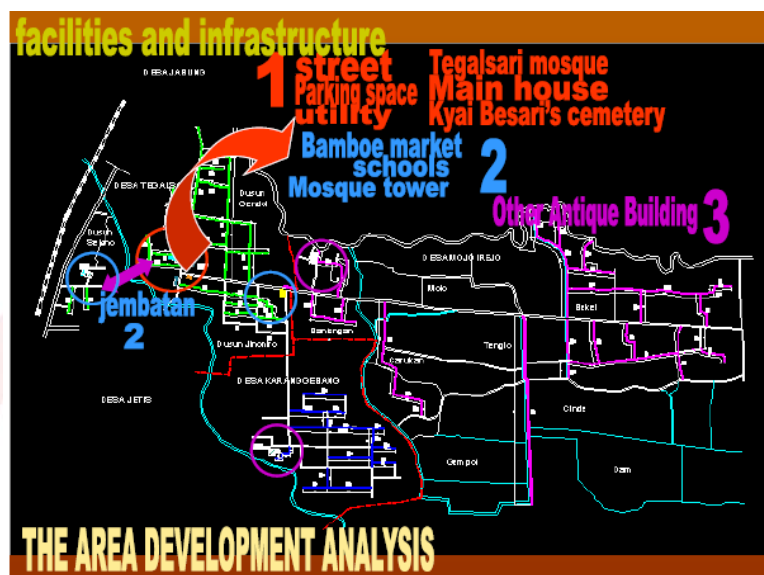
## B. Social and Cultural Analysis

### 1. Social and Cultural Characteristics

The community in three the village tend to be extroverted and religious. Compliance is a major characteristic of the villagers Tegalsari, Karanggebang and Mojorejo. Kinship among the villagers tends to be closer because of external mobility outside



the village and districts are less high-intensity. The traditional settlements patterns currently far developed, because of housing needs for the next generation. The settlements in the village of Tegalsari patterned lateral, in the sense that the houses are built parallel to the village road. While settlements that are in the village of Karanggebang and Mojorejo is patterned clusters. It is still found because of the breadth of the land. However, now there are some houses that have lateral patterned.



Picture 6: Facilities and Infrastructure

Kinship between villagers and the family of Kyai Ageng Mohammad Besari is extremely be proud of the people in the study area. Residents that are direct descendants of Kyai Ageng Mohammad Besari or at least part of the greatness of the name of Kyai Ageng Mohammad Besari are well respected and obeyed. Although this may be a negative impact in order to reveal the history, but in the context of preparing the Community Action Plan, this is a good starting potency. Publicly, all the people agreed to preserve the site and the old traditions that have grown for generations. The main religious activities regularly held during the month of Ramadhan. Unfortunately, these activities are not well organized. The ritual goes according to the beliefs of each visitor or pilgrim.

## 2. Institutional and Social Change

In the village of Tegalsari, Karanggebang and Mojorejo, there are similar social institutions as a tool of social change processes. This institution serves as a platform for discussion of issues related to public interest. Institutional decisions become binding guidelines or rules that socially for residents. Social institutions that accommodate the interests of the community in this village have a different orientation, in accordance with the objectives to be desired. Even though this is a formal institution, but in some issues, they have a significant social impact, such as the management of the village of or the management and development aid from the state. Those that are in the formal institutions of the community are a group that has an education above the average of the local residents. Through formal institutions, the state (government) provides opportunities and facilities to carry out the mission of social change in accordance with government policy. The most prominent example is

the construction of a facility that is the mission of the physical building, or ideas of women impersonation in social activities.

Interest-based institutions are mentioned above is initially a direct response or adaptation of the developing situation. Each institution has unique characteristics, and local specialties. This institution is more rooted to the community, because historically formed from the needs of local residents. While in three villages, the existences of village's institutions are dominant in determining the rural development policy. The idea construction is often very successful if through or originating from these institutions. However, the village council has always cooperated with the institution representatives of citizens properly. Every decision is the responsibility of villages together to be delivered to residents. Interest-based institutions mentioned above, was initially a direct response or adaptation of the developing situation. Each institution has unique characteristics, and local specialties. This institution is more rooted to community, because historically formed from the needs of local residents.

While in the three villages, the existences of villages' institutions are dominant in determining the rural development policy. The idea of construction is often very successful if through or originating from these institutions. However, the village council has always cooperated with the institution representatives of citizens, properly. Every decision is the responsibility of villages together to be delivered to residents. Those who are active in social institutions is the village elite and the closest. So, the involvement of other community tends to obey the decisions that have been made. Basically it is also quite beneficial for the community action plan for the project, because then facilitate the process of formation and selection of personnel that will be community motivators mover, that will contribute in the development of the area.

### 3. Patterns and Communication Network of The community

Important role of communication in community development activities could no longer be denied. Here, the community tend to use the institutions and social forums who give them the space for to transfer the information. Although most of the residents do not have the ability for presenting himself in the forum, but their obedience for keep abreast of the forum is very helpful. So that just those who have the skills to communicate knowledge and skills that could gain better access to the communication process. In general, they who a trusted source of information by community is a person who has a good knowledge, is economically quite well established, and is considered respectable. This is the figure identically with community leaders and religious leaders. They are not only a source of reference the information, but also a role model. Thus, they are the people who dominate the role of decision-making within the community.

In the three villages, village officials are likely to be the main source of the information about development policy. Community leaders, religious leaders, village officials, and civil servants is a figure that believed to be a credible source of information and capable by most local residents. Hence dissemination of the information in the forums both formal and informal always involves these figures. The most reliable place for the exchange of the information is at the village office and in Jami' Tegalsari mosque. Information concerning rural development has always









come from the village office, while information related to religious activities were announced from the mosque. All of these characters form a pattern of communication network built by the needs of community and individual-oriented. It means better communications patterns characterized by the closeness of the relationship between one party and another party. This kind of communication network is more representative because of the geographical proximity of residence, bond of blood factors and common social interests (job, business, etc.).

On this project, socialization program of community action plans have been done. Based on the patterns of communication networks and community that have been described previously, the socialization program runs very well. People are very enthusiastic in accepting this program. This is evidenced by the presence and active in discussions on the socialization event. Furthermore, there is training, for that community motivators as well as a briefing in doing self-help village survey. However, basically to do is strengthen the community motivators. Because, each motivator is a village's activist, so it has ever working on self-help village survey on the other projects of the local government.

### C. Heritage Buildings Analysis

From the analysis of the development of the area then, it can be gained some ancient buildings that deserve to be the area identity, an identity both major and minor identity. In the architectural point of view, then, the discussion should be conducted to determine the architectural potential so that it can be known the actions that need to be done in order to revitalize this area.

Heritage buildings analysis aims to determine the physical condition of each building. It is important to be implemented in the planning area. Form of the analysis is the assessment and weighting of each building in the district based on building criteria as heritage buildings. This analysis is useful for implementing the revitalization recommendations, mainly related to treatment of each building. After the scoring, through questionnaires of heritage buildings so there are 2 (two) classes of cultural heritage buildings owned by the district:

	Tegalsari Mosque	Main House	Kyai Besari Cemetary	Karang Gebang Mosque	Sentono Mosque	Sentono Cemetary	Tegalsari Musholla	Mojorejo Antique House
<b>SCORE</b>	<b>139</b>	<b>139</b>	<b>140</b>	<b>133</b>	<b>127</b>	<b>128</b>	<b>119</b>	<b>119</b>
<b>CLASS.</b>	<b>A</b>	<b>A</b>	<b>A</b>	<b>A</b>	<b>A</b>	<b>A</b>	<b>B</b>	<b>B</b>
								
<b>CLASSIFICATION A</b> Score : 121 – 175 100 percent of the building is maintained as it is or if it should be restored to its original form is returned by using the same material. Both outward form, construction and interior.		<b>CLASSIFICATION B</b> Score : 106 – 120 Retain as much part of the building. New buildings or additions can be made while still maintaining its original shape or height of building the main building (infill design). Changes can be made as far as not to damage or disrupt the harmony of the building and the environment						

### HERITAGE BUILDING ANALYSIS

Picture 7: Heritage Building Analysis

1. A group

Score: 121-175

The treatment: 100 percent of the building is maintained as it is or if it should be restored to its original form is returned by using the same material. Scale treatment includes preservation of the exterior form, the construction of buildings or the interior.

The building chosen for this group are:

- ☐ Jami' Tegalsari mosque
- ☐ *nDalem Ageng*
- ☐ The cemetery of Ki Ageng Muhammad Besari
- ☐ Mosque of the Karanggebang village
- ☐ Baiturrachman Mosque of Setono

2. B group

Score: 106-120

The treatment: Retaining as much part of the building. New buildings or additions should still maintain the shape of the height of the original building or main building. Changes can be made as far as not to damage or disrupt the harmony of the building and the environment

The building chosen for this group are:

- ☐ Mosque in the village Tegalsari
- ☐ Ancient house in Mojorejo

D. Analysis of Economic Aspects

Common problems that occur in economic development efforts, especially in villages like in Tegalsari can be identified as follows:

i. Accessibility of Family Economics:

One of the factors that greatly affect this is the ability of individual communities relatively low. Encountered hardly any industrialization activities (home industry) for agricultural products is an indicator of the low ability of the community in an effort to increase the economic value of family. On the other hand, the contribution of religious tourist or pilgrims who visit the region is still limited by the infrastructure and facilities available. Through the development of rural areas Tegalsari as a center of religious tourism is expected to contribute significantly to improving the economy of the household (family), which among other things can grow trading activities and services in the region.

ii. Accessibility of Local Economy:

Accessibility of the local economy in this area is more influenced by access to transport and communication of the surrounding area. The problems that exist today are still frequent disruption of access roads into the region. This is due to the communication gap between people, as intended in the discussion of social aspects. The impact of the above is a disturbance to the efforts of local economic development. Through the implementation of the program of community action plan is expected to occur synergy between the physical developments of the area with the pattern of economic development. Implementation, among others, may be the development of the market, souvenir shops as well as able to grow the creation of new jobs such as craft-making; creation of other home industries and so on.

#### 4. The Community Action Plan

This scenario is an outline of the terms of reference implementations that will be used as the basic concepts, strategies, as well as the overall foundation programs and community action plan that includes vision, mission, strategy and treatment scenarios. In the planning area, macro development scenarios proposed to focus on the formation of Religious Tourism and Historic District. With the development center is the Jami 'Tegalsari. So, Tegalsari village is centrum (center) of the development and Karanggebang village and Mojorejo village are the hinterland (periphery) for the development of this region. And the detail of the plans are at the chart below (picture 8,9,10).

The vision is to build welfare and justice community, who have nation character and identity, for facing global changing based on their local tradition and “Tridaya” (human resource, natural resource and economic empowerment), in the form of religious and historic tourism destination. While the mission are included:

1. Identity survival
2. Identity reconstruction
3. Strengthening identity
4. Accessibility improvement
5. Identity empowerment
6. New identity socialization and publication

Those scenario has to be reached for fulfil the goal of the program which is the formation of the historic and religious tourism destination, the cemetery complex of “Great Kyai Ageng Muhammad Besari” of Ponorogo, East Java, Indonesia.

<b>PARTNERSHIP PROGRAM</b>	
<b>COMMUNITY</b>	<b>The housing development as a tool for marketing handicraft products.</b>
	<b>Organizing social and cultural events at national scale</b>
<b>MOTIVATOR PRIVATE INSTITUTION LOCAL GOVERNMENT COMMUNITY</b>	<b>The intensification of religious activities</b>
	<b>Establish cooperation with other villages</b>
	<b>The documentation and publication of cultural assets</b>
	<b>The assets protection by regulation implementation</b>
	<b>The cooperative management of bamboo marketing</b>
	<b>merchants management for souvenirs</b>
	<b>Conservation of cultural heritage buildings (Preservation, Restoration, Renovation, Rehabilitation)</b>
	<b>Intensifying in monitoring cultural heritage buildings</b>
	<b>Publication and promotion as well as the creation of a national image</b>
	<b>To promote cooperation with other villages</b>
<b>LOCAL GOVERNMENT</b>	<b>Improving the quality of self-help program and the addition of infrastructure for economic activities and religious</b>
	<b>Improving the quality of infrastructure and other facilities for religious activities and economic</b>
	<b>The development and construction of facilities and infrastructure for religious and economic activities</b>

Picture 8: Partnership Program





Picture 9: Matrix Program: 1st and 2nd year.



Picture 10: Matrix Program: 3rd, 4th and 5th year.

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