

Management of Archaeological Resources in Karangturi Village Through the 7 Steps of the Heritage Urban Landscape Approach

Andrew Hartanto, Ni Ketut Puji Astiti Laksmi, Kristiawan

Udayana University, Denpasar, Bali, Indonesia

Correspondence email: andrewhartanto29@gmail.com , astiti_laksmi@unud.ac.id , kristiawan@unud.ac.id

Article Info

Submitted: 8th February 2022
Revised: 20th May 2022
Accepted: 25th May 2022

Keywords: Management; Archaeological Resources; Karangturi Village; Heritage Urban Landscape

Corresponding Author:

Andrew Hartanto,

Email:

andrewhartanto29@gmail.com

DOI:

<https://doi.org/10.24843/JH.2022.v26.i02.p08>

Abstract

Karangturi Village is one of the villages located in Lasem District, Rembang Regency, Central Java Province. This village has a number of potential archaeological resources. Archaeological resources owned include places of worship, residences, production buildings, tombs, and so on. This study aims to determine the management of archaeological resources in Karangturi Village. This study uses qualitative methods with supporting data such as observations and literature studies. The result of this research is a descriptive analysis using Heritage Urban Landscape. The Heritage Urban Landscape approach includes seven approaches, namely (1) Review of City Resources – Natural, Cultural, and Human; (2) Review of Participatory Planning, Stakeholders, and Targets Preservation Actions; (3) Analysis of Cultural Conservation Vulnerability in the Social, Economy and Climate Sector; (4) Integrating Cultural Heritage Values Cities with Vulnerable Status into City Development Framework; (5) Priority Policies, Conservation and Development Actions, and Public Services; (6) Defining Stakeholders with a Management Framework; (7) Developing Coordination Mechanisms and Inter-Stakeholder Activities.

INTRODUCTION

Lasem District is an area located in Rembang Regency, Central Java Province. Lasem sub-district consists of a number of villages, namely Karasgede, Jolotundo, Sumbergirang, Karangturi, Babagan, Dorokandang, Gedongmulyo, Dasun, Soditan, Ngemplak, Selopuro, Sendangcoyo, Ngargomulyo, Kajar, Gowak, Sendangasri, Tasiksono, Sriombo, Bonang, and Binangun. Lasem District has various kinds of resources including natural, city, human, cultural,

and so on. One of the prominent resources is archaeological resources.

Archeological resources are resources that include objects, sites, and areas. Archeological resources are also known as cultural resources. According to John Carman, cultural resources consist of three components, namely objects, sites, and areas. Objects or remains consist of artifacts and monumental buildings; a site is a place that contains objects; whereas a landscape includes the natural, cultural,

and social landscapes surrounding the site (Carman, 2001).

Lasem has archeological resources scattered in several villages and one of the villages that has quite a lot of archeological resources is Karangturi Village. The archeological resource is the old town area. The old town is an area that is divided into several areas such as residential areas, economy, culture, and cultural heritage buildings. Archeological resources in Karangturi Village have potential in the economic, cultural, and social environment sectors. In this sector, good management is needed with the aim that these sectors can support one another.

Based on this explanation, the formulation of the problem in this research is what archeological resources are in Karangturi Village and how to manage archeological resources in Karangturi Village through the approach of Heritage Urban Landscape. Based on the formulation of the problem, the purpose of this study is to determine the structured and systematic management of archeological resources in urban areas, especially in Karangturi Village, Lasem District, Rembang Regency.

METHOD AND THEORY

The location of this research is in Karangturi Village, Lasem District, Rembang Regency, Central Java. The research method that the author uses is a qualitative method using data collection methods such as observation and literature study. The data analysis method used is the Heritage Urban Landscape (HUL) approach using 7 HUL approaches. The seven steps of the HUL approach are (1) reviewing urban, natural, cultural, and human resources; (2) reviewing participatory planning, stakeholders, and conservation action targets; (3) analyzing cultural heritage vulnerability in the social, economic, and climate fields; (4) integrating the value of

urban cultural heritage with the status of vulnerability into the urban development framework; (5) prioritizing policies, conservation and development actions as well as public services; (6) defining stakeholders with a management framework; and (7) develop coordination mechanisms and activities between stakeholders (Brahmantara, 2020:63-64; Member State of UNESCO World Heritage Center,2019:5). Besides that, the author also uses the Five Elements City Image analysis method as a supporting analysis for the Heritage Urban Landscape method. Analysis of the Five Elements of City Image consists of paths, nodes, edges, districts, and landmarks (Lynch, 1960:46-48). This analysis is used to provide an overview of the city's resources. The results of data analysis are presented in a descriptive form.

RESULT AND DISCUSSION

Karangturi Village is a village located under the auspices of Lasem District, Rembang Regency, Central Java Province. According to the administrative area, Karangturi Village has an area of 0.91 km² (BPS Kabupaten Rembang, 2021:91). The geographical boundaries of Karangturi Village in the north are Soditan Village, in the east are Sumbergirang Village, in the south are Jolotundo Village, and in the west are Babagan Village. In this study, the author will examine the management of archeological resources owned by Karangturi Village through seven approaches to Heritage Urban Landscape.

Review of City Resources – Natural, Cultural, and Human

Karangturi village has a variety of resources including city resources - natural, cultural, and human. According to Kevin Lynch (1960:46-48), city resources can be categorized into 5 elements of city image including paths,

nodes, edges, districts, and landmarks. A path is a path or route where a person often passes and moves there. The path elements are alleys, highways, railroads, canals, and so on (Al-Kodmany, 2001: 807; Khasim, *et al*, 2017:157). Paths owned by Karangturi Village include highways or major roads (*Jalan Kragan-Rembang-Surabaya*, *Jalan Province Lasem-Sale*, *Jalan Raya Lasem*, and *Jalan Raya Pantura*) and small roads (*Jalan Karangturi*, *Jalan Untung Suropati*, *Jalan Jatirogo*, *Jalan Karangturi*, *Jalan Karangturi Gang I*, *Jalan Karangturi Gang II*, *Jalan Karangturi Gang III*, *Jalan Karangturi Gang IV*, *Jalan Karangturi Gang V*, *Jalan Karangturi Gang VI*, *Jalan Karangturi Gang VII*, and *Jalan Karangturi Gang VIII*).



Figure 1. Satellite Map of Karangturi Village, Lasem District
(Sources: *google maps*)

Node is an area or place that is a strategic point that is often visited and a meeting point. Node elements can be interpreted as a public facility zone (Al-Kodmany, 2001: 807; Khasim, *et al*, 2017:161). Node elements found in Karangturi Village include Batik Pusaka Bear, Batik Lasem Maranatha ONG's Art, Poo An Bio Temple, Jami Baiturrahman Lasem Mosque, Nyah Lasem Museum, Karangturi Market, Kauman Gus Zaim Islamic Boarding School (*Pondok Pesantren Gus Zaim*),

Nyah Kiok Batik House, Red Heritage House Lasem, Oei House, Yopia Butterfly Brewery, and Jinghai Coffee Shop. The following is a map of nodes in Karangturi Village.

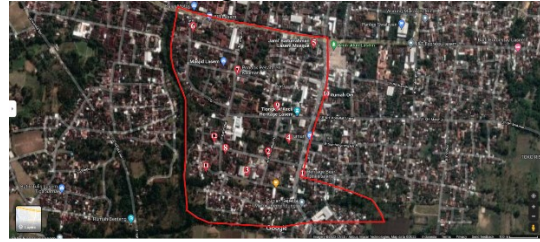


Figure 2. Node element in Karangturi Village
(Sources: *Google maps*)

Edges is something from nature or man-made that functions as a boundary for a city. Elements Edge include rivers, roads, walls, and so on (Al-Kodmany, 2001: 809; Khasim *et al*, 2017:159). Elements Edge found in Karangturi Village is divided into three locations, namely the main location of Karangturi village which is located in the north, and the second location which is in the south of Karangturi Village. In the main and second locations, the edge contained highways and the Babagan River.

A District can be defined as a collection of divisions that connect to form a city. These sections all have the same features or attributes in common, which help to define the city's identity. Thematic continuities define districts, and they can include a wide range of elements such as texture, space, form, symbol, building type, usage, geography, and so on. (Al-Kodmany, 2001: 809; Khasim *et al*, 2017: 160). The elements district in Karangturi Village includes trade areas, cultural heritage, and residential areas. One of the districts of Karangturi Village is located on Jalan Karangturi which features houses with Chinese-Colonial architecture. A *landmark* is an element that is very prominent or becomes an icon in a city and forms of landmarks can be natural or man-made such as places of worship,

towers, mountains, trees, and so on (Khasim *et al*, 2017:162). Karangturi village has no landmarks from nature but man-made landmarks. Man-made landmarks include the Lasem Heritage Red House, Poo An Bio Temple, Gus Zaim Islamic Boarding School, and Karangturi Market.



Figure 3. District in Karangturi Village: residential areas and cultural heritage district (purple), trade areas (yellow), residential areas (blue), dan cultural heritage areas (red)
(Sources: Google Maps)

Karangturi village also has urban resources that support the economy in the form of 1 shopping group, 1 market with semi-permanent buildings, 1 market without buildings, 1 mini-market or supermarket, 31 shops or grocery stalls, 3 restaurants or restaurants, 31 food stalls or shops, 1 hotel, and 3 hostels or motels or inns or foreign tourists. In the field of education, the city's resources consist of 1 public elementary school, 1 public *Madrasah Ibtidaiyah* (MI), 1 private high school, and 1 private *Madrasah Aliyah* (MA) (BPS Kabupaten Rembang, 2021:33-40).

According to data from the *Badan Pusat Statistik* (BPS) of Kabupaten Rembang in 2020 (2021:23-24), Karangturi Village has a population of 2,515 people with a population growth rate (SP'2010-2020) of 0.02 per year. The population density of Karangturi Village reaches 2,763.74/km². The number of family heads is 967 families. Based on the religions, there are 3.020 people who adhere to Islam, 160 people adhere to Christianity, 122 adhere to Catholicism, 9

people adhere to Hinduism, and 24 people adhere to Buddhism.

In the Karangturi Village, there are various regulations that regulate them, namely (1) regulations that regulate cultural heritage, ownership and control of a cultural heritage, national registration of cultural heritage, preservation of cultural heritage, arrangement of a building, and funding are regulated in *Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 tentang Cagar Budaya*, *Peraturan Menteri Kebudayaan dan Pariwisata Nomor PM.49/UM.001/MKP/2001 tentang "Pedoman Pelestarian Benda Cagar Budaya dan Situs"*, *Peraturan Pemerintah Republik Indonesia Nomor 1 Tahun 2022 tentang "Register Nasional dan Pelestarian Cagar Budaya"*, *Peraturan Daerah Provinsi yang digunakan berupa Peraturan Daerah Provinsi Jawa Tengah Nomor 10 Tahun 2013 tentang Pelestarian dan Pengelolaan Cagar Budaya Provinsi Jawa Tengah*, *Undang-undang Republik Indonesia Nomor 28 Tahun 2002 tentang Bangunan Gedung*, dan *Peraturan Daerah Kabupaten Rembang Nomor 5 Tahun 2014 tentang Pengelolaan Cagar Budaya di Kabupaten Rembang*; (2) regulations relating to regional finance are regulated in *Peraturan Daerah Kabupaten Rembang Nomor 13 Tahun 2006 tentang Pokok-pokok Pengelolaan Keuangan Daerah*; dan *Peraturan Daerah Kabupaten Rembang Nomor 9 Tahun 2020 tentang Anggaran Pendapatan dan Belanja Daerah Tahun Anggaran 2021*; (3) regulations governing disaster management are regulated in *Undang-Undang Republik Indonesia Nomor 24 Tahun 2007 tentang Penanggulangan Bencana* dan *Peraturan Bupati Rembang Nomor 43 Tahun 2009 tentang Badan Penanggulangan Bencana Daerah Kabupaten Rembang*; (4) regulations governing Karangturi Village are contained in the Karangturi Village

Regulation; and (5) regulations governing batik cultural heritage are regulated in *Undang-undang Nomor 28 tahun 2014*.

Karangturi Village has cultural resources which are grouped into two, namely tangible cultural heritage and intangible culture heritage. According to UNESCO's *Convention for the Safeguarding of the Intangible Cultural Heritage* (Aikawa-Faure, 2009:13), Intangible cultural heritage is defined as:

“The practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature, and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity (UNESCO, 2003)”

Oral traditions and expressions, which include language, performing arts, social practices, rituals and celebratory events, knowledge, and practices about nature and the universe, and traditional handicrafts, are included in UNESCO's classification of intangible heritage. Tangible cultural heritage is something that can be perceptible, touchable, or physical artifacts. Physical artifacts or artifacts important to archeology, architecture, or science are examples of tangible cultural heritage (UNESCO, 2003; UNESCO, 2003b).

In Karangturi Village, intangible cultural heritage includes batik, dance, traditional ceremonies, and community traditions, while tangible cultural heritage is divided into four categories including

residences, tombs, production buildings, and places of worship. Based on statistics of *Balai Yogyakarta* and BPCB Mid Java (Tim P3KP Kabupaten Rembang, 2015; BPCB Jawa Tengah, 2019), the archeological remains in Karangturi Village are 74 residential buildings, 2 tombs, 2 places of worship, and 1 production building with a total of 78 archeological remains. The following is archeological remains data presented by a group of remains.

Residential buildings

Archeological resources in the form of houses in Karangturi Village, Lasem District, there are five types of buildings, namely Chinese-style buildings, Chinese-Indies, Indies, Geladak Houses, and Chinese-Javanese-style buildings with a total of 74 residential buildings. The following are the archaeological remains of residential houses in Karangturi Village based on the style of the houses presented in Table 1.

Table 1.
Total Style Resident Buildings in
Karangturi Village

Style Buildings	Resident	Total
Chinese		51
Chinese-Indies		3
Indies		18
Geladak		2
Chinese-Javanese		1

(Sources: Tim P3KP Kabupaten Rembang, 2015)

Chinese-style residential buildings are buildings that are often found in Karangturi Village. Chinese-style residential buildings have characteristics including a curved roof on both sides on the right and left and the front door of the building is decorated with Chinese writing indicating the ownership of the house (Riyanto *et al*, 2020:59-60).



Figure 4. The Chinese-style residential buildings in Karangturi Village
(Sources: *Balar Yogyakarta*, 2011)

The Geladak-style residential building is a traditional building in the Lasem sub-district. The number of buildings found was only 1 building. This building has characteristics including being made of wood, there is four *saka guru* as a support, and the bottom of the building is supported by a brick structure talud (Riyanto *et al*, 2020:63).



Figure 5. The Geladak-style residential building in Karangturi Village
(Sources: *Balar Yogyakarta*, 2011)

The Chinese-Indies style residential building is a building that combines a typical Chinese architectural style with European architectural elements. Elements of Chinese architecture are usually clearly visible on the gable roof, with a pointed tip on the ridge. On the other hand, elements of European architecture can be seen in the use of large pillars at the front of the house (Riyanto *et al*, 2020:61).



Figure 6. The Chinese-Indies style residential building in Karangturi Village
(Sources: *Balar Yogyakarta*, 2011)

The Indies-style residential building is a type of house built with the dominance of European architectural style, but with some adjustments to tropical conditions in Indonesia. The hallmark of the Indies house is the use of columns to support the house which was deliberately built high enough to maximize air circulation. In addition, Indies houses are usually decorated with large windows. Another characteristic is the use of arches in architecture. The roof that is widely used in Indies houses is the pyramid roof (Riyanto *et al*, 2020:61).



Figure 7. The Indis-style residential buiding in Karangturi Village
(Sources: *Balar Yogyakarta*, 2011)

The Chinese-Javanese style residential building is a building that combines Chinese and traditional Javanese architecture. The characteristics of the building in the Chinese-Javanese style are the mixing of architectural styles in the house seen in the main building of the house, while the front is a door leaf decorated with Chinese characters. In addition, the roof of the

building uses the Javanese style (Riyanto *et al*, 2020: 60-61).



Figure 8. The Chinese-Javanese Residential Buildings in Karangturi Village

(Sources: *Balar Yogyakarta*, 2011)

Tombs

The archeological resources of tombs in Karangturi Village, Lasem District are two tombs. The archeological resources of the tombs located in this village are the tomb of Mbah Sambu and the Tomb of Adipati Tejokusumo I. Mbah Sambu's tomb is a tomb located in Kauman Hamlet, Karangturi Village. Periodization of this tomb in the Islamic Period. Currently, this tomb is intended to be a place of pilgrimage for Muslims. The origin of the name Mbah Sambu's grave comes from a person named Sheikh Maulana Syam Bwa Smarakandi. He is an Islamic religious leader from Tuban. This tomb has the characteristics of two tombs, namely the tomb of Mbah Sambu and Mbah Sambu's wife. The size of the tomb has a bottom width of 56 cm, an upper width of 40 cm, and a height of 28 cm while the size of the headstone is 44 cm high, 23 cm wide, and 4.5 cm thick (Tim P3KP Kabupaten Rembang, 2015:II-60).



Figure 9. Mbah Sambu's tomb

(Sources: BAPPEDA Rembang Regency)

Tomb of Adipati Tejokusumo I is an Islamic tomb in the 16th century AD located in Kauman Hamlet, Karangturi Village. Today, this tomb is used as a place of pilgrimage. The owner of this tomb is currently managed by the Rembang Regency Government. The tomb of the Duke of Tejokusumo I has the following characteristics, this tomb has a size of jirad with a width of 61 cm, a height of 21 cm, and a length of 270 cm; the size of the tombstone with a bottom width of 37 cm, a height of 73 cm, and a thickness of 17; and decorations on tombstones with medallion motives (Tim P3KP Kabupaten Rembang, 2015:II-59).



Figure 10. Tomb of Adipati Tejokusumo I

(Sources: BAPPEDA Rembang Regency)

Production Building

Archeological resources of production buildings in Karangturi Village, Lasem District, namely the Lasem Tegel Factory which is located on *Jalan Raya Lasem* No. 83, Kauman Hamlet, Karangturi Village. The Lasem Tegel Factory is a residential building that functions as a production site. This building was established in 1910 during the Colonial period and this building functioned as a tile production site. Currently, the Lasem Tegel Factory building is owned and managed by Ms. Lioe. The following is a description of the remains of the Lasem Tegel Factory building as follows, (1) the building faces north; (2) an Indis Style building with

one floor; (3) on the terrace of the building there is a doria-style pillar; and (4) there are seven wells located in the building yard (Balai Pelestarian Cagar Budaya Jawa Tengah, 2011).

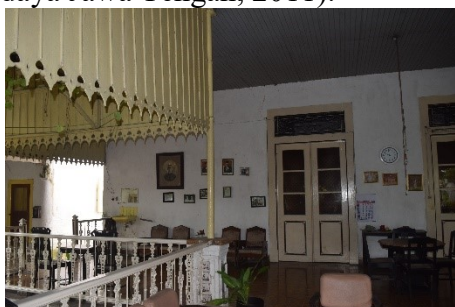


Figure 11. Lasem Tegel Factory in Karangturi Village
(Sources: Andrew Hartanto, 2021)

The Places of Worship

Archeological resources of places of worship in Karangturi Village, Lasem District are the Poo An Bio Temple and the Jami' Baiturrahman Lasem Mosque. Poo An Bio Temple is a place of worship that was built in the 17th century which is located at Jalan Karangturi VII No. 13-15, Sidodadi Hamlet, Karangturi Village. This temple is also the youngest in Lasem of the three temples in the Lasem District, namely Co Ang Kiong Temple and Gie Yong Bio Temple. The Poo An Bio Temple has the following characteristics (1) on the outside of the building, the architecture used in Chinese architecture and is dominated by red in the temple building, (2) has a type of roof that has two curved sides at the right and left ends and is red, (3) at the gate of the building, there is an engraving of Chinese script that reads 保安廟 [Bǎo ān miào] which means "Bao An Temple", (4) there are two golden-yellow lion statues located at the entrance of the temple, and (5) in the interior, there are carvings carved using charcoal. Currently, the Poo An Bio Temple is managed by the Trimurti Lasem Foundation (*Yayasan TITD Trimurti*) and functions as a place of worship for the Confucians (Riyanto et

al, 2020:43; Tim P3KP Kabupaten Rembang, 2015:II-31).



Figure 12. Poo An Bio Temple
(Sources: BAPPEDA Rembang Regency)



Figure 13. Carvings carved using charcoal
(Sources: Andrew Hartanto, 2021)

Jami' Baiturrahman Lasem Mosque is a building built in the 16th century in Kauman Hamlet, Karangturi Village. This mosque is the main room which contains four saka gurus with a size of 34 cm x 34 cm. This mosque was renovated in 2000 by adding 2 meters to the pillar of the mosque saka guru. Currently, the Jami' Baiturrahman Lasem Mosque is managed by the Rembang Regency Government and is still functioning as a place of worship for Muslims (Tim P3KP Kabupaten Rembang, 2015:II-30-31).



Figure 14. Jami' Baiturrahman Lasem Mosque
(Sources: Google Maps)

Review of Participatory Planning, Stakeholders, and Targets Preservation Actions

Karangturi village is known as a village of religious tolerance. The existence of harmony between ethnicities, cultures, and religions makes participatory planning very effectively implemented in this village. Participatory planning is an approach that provides opportunities for the community to be directly or indirectly involved in the decision-making process. Participatory planning has the goal of deciding to advance and develop something to be achieved. The parties involved in participatory planning are all elements of society (Abe, 2002; Purwandari, 2018: 91).

The existence of the community is very necessary for determining targets and conservation actions in Karangturi Village. Not only the community but other stakeholders also play a role in carrying out conservation actions. In general, the intended target is to manage, develop, and preserve in areas that have archeological resources in Karangturi Village. The parties involved in participatory planning can be classified into three groups, namely groups of government agencies, community or community organizations, and the people. The following is a description of the parties that act as participatory planning in determining conservation targets and actions in Karangturi Village.

The Government Agencies

The existence of government agencies as stakeholders is very important. Government agencies serve as a forum for developing, managing, and preserving archeological resources for community organizations or communities and the general public in Karangturi Village. The following are stakeholders from government agencies as well as the fields of activity and tasks they cover

which will be presented in the form of table 2.

Community Organizations

The existence of community organizations plays a role in bridging government agencies with the general public. The existence of community organizations is also a forum to develop the quality and quantity of society. In general, the goals of each community organization are by the vision and mission as well as the field of activity. In Karangturi Village and Lasem Subdistrict, several community organizations can be involved in participatory planning. The following is data related to community organizations and the fields of activity they cover:

1. *Forum Komunikasi Masyarakat Sejarah (FOKMAS)*: Social and historical value
2. *Yayasan Dakwah Islam Nidaaus Sunnah*: Religion fields emphasizing Islamic da'wah
3. *Nahdlatul Ulama Cabang Lasem*: Religions emphasizing socio-religious
4. *Ikatan Tuna Netra Muslim Indonesia (ITMI) Daerah Kabupaten Rembang*: Social communities for blind people
5. *Perkumpulan Seniman dan Pekerja Dangdut Rembang (Pasdendang)*: Social and humanitarian
6. *LSM Wahana Bumi Sumdra*: Science and technology, agriculture, marine, forestry, and social
7. *Yayasan Al-Hamidiyyah Islamic Center SMK "Acicenna"*: Social sector
8. *Pengurus Daerah "Wanita Islam"*: Social, da'wah, and education
9. *Yayasan Lasem Heritage*: education and history
10. *Paguyuban Bhree Lasem*: history and culture
11. *Yayasan Lasem Kota Cagar Budaya (LKCB)*: education and history

12. *Masyarakat Sejarah Indonesia*: education and history
 13. Rembang Heritage Society: culture
 14. Lasem Creative Heritage Society: history and culture

Table 2.
 Governments Agencies, Field of Activities and Targets.

Government Agencies	Field of Activities and Targets
Ministry of Tourism and Creative Economy of the Republic of Indonesia and the Department of Culture and Tourism of Rembang Regency	Fields and targets: economic development engaged in tourism and cultural management
Regional Government of Rembang Regency	Fields: administration Target: establish and build a systematic and structured bureaucracy to manage and conserve archaeological resources at the district level
Head of the Lasem District, Head of Subdistrict and his staff	Fields: administration Target: carry out management, preservation, and development in the sub-district environment and become a liaison between village agencies and the government with positions above them.
Karangturi Village Head and his staff	Field of activity: administration Targets: (1) establish and build a systematic and structured bureaucracy to manage and preserve archeological resources and develop the village environment and (2) become a liaison between the community and other stakeholders.

There are some activities and programs that can be done in each community. The examples are as follows. (1) In education, seminars and mentoring about building structure and renovation procedures for heritage sites, (2) in economy, there are some sessions in learning the utilization of spreadsheet application to help the business owners in recording and analyzing their business transaction, hence they can develop their business well; (3) in social, such as community empowerment in learning foreign languages to help them communicate with tourists; (4), in technology, which there are learning groups consist of few people flock together to learn about new computer program and apps such as social media,

hence they can promote the programs, especially related to educational tourism and marketing strategies.

The people

The people are the most basic and most important element in carrying out participatory planning. The existence of the people can provide criticism and suggestions in developing the management and preservation of archaeological resources. The existence of the people can also fill positions in community organizations and government agencies. In this writing, the people involved in participatory planning are classified into two categories, namely the general public and local communities. Local communities are people who live

in Karangturi Village, while the general public is immigrants, domestic and foreign tourists, local entrepreneurs, and people throughout Indonesia. Local communities have the task of managing and developing the city's internals. The general public consisting of immigrant communities, domestic or international tourists as well as the Indonesian people are expected to be able to maintain, care for, and introduce archaeological and other resources in Karangturi Village to everyone.

Analysis of Cultural Conservation Vulnerability in the Social, Economy and Climate Sector

According to the Indonesian Dictionary, vulnerability comes from the word "vulnerable" which means sensitive and easy to feel (Departemen Pendidikan Nasional, 2008). Vulnerability in the context of cultural heritage is all impacts that can be given to cultural heritage in various fields including politics, economy, climate, and so on. In this paper, the problem of vulnerability to cultural heritage can be divided into three aspects, namely social, economic, and climate. The following is an explanation of the vulnerability found in Karangturi Village in terms of three aspects.

Social Aspect

On the social aspect, the vulnerability found in Karangturi Village is that many young people choose to migrate and are not interested in developing and managing these archaeological resources. The management and development of archaeological resources are managed by elders and people who only have a sensitivity in the fields of history and education. The problem that occurs when young people are less sensitive to education and history is that there are not many educational institutions from elementary schools to high schools in

Karangturi Village. Based on data from the *Badan Pusat Statistik* (BPS) of Rembang Regency (2020:33-49), the number of schools in Karangturi Village is 1 elementary school and 2 senior high schools. The young generation is more interested to have lived out of the city since outer cities give more attractive educational institutions.

Economic Aspects

In the economic aspect, the vulnerability found in Karangturi Village is a very large nominal amount in conserving archeological buildings. Based on the data that has been submitted in point one, the number of archeological resources owned by Karangturi Village is 74 remains. The number of funds needed to conserve the 74 remains of course uses a large number of funds. Archeological remains that are not conserved will have an impact on the condition of the building. In addition, financial problems in conservation, bureaucratic problems in unstructured and systematic conservation make the management and preservation of archeological resources not optimal.

Climate Aspects

According to data from the *Badan Pusat Statistik* (BPS) of Rembang Regency (2021:3-6), this region has a tropical climate with an average temperature of 23°C and a maximum temperature of 33°C. Areas with a tropical climate have two seasons, namely the dry season and the rainy season. In 2020, rainy days and rainfall are 104 days with 1,771 mm of rainfall. The influence of the tropical climate on cultural heritage buildings has an impact on the form and building materials. Changes in the form and building materials are caused by changes in the weather that occur continuously. If left continuously, cultural heritage buildings will be damaged and it is difficult to carry out conservation.

Integrating Cultural Heritage Values Cities with Vulnerable Status into City Development Framework

According to *Undang-Undang No. 11 Tahun 2010 about Cagar Budaya* (Pemerintah Republik Indonesia, 2010), the values possessed by cultural heritage are the values of history, science, education, religion, and culture. Historical value is the value contained in the relationship between the past and the present and has a relationship with the future (Dewi, 201:594). The historical value of Karangturi Village cannot be separated from the history of Lasem's development from time to time. The history of Lasem begins with developments on the northern coast. Over time, various periods from prehistoric, Hindu-Buddhist, Islamic, Colonial to the present day inhabit this region. History also records that Lasem had a relationship with Chinese people who came to the Lasem area (Riyanto *et al*, 2020:77). The value of knowledge possessed by Karangturi Village is closely related to various fields of science such as archeology, anthropology, and architecture. In the field of archeology, many remains are found in this area and until now still not fully studied. In the field of anthropology, the various tribes, races, and religions that inhabit this region provide knowledge and learning in its culture and traditions. In the field of architecture, many buildings in this area have various forms and types of architecture such as Chinese-style architecture, Indies, Deck, and so on.

The educational value found in Karangturi Village is certainly closely related to the values of history, culture, religion, and science. Educational Values can provide information to the entire community regarding the culture found in this region, interactions between communities, and the natural, environmental, and archeological

potential of this region. Cultural values that are owned in Karangturi Village include the existence of various ethnicities and cultures. This cultural diversity can be seen from the cultural heritage owned, such as batik, dance, buildings, and so on. In addition, this region has two cultures that are still strong, namely Chinese culture and Islamic culture. The religious value of Karangturi Village in the form of the existence of places of worship such as churches, mosques, and temples, shows that in the past, tolerance between religious communities was highly respected. Until now, the values of tolerance in Karangturi Village are still maintained.

This value of tolerance must be maintained and used as a reference for advancing inter-religious relations in the future. Cultural heritage values found in Karangturi Village certainly cannot be separated from the problems of social, economic, and climate vulnerability. The following is a description of the relationship between values and vulnerability.

Historical Value

Value The historical value of Karangturi Village can be related to two vulnerabilities, namely the social and economic fields. In the social field, it is noted that Karangturi Village is an area that has a fairly long history from the Hindu-Buddhist period to the present. However, problems related to the younger generation who do not like history make this historical value not present in each young generation in Karangturi Village. This is evidenced by the historical record of Lasem in the form of Lasem being a trading center area. However, at this time Karangturi Village and its surroundings are "Dead City" because many people do not know this location and only become a stopover place for people who travel out of town.

In addition, economic problems are caused by unstructured and systematic bureaucracy. This is proven based on historical records in Indonesia, where Indonesia previously had a bad record regarding fund management.

Knowledge Value

The value of knowledge in Karangturi Village can be related to two vulnerabilities, namely the social and climate fields. In the social field, Karangturi Village has various kinds of knowledge such as architecture, history, archeology, and so on. The existence of social-related problems in the form of young people who don't like regional knowledge in Karangturi Village makes the values of science unable to be spread and distributed to everyone. In the climate sector, climate change causes damage to archeological remains in Karangturi Village. This requires knowledge related to the management and preservation of these archeological remains.

Educational Value

The educational value of Karangturi Village can be related to three vulnerabilities, namely the social, economic, and climate fields. In the social field, the social problems found in Karangturi Village are the lack of sensitivity of the younger generation to develop education in Karangturi Village. This is evidenced by the fact that many young people prefer to live in big cities rather than in Karangturi Village. This problem has an impact on the value of education, namely the decline in education in Karangturi Village due to the absence of children from the younger generation who want to develop education in their area. Not only has an impact on the education sector, but the regional economic sector will also have an impact because there are no innovations from the younger generation.

In the field of climate, knowledge of climate is needed in maintaining, preserving, and managing archaeological remains in Karangturi Village.

Religious Value

The religious value possessed by Karangturi Village is the existence of religious tolerance in Karangturi Village. When associated with vulnerability in the social and economic fields, religious values can be destroyed if every individual has interests based on personal interests. Personal interests will make social values be destroyed by individuals who want to achieve their desires by all means. This also has an impact on the economic field which causes everything to be seen from an economic point of view.

Culture Value

Values owned In Karangturi Village there are various kinds of ethnicities and cultures. This cultural diversity can be seen from the cultural heritage owned, such as batik, dance, buildings, and so on. If it is related to the vulnerability of the social sector, over time the cultural diversity of the Karangturi village community, especially the younger generation, does not see cultural values as very important. A civilization can progress if there is a culture that is continuously nurtured and guarded. Cultural values can also have a positive impact on the economy of Karangturi Village in the form of cultural tourism. The existence of this positive impact can solve problems in the economic sector, namely the management of many archeological remains in Karangturi Village. Income in the form of cultural tourism can be used as a solution for managing, preserving, and developing remains in Karangturi Village.

Priority Policies, Conservation and Development Actions, and Public Services

Public policy is a technique for allocating resources to achieve governmental aims and objectives. As a result, according to Roberts and Clark (1982), public policy is a set of actions made by a government to solve issues, make choices, assign resources or values, execute policies, and, in general, do what their constituents expect of them.

A policy certainly cannot be separated from the role of the policymaker, namely the government. In Indonesia, a policy can be issued by officials including the president, minister, DPR, governor, regent or mayor, and so on. In the management of archaeological resources in Karangturi Village and its surroundings, the Rembang Regency Government has designed a policy regulated in the 2005-2025 RPJPD of Rembang Regency regarding the direction of structuring and preserving heritage cities (*Pemerintah Kabupaten Rembang*, 2010:1-8). Based on the direction of the 2005-2025 RPJPD of Rembang Regency, the medium- to long-term references for the Rembang Regency Heritage City Arrangement and Preservation Program include:

1. Physical Arrangement Program for Heritage Areas and the provision of supporting infrastructure.
2. Tourism promotion and cooperation development.
3. Tourism destination development program.
4. Program for fostering, preserving, and developing values, arts, and cultural heritage.
5. Community empowerment program around heritage and traditional institutions.
6. Program for supervision and control of cultivation activities around the heritage.

7. Program for the development of conservation area, environment, and water catchment activities.
8. Heritage Education Program.
9. Program to increase community participation in heritage cities.
10. Program for the development of small industry activities, household crafts, and the creative economy

Rembang Regency specifically manages and handles physical and non-physical cultural heritage areas. Physical management and handling of cultural heritage areas are divided into 8 actions including (1) providing and improving the quality of pedestrian and bicycle paths, (2) providing and improving the quality of Heritage Trails, (3) providing and increasing the quality and quantity of open space, (4) provide and improve vehicle circulation paths, public transportation, and parking areas, (5) arrange the mass/form of buildings, (6) arrange building facades in the area, (7) provide and improve the quality of area markers, and (8) provide and improve the quality of street furniture. Management and handling of non-physical cultural heritage areas are divided into 5 actions including (1) creating and improving the quality of supporting activities; (2) carrying out education to increase awareness and community participation in the preservation of heritage assets; (3) implementing capacity building for human resources of the local community to be directly involved in developing the socio-economic potential of the heritage area; (4) marketing the heritage area either through publications in the mass media, or in the field in the form of exhibitions and events that introduce and publicize heritage areas; and (5) carry out land use arrangement (*Pemerintah Kabupaten Rembang*, 2010:1-8; *Tim P3KP Kabupaten Rembang*, 2015:VI-2-3).

Defining Stakeholders with a Management Framework

The management framework for the management of archeological resources in Karangturi Village uses the framework of planning, organizing, implementing, monitoring, and evaluating.

Planning is an attempt to determine a program of activities that will be carried out to achieve a goal. The purpose is to experimentally identify the relationship between planning action and management and organizational growth using theoretical reasoning (Ufartiene, 2014:176). According to Hasibuan (2006:91), there are 4 basic reasons related to the importance of planning, namely: (1) Without a plan, there is no goal to be achieved. (2) Without planning a lot of waste because there are no implementation guidelines. (3) Plans are the basis of management because nothing works without a management plan. (4) There is no decision or administrative process without a plan. At this stage, all stakeholders must contribute to designing all actions and policies in the management of archeological resources in Karangturi Village. Stakeholders in this paper are related government agencies, community or community organizations, and the general public. Planning can be made in the form of main concepts and actions either directly or indirectly.

Organizing is the stage of designing responsibilities and authorities, determining positions that are grouped into certain sections, and planning the bureaucracy and the flow of coordination in its implementation (Jailani, 2018:51-52). At this stage, a structure and coordination flow is needed. The organization in the management of archeological resources has a structure and coordination flow as follows, at the very top, government agencies are the holders of control in administration and planning. Under government agencies,

community organizations or communities will stand on a par with the local community (Karangturi Village). Under the social organization or community is the general public. All roles in the coordination flow will be interrelated and related.

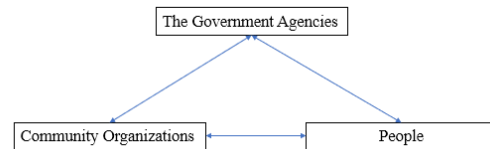


Figure 15. Illustration coordination chart between government agencies, community organizations, and the community

(Sources: Andrew Hartanto, 2021)

Planning is the basic process of setting goals and achieving them. The existence of planning makes everything clear and directed. In connection with using good planning, planning that has great benefits is also needed (Rusniati & Haq, 2014: 103-104).

Monitoring is an activity that aims to provide information about the causes and effects of the implemented policies. Monitoring is carried out when the policy is implemented. Monitoring has five objectives, namely: (1) evaluating whether the activities carried out are by the plan; (2) identifying any problems that occur so that you can take immediate action; (3) evaluating whether the work and management patterns used are appropriate to achieve the objectives of the Activity; (4) knowing the relationship between activities to obtain a measure of progress; and (5) adapting activities to a changing environment, without deviating from the goal. Monitoring is needed to immediately find and correct errors that occur and to minimize the risk of a greater impact (Widiastuti & Sutanto, 2014:196).

In addition to monitoring, evaluation is also needed, where evaluation is an action or activity to evaluate the

performance of a policy. Evaluation is carried out when the policy has been implemented for a long period. The evaluation aims to determine the level of work in a policy, measure the level of efficiency in the policy. Measuring the quality of results based on a policy, measuring positive and negative effects based on a policy, knowing if there is a deflection using a comparison of goals, using targets that have been achieved (Jailani, 2018:51-52). At the monitoring stage, stakeholders who have the right to monitor all implementation actions are all stakeholders involved, both from government agencies, community or community organizations, and the community. The involvement of all stakeholders has a positive impact, namely providing an evaluation for each party to create a better archeological resource management policy. Evaluation activities can be carried out at the end of the year while monitoring activities can be recommended every three months of the year so that they are maximized. The result should be published, hence society can find out the improvement of this program. Publication of the program can be socialized by the central government to the regional government, through social media such as YouTube, Instagram, Facebook, and so on, and also informed through the official government website.

Developing Coordination Mechanisms and Inter-Stakeholder Activities

Based on the fifth step, namely defining stakeholders with a management framework, the management framework used is planning, organizing, implementing, and monitoring and evaluating. In supporting the management framework, especially at the planning and implementation stages, program activities that can be carried out in developing archeological resource management in Karangturi Village are

divided into 4 fields, namely the fields of culture and education, tourism, economy, and the environment.

Field of Culture and Education

In the cultural field, the partnerships involved in the management of archaeological resources are the Rembang Regency Culture and Tourism Office, *Forum Komunikasi Masyarakat Sejarah (FOKMAS)*, *Perkumpulan Seniman dan pekerja Dangdut Rembang (Pasdendang)*, *Yayasan Lasem Heritage, Paguyuban Bhree Lasem, Yayasan Lasem Kota Cagar Budaya (LKCB)*, *Masyarakat Sejarah Indonesia*, Rembang Heritage Society, and Lasem Creative Heritage Society. Programs in the field of culture that can be carried out in the development and management of archeological resources in Karangturi Village are divided into 3 main programs, namely programs for developing and managing values, wealth, and cultural diversity; cooperation development program; and educational development programs.

In the program for developing and managing cultural values, wealth, and diversity, the supporting activities include (1) maintaining and updating local cultural practices; (2) recording and managing ancient manuscripts in the archipelago; (3) encouraging and establishing community participation in the management of archeological resource wealth; (4) designing activities that support the management of archeological resources such as outreach to the community, supporting the management of museums and local cultural parks, and developing a database for information systems; and (5) monitoring, evaluating, and reporting on each activity that has been carried out. In the cooperation development program, the supporting activities include collaborating with related partnerships in the development and management of

archeological resources in Karangturi Village, building archeological resource management partnerships between regions, and monitoring, evaluating, and reporting all forms of activity. In the education development program, supporting activities include fostering educational courses and institutions as well as developing local content curriculum related to archeological resources in Karangturi Village (Tim P3KP Kabupaten Rembang, 2015:VI-3).

Field of Economic

In the economic field, the partnerships involved in the management of archeological resources are the Rembang Regency Government, the Karangturi Village Head, and his staff, SME groups (*Kelompok UMKM*), and the local community of Karangturi and its surroundings. Programs in the field of culture that can be carried out in the development and management of archeological resources in Karangturi Village are divided into 2 main programs, namely the regional quality improvement program SME groups (*Kelompok UMKM*) and the entrepreneurship development program. These two programs aim to increase regional foreign exchange in managing archeological resources in Karangturi Village.

In the quality improvement program SME groups (*Kelompok UMKM*), the supporting activities include (1) providing guidance to all behavior SME groups (*Kelompok UMKM*) in Karangturi Village; (2) providing facilities to partnerships in supporting the regional economy in the form of capital, places to sell, and so on; and (3) develop a network of inter-regional economic cooperation. In the entrepreneurship development program, supporting activities include providing supporting facilities to economic actors and providing management training.

Field of tourism

In the tourism field, the partnerships involved in the management of archeological resources are the Ministry of Tourism and Creative Economy of the Republic of Indonesia and the Department of Culture, Tourism of Rembang Regency, Rembang Regency Government, Karangturi Village Head and his staff, *Forum Komunikasi Masyarakat Sejarah (FOKMAS)*, *Yayasan Dakwah Islam Nidaus Sunnah, Perkumpulan Seniman dan pekerja Dangdut Rembang (Pasdendang)*, *Yayasan Lasem Heritage, Paguyuban Bhree Lasem, Yayasan Lasem Kota Cagar Budaya (LKCB)*, *Masyarakat Sejarah Indonesia*, Rembang Heritage Society, Lasem Creative Heritage Society, and all local communities in Karangturi and surroundings. The existence of various kinds of community organizations aims to provide new forms of tourism for the development and management of archeological resources such as cultural tourism and visits to religious sites. Programs in the tourism sector that can be carried out in the development and management of archeological resources in Karangturi Village are development and marketing programs for tourist destinations in Karangturi Village.

In the tourism destination development and marketing program in Karangturi Village, the supporting activities include (1) placing pamphlets and brochures in the field as well as on social media; (2) managing the Tourism Information Center (TIC); (3) making tour packages such as tour packages to visit religious sites, tour packages to visit archeological remains of residences, and general tour packages; (3) socializing the importance of maintaining and managing archeological resources that are packaged through tourist visits; and (4) evaluating, monitoring all the

performance that has been done (Tim P3KP Kabupaten Rembang, 2015:VI-4).

Field of Environmental

In the environmental field, the partnerships involved in the management of archaeological resources are the Rembang Regency Government, the Head of the Lasem Subdistrict Head and his staff, the Karangturi Village Head, and his staff, all community organizations, and the entire community. The existence of several government agencies, community organizations, and communities aims to protect the surrounding environment from the remains in Karangturi Village in order to make the environment cleaner and healthier. Environmental programs that can be carried out in the development and management of archaeological resources in Karangturi Village are divided into 3 main programs, namely programs for the protection and conservation of archaeological and natural resources; green open space management program; and programs for the rehabilitation and restoration of archaeological and natural resource reserves.

In the program of protection and conservation of archaeological and natural resources, the supporting activities include: (1) conserving and controlling the damage to archaeological resources; (2) controlling climate change and impacts; (3) supervising the use of archaeological resources; (4) establish cooperation with the community and conduct participatory planning in the protection and conservation of archaeological resources, and (5) make regulations on the management, preservation, and restoration of privately managed archaeological remains. In the green open space management program, the supporting activities include (1) opening green open spaces at several points in Karangturi Village; (2) maintaining, developing, and managing

Green Open Spaces; and (3) making plans, policies, actions, regulations, in the management of Green Open Spaces. In the program for the rehabilitation and restoration of archaeological and natural resource reserves, the supporting activities include: (1) planning and designing a development program for controlling archaeological and natural resources; (2) conducting regular rehabilitation programs every year; and (3) establish cooperation with relevant agencies and conduct participatory planning with the community to maintain and manage archaeological and natural resources (Tim P3KP Kabupaten Rembang, 2015:VI-7).

CONCLUSION

Based on the results of the analysis in this study, it can be concluded that Karangturi Village has various kinds of natural and archeological urban resources. The archeological resources owned are of various kinds, namely remains of tombs, houses, production buildings, and places of worship. In addition, Karangturi Village has problems in the social, economic, and climate fields which can later affect the values of the cultural heritage it has. In overcoming the problem of vulnerability, three basic things are needed, namely stakeholders and structured and systematic management as well as the actions needed to manage archeological resources in Karangturi Village. Stakeholders involved in the management of archeological resources include several government agencies, community organizations, and people in the Karangturi Village environment and outside the Karangturi Village environment. Structured and systematic management and actions in the implementation of archeological resource management must have a good management framework. The management framework will assist in the

design of concepts, policies, and programs that can be implemented for the management of archeological resources in Karangturi Village.

This research provides and opens many opportunities for further research regarding the management of archeological resources in Karangturi Village, Lasem District by using seven Heritage Urban Landscape approaches and examining more deeply related to historical, scientific, religious, educational, and cultural values found in the area archeological remains of Karangturi Village.

REFERENCES

- Abe, Alexander. (2002). *Perencanaan Daerah Partisipatif*. Solo: Pondok Edukasi.
- Aikawa-Faure, Noriko. (2009). From the Proclamation of Masterpieces to the Convention for the Safeguarding of the Intangible Cultural Heritage. *Intangible Heritage*. London, UK, and New York: Routledge, 1-44.
- Al-Kodmany. (2001). Supporting Imageability on the World Wide Web: Lynch's Five Elements of the City in Community Planning. *Environment and Planning B: Planning and Design*. Vol.28 pg. 805-832.
- BPS Kabupaten Rembang. (2021). *Kecamatan Lasem dalam Angka 2021*. Rembang, Indonesia:Badan Pusat Statistik Rembang.
- Brahmantara. (2020). Pelestarian Warisan Budaya Kota (*Urban Heritage*) melalui Pendekatan *Heritage Urban Landscape* (HUL) dan *Cultural Heritage Integrated Management Plans* (CHIMP). *Jurnal Borobudur*, 14(1), 60-70.
- Balai Pelestarian Cagar Budaya Jawa Tengah. (2011). *Form Data Penelitian Arkeologi Lasem*. Jawa Tengah: BPCB Jawa Tengah.
- Balai Pelestarian Cagar Budaya Jawa Tengah (2019). *Daftar Registrasi BCB Tak Bergerak Di Wilayah Rembang Jawa Tengah Sampai Dengan Januari 2019*. Jawa Tengah: BPCB Jawa Tengah.
- Carman, John. (2001). *Archeology and Heritage: An Introduction*. London-New York: Continuum.
- Departemen Pendidikan Nasional. (2008). *Kamus Besar Bahasa Indonesia: Edisi ke-4*. Jakarta: Gramedia Pustaka Utama.
- Dewi, Faridha Larashati. (2016). Upaya Pelestarian Bangunan Cagar Budaya Perpustakaan Bank Indonesia Surabaya. *AntroUniardotNet*. 5(3):588-600
- Hasibuan, Malayu P. (2006). *Manajemen: Dasar, Pengertian dan Masalah*. Jakarta: Bumi Aksara.
- Jailani. (2018). Kerangka kerja manajemen humas dalam Lembaga Pendidikan. *Jurnal manajemen Pendidikan islam*. 2(1):49-63
- Khasim, Norul Fazlina., Ismail, Mazran., Hassan, Ahmad Sanusi., and Al-Ashwal, Najir Taher. (2017). A Study on Kevin Lynch's Urban Design Elements: Precinct 9 East Putrajaya. *International Transaction Journal of Engineering Management, & Applied Sciences & Technologies*. 8(3):153-167.
- Lynch, Kevin. (1960). *The Image of The City*. Cambridge: The MIT Press.

- Member State UNESCO World Heritage Centre. (2019). *The UNESCO Recommendation on the Historic Urban Landscape*. Paris, Italia: UNESCO.
- Pemerintah Kabupaten Rembang. (2010). *Peraturan Daerah Kabupaten Rembang Nomor 1 Tahun 2010 tentang Rencana Pembangunan Jangka Panjang Daerah Kabupaten Rembang Tahun 2005-2025*. Rembang: Pemerintah Kabupaten Rembang.
- Pemerintah Negara Indonesia. (2010). *Undang-Undang Republik Indonesia Nomor 11 tahun 2010 Tentang Cagar Budaya*. Jakarta: Kementerian Hukum dan Hak Asasi Manusia Republik Indonesia.
- Purwandari, Gita Febi Putri. (2018). Perencanaan Partisipatif dalam penyusunan Rencana Pembangunan Jangka Menengah Desa di Kabupaten Pangandaran. *Jurnal Moderat*. 4(3):87-93
- Riyanto, Sugeng., Mochtar, Agni Sesaria., Priswanto, Henry., Alifah., and Taniardi, Putri Novita. (2020). *Lasem dalam Rona Sejarah Nusantara: Sebuah Kajian Arkeologis*. Yogyakarta, Indonesia: Balai Arkeologi Provinsi Daerah Istimewa Yogyakarta.
- Roberts and Clark. (1982). *Power and Politics in the Third World*. New York Santa Barbara: John Wiley and Company
- Rusniati and Haq, Ashanul. (2014). Perencanaan Strategis dalam Perspektif Organisasi. *Jurnal ITEKNA*. 14(2):102-209.
- Tim P3KP Kabupaten Rembang. (2015). *Rencana Aksi Kota Pusaka Kabupaten Rembang Tahun 2015-2025*. Rembang: BAPPEDA Kabupaten Rembang
- Ufartiene, Jeseviciute. (2014). Importance of Planning in Management Developing Organization. *Journal of Advanced Management Science*. 2(3):176-180
- UNESCO. (2003). *Convention for the Safeguarding of the Intangible Cultural Heritage*. Paris: UNESCO
- UNESCO. (2003b). *Tangible and Intangible Cultural heritage*. Riches Resources. Retrieved from <https://resources.riches-project.eu/glossary/tangible-and-intangible-cultural-heritage/>
- Widiastuti, Nelly Indriani. dan Susanto, Rani. (2014). Kajian Sistem Monitoring Dokumen Akreditasi Teknik Informatika UNIKOM. *Majalah Ilmiah UNIKOM*. 12(2):195-202.