



The Government Regency of Gianyar



Udayana University

LIVING SUSTAINABLY IN HARMONY

Managing Cultural And Natural Heritage For Prosperity



Department Of Culture, Gianyar Regency
In Collaboration With
Program Doktor (s3) Kajian Budaya
Fakultas Ilmu Budaya universitas Udayana
2017

*THE SUSTAINABLE LIFE IN HARMONY:
Managing Cultural and Natural Heritage
For Prosperity*







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Prof. Dr. phil. I Ketut Ardhana, M. A
Prof. Dr. Ir. I Wayan Windia, S.U.
Drs. I Wayan Geriya
Prof. Dr. I Nyoman Wedakusuma, M. S.
Dr. Drs. Anak Agung Gde Raka, M. Si.
Ir. I Gusti Putu Rna
Ir. I Wayan Gomudha, M.T.

THE GOVERNMENT REGENCY OF GIANYAR
IN COLLABORATION WITH
DOCTORAL PROGRAM (S3) CULTURAL STUDIES
FACULTY OF ARTS
UDAYANA UNIVERSITY

GIANYAR, 2017

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Authors

Prof. Dr. Phil. I Ketut Ardhana, M. A

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Dr. Drs. Anak Agung Gde Raka, M. Si.

Ir. I Gusti Putu Rna

Ir. I Wayan Gomudha, M.t.

Prepress

Slamat Trisila

Translators

Sang Ayu Isnu Maharani, S.S., M.Hum et al.

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FOREWORD

Om Swastyastu,

We are grateful to *Ida Sang Hyang Widhi Wasa, Tuhan Yang Maha Esa* for His blessing so this book, entitled "*The Sustainable Life in Harmony: the managing of nature and cultural heritage For Prosperity*", can be completed as it scheduled. The publishing of this book in relation with the anniversary of Gianyar regency, where the National Coordination Meeting of the Indonesian heritage cities networking is being held and also international seminar which conducted in Balai Budaya Gianyar.

The detailed of pre vent, the realization of the event, and evaluation or (*post event*) can be concluded as they scheduled. Pre event concerns with all the preparations which were done by the experts team of the Culture Office of Government of Gianyar, while the realization of the event was collaboration activities between the Government of Gianyar with the organizing committee of the Doctoral Program of Cultural Studies, Udayana University. The post event concerns with the expectation of the coming future activities.

Having this book published, as the Organizing Committee we convey our deepest gratitude to Government of Gianyar which continuously cooperate in having the collaboration to cultural studies.

Last but not least, we do hope that the presence of this book will give enlightenment and a new spirit in realizing government programs of Gianyar as the heritage cities.

Om Shanti, Shanti, Shanti Om.

Gianyar, 26th April 2017
The Expert Team of Heritage City,
The Culture Office, Gianyar Regency

Welcome Speech by The Regent of Gianyar Anak Agung Gde Agung Bharata, S.H.

Om Swastyastu,

Our deepest gratitude to Almighty God, *Ida Sang Hyang Widhi Wasa, Tuhan Yang Maha Esa* for His guidance so books which include various preparation done by the expert team of the Office of Culture, stages of event, and the evaluation stage of the Anniversary's events of Gianyar, including the international seminar can be conducted as scheduled.

Allow us to extend our greatest gratitude to all members of the experts' team of Heritage City of Gianyar: Prof. Dr. Ir. I Wayan Windia, S.U., Prof. Dr. phil. I Ketut Ardhana, M. A., Drs. I Wayan Geriya, Prof. Dr. I Nyoman Wedakusuma, M. S., Dr. Drs. Anak Agung Gde Raka, M. Si., Ir. I Wayan Gomudha, M.T., dan Ir. I Gusti Putu Rna, for the tremendous hardwork to support and bring the success of the event which were done to commemorate the Anniversary of Gianyar and the realization of the National Meeting Coordination of the Indonesian Heritage Cities Networking 2017.

We also would like to convey our greatest gratitude to all parties who have given their positive contribution in all stages and activities so that this book entitled "Living Sustainably in Harmony: Managing the Cultural and Natural for Prosperity"

Last but not least, hopely the presence of this book can give enlightenment and new spirit in realizing all government programs of Gianyar Regency as the Heritage City.

Om Shanti, Shanti, Shanti Om.

Gianyar, 28th April 2017

Welcome Speech The Culture Office of Gianyar Regency

Om Swastyastu,

First of all we would like to convey our deepest gratitude to *Ida Sang Hyang Widhi Wasa, Tuhan Yang Maha Esa* for His blessing so this book entitled *Living Sustainably in Harmony: Managing Cultural and Natural Heritage for Prosperity* can be published as it scheduled. We would like to extend our gratitude to the group of experts of the Heritage Cities, the Culture Office of Gianyar Regency for their tremendous hardwork so various development program in concern with the conservation of heritage cities can be well accomplished. For instances the holding of the National Meeting Coordination of the Indonesian Heritage Cities Networking (JKPI) and also the international seminar has been conducted as scheduled.

On behalf of the Culture Office of Gianyar Regency convey sincere gratitude to all committee so that the scientific activities such as the international seminar which was held by the Culture Office in collaboration with the Doctoral Program of Culture Studies Udayana University can be successfully achieved.

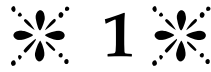
For the publishing of this book, we would like to say thank you to all parties who have assisted so this collaboration has run in positive synergy and collaborative.

Finally, we do hope by the presence of this book can fulfill expectation of all parties in managing the heritage city which concern with the effort to increase the welfare of Gianyar people in particular, and Bali in general.

Om Shanti, Shanti, Shanti Om.

Gianyar, 27th April 2017





FOREWORD

Background

The Heritage city has significant role in its relation with the revitalization of the local cultural value to survive and develop in the global world society life. (See: Messeri, Beatrice January-April 2011). The Government of Gianyar, in this respect the Regent of Gianyar, Anak Agung Gde Agung Bharata, S.H., as the chairman of the Presidium of Indonesian Heritage Cities Networking feel grateful due to the trust given by all the members of the Indonesian Heritage Cities Networking to play its strategic role in giving contribution in managing the heritage cities of Indonesia. Within this concern, various activities have been done in relation to the physical and non physical development of cultural heritage cities. For that reason, various networking have been established by including the role Indonesian Heritage Trust Balai Pelestarian Pusaka Indonesia (BPPI), Indonesian Heritage Cities Networking (JKPI), UNESCO, Kyoto Field School which take synergy with many activities of the central government such as Director General of Culture Republic of Indonesia, the government of Bali Province, the local government of municipality/regency of Bali in particular and the local government of Indonesia in general.

With in its relation with the role of the government of Gianyar where the regent of Gianyar Anak Agung Gde Bharata, S. H., sit as the chairperson of the Presidium of the Indonesian Heritage Cities Networking (JKPI); and due to the commameration of the Anniversary of Gianyar Regency on 19th of April 2017 therefore the Government of Gianyar has taken collaboration with the Doctoral Program of Cultural Studies, Udayana University and the Indonesian Networking Heritage Cities of Jakarta to hold National Coordination Meeting JKPI, which one of the activities is

holding an international seminar in Balai Budaya Gianyar on 18th of April 2017. The international seminar invited the organizer of the successful heritage city of Penang; one of the region of Malaysia and manager Grand Park in Singapore (cf. Ghosh, Santosh May-August 2007). This international seminar was attended by Head of the Government of City/Regency who also takes part as the member of the Indonesian Heritage Cities Networking.

The 245th Anniversary of Gianyar in 2016 was taken as the moment to continuously revitalize Gianyar the Heritage City and also as the moment to declare Gianyar as the Heritage City which has received the JKPI decisions based on the letter number: Skep/04/Rakernas II/IV/2011. The Declaration enhances the status of the Gianyar Regency as the Heritage City along with the other city/regency of Bali: (1) Denpasar municipal city, (2) Gianyar Regency, (3) Buleleng Regency, (4) Karangasem Regency and (5) Bangli Regency. In 2011, there were 51 cities/regencies that were stated as the member of Indonesian Heritage Cities Networking (JKPI) (JKPI, 2011).

The culture revitalization and the declaration of Gianyar as the Heritage City is a culture movement and the representation of the human response toward the global dynamic and modernism which have spread over to all public aspects which include various opportunities and challenges. This effort was only done not only in Indonesia but also in other South East countries. (Sumartono. May-August 2002). The opportunity concerns with the economical added value acceleration, technology, and cultural toward the enhancement the quality of life and the welfare society. The challenges concerns with the life style; the pragmatic life style, materialistic, the image that concealed the deformation, decivilization and dehumanism phenomenon. The real challenges of the heritage city which takes the civilization hope, the nobility, and the welfariness are the vulnerability, poverty and anecsation or vandalism toward the sites, monuments and other heritage things as the valuable cultural heritage.

In response holistically, directedly and systematically, the development of Gianyar as the heritage city, the government of Gianyar has taken smart steps and has formulated the planning

and development documents as it can be seen in *Blueprint* (2013), the Master Plan Book of Gianyar as the Heritage City (*Buku Rencana Induk Pengembangan Kota Pusaka*, 2015). Since the rise of Gianyar as the Heritage City in 2015, the networking of Gianyar has spreaded widely, in national level Gianyar has become the member of the Indonesian Heritage Cities Networking (JKPI). The Memorandum of Understanding has been signed with the National Heritage Trust in 2015. The following, the regent of Gianyar together with the Board members of the National Heritage Trust attended the Internasional Conference of National Trust (ICNT) in September in Cambridge. During this time, the opportunity was taken to introduce ICNT 2017 in Gianyar. The proceeding mark, the regent of Gianyar was appointed to Chair the National Heritage Cities Networking (JKPI in the period of 2015-2017, together with the Mayor of Aceh and Bau-Bau (South East Sulawesi). The Regent of Gianyar became the Chairperson of JKPI in the 2016 period.

Various dynamics were noted in the historical reflection of a long history, in Indonesia in general (Abdullah 2012), or else to the culture of Gianyar which has through the five culture wave, including: (1) the people culture, (2) the palace culture, (3) the colonial culture, (4) the national culture, (5) the modern until post modern culture. The various dynamic comes with various positive achievement such as: (a) the growth of the creative human reseource which genealogically has the 'art blood', and this has been gone beyond generation, (b) the condusive development of nature and place of living in Gianyar regency has inspired to the art creation and the preservation of the natural, cultural and *saujana* heritage (c) the character identity and the based philosophy of Gianyar as the heritage city has strongly spirited by the power of *Taksu* and the philosophy of *Tri Hita Karana*, (d) there are many maestroses in the art and culture and the cultural heritage in various art and culture from the statue art, painting, orchestra, dances, puppeteer, architecture, literature and world art class collector (e) The Regency of Gianyar becomes the location of various art museums and the largest Subak museum in Bali.

To strengthen and empower the dynamic of Gianyar as the Heritage cities which reputeded locally, nationally, and

internationally, the Gianyar regency needs the support of the professional expert who has professional skills. To realize the Gianyar regency as the permanent member of the Organization of World Heritage City (OWHC), the regency of Gianyar has established the group of expert in 2015 through protection, maintenance, usage, and monitoring as well as the development activity. This group of expert needs holistic, systematic, and directed works in the medium period of working plan (2015 – 2019). It will be later described in the short term working plan (yearly).

PROBLEMS

As we know, the advantage of the local culture empowerment which owned by all regencies/cities of Indonesia has been felt significantly. This can be seen through the achieved contribution in taking advantage and developing the local culture in its relation with the improvement of the welfare of the society. It is certainly needed a comprehensive and comparative understanding toward various pattern or model of the cultural heritage and the management of the natural heritage in its concern with the management of a heritage city. In managing a heritage city we need to learn from the experienced heritage cities which have relation with culture as it has been presented by Major of Penang, and as model nature management has been presented by the management of Singapore. UNESCO as a world organization put serious concerns in the management of heritage cities which based on culture and nature. It has done various efforts in its relation with the management of heritage cities in the world. Learning from the success of the those heritage cities, it is considered important to gain understanding about the experiences of how other heritage cities like Penang-Malaysia and Singapore in developing and managing the heritage cities at present and in the coming future.

For the government of Gianyar, learning about that matter is extremely important. Moreover, the regency of Gianyar is one of regencies/cities in Bali which known best for its tradition values and prehistoric culture, classical, modern and also the postmodern culture. Its success in managing traditional irrigation system which based on *Tri Hita Karana*, it is the balance relationship among

human and God, human and human, human and environment. In this relation, the government of Gianyar has held a sharing ideas meeting, to intensify various managing and development programs of the heritage regencies/cities of Indonesia. The sharing ideas meeting is expected to be able to bridge various problems in its concern with the development of the heritage city in Indonesia, in the local, national, global level (Cf. Leushuis, Emile. 2014). In other words, many suggestions from speakers and participants will enhance the understanding toward the role development of the heritage cities in Indonesia.

The role of the government of Gianyar has been seen through its collaboration with the Doctoral Program of Cultural Studies of Udayana University in its relation with the realization of the national meeting and the international seminar which were held in Gianyar. There were various perspective toward the “cultivation” of the cultural values and nature (environment) discussed in the international seminar. The philosophical values about the local wisdom, tradition, customary law, local language, traditional medicine, the traditional agriculture system (see Yamashita, 2013) or Subak (Windia, 2016), the role of women, traditional culinary and the various architectures were discussed in the previous international seminar.

THE LEGAL BASE

- Act number 69 Year 1958 about the formity of the regencies in the provincial regions, Western Nusa Tenggara and Eastern Nusa Tenggara (sheet of Republik of Indonesia Year 1958 Number 122, state additional sheet Tambahan Republik of Indonesia number 1655);
- Act number 5 Year 1992 about the Cultural Heritage Trust (state sheet Republik of Indonesia Year 1992 Number 27, additional sheet Republik of Indonesia Number 3470) as it has been changed by the Act number 11 Year 2010 about the changes toward the Act number 5 Year 1992 about the Cultural Heritage Trust (state sheet Republic of Indonesia Year 2010 Number 130, additional state sheet Republic of

Indonesia Number 5168);

- Act number 33 Year 2004 about the balance budget between the central and local government (state sheet Republic of Indonesia Year 2004 Number 126, additional state sheet Republic of Indonesia Number 4438)
- Act number 12 Year 2011 about the formity of Judicial Rules (state sheet Republic of Indonesia Year 2011 Number 82, additional state sheet Republic of Indonesia Number 5234);
- Act number 23 Year 2014 about the local authorities (state sheet Republic of Indonesia Year 2014 Nomor 244, Tambahan Lembaran Negara Republik Indonesia Nomor 5587); sebagaimana telah diubah dengan Peraturan Pemerintah Pengganti Undang – Undang Nomor 2 Tahun 2014 tentang Perubahan atas Undang – Undang Nomor 23 Tahun 2014 tentang Pemerintah Daerah (Lembaran Negara Republik Indonesia Tahun 2014 Nomor 246, Tambahan Lembaran Negara republik Indonesia Nomor 5589);
- The Government Rule number 58 Year 2005 about the management of the local finance (state sheet Republic of Indonesia Year 2005 Number 140, additional state sheet of Republic of Indonesia Number 4578);
- The Minister Regulation of the Internal Affair number 13 Year 2006 about the local financial management guidance, as it has been changes several times, the least Minister Regulation of the Internal Affair number 21 year 2011 about the changing the second change toward the Minister Regulation of the Internal Affairs number 13 Year 2006 about the local financial management guidance;
- The Minister Regulation of the Internal Affairs number 1 Year 2014 about the formation of local legal products (state handout Republic of Indonesia Year 2014 Number 32);

- The Local Regulation of Gianyar Regency Number 16 Year 2014 about the formation of the local legal product (state handout Republic of Indonesia Year 2014 Number 32);
- The Regulation of the Regent of Gianyar Number 70 Year 2014 about Honorarium for Officials/Employee Non Employee of the Regional Work Unit Regency (region handout of Gianyar Regency Year 2014 Number 70), as it has been changed by the Regulation of the Regent of Gianyar Number 89 Year 2014 about the Changes toward the Regulation of the Regent of Gianyar Number 70 Year 2014 about Honorarium for Officials/Employee Non Employee of the Regional Work Unit of Gianyar Regency (region handout Kabupaten Gianyar Tahun 2014 Nomor 89).

MAIN JOB AND FUNCTION

The Assignment and the Responsibilities of the Expert Team of Heritage Cities are as follows:

- Responsible for the assignment and function of the expert team and also reporting the result of the expert team to the Regent of Gianyar
- Responsible to the Regent of Gianyar through the Head of Culture Office of Gianyar

The Function of the expert team are as follows:

- To analyze and recommend alternative of direction and policy of planning, realizing, monitoring and evaluating the preservation of heritage city of Gianyar regency which based considerations to its realization;
- To develop techniques/ method of the planning, realizing, monitoring and evaluating the preservation of heritage cities of Gianyar;
- To analyze the suggestion of the getting the Gianyar Regency becoming the member of The Organization of

World Heritage City (OWHC)

- To deliver written and spoken ideas which are needed by the regency of Gianyar in improving the planning, realizing, monitoring and evaluating the quality that Gianyar has which gained the national recognition, and having the proposal to become the international heritage city
- To give and open the communication forum with the head of the offices of the Gianyar Regency and society.

WORK METHOD

Scientific Method

- This method refers to bases of scientific parts of the data, source of the data, data collection and data analysis. Dicipinier analysis and the multi discipline approach were used to complement and to sharpen the analysis.

Procedural Method

- Input process-throughput-Output should be prioritized in order to obtain structured, measured and meaningful output and outcome

Aplicative Method

- The mid term work plan cover some applicative program so the development and the conservation of the heritage cities to accomplish the real objective for the prosperity of the society can be enhanced.

Networking Method

- This method puts priority in the heritage cities networking development, not only locally but also can reach national and international level.

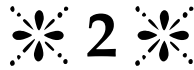
OBJECTIVE AND BENEFIT

OBJECTIVE	BENEFIT
<p>1. To elucidate direction and guidance of the expert team of the heritage cities in the medium term (2015 – 2019), in short term of 2016, as the Gianyar revitalization effort as local, national and worldwide recognized heritage city.</p>	<p>1). <i>Ideal</i>, to develop the knowledge, awareness and the concern of the people in the synergy of bureaucracy, academic, culture, artist, public figure toward the c ulture heritage as the assets of the nation, the source of identity, and the culture capital for the development of Gianyar regency</p>
<p>2. To narrate Gianyar as the heritage city of nature, culture and <i>saujana</i> with the structural analysis, and also the identification of various capitals and opportunities issues and today’s and future challenges.</p>	<p>2). <i>Structural</i>, to comprehend the empirical reality about the existence of natural heritage, cultural as well as <i>saujana</i> heritage as asset, capital and the cultural potency in the midst of dynamic opportunities and challenges within the context of modernization, globalization, and the turning point of civilization.</p>
<p>3. To formulate vision, mission, and strategy as well as the mid term work program with the effective, efficient and meaningful to the heritage preservation, the education, economy development and the creative technology for the prosperity of society.</p>	<p>3). <i>Practical</i>, to strengthen hope that the cultural heritage as the base capital of nation’s development which has the effective and meaningful opportunity to increase the added value economically, technology, and culturally toward the sustainable prosperity of the society.</p>

TARGET:

The targets which are expected to obtain are:

1. The availability of the basic problem formulation which face by the government, entrepreneur, and community in the cities/regencies of Indonesia
2. The availability of the recommendation which will has the synergy in realizing the development programs of heritage cities in Indonesia.



THE ROLE ACTUALIZATION OF GIANYAR ROLE AS THE HERITAGE CITY THROUGH SCIENTIFIC ACTIVITIES

INTRODUCTION

Since the beginning of the 21st century, the challenges and cultural issue faced are varies and difficult, such as: (1) the commercialization which tend to be routine and ignore the quality, (2) The dynamic art and culture which move involution, less spirit and having the stagnant innovation, (3) the marginaalisation of art and artists in their hometown, (4) the creative economy which based on excellence culture has not been grown optimally, (5) The Gianyar networking as the heritage regency is limited locally, it has not reached national, regional and international level. As we know, the development of globalization and by the increase of the tourism industry in Gianyar has raised problems in its development. In one side, there is an increase in the income of the community; however, in the other side it triggers anxiety or concern for the government, entrepreneurs and Gianyar people toward various multidimensional, multi sectoral, or across regions in the regency of Gianyar.

This phenomena has raised concerns for the central government, local, and even in the international world to develop heritage cities in general, and Gianyar in particular as one of the heritage cities in Indonesia should not losing its identity due to the tourism development (Ardhana 2015a). There is a desire to still working on the sustainable cultural development program without loosing the nature and the culture heritage. For that, it is important to monitor the implementation development program of the heritage regency so there will not be having the wrong direction; the development program should be able to be conducted integrally

among Gianyar and the other seven surrounding districts. In other words, there is development empowerment effort should be done in the core zone which is the center of Gianyar city which need to be done in synergy with all the surrounding districts.

The Gianyar Regency has officially become the member of the Indonesian Networking Heritage Cities (*JKPI*) since 2011. The people of Gianyar has strong determination in culture, togetherness spirit in the preservation of cultural heritage, and having the moment of second decade of the 21st century to rise as the heritage cities which go national and worldwide. Having the information from the secretariat of the Indonesian Networking Heritage Cities (*JKPI*), it is stated that there are 51 members of cities/regencies of Indonesia, Gianyar Regency takes its 38th place (Source: the Secretariat of the Indonesian Networking Heritage Cities). The participation of Gianyar to become the member shows the commitment of the Gianyar government as he heritage city which supported by all of the people as the art regency. Based on the archeological remains and the history, Gianyar has indeed become the center of civilization and culture which centered for the first time in Pejeng and later in Bedahulu village. These remains prove that Gianyar regency own civilization and cultural values which are excellent values with local genius meaning to be the guidance for its people in daily life. The richness of tradition and culture makes the government and the society keeps developing and revitalizing those values in anticipating various problems emerged in the community as the consequences of dynamic of its people, or the impact which caused by the globalization occur vastly in the cities as well as in villages of Gianyar.

The Regent of Gianyar, Anak Agung Gde Agung Bharata, SH has brought the spirit of the heritage culture arised, the strengthen of Gianyar as the member of the Indonesian Networking Heritage Cities (*JKPI*) is being repropose and the action programs of Gianyar regency as the heritage cities have been prepared holistically and sustainably. More over, having the success of Gianyar regent as the Head Consorsium of the Indonesian Networking Heritage Cities in 2016 will rise continous art and culture activities which concern with Gianyar as the heritage cities. The vision of Gianyar regency

in the mid term development planning which is to go together for Prosperous Gianyar and Tri Hita Karana culture based has placed culture as the basis, identity and guidance to accomplish the hope of the prosperous society. The existence of the *Blueprint: Gianyar Revitalization toward the Excellent Regency in Art and Culture* has given the scientific base, the action management reference and the futureologist direction of the culture development 2015 – 2030. The entire above narration and the proceeding discussion indicate that Gianyar is ready in the conceptual level, the action program, the management, the expert support, and the budget to apply Gianyar as the heritage cities.

Since becoming the member of the Indonesia Networking Heritage Cities (JKPI), Gianyar regency presents as the image representation and the reality which has big potency as the heritage city, the art regency, and heritage community which gain local, national and international appreciation. As we know, since UNESCO has decided 29th June 2012, *Cultural Landscape of Bali Province: The Subak System as Manifestation of The Tri Hita Karana* as the World Culture Heritage; it also implies the three Subak in Gianyar, they are *Subak Pulagan*, *Subak Buluh Atas*, and *Subak Buluh Bawah* which represent the agriculture civilization in Pakerisan and Petanu valley of Gianyar.

Various positive achievements were noted in the reflection of the culture history of Gianyar, includes: (1) The growth of creative human resources and includes some art culture maestro for various fields, (2) The flourish of the nature and habitat of Gianyar Regency as the center of Bali, the centre of culture and civilization: The Anciat Balinese culture, the agriculture, the palace culture, the National Culture, the Modern Culture and the multiculturalism, (3) the history, identity, character, and the philosophical base of Gianyar Regency which strongly spirited by the power of *Taksu* and the value of *Tri Hita Karana*, (4) The Gianyar Regency is the location of the biggest cultural museum in Bali and also in the historical development of the cross cultural acculturation, (5) Gianyar is appreciated as the regency of the Core of Excellence in relation with the richness, the diversity and the characteristic of the heritage culture which are *tangible* dan *intangibile*. The whole

potency and the achievement are the social, cultural, ecological and human resource capital to innovate, acculturate, and perform in excellence.

The activities conducted in relation with Gianyar regency as the heritage city aims to raise the awareness and concern of the society toward the heritage culture, identity base and inspiration to achieve the hope of the Gianyar society welfare.

As an effort to respond holistically, methodically, and systematically the development of Gianyar as the Heritage City, the government of Gianyar Regency has taken discerning steps and codified documents of planning and development of the Heritage City in the form of Blueprint Book (2013). Other activities such as conducting various studies on archaeological and historical legacies in Gianyar Regency in a collaboration with Udayana University (The Center for Bali Studies) like producing a book entitled *Udayana Warmadewa* (2014). The activities also include activities that coincide with the celebration of the anniversary of Gianyar in April 2015. Empowering the heritages as an asset and source of creative economy, cultural tourism (heritage tourism), values appreciation, national character establishment and cultural diplomacy. Enlarging the district network of Gianyar Heritage (Pusaka Gianyar) Regency locally, nationally, and internationally to strengthen the value of harmonism, nationalism, and humanism. There has also been the issue of Master Plan for Development of Heritage City (2015). Since the rise of Gianyar Heritage City in 2015, Gianyar's network as Heritage City has expanded to reach the national level, namely as a member of Indonesian Heritage City Networking-IHCN (*JKPI*). Then, an MOU (Memorandum of Understanding) with central Indonesian Heritage Trust (*BPPI*) in 2015 (Ardhana, 2015) also have been signed. Another important activity is the implementation of Kyoto Field School (2015) which gives a very interesting impression for participants coming from different parts of the world. In addition to the opening of the road begun with the participation of the Gianyar Regent together with the BPPI Board of Directors attended the International Conference of National Trust (ICNT) in September 2015 in Cambridge as well as introducing ICNT 2017 in Gianyar during the occasion.

Furthermore, he delivered Gianyar Regent as one of the Chairman of JKPI period 2015-2017, together with the Mayor of Aceh and Bau-Bau Mayor (Sultra). Gianyar Regent finally served as Chairman of the IHCN (*JPKI*) in the period 2016.⁶

The main questions that arise are first, how the development of Gianyar city as the core zone in its relation as the heritage city that has been achieved to the present, which should be supported by the implementation of policies in the surrounding sub-districts. Second, how to make an indicator toward the development of core zone in Gianyar City that involves the development of tangible and non-physical (intangible) cultures. Third, how to focus the leading heirlooms in each sub-district, so the hope of developing Gianyar Regency as a heritage regency/city can be in accordance with the expectations of local governments, central government, and able to synergize with the international world. Other questions that arise in a relation to Gianyar as Heritage City is how the implementation of the policy of the Gianyar Regency government really touches the lives of the wider community, such as indicators that support Gianyar as a heritage city in relation to the problem of Gianyar as an intelligent city that can increase The values of local wisdom based on the values of noble, architecture, traditional dress, traditional food (gastronomy), and traditional arts are expected to contribute to the improvement of his welfare. Related to this will be attempted in subsequent years to conduct studies and preparation activities ahead of World Culture Forum 2016 to be held in Tampaksiring, Samuan Tiga and Arma Museum. In addition, another study on mapping data on cultural heritage in Gianyar, a discussion of the poverty problem in Gianyar, as well as a study of the name of the capital of Gianyar which is expected to be different from the name of the district, as well as the strengthening of arts and cultural activities in each Districts in support of Gianyar as the City of Heritage in the present and future.

Here are some evaluation activities conducted in previous years so that with the disclosure of problems or evaluation of this activity is intended so the government can synergize with various parties or businessmen and communities so that the various policies implemented will improve the welfare of Gianyar population in

particular, and Bali in general.

Gianyar Regency has been a member of Indonesian Heritage City Networking since 2008. Since becoming a member, Gianyar Regency actualize and intensify various government programs related to the management of cultural heritage. The development strategy of the Regency as a heritage city is very significant considering that Gianyar Regency, as is the case with other existing districts in Bali, does not have mining land that is considered to increase PAD (local revenue), but has a potential socio-cultural assets to be developed.

The emphasis of the social-cultural aspect is done considering the potential of cultural property owned by Gianyar regency as an investment that can be developed in an effort to improve the welfare of the people of Gianyar. In this connection, the investment is not only related to the economic aspect but also how the socio-cultural asset is considered as an asset that can be promoted and "sold" to domestic and foreign tourists. Starting from this thinking can be seen how perceptions arise among bureaucrats and academics to study with a focus on the possibility of developing Gianyar Regency as a member of the heritage city on an ongoing basis. In this case, it is not only emphasized about the significance of Gianyar in particular, and Bali in general as a missal tourism destination, but as a tourist destination of Bali that has the quality of visitors who do not negatively affect the nature and culture of Bali, but the benefits of innovation and creation that support nature And Balinese culture. Therefore, to support efforts in that direction, a member of a group of experts at the Cultural Office of the Gianyar Regency has a different or interdisciplinary scientific background, such as from anthropology, archeology, architecture, language and literature, customs and religion, and Art, so that aspects of the heritage city can be seen from various disciplines that will provide maximum results, measurable, in cultural preservation in Gianyar regency. The results of several meetings among expert groups were conveyed to the Government of Gianyar Regency, in this case through the Cultural Office. Gianyar regent Gianyar Anak Agung Gde Agung Bharata SH at that time was very enthusiastic that the expert group of Culture Department can work optimally

and produce measurable targets.

With the Bupati's support and the contribution of these funds, various efforts have resulted in the output of activities in the form of writing:

I Ketut Ardhana, 2014b. Executive Summary: Exploring Udayana's Figures in Bali: Wisdom Values of Udayana People in Religious, Historical, Socio-Cultural, Economic, Legal and Defense Contexts in Local, National, and Universal Perspectives ", papers submitted at Results Seminar with theme: Udayana In Bali: Wisdom Values of Udayana People in Religious, Historical, Socio-Cultural, Economic, Legal and Defense Contexts in Local, National, and Universal Perspectives ", Denpasar: Udayana University Graduate Building Hall. Denpasar. Gianyar Regency Government in cooperation with Bali Study Center - Udayana University.

I Ketut Ardhana 2014a. Head of Researcher at Project Exploring Udayana Characters: Wisdom Values of Udayana People in Religious, Historical, Socio-Cultural, Economic, Legal, and Defense Contexts in Local, National and Universal Perspectives. Denpasar. Udayana University Bali Study Center. Fund of 500 million from budget change of Gianyar Regency Budget.

I Ketut Ardhana 2014f. Chairman of the Organizing Committee of National Seminar "Sinergi Kota Pusaka, Creative City and Education City in the 226th Anniversary of Denpasar City. Organized by the Denpasar City Government through Bappeda Kota Denpasar in cooperation with Bali Study Center - Udayana University at Inna Grand Bali Beach on February 18, 2014

I Ketut Ardhana, 2014i. "Executive Summary", in I Ketut Ardhana and I Ketut Setiawan (eds.). 2014i Exploring Udayana Figures in Bali: Wisdom Values of Udayana People in Religious, Historical, Socio-Cultural, Economic, Legal and Defense Contexts in Local, National, and Universal Perspectives ", papers submitted at Results Seminar with theme: Exploring Udayana Characters Di Bali: Wisdom Values of Udayana People in Religious, Historical, Socio-Cultural, Economic, Legal and Defense Contexts in Local, National, and Universal Perspectives ", Denpasar: Udayana University Graduate Building Hall. Denpasar. Gianyar Regency Government in cooperation with Bali Study Center - Udayana

University. I Ketut Ardhana. 2015b. Development Master Plan (RIP) Gianyar As a Heritage City 2015-2019. Gianyar: Bappeda of Gianyar Regency and Bali Study Center.

TRANSCULTURE AND HERITAGE CITY DEVELOPMENT

In 2016, an international seminar was held with the theme, "Gianyar Development of Natural Heritage City, Culture, *Saujana*: Towards Local Synergy and Harmony, National, and International". The ideas of thinking about the seminar were done by I Ketut Ardhana, I Wayan Geriya, I Wayan Windia, Anak Agung Raka, I Wayan Gomuda, I Nyoman Wedakusuma, M. S. and Gusti Putu Rna. They are as members of a group of experts at the Cultural Office of Gianyar Regency, established under the Decree of the Regent of Gianyar Regency. The speakers consist of Prof. Goh Beng Lan, Ph.D. M.A., Department of Southeast Asian Studies, Faculty of Arts and Social Sciences, National University of Singapore (NUS), Singapore Dr. Ang Ming Chee, General Manager, George Town World Heritage Incorporated, Penang Malaysia. Prof. Yekti Maunati, Ph. D. M. A. (Senior Researcher, at the Center for Regional Resources Research-Indonesian Institute of Sciences (LIPI-Jakarta) The participants of international seminars, cultural figures, public figures, students, the media, as well as the invited guests and attendees I glorify, Father, Mother, Brother participant of international seminar, "Transcultural Heritage: Source of Conviviality" on 22 September 2016. This international seminar is a collaborative activity held between Gianyar Regency Government and Bali-Udayana University Study Center conducted at Gianyar Cultural Center, which has involved the active and proactive role of City Expert Group Gianyar Heritage. The main objective of this workshop is to socialize Gianyar's role as in relation to Indonesia Pusaka City Network in local, national, and global context. Therefore, the output or expected outcome of this international seminar is to socialize the role of Gianyar together with the regencies and cities of Bali in heritage city activities starting from local, national and global level. This activity is a continuation of some activities organized by the Gianyar Regency Government, which shows the commitment of the Gianyar Regent to always give the highest priority in art and

cultural issues after the election of Gianyar Regent as the Chairman of Indonesian Heritage Cities Networking. The existence of this role is greatly appreciated by all SKPD in Gianyar regency government, because with this determination shows how the role of Gianyar Regency in pursuing the potential possessed by Gianyar as Bumi Seni is expected to continue to improve the welfare of its people. Therefore, proactive communication has been conducted between Gianyar and regency and city governments to jointly enhance this active role to maintain a common commitment to achieve optimal results in improving the welfare of Gianyar people in particular, and Bali on generally. Nevertheless, Deputy V Ministry of FMD and the Director General of Culture of the Republic of Indonesia and the invitees we have honored, despite the many achievements, the Gianyar district government under the leadership of the Regent still considers it necessary to continually develop the cultural potential of Gianyar regency. In relation to best practices that have been done based on local wisdom and superior culture that became typical character in the implementation of government in Gianyar. In connection with this, we from the organizing committee invited the Director General of Culture Mr. Hilmar Farid, as the keynote speech that has been present in our midst to convey the keynote address with the title of paper: "Government Strategy and Policy in the Development of Art and Culture in Indonesia in the era Modern and Postmodern". Associate Professor Goh Beng Lan, Ph.D. M.A., Department of Southeast Asian Studies, Faculty of Arts and Social Sciences, National University of Singapore (NUS), Singapore, entitled "Harmony-Based Cultural Heritage in the Global Era". Dr. Ang Ming Chee, General Manager, George Town World Heritage Incorporated, George Town, Penang, Malaysia. With the title of the paper, "The Management of Cultural Heritage in George Town UNESCO World Heritage Site (Heritage Handling of Heritage in UNESCO World Heritage Site of George Town)". Prof. Yekti Maunati, Ph. D., MA, APU, (Senior Researcher, at the Center for Resource Research Regional-Indonesian Institute of Sciences (LIPI-Jakarta).) With title of paper: (Some Issues on Local, National and Global Culture: Study on Ethnicity and Identity Local Culture, National Culture and Global Culture: Ethnicity and Identity Studies).

The purpose of this international seminar was the discussion of best practices in some countries, obtained lesson learnt for us in socializing the role of Gianyar in strengthening networking networking both at local, national, and global level. Through this opportunity, the city's long journeys will reflect on the potential, challenges and strategies to respond to opportunities and challenges in strengthening local wisdom towards national wisdom, and even universal wisdom in relation to the life of a globalizing world community. Third, to take advantage of philosophy, conceptualism, and applications for accelerating urban development are now more creative, innovative, participatory, and meaningful for the welfare of citizens and civilizations. The international workshop participants consist of 100 people consisting of government officials of regency / city and province of Bali, tourism observers, religious and customary figures, academics, university students and private universities, students, creative and innovative people, media crews, Social institutions in Bali.

International seminar "Transcultural Heritage: Source of Conviviality" ("Cultural Heritage Based On Harmony"). For that, we once again extend our deepest gratitude to the Deputy V Ministry of FMD and the Director General of Culture of the Republic of Indonesia, Mr. Rector, and to the Regents of Se Bali and the Mayor of Denpasar, for his presence in this international seminar.

THE ROLE OF PRACTITION ON HERITAGE CITY DEVELOPMENT

Gianyar Regency Government in developing its city of heritage program has involved the active role of members of the expert group of Cultural Office of Gianyar Regency Government in realizing its programs. Members of the established expert groups are awarded a Decision Letter with respect to membership, where members are required to have a work plan including how to actualize and realize their activities. The scientific activities related to the development of heritage city of Gianyar is among them with the publishing of cultural heritage magazine. Gianyar Culture Heritage Magazine is a periodical study area (are studies)

published 2 (two) times a year ie the April and October editions. However, in connection with certain events will be published special edition. The magazine specializes in publishing articles on the development of Gianyar district by focusing on topics of community values, architecture, clothing, dance and traditional culinary issues in relation to socio-cultural, economic, legal and governance aspects, etc. Throughout the object of his study is Gianyar will certainly be considered for the magazine. Not many districts or cities in Indonesia have succeeded in becoming a smart city. This is understandable, because on the one hand it seems too dominant influence of globalization, while on the other side, it appears that the locality owned by citizens kabupaten or city can not develop in accordance with the expectations of the citizens of the city. Citizens of the local community, even just a passive audience from the rampant development process that took place. This is understandable, because the hegemonized development of globalization appears to be concerned only with the physical aspects of urban development (tangible culture), regardless of intangible aspects such as fair value issues as found in traditional architecture, dress, food and dance Which actually is really expected in the context of sustainable development of society (sustainable development).

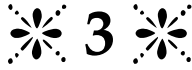
A district or city can be said to be a smart city or district, if in the various implementations of its city development program it can involve various components of an urban or districts community in synergy with employers, non-governmental organizations and the community's own expected involvement Can improve the welfare and happiness of the people of the city. This is certainly based on the legacy of cultural values that have long existed, both from prehistoric times, modern history, and post modern as it happens to this day. Therefore, the importance of realizing the pre-existing recognition as issued by UNESCO to the existence of subak in Gianyar, as well as the guidelines already possessed by Gianyar Regency in the form of Blueprint of Cultural Heritage, the Master Plan of Development of Gianyar Cultural Heritage etc. Gianyar Cultural Heritage Magazine, published in April 2016 edition, is a periodical study area which is published 2 (two) times a year ie

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decision based on the Decree number: Skep / 04 / Rakernas II / IV / 2011. The Declaration strengthens the status of Gianyar Regency as Heritage City along with five regencies / cities in Bali province: (1) Denpasar City, (2) Gianyar Regency, (3) Buleleng Regency, (4) Kabupaten Karangasem and (5) Bangli Regency. Across Indonesia in 2011 there were 51 districts / cities as members of JKPI (JKPI, 2011).





GIANYAR REGENCY

INITIAL IDEA

Gianyar Regency became the first venue of the National Working Meeting of Indonesian Heritage Network (JKPI). JKPI was formed in Solo City in 2008. The congress held in Gianyar is the 6th National Congress of JKPI. In one decade (10 years) the existence of JKPI in Indonesia will be held in Solo. The objective is to select a new JKPI Presidium, draw up JKPI's work program, and also cover the discussion on JKPI's Articles of Association (AD). Gianyar regency has been a member of JKPI since 2009. In 2015, the JKPI Congress was held in BauBau (Sultra), and the representatives were the Gianyar regent, Anak Agung Gde Agung Bharata, who was elected as member of Presidium JKPI, together with the Mayor of Banda Aceh and Mayor of BauBau.

What is the meaning of existence of Gianyar as a member of JKPI and as the implementer of National Congress VI JKPI? Its meaning is to introduce to the outside world about the heirlooms that exist in the area of Gianyar. The people of Gianyar (Bali) are able to continue to maintain their heritage, which has been built centuries ago. In the future, where the world is becoming more pragmatic, and commercial, the heritage of civilization will become increasingly important. The goal is to balance between the commercial and cultural passions that exist in human beings. Without a balance between the right brain and the left brain, man will live his life without direction. Gianyar is expected to provide some kind of "lesson" on how we should preserve our heritage.

If we reflect back on our ancestors, we will realize how hard it was for them to build heirlooms and civilizations in centuries ago, accompanied by simple equipments. But now their descendants have enjoyed the existence of the heritage. The border war between

Cambodia and Thailand is to fight over the right to a Vihara area that is capable of attracting tourists. Of course with abundant income, this is happening similarly in Bali and in Indonesia in general. In Bali there is a heirloom in the form of rice fields (subak) that can provide incomes to the surrounding community with the amount of rupiah that is not small. For example, in Subak Jatiluwih. In Java, there are areas of Borobudur and Prambanan temples that generate real income to the communities around the area.

Because the existing heritage remains well preserved, and now provides economic welfare to the community, the heritage is furthermore well preserved by the people around the area. Apparently, if people do not get anything from the existence of the heritage that exists in the region, it is certain that the heritage will not get attention to be preserved by the local community. Outside Bali there are many cases of inheritance that are not well maintained, if left behind it does not provide economic benefits. There is a lot of academic discourse that heirlooms should be able to provide benefits for people's lives and livelihoods. This means that the existing heritage must not only provide an aura of value to the community, but also to be able to provide economic benefits. Especially for in Bali, because the existing heirlooms are sacred by the surrounding community, and are regularly and sustained, the heritage is stronger and can be preserved.

WHAT IS HERITAGE?

An understanding of the word heritage (*pusaka*) translated as the word "heirloom" is now growing. In Bali the word "heirloom" is often associated with something sacred, and therefore considered something that needs to be preserved. In the module on Heritage Planning and Preservation of Heritage City conducted by the Ministry of PUPR and BPPI (2015), notes that the heritage is a historical relic of the past, contains the quality of thought, plan and the maker, and has a very important role for the sustainability of human life.

The development of the understanding of the heirlooms that initially only rely on a single artifact, in the last two decades this heirloom can also mean as a *saujana* (cultural landscape) that is

wide. Later in other developments, the so-called cultural heritage is not only the tangible, but also includes the cultural heritage that is not intangible. This makes a heritage issue that is inseparable from various issues of daily life, the management of art and culture, to the management of the city, village, or region.

To strengthen the understanding of heritage, the observers of conservation in Indonesia agree on what is meant by the Indonesian Heritage, which are mentioned as follows.

1. That the Indonesia's heirloom is an heirloom of nature, cultural heritage, and *saujana*. Natural heirloom is a special form of nature. Cultural heritage is the result of creation, taste, intention, and special work of Indonesian tribes. *Sujana* is a combination of nature and cultural heritage (cultural landscape);
2. That cultural heritage includes physical and bodily inheritance;
3. That the heritage received from previous generations is very important as the foundation and initial capital for the future development of Indonesian society. It must therefore be preserved to be passed on to the next generation in good condition, not diminishing in value, and even needing to be improved by forming future heirlooms;
4. That conservation is heritage management through a selective research, planning, protection, maintenance, utilization, supervision and / or development, to maintain continuity, harmony and supportability in responding to the dynamics of the age to build a better quality of life of the nation.

From the discussion above, it can be mentioned in detail that the heritage type is as follows.

1. Cultural Heritage (Cultural Heritage), which consists of two groups.

1.1. Physical Cultural Heritage

The physical cultural heritage is all cultural heritage that has a body or an object shape. Broadly speaking, the physical cultural heritage can be distinguished into two, namely the cultural heritage of moving bodies and cultural heritage of the immobile.

- A. The cultural heritage of moving bodies is a physical cultural

heritage that can easily be moved. For example, ceramic household furniture, textiles, trains, photos, etc.

- B. The cultural heritage of immobile bodies is a physical heritage that cannot be moved, without altering or destroying the heirlooms of the physical culture. For example, those are heirloom buildings and monuments.

1.2. Unconditional Cultural Heritage (Intangible Cultural Heritage)

Unconditional cultural heritage is a wealth of the past that is abstract, intangible physically, but contains value, benefits, meaning, expertise, etc. that are very valuable to life. For example, language oral traditions, the process of capability and knowledge creation, performing arts, festivals, religion and beliefs, cosmology, learning systems, and practices of beliefs related to nature.

2. Natural Heritage

Natural heritage is a special form of nature. These naturally formed formations have distinctive, interconnected and growing characteristics.

3. Saujana Heritage (Cultural Landscape Heritage)

Saujana heritage is the product of human creativity in changing the landscape in a long time, so that the balance of life between nature and humans. According to UNESCO, there are several criteria that a region can be regarded as a saujana heritage, among others, as follows.

- A. A region with a unique character, not found elsewhere;
- B. A masterpiece and a genius creation, in the fields of architecture, monumental art, urban planning, or landscapes;
- C. Areas with high cultural traditions;
- D. Regions depicting the height of civilization and human history;
- E. Regions with traditional settlements;
- F. Areas with traditions of community life, such as trust and art;
- G. Areas that have traditional management mechanisms in their conservation

THE EXISTENCE OF HERITAGE IN GIANYAR REGENCY

The existence of the heritage in Gianyar regency is inseparable

from the existence of Bedulu village area and Pejeng village as the heirloom of the ancient Bali kingdom. With the distributions of historical relics in Gianyar regency, especially in Bedulu-Pejeng-Tampaksiring village, it is an indication that the Kingdom Government Center at the time of the Bali Kuna is allegedly located along the areas of Petanu and Pakerisan rivers in Gianyar regency.

There were several kings who reigned during the time of the Old Balinese Kingdom and some of which are famous are King Udayana Warmadewa. Based on several inscriptions that mention the name of Udayana and his queen, one of them is Sading A Inscription known that the Queen Gunapriyadharmapatni ruled in Bali together with her husband Udayana-Warmadewa between the years 1001-1011 AD. Furthermore, it appears that Udayana ruled Bali without being accompanied by the empress in 1011-1016 AD. This is known from the inscription of Batur Pura Abang A which only mentioned the name of Udayana. Furthermore, based on the inscription Pandak Badung (1071 AD) mentions

“... padukaaji wungsunira anak kalih bhatari home I buruan, bhataralumah I banyuwka ...” (Callenfels, 1926: 14). Which means “... haji Wungsu (son) of two kings (husband and wife) queen who was bathed in Buruan and the king who was bathed in Banyu Wka ...”

After the death of king of putri and Udayana, the government is continued by king of Marakata and king of Anak Wungsu, which is the king that produced a lot of inscriptions. Based on the Langgahan Saka inscription 1352 (1435 AD), there is a king named Sriastasuraratanabumibanten, He is the last an olden Balinese King before defeated by Gajah Mada from Majapahit. After Bali is defeated by Majapahit, Kingdom of Bali is centered in Klungkung Regency, specifically in Gelgel. The golden age of the working era in Bali was developed at that moment until the government of king of Sri Dalem Segening. He replaced one of his sons to Bengkel village which is as the pioneer of Gianyar Kingdom. There are many heritages were built there and still preserved in Gianyar. From the discussion above, it can be mentioned in detail that the heritage type is as follows.

3.1. Nature Heritage

Just as the nature of Bali Island that is topographically sloped, the topography of Gianyar Regency is also tilted towards the south. In the sloping topography, flow the rivers that divide the district of Gianyar, the Pakerisan River and the Petanu River. In the area of the rivers there are important remains of the time which it represents. Village area that is between the two rivers includes Pejeng Village and Bedulu Village. Both villages are listed as the base area of archaeological remains, especially in the form of art left by hundreds of statues. The statue is stored in dozens of shrines (Pura), and is sanctified by the villagers who *nyungsung* (manage) the temple. (Geriya, et al, 2013).

In the Pakerisan River area, starting from the upstream, is where the location of Pura Tirta Empul (Tampaksiring) sits, along with its unique water source, which was found in an inscription 960 AD (882 Caka) (Goris, 1954 and Damais, 1955, in Ardika et al. , 2013). Then flowing to the south, there is Mengening Temple (Tampaksiring), Gunung Kawi (Tampaksiring) Temple, Kerobokan Cliff Temple (Pejeng), Candit Tebing Tegallinggah (Bedulu), Rlief Bitra (Gianyar), and its downstream is at Pura Masceti at Masceti Beach (Blahbatuh).

In the Petanu River area, there is also an important relic which represents two beliefs (Religion) namely Hindu and Buddha, called the Goa Gajah Mada. All of the above-mentioned relics, when associated with the controller of power at the time, were left over from the Warmadewa dynasty. Sri Kesari as the forerunner of the kings of the Warmadewa dynasty left three inscriptions. Two of them are in the mountains (Malat Gede and Panempahan in Tampaksiring), and another in the coastal area of Sanur, Belanjong. The three inscriptions date back to 835 Caka (913 AD) (Goris, 1948).

Based on the position of the cultural remains of the past which located in the area of Pakerisan River and Petanu River, especially in the area of Pejeng and Bedulu Village, it can be mentioned that the ancient Balinese kingdom center is located in Pejeng and Bedulu Village. Researchers, such as Goris, emphasized his research in the field of inscriptions. Meanwhile, Kempers and Stutterheim are more concentrated on the field of cultural remains.

Although the approach is done in different ways, the synergy of the research leads to the conclusions of the figures and controllers of power in those days. There are controllers of his powers are the kings of the Warmadewa Dynasty (10th-14th century AD).

The golden age of the working era in Bali was recorded during the reign of King Udayana Warmadewa. He was accompanied by a priest, named Mpu Kuturan. Under the policy of Mpu Kuturan, all sects in Bali who are in conflict can be united. The rapidly expanding of art-culture development, it is centered on the Pakerisan River and Farmers region, especially in Pejeng and Bedulu villages. It has also been mentioned that the center of civilization in the Old Balinese Period is in the Village and Bedulu Pejeng, Gianyar.

With the existence of such variety, it is necessary to develop the implementation of Cultural Tourism, in the form of One Day Cultural Tour. It can be started from left in Masceti Beach area (under construction of Subak Museum). Followed by a visit in the area of Gianyar City (Traditional Market), then to Bedulu and Pejeng (Pura Samuan Tiga, an ancient archaeological preservation Hall / BPCB). Continued to World Heritage area in Tampaksiring (Subak, and Pura). Now, UNESCO has recognized the upstream area of Pakerisan River in Tampaksiring Gianyar, as World Heritage area (WBD). Among them include Subak Pulagan, Subak Kulub Atas, Subak Kulub Bawah, Pura Tirta Empul, Mangening Temple, Gunung Kawi Temple, and Pura Pegulingan.

3.2. Cultural Heritage

Culture (Koentjaraningrat, 1993) has three forms; those are values, social, and artifacts (material). As mentioned earlier, Gianyar regency has the area of Pakerisan River, and in the upper part there is a subak system (Subak Pulagan and Subak Kulub (Up and Down) Subak is a cultural heritage that is intangible, in the form of Tri Hita Karana, And tangible, in the form of terraced paddy system, as well as the subak temple system. Furthermore, the subak system can also encompass all forms of culture, where the subak system has the values of Tri Hita Karana. The social form is also apparent, in which subak has solid organization which is supported by the

foundation of awig-awig (written rules) and perarem (unwritten rules, but has been agreed upon by consensus) which is strictly enforced, while subak also has artifacts in the form of temples and rice fields, so it can be mentioned that subak is Bali's cultural heritage (Windia and Arthawiguna, 2013)

Geriya et al (2013) notes that the springs and Tirta Empul temple are the main symbols of irrigation systems that get the water from the Pakerisan River. One of the oldest royal inscriptions linked to irrigation was recorded in 962. It was mentioned in the inscription that there is a dam on the site, which is considered as one of the oldest irrigation channel structures in Bali. TirtaEmpul remains as a subak temple, and is also an important place of worship for people in Bali.

Thus the upstream region of the Pakerisan River that has become a world cultural heritage, and has been recognized by UNESCO, needs to be maintained and preserved. Especially is preserving the existence of existing subak systems in the region. Subak area is the most risky area to be conserved, because it concerns the interests of individual farmers who own paddy fields in the area. Farmers need to get subsidies and protection, so they can enjoy farming. The regency of Gianyar has granted tax-free UN for farmers in the subak area, and also provides various facilities and infrastructure.

Furthermore, Gianyar has various buildings of Puri, spread over every district in Gianyar. However, the conditions are not maintained fully due to economic and technical constraints. But the Puri Gianyar in Gianyar, and Puri Ubud in Ubud District are still preserved optimally. Puri Gianyar is supported by the existence of the square, the market, the Chinatown (the area inhabited by the Chinese), and the great crossroads. The entire castle is a cultural heritage that needs to be preserved, not only as a cultural relic, but also as a part of historical relics. There should be various programs to preserve the area of the pavilion, along with the surrounding environment.

Now, Ubud Castle and the surrounding area (market, square, temple, banjar hall, etc.) have become part of the world's tourist destinations. Therefore, the area needs to be conserved,

maintained and managed properly, so that its existence can continue. Meanwhile, Puri Gianyar, as well as the surrounding area (market, square, etc.) should also be managed and developed, in order to support the development plan of One Day Cultural Tour Kab. Gianyar. Gianyar Market needs to be kept organized and trained its traders, in order to develop into Culinary Tour.

3.3. Saujana Heritage

The nature of Gianyar that was developed into a medium of cultural activity, has been reflected since the days of the Old Balinese Kingdom. Pejeng Village and Bedulu Village have developed into a natural area, where there has been a variety of cultural activities. Until now, the area of the villages has proven to be a cultural development area. Various records were recorded in the area. The Indonesian government built the office of Cultural Heritage Preservation Agency (BPCB) in Bedulu Village.

Meanwhile, the Upper Pakerisan Basin's (Pura, Subak, etc.) nature is also a very important natural area for the people of Gianyar and also the people of Bali in general. In this area (Tampaksiring Village and Manukaya Village, Tampaksiring District), there are several water sources as the main water source of Pakerisan River, to irrigate several irrigation systems in Gianyar. The main spring is in the area of Pura Tirta Empul and Pura Mangening. The temple has been widely known as a place of worship for the inhabitants of Bali, and the water emerging from the springs of the temple area is believed to be holy water, and therefore considered as sacred by the inhabitants of Bali. The upstream area of the Pakerisan River has been designated as World Cultural Heritage (WBD), and therefore it is very necessary to be preserved.

Other natural areas have evolved as a cultural area at every royal center, formerly existing in every sub-district in Gianyar (Gianyar, Blahbatuh, Sukawati, Ubud, Payangan, Tegallalang, and Tampaksiring). In every district of this area, there are relics of Puri, and there is a great intersection or catuspatha. In the vicinity there is a market, and there are often Chinatowns. The core area, they need to be organized and developed, so that the area develops into a tourist destination. Thus the region will provide economic

benefits to the surrounding community.

Heritage must remain to be appreciated and developed. With the strong policy of Gianyar regency government to encourage and strengthen the heritage, it is not surprising that world bodies such as UNESCO reward the inheritance possessed by Gianyar Regency, such as the traditional irrigation system of Subak and also the Pakerisan river. The attention and enthusiasm of the community and the strong will of the Gianyar regency government in appreciating its inheritance as a culture that has outstanding universal value, the efforts to participate as a member of Indonesian Heritage City Network is a hope for all Layers of society and government. It can be seen below, for example, the existence of some superior cultural heritage heritages contained in 7 (seven) Gianyar regencies as follows.

Meanwhile, the nature of the Upper Pakerisan Basin (Pura, Subak, etc.) is also a very important natural area for the people of Gianyar and also the people of Bali in general. In this area (Tampaksiring Village and Manukaya Village, Tampaksiring District), there are several water sources as the main water source of Pakerisan River to irrigate several subak in Gianyar Regency. The main spring is in the area of Tirta Empul and Mangening Temple. The temple has been widely known as a place of worship for the inhabitants of Bali, and the water emerging from the springs of the temple area is believed to be holy water, and therefore sacred by the inhabitants of Bali. The upstream area of the Pakerisan River has been designated as a World Cultural Heritage, and therefore it really needs to be preserved.

Other natural areas, which have evolved as a cultural areas are at every royal center, formerly existing in every sub-district in Gianyar (Gianyar, Blahbatuh, Sukawati, Ubud, Payangan, Tegallalang, and Tampaksiring). In every area of the district, there are relics of Puri, and there is a great intersection or catuspatha. There is a market around, and there are often Chinatowns. This core area needs to be organized and developed, so that the area develops into a tourist destination. Thus the area will provide economic benefits to the surrounding community.

Heritage remains appreciated and developed, followed by

innovative creative enrichment activities in an effort to develop its quality. With the strong policy of Gianyar regency government to encourage and strengthen the heritage, both cultural heritage and natural heritage, it is not surprising that world bodies such as UNESCO reward the inheritance possessed by Gianyar Regency, such as the traditional irrigation system of subak and also the Pakerisan basin. The attention and enthusiasm of the community and the strong will of the Gianyar regency government in appreciating its inheritance as a culture that has outstanding universal value, the efforts to participate as a member of the Indonesian Heritage City Network is a hope for all layers of society and government. It can be seen below, for example, the existence of some of the legacy of superior cultural heritage contained in 7 (seven) Gianyar regency as follows.

1. Sukawati sub-district: tedung, statue of padas, silver statue, desa pakraman, subak, banjar, pesantian, barong (about Barong Landung, see: Gottowick, 2005), mask, puppet, gambuh, Calonarang, Rejang, painting, Wood, calendar system, Batuan village temple, Batubulan puseh temple, taksu, peed procession, monument and baby sculpture.
2. Blahbatuh sub-district: Pande gong (gamelan equipment, gableran, endek Bona, handicraft, rontal and bamboo, desa pakraman, sekeha, banjar, gong pindha, Kebo Iwa myth, usada puri Bloahbatuh, Pura Masceti, Mrana and Melasti, Sarad, Bukit Dharma Kutri.
3. Gianyar: bade, nagabanda, pelebon Puri Gianyar, Beng weaving endanger, kelepon and various traditional snacks, pakraman village, sekaa gong Sengguan, pesantian, gong gede percussion, angklung Sidan, adventure pelebon Puri Gianyar
4. Tampaksiring District: irrigation technology system, Pejeng batik, handicraft, bone and horn, pakraman village, subak Kulub and subak Pulagan, banjar, sekaa goong, Pejeng Moon, Tatiapi, Tirta Empul, Maya Denawa legend, and rice cropping system pattern, Usada knowledge, Tirta Empul as a place of physical and spiritual cleansing, Heritage DAS Pakerisan, and Heritage Village Pejeng.

5. Ubud District: bade, nagabanda, adventure, pelebon Puri Ubud, Puri Peliatan, Topeng cats, Ubud market, babi guling, desa pakraman, banjar, studio, Buana Sari story, Sanggar Sri Ratih, Ubud Writers and Readers, Festival, Kakawin, Oleg Tambulilingan Dance, painting, universal beliefs rowing on five religions
6. Tegallalang District: bokor, dulang Sebatu, kepeng money, handicraft, desa pakraman, subak, wayang wong, telepud, Sebatu's Nyepi culture, Begal ceremony, Paddy field, bamboo culture, waterfall aesthetics Sebatu
7. District Payangan: dulang, Payangan market, studio, yasa Putra Sedana, Pengaji, subak, sinom Uug Payangan, Sekatian percussion, musical instrument of Gong Gede, heritage (Sarcopagus Keliki)

In addition to this superior artistic art inventory, for the unique and rare at this time which can be seen for more details in the *Blueprint Revitalization of Gianyar Toward Regency Excellence in Arts and Culture* that is published in 2013, which is a study conducted in cooperation between the Government Gianyar Regency and Bali Study Center - Udayana University. It can be said that in all sub-districts, it is a very rich area with heritage values sourced from prehistoric times, ancient Balinese History, Modern and Post-Modern History. This shows that people in Gianyar Regency can selectively accept the outside of cultural influences in an effort to maintain their tradition of culture in a flexible and dynamic manner. In this sub-district there are important sites that are not only significant for the local community, but also for the people at the national level, for example in Tampaksiring District there is Presidential Palace in Tampaksiring which has been built since the time of President Indonesia I, Soekarno.

Furthermore, in this case, the international community UNESCO also recognizes the existence of an important heritage legacy for the world that is the existence of traditional irrigation systems of the people of Bali called the subak system that has now been recognized as a world cultural heritage. This shows that not only cultural heritage, but also very intense nature heritage developed

in Gianyar regency. This can be seen from the recognition given by the world organization such as UNESCO on the development of Subak Pulagan and Subak Kulub as one of the world heritage that is proud of the people and government of Gianyar Regency. This is understandable because in the concept of the local community as a supporter of the tradition of subak and its culture, by itself means the existence of support for spiritual values, togetherness, mutual cooperation, which is the social capital and cultural capital that is still developed to this day and in the future.

Some of the cultural heritage that exist in Gianyar regency is certainly still in intact condition, partially damaged, and some are faded, and even destroyed, because the age of the building is long enough. In general it can be said that the physical cultural heritage spread in Gianyar Regency can still be witnessed, among others, the building of the castle, temple, market, bale banjar which is one unit of the smallest social unit, *setra* or grave and so on. Some of the buildings if not declared as cultural heritage or cultural heritage (age above 50 years), then as asset of heritage city, allegedly can switch function (Priyanto, 2014). Puri Gianyar area which in the past is the center of traditional government center activities, economic and socio-cultural activities can be regarded as the center of the development of civilization and culture of society in Gianyar regency. This can be seen from the philosophical understanding that follows the pattern of the arrangement of the great intersection as shown in the Catuspatha concept. The commitment of Gianyar and community leaders to this heritage seems to have significance for sustainable cultural development.

Until now, those functions can be seen on the life of the community in Gianyar regency. The functions that develop in the area now include among others in the field of trade and services, education, offices, settlements, worship and recreation are expected to meet the needs of modern society, but still maintain and develop heritage of cultural heritage. Thus, if people can utilize their social and cultural capital in their modern and postmodern life, it can be said that the people of Gianyar regency can intelligently maintain their own cultural identity.

GIANYAR CITY IN HISTORICAL TRACK

The presence of guests who visit Gianyar Regency as a heritage city must be informed about the history of the existence of Gianyar City (Ardhana and Setiawan, 2014). That the establishment of the Kingdom of Gianyar stems from the existence of a knight figure I Dewa Manggis Kuning who settled in Alas Bengkel which is now the Village of Beng in the northern city of Gianyar now. I Dewa Manggis Kuning is the son of King Gelgel, Sri Dalem Segening (1580-1630) from his queen Ni Desak Ayu Gedong Artha from Manggis Village. After adulthood, I Dewa Manggis Kuning faces the father of Sri Dalem Sagening and tells that he is the son of king and his mother is the consort of Ni Desak Ayu Gedong Artha. Thus the king of Sri Dalem Sagening declared to the royal relative that I Dewa Manggis Kuning was his son. After adulthood then Sri Dalem Sagening command his son to become a king in Badung. But not so long ago he became king in Badung, riot occurred due to issues of love that deliberately addressed to him. Finally I Dewa Manggis Kuning with his followers fled to Alas-Bun and there he married I Gusti Ayu Pahang, a daughter of I Gusti Pinatih Rishi. Furthermore, from Alas -Bun he and his wife continue the journey until finally settled in Bengkel Village.

Thus I Dewa Manggis Kuning built the village of Bengkel into a residential center, and he grew into a tough knight whose growing number of followers. Knowing his son had become a formidable warrior then Sri Dalem Sagening requested that Ida I Dewa Manggis Kuning deigned to return to the Gelgel palace. But Ida I Dewa Manggis Kuning has resolved to stay in Bengkel Village. When Gelgel was attacked by Karangasem and Buleleng, then the I Dewa Manggis Kuning came to help until finally Karangasem and Buleleng were defeated. Because of his help, Sri Dalem Sagening awarded a set of clothes and a piece of greatness dagger *Ki New Obag-Obag* and 40 followers. Finally Ida I Dewa Manggis Kuning also managed to defeat the power of Gusti Agung Maruti in Gelgel's palace (1873) with Sidemen's army. For his service, the next King of Gelgel I Dewa Agung Jambe give recognition to Ida I Dewa Manggis Kuning.

Ida I the Manggis Kuning deity remarried with Ni Gusti

Ayu Pahang and they have a son named I Dewa Manggis Pahang who replaced his father's power in Bengkel. Ida I Dewa Manggis Pahang has three wives. His first wife is Desak Ketut Sunia who has a son named I Dewa Manggis Bengkel. The second wife is the daughter of I Gusti Pinatih (Tulikup) who has three sons named I Dewa Gde Pinatih, I Dewa Nyoman Pinatih and I Dewa Ketut Pinatih and his third wife is the daughter of Pasek Kebayan from Dauh Uma village who gave him one son named I Dewa Gde Kesiman then placed in Bitera.

Thus the power of I Dewa Manggis Pahang as large as katena that joined the Village Dauh Uma, Angkling, Peling Village and surrounding areas. However, the case is different with Serongga Village and Teba Jero Kesihan Village. They allied themselves against the power of Bengkel Village. Therefore Ida Dewa Manggis Pahang was angry and assigned his son namely I Dewa Ketut Penatih to attack the village of Serongga and Kesihan. With the help of Gusti Kebon Tubuh, Pajakakan Nyoman Tegal and I Gde Meranggi-dana, then the village of Serongga and Kesihan can be conquered.

After Ida I Dewa Manggis Pahang died, then his son Ida I Dewa Manggis Bengkel who continued to rule in Bengkel Village. During his reign he established a good relationship to the Garden of Bali and Pejeng. Ida I Dewa Manggis Bengkel married the daughter of Taman Bali, Ni Dewa Ayu Nila Putri by winning a fierce battle that took place on the outskirts of Tukad Sangsang. On the victory, the power of Ida I Dewa Manggis Bengkel extends to the areas of Petak, Madangan, Suwat, Mantring, Kendran and Manuaba. To strengthen the relationship with Pejeng, Ida I Dewa Manggis Bengkel married the daughter of I Dewa Agung Pelayun Putra but has no children. He then raised one of the sons of Pejeng named Tjokorda Anom Bende which have a role in strengthening the relationship between Bengkel and Puri Pejeng.

Thus when Ida I Dewa Manggis Bengkel was passed away and replaced by his son from the consort of Ni Dewa Ayu Nilaputri who named Ida I Dewa Manggis Sakti. He is believed to be able to continue the power of Manggis Dynasty because he has a birthmark that resembles a mangosteen tapuk in his stomach. Ida I Dewa

Manggis Sakti then set out to study medicine at Ida Pedanda in Gria Sidawa Taman Bali and at Geria Mas Lod Peken. In addition to the intelligence, he also learned about the government (Niti praja) on I Dewa Agung Mayun in Puri Sukawati. Finally I Dewa Agung Mayun married his daughter with I Dewa Manggis Sakti and after getting married he returned to Bengkel.

Arriving at the village of Bengkel I Dewa Manggis Sakti started thinking of establishing a new royal center. He then chose a place south of Bengkel that was formerly owned by Brahmin Ida Pedanda Shakti Tarukan. Ida I Dewa Manggis Sakti began to build the castle as the center of the kingdom in 1770 by imitating the shape and layout of the building at Puri Taman Bali. Given the former place is a griha, when the new castle was completed, then the place is named Geria-Anyar (New House). This is the embryo of Gianyar's city name from Geria-Anyar becomes Gianyar. Only in the time not too long the construction of the castle can be completed and then held the ceremony of Melaspas and Memungkah Agung on Friday-Wage wuku Krulut that is right on April 19, 1771. Considering the journey of history as mentioned above then finally set on 19 April 1771 as the day of the establishment of Gianyar under the authority of the first king of Gianyar Ida I Dewa Manggis Shakti. And then every April 19th is celebrated as Gianyar City's Birthday.

After Ida I Dewa Manggis Shakti died, he was replaced by his son, Ida I Dewa Manggis in Madya (1814-1839) as the second king. After Ida I Dewa Manggis in Madya died, he was replaced by the son of beliau, namely Ida I Dewa Manggis in Rangki as the king of Gianyar III. (1839-1847). Ida I Dewa Manggis in Rangki was replaced by his son Ida I Dewa Pahang (1847-1892) as the king of Gianyar IV.

In the reign of Ida I Dewa Pahang, the relationship with Bangli, Klungkung and Badung was no longer harmonious. Ida I Dewa Pahang was deceived by Ida I Dewa Agung Klungkung and exiled in Satria. He died in exile in Satria so he was given the title Ida I Dewa Manggis Mantuk Di Satria. But the two sons of Ida I Dewa Pahang that is Ida I Dewa Pahang and his sister Ida I Dewa Gede Raka managed to escape back to Gianyar. Ida I Dewa Pahang

later succeeded his father as the king of Gianyar V (1893-1896) and again succeeded in restoring the sovereignty of Gianyar kingdom.

After Ida I Dewa Pahang died, he was replaced by his sister Ida I Dewa Gede Raka as king Gianyar VI (1896-1912). In the reign of I Dewa Gede Raka as king of Gianyar then the situation re-turbulent, the relationship with Badung, Mengwi, Bangli and Klungkung was not harmonious again. Seeing the situation like that, Ida I Dewa Gede Raka decided to ask for protection to the Dutch East Indies government.

Based on the decision of the Governor-General of the Dutch East Indies, Ida I Dewa Gede Raka was appointed as Stedehourder (representative) of the Dutch East Indies government and was inaugurated with a state ceremony on January 2, 1901. Thereafter also held an inauguration ceremony in accordance with custom and religion (Abisekaratu) on June 15 1903 with the title Ida I Dewa Manggis VIII. From then on, the Dutch East Indies government placed a JHBF Schwartz controller who knew much about Balinese customs and culture, temporarily stationed in Gianyar.

Soon Ida I Dewa Gede Raka resigned and was replaced by his son Ida I Dewa Ngurah Agung (1913-1943) but he was not inaugurated as Stedehourder (representative), but as Regent because of the change of government system in Bali at that time. In that time, there were eight Regents established in Bali with different titles and Gianyar used the title of Anak Agung. The government structure is refined again consisting of Patih who come from Pasek descendants. There is also a Royal Council established which consists of the courtiers, the manca and the priests. And specifically in the field of security which formed as corps of the king servant called Prayoda who then also served as tax collectors.

On July 1, 1938 the existing areas in Bali were designated as Swapraja regions, each of them were headed by a king. For the swapraja region of Gianyar, Ida Anak Agung Ngurah Agung is inaugurated as the king of the swapraja region of Gianyar. As a self-governing region, it has a broader autonomy rights other than customary and religious affairs, it also regulates other matters such as police like Prayoda, public works, income tax, health, education

and others.

The situation of world development has greatly affected the government of the Dutch East Indies in Indonesia and in Bali in particular. With the outbreak of World War II, the Japanese royal army landed in Bali in March 1942. The Swapraja Government remained recognized by Japan under the name Syutjo. Japanese troops arrived in Gianyar on 23 February 1942 and arrested Dutch controller Van-Romoudt and imprisoned in Denpasar. The Japanese army was then based in Tangsi Prayoda. During the occupation of the Japanese army in Gianyar, Japan imposed a forced labor system (romusha) to be employed in Bali as well as outside Bali. At that time Japan had assigned national figures Bung Karno to instill a passion for anti-alliance among indigenous communities.

After the proclamation of R.I independence on 17 August 1945, Bali included the Lesser Sunda Province with the Governor I Gusti Ketut Poeja and Ida Bagus Putra Manuaba as chairman of Bali National Commission. To maintain the independence of R.I, in Bali there are many youth organizations such as the Indonesian Young Generation (AMI), Pemuda Republik Indonesia (PRI) and many others. The youth rallied to the Japanese government. Then the Japanese arrested the R.I leaders on 13 December 1945. With the landing of union soldiers in Bali then the R.I leader was released. Finally the Red Elephant soldiers who joined the civilian government of the Dutch East Indies under the leadership of Lieutenant Colonel Inf F.H. Ter Meulen landed in Bali on March 2, 1946. Red Elephant troops occupy cities in Bali including Gianyar City.

Paruman Agung is changed into Bali Regional House of Representatives which is officially inaugurated on September 25, 1950 in Denpasar. Actually, the change of government system is started from the center which is the states are combined to The Unitary State of the Republic of Indonesia (NKRI) on August 17, 1950. There are some changes to the districts/autonomous region for eight domains in Bali.

According to the law number 69 about the Creation of Swatantra Regional Government level II, Ida Anak Agung Gede Oka

served as Swatantra Regional Chairman Level II in 1958-1960. Ida Anak Agung Gede Oka, then replaced by Drh. Tjokorda Anom Puduk and next, he was replaced by I Made Suyoga BA. When there was transfer of power from Old to the New Order, there had been many times Regent replacement until Reformation era nowadays. Now, Gianyar regent is Anak Agung Gde Agung Bharata, the first son of King of Gianyar, Anak Agung Gede Oka. Anak Agung Gde Agung Bharata is the eleventh descendant in the genealogical tree of king of Gianyar. Thus, the brief summary about history of Gianyar regency, which has been one of the regencies in Bali, and as a part of Indonesia.

THE NATIONAL MEETING OF KOTA PUSAKA INDONESIA COMMUNITY (JKPI)

The event of JKPI's National Meeting was started on April 15, 2017 (the guests were just attended the meeting) and ended on April 20, 2017 (the guests started to leave Gianyar regency). This event was connected the 26th anniversary of Gianyar regency, on April 19, 2017. Thus related to the JKPI's meeting, there will be various events, namely Culture Exhibition, International Seminar on Culture, Cultural Exploration, Cultural Festival, and Cultural Speech by the Chairman of Indonesian Cultural Department. The Cultural speech will be addressed in the JKPI's meeting. In JKPI's National Meeting, the Chief of Benefactor Board Committees in BPPI (Indonesian Relics Preservation Department), Hasyim Djojohadikusumo will also give a presentation. The complete lists of events on the sixth JKPI's National Meeting in Gianyar regency are as follows,

**THE MEETING AGENDA OF NATIONAL
CONSOLIDATION INDONESIAN HERITAGE CITIES
NETWORKING THE SIXTH IHCN NATIONAL
MEETING (RAKERNAS JKPI) 2017
IN GIANYAR REGENCY, 15 - 19 APRIL 2017**

No	Detail Activities	Time			Tempat	Penanggung Jawab & Keterangan
		Day	Date	Time		
1	The Group Arrival				Bandara & Benoa	Panitia Rakernas & Panitia Hut Kota Gianyar
2	Arrival of Regent/ Mayor (<i>Check In</i>)	Saturday	15 / 4	08.00 - 23.00	Bandara	Panitia Rakernas & OPD (Kontrak & Kesepakatan)
3	Full Day Cultural Tour	Sunday	16 / 4	09.00 - 15.00	Sesuai dengan Keterangan	Panitia; dengan Bus dari Museum Subak, Taman Nusa, Kota Gianyar, Museum Purbakala, Subak Pulagan, Istana Tampaksiring, dan kembali ke Hotel
4	Attending the Opening Ceremony of Exhibition of the Anniversary of Gianyar Regency and the Exhibition from the member of IHCN (<i>JKPI</i>)	Sunday	16 / 4	18.00	Lapangan Astina	Panitia Rakernas & Panitia Hut Kota Gianyar
5	Welcome Dinner	Sunday	16 / 4	19.00 - Finish	Puri Gianyar	Panitia Rakernas & Panitia Hut Kota Gianyar
6	International Seminar	Monday	17 / 4	09.00 - 13.00	Balai Budaya Gianyar	Panitia Rakernas & Panitia Hut Kota Gianyar
7	The 6 th National Meeting of IHCN (<i>Rakernas JKPI VI</i>)	Tuesday	18 / 4	09.00 - 13.00	Balai Budaya Gianyar	Panitia Rakernas
8	Witnessing the Parade of the Anniversary of Gianyar the Heritage City	Tuesday	18 / 4	14.00 - 17.00	Panggung utara Balai Budaya	Panitia Rakernas & Panitia Hut Kota Gianyar
9	Ladies and Delagates Program	Tuesday	18 / 4	09.00 - 15.00	Lapangan Astina	Panitia Rakernas & Panitia Hut Kota Gianyar

10	Free Program	Wednesday	19 / 4	09.00 - 15.00	-	Masing - masing Peserta
11	Reception & Closing of the 6 th National Meeting of IHCN (<i>RAKERNAS JKPI VI</i>) :	Wednesday	19 / 4	17.00 - finish	Balai Budaya Gianyar & Open Stage	Panitia Rakernas & Panitia Hut Kota Gianyar
	a. <i>Farewel Party / Gala Dinner</i>					
	b. Witnessing the Closing Parade of the Anniversary of Gianyar			20.00 - finish		
	<ul style="list-style-type: none"> - The Performance of Malang Regency - The Performance of Cirebon Regency - The Performance of Pekalongan City - The Performance of Western Halmahera Regency - The Performance of Jogja - The Performance of Bukit Tinggi Regency - The Performance of Lubuk Linggao Regency - The Performance of Blitar Regency - The Performance of Gianyar Regency (Collaboration) 					
12	(<i>Check out</i>)	Sunday	23 / 4	08.00 - 23.03	Bandara	Panitia Rakernas & OPD (Kontrak & Kesepakatan)

During the national meeting, there are four new regions are accepted as the new member of IHCN (*JKPI*). Therefore, the total member of IHCN (*JKPI*) are 62 regencies/cities. In conjunction with the national meeting, there was also international seminar which coordinated by the Head of Cultural Studies, Faculty of Arts Udayana University, Prof. Dr. Phil. I Ketut Ardhana, MA. The detail of the program are as follow:

No	Waktu	Kegiatan	Keterangan
1	08.00-09.00	Registration	Committee
2	09.00-09.15	Opening Ceremony : - Balinese Dance - National Song : Indonesia Raya - Prayer	Committee
3	09.15-09.30	Welcome Speech by the Regent of Gianyar	Committee
4	09.30-09.45	Presentations: “The Synergy of Indonesian Heritage Trust and Indonesian Heritage Cities Networking in the Board of Heritage Cities Preservation”, by the Chairperson of Advisor of the Indonesian Heritage Trust, (Hashim Djojohadikusumo)	Committee
5	09.45-10.15	“The Strengthen of Indonesian Heritage Cities”, by Director General of Culture, Ministry of Culture Republic of Indonesia, (Hilmar Farid)	Presentation, Open the National Meeting officially
6	10.15-10.30	Photo Session	Committee
7	10.30-11.00	Break	Committee
8	11.00-11.30	Report by Director Executive IHCN (JKPI) (Nanang Asparinal)	Committee/ Secretariat
9	11.30-13.00	1). The Welcome Speech of the Chair of IHCN (JKPI), the Regent of Gianyar (Anak Agung Gde Agung Bharata, S.H) 2). Handing Over the Chair, from the Regent of Gianyar to the Mayor of Bau Ba 3). Welcome Speech by the Chairman of IHCN (JKPI), period of 2017-2018 (the Mayor of Bau, Bau, Dr. A.S. Tamrin, MH) 4). Foto Session	Committee
10	13.00-14.00	Lunch	Committee

VARIOUS CONSERVATION EFFORTS

Cultural revitalization and declaration of Gianyar as Heritage City is a cultural movement and representation of human and society's response to the dynamics of globalism and modernism that pervades all spheres of public life by bringing diverse opportunities and challenges. Opportunities, related to the possibility of acceleration of economic, technological and cultural added value to improve the quality of life and livelihood of prosperous people. Challenges relate to the pragmatic, matrealistic lifestyle and imagery simulacra that mask the phenomenon of deformation, desciliation and dehumanization. The real challenge of the Heritage City that carries the pride of civilization, glory and prosperity is fragility, poverty and annexation or vandalism of sites, monuments and heritage objects as a valuable cultural heritage. In an effort to respond holistically, directed and systematic Gianyar development as a Heritage City, it is very necessary to socialize continuously to all stakeholders. In fact, it is necessary to do the capacity building process, so that all parties, especially Gianyar regency officials pay the equivalent attention to Gianyar moment as City Heritage

To oversee, strengthen and empower the dynamic of Gianyar as a local, national, national and heritage Heritage city, Gianyar district requires academic support with sufficient expertise and professionalism. The media for this group of academics is Gianyar Regency Pusaka Magazine, which will be published in April yad. 2 years II, April 2016. XXI century is a century of cultural revitalization that is appreciated and understood to be identical with the resurrection and progress. Gianyar Regency, Bali through the synergy of bureaucracy, academia, politicians, artists and humanists together with Gianyar society respond creatively to the era of cultural awakening and advancement with Gianyar declaration as Heritage City. Heritage City that synergizes the richness, diversity and genius of the totality of Natural Heritage, Cultural Heritage and Heritage *Saujana* in local, national, and world networks.

The year 2016 was used as a momentum to continue revitalizing Gianyar Kota Pusaka and the momentum of Gianyar

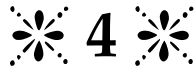
declaration as Heritage City which has obtained IHCN (*JKPI*) decision based on Decree number: Skep / 04 / Rakernas II / IV / 2011. The Declaration strengthens the status of Gianyar Regency as Heritage City with five regencies / cities in Bali province: (1) Denpasar City, (2) Gianyar Regency, (3) Buleleng Regency, (4) Kabupaten Karangasem, and (5) Bangli District. Across Indonesia in 2011 there were 51 districts / cities as members of JKPI (*JKPI*, 2011).

The various dynamics recorded in the long cultural history reflection of Gianyar district has exceeded five cultural waves, including; (1) folk culture, (2) palace culture, (3) colonial culture, (4) national culture, (5) modern culture until posmo. The dynamics are accompanied by a variety of positive achievements include: (a) the growth of creative human resources genealogically bleeding art and flowing talents and cultural art traditions across generations, (b) the development of nature and the habitat of Gianyar regency that is conducive and inspiring for the creation of art and conservation of nature heritage , Culture and saujana, (c) character identity and philosophy of cultural heritage of Gianyar heritage are firmly imbued by the power of Taksu and the philosophy of Tri Hita Karana; (d) the creation of a number of maestros in various arts and cultural arts from sculpture, Dance, puppetry, architecture, literature to world-class art collectors, (e) Gianyar Regency becomes the location of various art museums, the largest subak museum in Bali. To guard, strengthen and empower the dynamic of Gianyar as a local, national, national and heritage Heritage city, Gianyar district requires academic support with sufficient expertise and professionalism. To realize Gianyar Regency as a permanent member of The Organization of World Heritage City (OWHC) or International Heritage City Organization by preserving the nature heritage, cultural heritage, and saujana heritage, Gianyar regency through protection, maintenance, utilization, supervision and development activities have formed Expert Group Gianyar Regency Heritage City by 2015.

This Expert Group requires a holistic, systematic and directed work backdrop in the form of the Medium Term Work Plan (2015-2019). It is then spelled out in a short-term (yearly) work plan, as its

work program is contained in this book. However, it will attempt to write a book by the end of 2016 to map, analyze and provide notes on the implementation of Gianyar City as a heritage city or a member of the Jakarta Pusaka Indonesia City Network (JKPI). With the presence of various activities both in terms of studies, training, international seminars, the issuance of cultural heritage magazine, will provide actual data on how Gianyar Regency.





THE 246th ANNIVERSARY OF GIANYAR CITY (1771-2017) IN THE DEVELOPMENT OF GIANYAR AS INTERNATIONAL HERITAGE CITY

I INTRODUCTION

As the previous years, the Anniversary of Gianyar City is always held with various cultural activities. In 2017, Gianyar City is celebrating its 246 years old, which falls precisely on Wednesday, 19 April 2017. However, the anniversary in this year is very special because it is coupled with National Work Meeting (Rakernas) of the 6th Indonesian Heritage City Network. Rakernas Activity which is held once a year with the main agenda of the election of JKPI's presidium chairman which is implemented in the area of origin of the active presidium chairman. Since the length of service of presidium chairman is over in 2016-2017, which also occurs with the anniversary of Gianyar; as well as the one who is currently chairing the presidium is the Regent of Gianyar "Anak Agung Gde Agung Bharata." Therefore, the election of presidents and the handover of office from the previous presidium chairman to the next elected presidium chairman were held in the midst of Gianyar's Anniversary. The Rakernas activity was attended by all members of JKPI, which until now (2017) amounted to 58 members. For JKPI members, this annual event is very important as an event to seize the opportunity as the chairman of the presidium. In addition to work meeting activities, it will be also held an international seminar. For members who want to participate to enliven the anniversary, such as: cultural parade, craft exhibition, art performance, and others, the committee has provided space and time for the participants, with notes have been previously notified. The 246th anniversary ceremony of Gianyar, welcomed and

enlivened with a variety of cultural arts activities for two weeks. The art performance will begin a week before the peak of the event, Thursday, April 13 2017, and ends a week after the peak of the event, precisely on Tuesday, April 25, 2017. As the regency with the predicate of arts and culture, the quality issue is the death price and a prestige for the presenter of art. In this case, it is the duties and obligations of the Cultural Advisory Council (Listibiya) which is trusted by the Regent as a living artist and evaluates the activities of the branches of art that are displayed, so it is worthy to appear on the grand event to commemorate the anniversary of Gianyar every year. Given the limited space and time available, the coaching is focused on the materials prepared to perform in the provinces of Bali Art Festival (PKB) in June / July 2017, such as: parades, adults gong kebyar, children gong kebyar, and women gong kebyar. While the other branches of art which are performances, the coaching is entirely handed over to the art management of each set.

Gianyar anniversary commemoration has a very strategic position because it can be an arena of coaching various forms of art which is owned in this art world. It is said so, because the momentum of the birthday gives enough space and time to measure the growth and development of cultural arts. As an event to foster and evaluate the growth and development of art-culture life, then in every commemoration is always given serious attention by anyone who leads this earth of art. It is worth noting, because Gianyar has no other riches except the art of culture and the beauty of nature. The apparent reality in the field is reinforced by Picard (2006), who says that Bali lacks of mining with adequate infrastructure, and has only natural beauty and cultural arts. As part of Bali Provincial Government, Gianyar Regency has an area of 368 km² or 6, 53% of the total area of Bali Province. The total area of Bali Island is 5,636 Km². (Compiler Team, 2016: 31). Such an existence shows that in addition to its territory is not so wide, there is also no oil and gas content, but Gianyar owned non-oil and gas heritages, such as: cultural arts, customs and traditions, religious ceremonies and natural heritage.

Back to the anniversary of this year (2017), in order to welcome, commemorate and enliven it, a two-week cultural art

event (13 April-25 April 2017) were held. Various forms and types of local art and outdoor participants are presented in cavalcades, performances, and parades. The day before the peak of the anniversary event, Tuesday, April 18, 2017, at 14.30-19.00 Wita, located in front of the north of Balai Budaya held "Cultural Parade" as a grand event yearly. For this year (2017), in addition to displaying sub-district's representative throughout Gianyar Regency, also followed by participants from outside the region. As usual, that cultural parade officially opened was marked by the "Kulkul" or Balinese Bell, beating by the Gianyar Regent; Greeted with protocol music "Gong Gede"; And continued with the appearance of "Adi Mredangga" offering SMKI 3 (KOKAR) Sukawati; Followed by sub-district representatives, out-of-region participants, and ending with "Marching Band".

At its Peak of Commemoration on Wednesday, April 19, 2017, from morning till night, respectively, are carried out: (1) The 246th Anniversary of Gianyar City, at 7:45 pm -Finished, at Astina Raya Gianyar Square; (2) The 246th Anniversary of Gianyar City, at 11.00 pm-Finish, attended by Political Parties / Organizations / OKP / NGOs / Women's Organizations / Artists / Artists / Professionals / Communities; (3) The award of "Wija Kusuma" to artists and humanist, coupled with a dinner reception, at 17.00-19.30 Wita, at Balai Budaya, Gianyar; And (4) As the last activity at the same time closing ceremony of the anniversary celebration, the performance of Sendratari Kolosal "Oratorium Bhinneka Tunggal Ika Maha Sakti" was presented by Sanggar Paripurna, Bona Village, Blahbatuh, led by I Made Sidia, at the open stage of Balai Budaya Gianyar. As always, that colossal art performance is regularly held every year at the peak of the anniversary, starting at Pk. 20.00-21.15 Wita, and witnessed by thousands of citizens of Gianyar.

II BALI ART FESTIVAL (PKB) GIANYAR YEAR 2017

2.1 The Theme of Bali Art Festival (PKB) Gianyar

The birth of Bali Arts Festival (PKB) Gianyar 2017 is actually departed from the desire of Gianyar Regent who is very appreciative to the arts of culture, loving nature, and also the nature and culture. Since these three elements are heritage (inheritance) that is priceless,

and potentially as a wealth asset to build Gianyar. Thus, it is an obligation for all of us (community and government) of Gianyar Regency to explore, develop, nurture, and preserve these three elements. As a Regent who has high ideals for the preservation of nature and culture, then he is eager to actualize his love through the media art-cultural performances, and given spirit by the three elements. As what he wants is not only a dream, but is realized when there are important events for Gianyar Regency. The high ideals began to look for the right momentum, which is related to the Anniversary of Gianyar City. Remembering the 246th anniversary of Gianyar City is on Wednesday, April 19, 2017 is the last chance for Gianyar Regent (AAGde Agung Bharata) for a second term to lead Gianyar (period 2003-2008; 2013-2018), is a golden opportunity to lift these three elements into a theme of Bali Art Festival of Gianyar. That is, the core of PKB Gianyar 2017 lifted by synergizing the three elements, namely cultural heritage, natural heritage, and natural landscape. Starting from his concept of thinking, we as the team of this book, decided to take the theme, "PUSAKA": Cultural Heritage Synergism, Natural Heritage, and Natural Landscape for Civilization.

2.2 Forms, Materials, and Participant

When discussed about the implementation of PKB Gianyar, certainly it cannot be separated from one another with the activities of the Bali Arts Festival (PKB) in Province. It is said that, because the product of PKB Bali Province is sourced from the richness of local culture in all regencies / cities in Bali, and as the organizer (*leading sector*) of Bali Provincial Government, in this case handled by Bali Cultural Office. Bali Arts Festival has been held since 1979, precisely at the time when Bali Governor Prof. Dr. Ida Bagus Mantra led at first five-year period (1978-1983). To reinforce and use the reference materials that PKB is held annually, and in practice (*the facto*) has been going on since 1979, it will require legal products as its reinforcement. When the PKB has been running for 27 years, the government finally succeeded in issuing Local Regulation No. 4 of 2006 (*the jure*), and in Article 3, specifically discussing the implementation of PKB. Form of implementation, are: (1) Parades,

Exhibition, and Preservation of Arts; (2) Workshop; (3) Competition; (4) Promotion of People's Craft Industry; and (5) Documentation. In total, there are 24 types of art that have been agreed by PKB committee (Bali Provincial Government) to be offered to regency / city (Raka, Anak Agung Gede, 2016: 6).

The design of PKB remains inspired by aspects of excavation, development, coaching and conservation. The material resources raised as the core of the work, especially in the cultural parade, innovative pieces of work and tradition, should not be separated from the theme. To interpret the three elements of the heirlooms embodied in themes (culture, nature, and natural landscape) into a work of art, is the task of the art creators that will produce an innovative art form. From the six forms of organization that have been described, it is not all forms of performance is unraveled will be presented in Gianyar PKB. But clearly some of the branches of art that are prepared to perform on PKB Province on June / July, such as Gong Kebyar which is played by Adult, Gong Kebyar which is played by Children, Gong Kebyar which is played by Women, and Opening Parade. The four forms of art performance are always displayed in Gianyar PKB. This is done in addition to introducing prestigious art representatives who will perform in PKB Province to Gianyar community, also to find out how far the ability of the drummers and dancers in the mastery of the presented material. The moment of appearance in Gianyar PKB for the three representatives of *gong kebyar* is also used as an arena for the art performers (Listibiya) to evaluate and practice more intensively before performing in PKB Province. In the following sections presented the forms and cultural arts material that will be performed for two weeks in the city of Gianyar.

2.2.1 Parade

Gianyar Regency has seven sub-districts and each sub-district is supported by traditional village / *pakraman*. Although the villages in each sub-district are under one district, in certain respects they have their own peculiarities. Something different from the cultural parades of previous years, that for this year every sub-district representative is required to present an innovative work with

material to collaborate on three heritages: cultural heritage, natural heritage and natural landscape heritage, and a tradition packed to the present needs. In general, the form of the output is divided into three parts, namely: (1) At the beginning, each participant carries the identity symbols typical of the village of origin of the district, such as: village symbol, trunks dressed yadnya customary god "to temple", *pitra yadnya* "Pelebon" and "mamukur", and some are choosing to dress "modifications"; PKK ladies carry gebogan which consists of flower, fruit, and janur; followed by traditional (local) music; (2) In the middle, the appearance of innovative works; and (3) At the end, is the appearance of a living tradition in the village of origin in each sub-district.

Especially for innovative works and traditions, each representative from the sub-district presents an innovative work and making the heritage as the core of the story, then in the last section, there will be a performance of a work of the most unique tradition from the village of sub-district representatives, or traditions of other villages in each sub-district, and packed to the taste of the present. In the following sections, an overview of the forms of innovative works and typical traditions of the sub-district representatives in Gianyar Regency will be shown as follows.

Tegallalang Sub-district

This innovative work of Tegallalang Sub-district this year (2017) is inspired by the natural heritage of "Ceking Terrace". With its uniqueness, "Ceking Terrace" becomes one of the leading natural tourist attraction for the district which is actually better known as the source of handicraft products in Gianyar Regency, even in Bali. The craftsmen are well known for their inventions of "Cokot" arts, *garuda wisnu*, various forms of *dulang*, primitive sculptures, and other forms, which currently also develop in other sub-districts, such as Bresela (Payangan), Tengkulak (Sukawati), and elsewhere also inspired by the work of the artisans of Tegallalang village. To compensate and support the existence of creative industries that had fallen into the 21st century in the hope of resurgence, then developed a tourist attraction "Ceking Terrace."

It turns out since the development of "Ceking Terrace" as

a tourist attraction, can attract the presence of tourists since the last three years showed the increasing of the number of visits. The number of tourist visits to the object / tourist attraction of Ceking in 2014 and 2015 respectively 305,375 and 328,850 people. This data shows the increase number of tourist visits for the last two years in Ceking which is 25,447 per month in 2014 to 27,404 people per month by 2015. In the beginning of 2015, the price of admission to DTW Ceking increased from Rp 5,000, - to Rp 10,000, - . Total revenues in DTW Ceking in 2015 reached Rp 2.8 billion (Yulianie and Widiastuti, 2015: 130). As a positive impact on the development of "Ceking Terrace" is the opening of the business space of the craftsmen to resell their handicraft that had slumped. Starting from such a reality, Listibiya Gianyar Parade Team suggested Tegallalang District to lift "Ceking Terrace" as inspiration of arable, as well as to be prepared to appear in the opening parade of PKB in Province, Saturday, June 10, 2017 as representatives of Gianyar Regency. Both these prestigious events (PKB Gianyar and PKB Bali Province), is a very appropriate momentum which chosen as a media promotion of various works of art-culture, customs and traditions, and other heritage (inheritance).

Furthermore, at the end will be presented a tradition that is very unique and interesting typical of Tegallalang, namely: Tradition "*Ngerebeg Bhumi*". In general, the tradition is routinely held every year aimed to be grateful for the prosperity which is given by Hyang Maha Kuasa to the devotees. As a form of excitement, they parade around the village by making up their faces and painting their bodies with colors, and carrying the symbols of nature as a blessing given by Hyang Kuasa. When the traditions are held, not only are the people who join parades covered in a joyful atmosphere, but also the local people, the neighboring villagers, and the tourists come to witness such rare and unique traditions. Similarly, when displayed in PKB, it remains a spotlight lens and millions of eyes are witnessed, either directly or indirectly witnessed the appearance of natural heritage "Ceking Terrace" and the tradition of "*Ngerebeg Bhumi*" as the representative of Tegallalang. Overall, the cultural representative of Tegallalang sub-district was beautifully arranged, beautiful, interesting and qualified by I Wayan Darya, a young

composer from Singapadu, Sukawati.

Payangan Sub-district

Payangan as it is known, that the life of its people is agrarian and untouched by the influence of tourism culture (global) that tends to influence and even change the local culture (Hoed, 2010). Indications of that direction appear in the traditions of the lives of their people with agrarian culture, namely farming rice, gardening, raising animals, and various other habits. The most intriguing and still existent natural treasures and traditions maintained to the present are empowering citrus fruits, durian, and the tradition of *kepuran*. As a form of participation in commemorating Gianyar's birthday this year, Payangan raised the "Sekar Bhumi" natural heritage and "Tradition of *Kepuran*" as an icon of the cultural parade. Both of these performances will be packaged in an innovative way, giving birth to a form of arable according to the demands of the times, while maintaining the value of local wisdom.

Ubud Sub-district

Ubud Sub-district chose the representative of *Desa Adat / Pakraman* Mas as the representative of culture parade. Mas village is known abroad because of the sculpture by using *eben* wood. One of the famous sculptor families in the 1960 / 1970s was Ida Bagus Nyana and his son Ida Bagus Tilem. But when entering the era of global tourism, market demands changed and impacted the sinking of the sculpting tradition. Nevertheless, when talking about the value of local wisdom, whether it is a nature heritage, a cultural heritage, or a natural landscape heritage, local indigenous villagers have a high commitment in its maintenance. What is interesting is that in Mas Village there is a legacy of traditions of "*Gerebeg Aksara*" and "*Ende Dance*". These two forms of tradition will be presented in the form of innovative cultivation to commemorate and enliven this 2017 cultural parade.

Sukawati Sub-district

Sukawati is known because of the traditional art market and *barong*, *rangda* and *keris* performances. The biggest and most

famous traditional art market in the world is located in the middle part of Sukawati Sub-district. Recently, we can say that the art, especially the performing arts, exists almost in every part and village. any form of performing arts, sacred, profane and also followed the trends; from kids, tennagers, adult and elderly; the art of sculpture, painting and also the biggest and most famous rental services fot costumes like costumes for dancer, for players of traditional music instrument, for wedding and other is located in Sukawati. Beside alot of art and culture, Sukawati also richs of tradition, there are traditions that are very unique as the heritage. The duplicate form of the tradition will be performed in cutural parade, it is traditional story entitled "Kala Sunia" and tradition named "Ngelawang Ratu Dedari", both originated from a village named ketewel. According to Blanjong inscription, Sanur (835-913 A.C), stated the name 'Swal' as a synonym of Ketewel that was ruled by King Sri Kesari, from Warmadewa dynasty (Goris 1951/52) As the center of art creator, Sukawati always performs the best out of the best art works in every cultural parade, keep consistent to continue and to keep the quality of the artworks according to the head of the village, the two routinely performed tradition in "pujawali" ceremony in Payogan Agung Ketewel temple, will be the core of the innovative artwork that unite and intergrated, so it crate a new artwork that matched with the new generation demands. It means, the story "Kala Sunia" becomes the core of innovative eorks, continued with "Ngelawang Ratu Dedari" tradition. The music that accompanied the culture parade, in the first part will be a neew work created by I Made Subandi entitled "Gong Guling", and the last part will be music with the characteristic of "Ratu Dedari, packaged into a new artworks that innovative. The overview of all, itbuilt a new art and culture work that fully interegrated into one unit that harmony and beautiful.

Blahbatuh Sub-District

In 2017, Blahbatuh Sub-district gives trust to Burwan Village as the ambassador of The cultural parade. the heirloom that is appointed as the core material of the artwork project is the "Siat Sampian" tradition in Samuan Tiga Bedulu Temple. As we know,

the “Siat Sampian” tradition in Samuan Tiga Bedulu Temple is held every year regarding to the “*Pujawali*” tradition, and it is held on the third days after the main ceremony. “Siat Sampian” is parts that cannot be separated from the “*Mapelengkungan* ceremony”. Beside “Siat Sampian”. There are several ceremonies that begin the ceremony like : “*Ngeluaran*” ceremony ; “*Nunas Amerta*” ; “*Ngeber*”; “*Maombak-ombakan*” ; “*Baris*” ; “*Rejang*” ; and followed by “*Melis/makiis*” ceremony. After returned from “*Melis*”, next is “*maplengkungan*” ceremony. The name of the ceremony activities as a whole procession of “*Pujawali*” is “*Mapelengkungan*”, and the most interesting among all the procession is “*Siat sampian*”. A total different from “*Siat sampian*”, it makes the “*Mapelengkungan*” ceremony is known by the society as “*Siat sampian*” ceremony, even though “*siat sampian*” is only the parts of ceremony. Because the ceremony is being held every year, so It makes the procession become a tradition and mostly being known as “*Siat Sampian*” tradition

Beside in Samuan Tiga Bedulu temple, this kind of activities also being held in Penataran sasih pejang Temple. What make it interesting is that the dancer of the ceremony is “*Sutri*” that consisted of “*pengayah*” which is the person who voluntarily help the community, that dominated with woman which get through the menstrual period (menopause). In both temple, the dancer for the ceremony is the “*Sutri*” from both the sacred place, and never from the other place or group (Raka, Anak Agung, 2015). As the writer knows, only in Samuan Tiga temple and in Penataran Sasih Temple that has religious tradition like “*Mapelengkungan*”. Departed from the uniqueness of the tradition, the ambassador of the cultural parade of Blahbatuh district make the “*Siat Sampian*” tradition as the core material of the works. Then united into one harmonious tradition performs of “*Barong Tunggal*” ala Buruan, packed into this generation needs so it become a new innovative art work. In the end it was accompanied with the collaboration of music, made “*Gong Gede*” as the ikon.

Tampaksiring sub-districts

Tampaksiring sub district has trusted Sanding Village

and Pejeng Kaja Village as the cultural ambassador in 2017. The material that was appointed as the topic is The cultural heritage, Tirta Empul temple, Tampaksiring. Tirta empul temple is part the *Saujana* heirloom, which mean *Pura Tirta Empul* is the combination of natural heirloom, (water resources) and cultural heirloom (the temple). Different from the water resources, the site was named "Tirta Empul". About the water resouces at Tirta Empul, it has been clearly said in *Pura Sakenan* epigraphy (Manukarya Village, Tampak Siring), it is "*Tirta in Air Hampul*". The epigraphy with the year of 884-963 M was written as the order from King Indrajayasinga Warmadewa (Goris, 1951/52; Kartodirdjo, Sartono, 1975). From the water resources, *Subak Pulagan* (Subak: water control system) and *Subak Kulub* thrive on building irrigation system, by making embankment to channel the water to the two subak. From 29th of June 2012, held in Saint Petersburg (Moscow-Rusia), several sared places and site those are in Tampaksiring like: Tirta Empul Temple, Pegulingan Temple, Magening temple, Tebing Gunung Kawi temple, Subak Pulagan and Subak Kulub, are appointed as world cultural heritage by UNESCO (Government of Gianyar, 2012).

It is very unique and beautiful, the collaboration of natural and cultural heirloom in Tirta Empul village, and it was appreciated by the world observer of inheritance feasibility team, with the result that it was appointed as world cultural heritage. When Tampaksiring Subdistrict performed on cultural parade in the anniversary of Gianyar city in 2017, *Sangtu* (terms for the master of ornamental car) from Tampak Siring, appointed the uniqueness of Tirta Empul temple as the core of the works in cultural parade. After it is transformed into a masterpiece of work, collaborated with music made from several natural elements and creating an innovative art work that is unique, beautiful and interesting. As the harmonization, in the very end it is combined with a unique tradition "*Tajen*" in *Pura Pusering Jagat Pejeng*.

Tajen is a tradition to compete cocks or cock fighting that used a little weapon that look like traditional weapon, it is called "*taji*", in the upper part of the legs *Selusuh* or *Tegil*. The activities is held on Pusering Jagat Temple every oncea year, correlated with

Pujawali ceremony, every "*Purnama sasih karo*", around August. If we talk about "*tajen*", then it can be separated with "*Tabuh Rah*", that is held at the same time with the *Buta Yadnya* ceremony "*Pacaruan*". Especially in Pusering Jagat Temple, beside "*Tabuh Rah*", "*Tajen*" is also held in a special place for the activities like these days. *Tajen* is also held at Masceti temple, Medahan-Kras, Blahbatuh, that was known as "*Tabuh Rah Tajen Tektakan*". From "*Tabuh rah tektakan*" with "*Toh*" or bet a 1000 traditional coin, become the beginning of what we known as , 'gambling', that clearly use money as the bet (Raka, A.A. Gde, 2015: 80).

From *Tajen* tradition in Pusering Jagat Temple, another tradition from Pejeng Village that was known as one of the oldest village containing a lot of historical event in the past or in ancient Bali time (Raka, 2016), become the core of the art works in cultural parade as the ambassador from Tampaksiring sub-district, April 2017. Then it was unite with the heirloom of Tirta Empul temple and wrapped into an innovative colossal artwork, producing a cultural artwork that is beautiful and interesting. Another thing that makes it more unique in cultural parade of Tampaksiring sub district in 2018 is the use of traditional musical instrument made of natural resources, using "*Okokan*" as the ikon of the music accompanied the ceremony.

Gianyar Sub district

Gianyar subdistrict located in the capital of Gianyar regency. As a city and also a regency, the citizen of Gianyar which the majority are Hindu have a big consideration about the life and culture of non-Hindu citizen. In the sub district, in Belah Pane Village to be exac, is built a tourism object named "*Taman Nusa*" that the location become one with the riverbank, so it looks so beautiful. The tourism object "*Taman Nusa*" offer Indonesia culture from across the country. Like what it looks like in everyday life on "*Taman Nusa*", influencing the board of Cultural consideration and development assembly of Gianyar regency interested to make it into the core of cultural parade art work. It is a good choice, to promote art and cultural heritage from this country among the disintegration of the traditional culture. Thee cultural parade is

attended by 62 members of JKPI, can be stated as the representative of Indonesia citizen. With a lot of hope, the "*Taman Nusa*" Indonesia cultural parade can inspire and strengthened the sense of unity.

Apart from Indonesian culture '*Taman Nusa*', and Sugama that has trusted to translate it into an innovative artwork, tried to make a work that complete and harmonious. The effort that has been done is about the cultural assets that were exhibited in "*Taman Nusa*" that is made into art work in the form of '*medley*'. Because in the cultural parade emphasize more on Bali culture , especially the heirloom of Gianyar so we push on the Gianyar heirloom more. Then followed by the procession of "*Tradisi Makiis*" in Segara Lebih Beach. Both of the shape of the heirloom from natural cultural heirloom in "*Taman Nusa*" and from "*Segara lebih*" was built into one integrated, unite and harmonious art work, resulting a beautiful and interesting cultural parade. As the finale of all the art work, accompanied by music entitled "*Gong Gede*"

The cultural parade, besides displaying the ambassador of the entire subdistrict in Gianyar Regency, also be enlivened the performances of participant from the other district, from the other city who become the member of Indonesia Heritage City Network (JKPI). Although before the other cities had participated in the parade also, for this year there is a specific atmosphere regarding to the 6th national assembly of JKPI that is hedld as the same time as the series of ceremony for Gianayar 246th anniversary for 3 days (17th – 19th of April 2017). Therefore beside became the participants of the national assembly, they also becaame the opening of the cultural parade. With the presence of JKPI member in the big events like "*Cultural Parade*", makes the other city believe that Gianyar as the center of art and culture.

2.2.2 Parade, Performances, Exhibition

Sekaa Gong Mebarung is participated in the parade. And usually two *Sekaa gong* (a group who played the traditional music instrument from Bali, named *gamelan*) face each other, present their own material that has been decided by the committee. In Gianyar, the Gong Kebyar parade will be held differently from usual, because there are four *Sekaa Gong* that compete "*Nyatur Desa*". It means

that the four Sekaa Gong that performed their works on different direction and play the instrument one after another. The materials that are being performed are every Sekaa Gong performed a new creation of *Tabuh* and 2 different dances that consisted of temporary and traditional dance. Sekaa gong “*Nyatur Desa*” parade is for adult and children Sekaa Gong, while the women Sekaa Gong performed like usual, two Sekaa Gong sitting face to face. The materials usually agreed with what has been prepared for Bali Art Festival (PKB June/July), that is consisted of a *Tabuh Pepanggulan* and two kind of dances, especially the work of maestro from Gianyar. Aside from Gong Kebyar Parade, there was also *Balaganjur* parade. There were seven *Sekaa Gong* from seven sub-districts in Gianyar regency to perform. The new works that would be presented will have the duration as the comiee has told. The parade was held on the open stage of Balai Budaya Gianyar, facing *Astina* Gianyar Field. Especially from *Balaganjur* parade, The Moment of performing on stage became the time the judges to give score to choose the representative of Gianyar that worthy to represent at *Balaganjur* competition held by Bali Art Festival community. The best group will be recommended by the judges to represent Gianyar.

Different with the Gong Kebyar Parade and *Balaganjur* Parade that only participated but the representative of Gianyar Regency, the performance or *Pagelaran* not only taking Gianyar citizen but also from outside of the regency. What makes it interesting is the 246th Anniversary of Gianyar being related to the 6th Nasional assembly of JKPI. From the 58 city/regency across Indonesia, 21 of them participate in the cultural parade, two cities among them are “Malang city and Bogor city”. They performed their traditional art originate from their area, makes the Gianyar Regency Anniversary in 2017 beside the place to perform the local traditional art, but also traditional art from outer Bali across Indonesia. The participant from outside Bali that performed their traditional art are: Cirebon Regency, Malang Regency, Ngawi Regency, Bukit Tinggi City, Ternate City, Jogja City, Bio-Bio City, Lubuk Linggao city, Surakarta City, The Province of Papua, Singkawang City, West Bangka Regency, Banjarmasin City, Pekalongan Regency, West Halmaera Province, Special Region of Yogyakarta, Blitar City, Bogor

City, Palembang City, Sumbawa Regency, and Banda Aceh City. For the exhibition, the craftsmen, culinary and other handicrafts from Gianyar is preferably taken as important, without closing the chance for the participant from other region.

III Gianyar City 246TH Anniversary, developing Gianyar as International heritage city

It has been explained earlier that The Anniversary in 2017 could be very special because it was interconnected with The 6th National Assembly of JKPI. Beside National Assembly, also being held an international seminar. The committee has given the time to the member of JKPI who want to participate in the cultural parade, handicraft exhibition, art show and others with the note to tell the committee first. The 246th anniversary of Gianyar is enlivened by various cultural activities for two weeks. As a regency with the name 'the barn of culture and art', the anniversary also being a place to develop and evaluate the growth and development of culture and art.

The success of Regent of Gianyar, beside arrogating the position of the head presidium of JKPO, but also make Gianyar the member of OWHC, with the help of the team of heritage city expert that had worked hard to prepare all the things in need to fulfill the goal. The hassle cannot end here; it should be continued until it fulfill the goal making Gianyar as the international Heritage city. The regent of Gianyar gave requirement to Bali Art Festival to always be related to the Anniversary of Gianyar, and for 2017 using the "Cultrure Heritage, Nature Heritage and Saujana Heritage" as the theme of PKB. So all the cultural parade in all regency must use the three heritages as the core of the art works. Beside the three heritages, every representative of the regency has to perform the most unique traditional heirloom from their own area.

The anniversary of Gianyar is very enlivened. Besides the performing of local tradition from Gianyar, also was enliven with performance of the city outside from Gianyar and even Bali. If we compared it with the previous year, the lined up like this year (2017) was never happened before. This year make the anniversary of Gianyar become the special year because the participant outside

the area was reaching 21 areas. And the entire representative from cities that had come to see the big cultural parade seems very amused with performance of representative. Based on the research, there were the feel of amazement about how “Gianyar is rich of culture” therefore no one will object if Gianyar is given the predicate as international heritage city. UNESCO, by the committee of World Culture Heritage (WDB) had assigned several temple (*Pura Pegulingan, Pura Tirta Empul, Pura Mengening*), site (*Situs Candi Tebing Gunung Kawu*) and Subak (*Subak Pulagan dan Subak Kulub*) that is in Gianyar as World Culture Heritage since 29th of June 2012 in Saint Petersburg, Rusia (Government Of Gianyar, 2012). So it is not overreact if the predicate of International Heritage City also become Gianyar predicate, seeing a lot of unique heirloom in Gianyar Regency. It did not restricted about the owner of the cultural heritage, natural heritage and *Saujana* heritage, but also tradition heritage. To show all the heritage to the international community, the anniversary of Gianyar regency the right place to actualization. Because the creator of art in Gianyar are genius and agile in transforming several heritage owned by their area, in any form they have. So the Ceremony of 246th Anniversary of Gianyar in 2017 is one of the events to introduce Gianyar as the International Heritage City.



GIANYAR REGENCY AS THE HERITAGE CITY AND ITS SUSTAINABILITY

The International Seminar which focuses on Heritage (*nature, culture, landscape*) was conducted in commemoration of the 246th Gianyar Anniversary having the synergy of event of the National Work Coordination in 2017 dated 17th April 2017. This event is considered as international level which brings experts from experts from Indonesia and Malaysia, Hilmar Farid, Ph.D (Direktor General of Culture, The Ministry of Culture, The Republic of Indonesia); YBHG Dato' Maimunah Mohd Sharif (The Rt Hon Chief Minister of Penang); YBHG DR. Zanah Ibrahim (The Heritage Commissioner of Malaysia).

The result of this seminar is expected able to widen the horizon, inspire, and effectively beneficial, applicative for the people of Gianyar, Indonesia, and international community in its concern with the development, empowerment, preservation of the nature, culture, *saujana* heritage. Structurally, measurably, it has important meaning for the life and the Networking of heritage cities in local, national and global scale.

Having the concern with big and strategic expectation related with *living sustainable, harmony and prosperity*, therefore some programs, creativity and innovation of **post-event** are formulated as follows:

1. **The Result of the Seminar** in two categories:
 - a. Proceeding
Discussion, narration, newspaper, photograph
 - b. The Publish of Bilingual books: in Indonesian and English

The Final Report Book as an holistic and documentative information

2. **The Horizon Enhancement and the Strengthen of Identity of the Heritage City**
 - a. The enhancement of the city horizon and the people of Gianyar in relation With Gianyarhe heritage city, having the synergy of nature, culture, and *saujana*
 - b. The strenghten of identity of Gianyar as the Heritage City which based its identity as the regency of art. The effort should be done in synergy and innovative
3. **Sozialization the Result of the Seminar**
 - a. Sozialization for the people of Gianyar through media or meetings
 - b. Workshop or capacity building for beaurecracy
 - c. Training of Trainers (TOT) and Dwlivery of Training (DO) for avademic, practicionet and leaders
4. **The Internal Strenghten (for Gianyar the Heritage City)**
 - a. The organization strenghten: in the city, district, village, for istance in the heritage village
 - b. The legislation about the nature, cultural and *saujana* heritage writeten in regional act or act
 - c. The development of education, economy and diplomacy heritage, smart heritage city with digital basis
5. **External Strenghten**
 - a. The development of National Heritage City Networking (JKPI)
 - b. The improvement of Heritage City Index (IKP)
 - c. The strenghten of regional and International network such as The Asia Pacific and world OWHC
 - d. The developemnt of national, regional, international network specification: *youth, gender, village*.
 - e. The development of heritage city exploration

(scientific expedition), cooperation across heritage cities and international treaty programs

- f. Award for public figures of anthropologist, artists, maestro who have given contribution for local, national and international

6. **The Development of Scientific Analysis and Application of Excellence Scale**

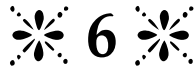
- a. The holistic diversity mapping and the genius of nature, culture and saujana heritage of Gianyar to strengthen the basic data
- b. The development of creative economy which based on heritage to minimize the poverty and unemployment to achieve welfare
- c. The excellence heritage tourism empowerment as an effort to have diversification tourism destination in Gianyar regency
- d. The development of *linkage*, Culture– Economy, Heritage– Mental/Character, Heritage – Health, to Improve future IPM of Gianyar
- e. Comparative Analysis of **Penang – Surakarta – Gianyar** in management of heritage City toward the sustainable welfare

7. **Legislation Development of The Heritage City**

The academic analysis for empowerment toward sustainable heritage which based on local genius

- a. The comprehensive analysis toward local genius which support the legislation
- b. The development of Sisters City among Gianyar, heritage cities in Asia and international
- c. The development of legislation which is oriented to preservation, sustainable development across generation





CONCLUSION

The world civilization is very technologist, it can be characterized by the human activity which tremendously explorative and exploitative. The human becomes more pragmatic due to tight competition. In this circumstance, the development of the cultural value becomes more relevant. Therefore, it expected that the humanity balanced will be achieved in the middle of the civilization fluctuation in the world and humankind.

Having that concern, the Indonesian Heritage Cities Networking has significant role, in particular to establish the human awareness in keeping the heritages and also to preserve the heritages. Indonesia is extremely rich with various heritages, such as the nature, culture and saujana heritages. It is a pity if those heritages are swiped away with the current technology and the human pragmaticism. For that reason, the IHCN needs support of all parties so the Indonesian heritage can be preserved and enjoyed for the future generation.

The 21st century is a culture revitalization century which appreciated and identically understood by the raise and progress. The regency of Gianyar through synergy, beaurecracy, academics, politician, artist, and anthropologist along with the people of Gianyar has responded creatively the raise era and the culture progression by having the Gianyar declaration as the heritage city. The heritage city puts the synergy of the richness, multiculturalism and the total genius of the nature, culture and suaajana heritage in the local, national and global level. Gianyar regency involved in IHCN to prove the awareness about how important to keep the preservation of various Indonesian heritages which can be found in

the regency of Gianyar. the government of Gianyar should establish the awareness of all stakeholders in this regency to join together in preserving various heritages which have been inherited by its ancestors. Gianyar is known as the center of the ancient Bali, which located in Pejeng and Bedulu village. There are certainly heritages remains in this regions (Ardhana dan Setiawan, 2014).

Within this context, the Gianyar regency has been “called” to play its role. The main objective is to establish the people awareness, regarding how importance the heritages have been inherited in the regions of Gianyar. By preserving the heritages, they will be kept for the future generations, wheter they are from Bali, Indonesia or come from different world (Bali).

Within that context, Gianyar has becoming the Chair of the Indonesian City Networking (JKPI) together with the city of Banda Aceh and the city of Bau Bau), for the period 2015-2017. Later in 2017 Gianyar has also awarded as the member of *Organization of World Heritege Cities* (OWHC). Far earliet in 2012 the location of Tukad Pakerisan in Tampaksiring, such as Subak Pulagan, Subak Kulub Atas, and Subak Kulub Bawah, has been rcognized by UNESCO as World Cultural Heritage. All those heritages should be preserved by the new born generatiom in Gianyar Regency.

In commamerating the Anniversary of Gianyar, the city continued to revitalize various activities for the success of Gianyar as the Heritage City. It is important to note down that the momentum of Gianyar declaration as Heritage City which has obtained IHCN (*JKPI*) decision based on Decree number: Skep / 04 / Rakernas II / IV / 2011. The Declaration strengthens the status of Gianyar Regency as Heritage City with five regencies / cities in Bali province: (1) Denpasar City, (2) Gianyar Regency, (3) Buleleng Regency, (4) Kabupaten Karangasem, and (5) Bangli District. Across Indonesia in 2011 there were 51 districts / cities as members of JKPI (JKPI, 2011).

To oversee, strengthen and empower the dynamic of Gianyar as a local, national, national and heritage Heritage city, Gianyar district requires academic support with sufficient expertise and professionalism. To realize Gianyar as the member of The Organization of World Heritage *City* by preserving the nature,

cultural, and *saujana* heritage, Gianyar through preservation, maintenance, usage and monitoring has established group of experts of Gianyar Regency. This group needs holistic framework, systematic and directed work plan. However, to bring success to all programs which relate with Gianyar activities as heritage cities support from all parties is required, in particular the people of Gianyar. Without the support the programs have been designed by government will not be realized and sustain. The support of all parties is needed to improve the welfare of Gianyar, and Bali.



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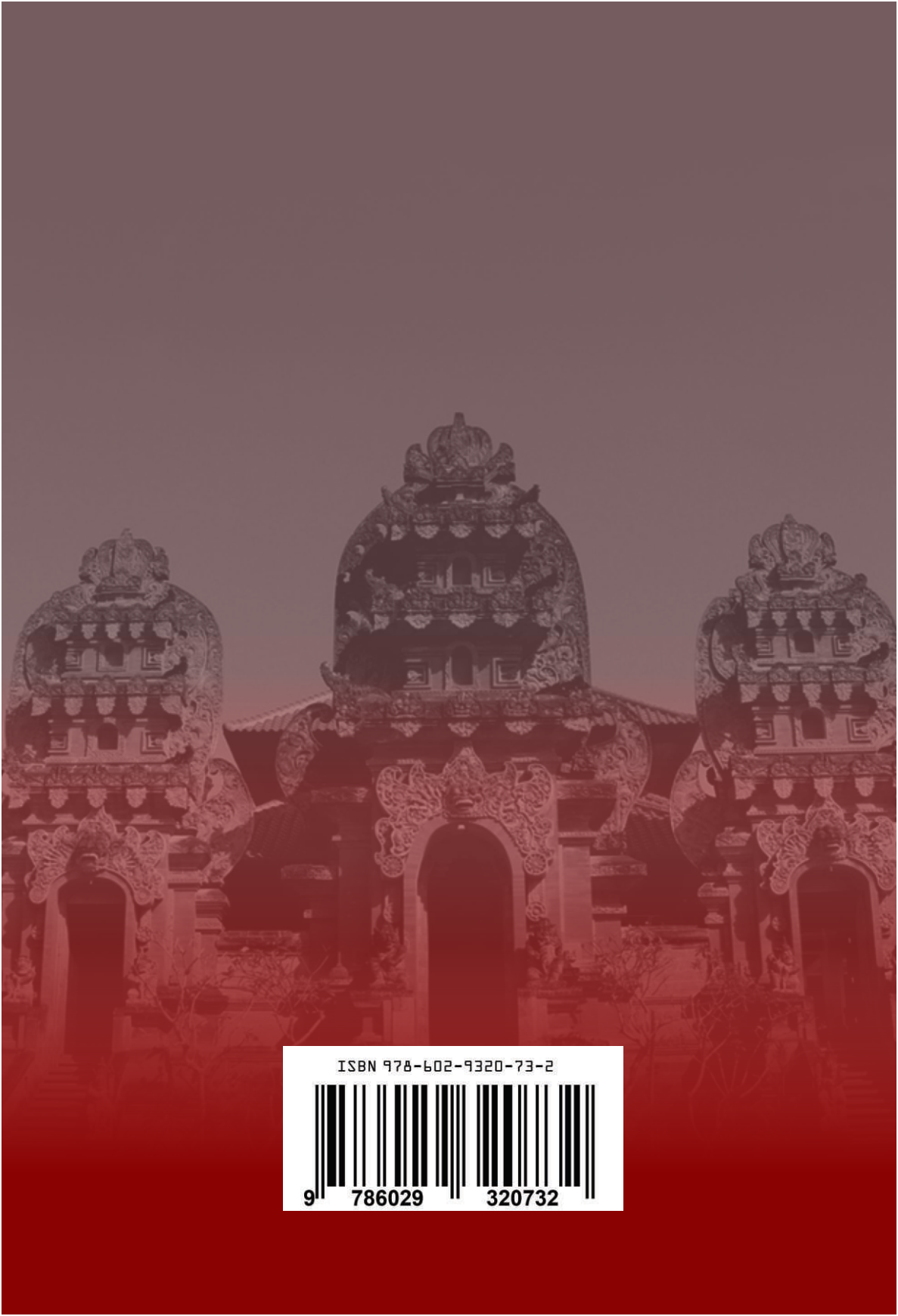












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