

Conference Paper

Miniature Mimesis of Heritage As a New Visual Communication Media of Architecture Case Study: The Complex of the Kasunanan Kingdom

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Abstract

Ancient building complexes, also known as tangible heritage assets, have been published on various social media platforms, generating interest from academics, governments and investors. The tourism industry then becomes the main explorer of these potential assets. Various job opportunities and the potential for artwork creation also develop out of the discovery. All of these appear to generate benefits and financial gain. However, losses are rarely anticipated surrounding the damage of tangible heritage assets and local customs and privacy. The development of tourism and growing interest in heritage sites can cause degradation to heritage objects and dramatic changes to the local society. Based on these conditions, the researcher was interested to explore this phenomenon and understand the dynamics of new heritage sites.

The research was conducted using the qualitative naturalistic method for 3 months. Observation and data collection was done by purposive sampling, snowball sampling and also a cross-sectional system. While resource people and informants in the case study were found according to the research theme.

The results of the research were (1) Reconstruction efforts are more focused on preservation so as to control and limit commercialization; (2) Providing limits on public, semi-public, semi-private and private areas through miniature mimesis of heritage, which serves to provide adaptive experiences in certain. locations; (3) Restoring natural living space contaminated by tourism activities so indigenous peoples can have the right to continue living within the space.

Keywords: heritage, lifestyle, maquette, mimesis, damage

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1. Introduction

Every civilization has its own architectural masterpieces with their own specific characteristics. These structures show the power and social and economic level of a society. Initially, these works become the living space for all community facilities; the values of the architectural masterpiece are not written in rules, but automatically merge into the

genius loci of a community. All activities, needs and regulations in life are determined by the social and economic strata in every architectural masterpiece. Alongside this, mystical factors become part of the foundations in the application of ornaments and architectural forms.

In connection with these conditions, the physical and non-physical forms of architectural masterpiece are visualizations of indigenous communication facilities. Narrative explanations may not be delivered directly, but are more often directed by the authority of the officials and elders of the property. This can be seen in relation to the Kasunanan kingdom. Folklore and texts, such as the *Centini book*, are also important as a means of communication. Narrative is also encased in the walls, where various ornaments and the arrangement of the building's space contain implicit meaning. During the construction of the building, only certain parties could understand what such meaning is. In later eras, the building actually emerged as a series of words that explained the meaning of the closed communication.

In the current period of development, these architectural masterpieces are transformed into priceless cultural assets. Reflections on living in the past are contained in every element of the building. A minimum focus of attention has resulted in the heritage becoming dormant. Likewise, many objects and pieces are sold or exchanged of property / power on the black market. Since being discovered by investors, tourism and exploration / excavation efforts, the lifestyle condition surrounding Kasunan has been degraded. Various actions have been taken to prevent damage and attempts to change the property. Control and supervision efforts are carried out routinely, because they are comparable to the selling and changing of property. Then there begins damage to intangible heritage assets and privacy value of indigenous society/peoples. In addition to physical factors, the conditions of indigenous society/peoples also suffer from degradation. Determination of heritage area, has demanded changes, especially in the mindset of them. The mindset and lifestyle change that originally began in obedience to the King / *Sunan* in the Kasunanan kingdom, what was originally slow and soft, was soon demanded to be as fast as the economy challenged. Initially privacy was of special value to them, now it must be opened as a tourist object/activity. Although many people complained about serving tourists and researchers, the status of being tangible heritage assets has required these activities. On a survey of the permit or tour packages, it is clear that there is entry into the privacy area of indigenous society/peoples. Based on these conditions, this paper aims to understand how, through architecture, we can support the of indigenous society/peoples in synergizing between privacy and social needs so that they can support each other with various steps of adjustment.

This paper will examine two kingdoms in Solo, with a particular focus on the Kasunanan kingdom which has indigenous communities of traditional values that has become tourism magnets, as well as Mankunegaran Kraton. This is explained in the following map:



Figure 1: The Surakarta Map (Source: peta-kota.blogspot.com/2011/05/peta-kota-solo-surakarta.html) Edited by Dyah_2018

2. Literature Review

The design of architectural masterpiece that accommodate all community activities related to society, cultural needs and values through gradual observation. This is supported by special theory (Fredrik Wultz in Henry Sanoff), namely:

The public reaction that is expressive toward architectural products, reflect the need for correlation between planners (architects) and users (communities) in the planning process

Then sharpened through ownership status according to Bernoulli in Aldo Rossi, namely:

The community needs freedom in appreciating direction about the functions and forms of historical sites. It explains the link between the economic value of buildings and land in historical context, so that it will erode personal and communal concerns

Thus it can be concluded that the architectural masterpiece is the final product that explains and considers the status of the *genius loci* and current activities in the heritage tangible assets.

The communication in the community, has determined the solution policy. As explained by Wright about the characteristics of the message (1977) in Wiryanto, namely;

Communication is a natural and basic means of interacting. In architecture, the message is packaged explicitly and is implied in the philosophy of the building. Relating to this, there are 3 characteristics of communication, namely; Publicity that is inclusive and public: Rapid which is inclusive in significant and simultaneous timeframes; Transient is sporadic and temporal

Based on some of those theories, it can be concluded that publicity is the right form of communication for indigenous society/peoples in the heritage tangible assets.

Whereas in law, it is submitted through the ILO with several problems:

There are similarities in elements between custom society and indigenous people, namely a distinctive lifestyle and a particular way of living. Whereas differences in elements for custom society have social organizations, customs and international law. While indigenous people also have social organizations and political institutions and live in a sustainable history of an area

Surakarta City Regulation No. 10/2013 concerning Preservation of Cultural Heritage explains things related to research cases. The matter is explained as follows

1. Chapter III

Concerning the tasks and the government's authority regions

The second part about Authority

Article 5 (consisting of 16 verses)

Explain the role in managing city government cultural heritage. Realized the many considerations with concrete, and doing so oriented to public interests cultural heritage

2. Chapter V

About the Rights and Obligations of Owners, Residents and Managers

Article 21 (consisting of 6 verses)

Explain the rights and obligations of Owners, Occupants and Managers in Cultural Heritage's function. And also given the ease of licensing and incentives will be explained through by the Mayor's Regulation

Beside that, about tourism, Haywood (1990) in article of Gusti Bagus Rai Utama (: <https://www.researchgate.net/publication/280011503> 2015), explained how synergy between tourism managers and indigenous society/peoples is needed. So that tourism activities can be supported holistically, and it is necessary to design appropriate tourism products. Then Middleton (1994), in the same article too; Gusti Bagus Rai Utama (: <https://www.researchgate.net/publication/280011503> 2015), explained that the involvement of Human Resources would create cooperation and act as a stimulant of the economic as a whole

So it can be concluded, that to produce a solution that is capable of all the aspirations and conditions of indigenous society/ peoples, it needs to be done carefully to be able to satisfy various interests.

3. Methodology

The methodology used in the scope of architecture was qualitative, which was carried out through the process of observation, field data collection, interviews and documentation. The data collection process was carried out for 3 months to capture the data needed. Literature review was used as a theoretical framework that underlay decision making.

4. Discussion

Theme 1. Limited reconstruction

Reconstructing and renovating tangible heritage assets (ancient building complexes) depends on the orientation of the original owner and the Local Government / Regency / Local Government Regional Regulation, while the aspirations and opinions of the general public are voiced through mass media. The proposal and ratification of the relevant law is nationally binding and legally in place to anticipate any external impacts

of these efforts. Funding factors and the status of tangible heritage site determine the direction of policy and this will control and develop the structured change and function of the space. Based on public facts, the reconstruction of tangible heritage assets is often lead with a lack of clarity in direction, so that the amount of change and overall results are often inversely proportional to the *genius loci*. These conditions are represented in the following picture:



Figure 2: The renovation claimed in the heritage tangible assets at some property of Kasunanan Kingdom (Source: Survey Data_Dyah, 2018).

So to maintain the tangible heritage assets' authenticity, the comfort of the owner and the general public, limited renovation is needed. The renovation requirements must also be legalized through the local government / regency / local government regulation and strengthened by the relevant laws. It must specify as to which areas must be maintained, so the temptation of technological sophistication and the process of development and comfort must not abolish the historical values contained. Revitalization efforts must also be socialized to owners, communities, investors and the local government, so that it will limit the potential for commercialization.

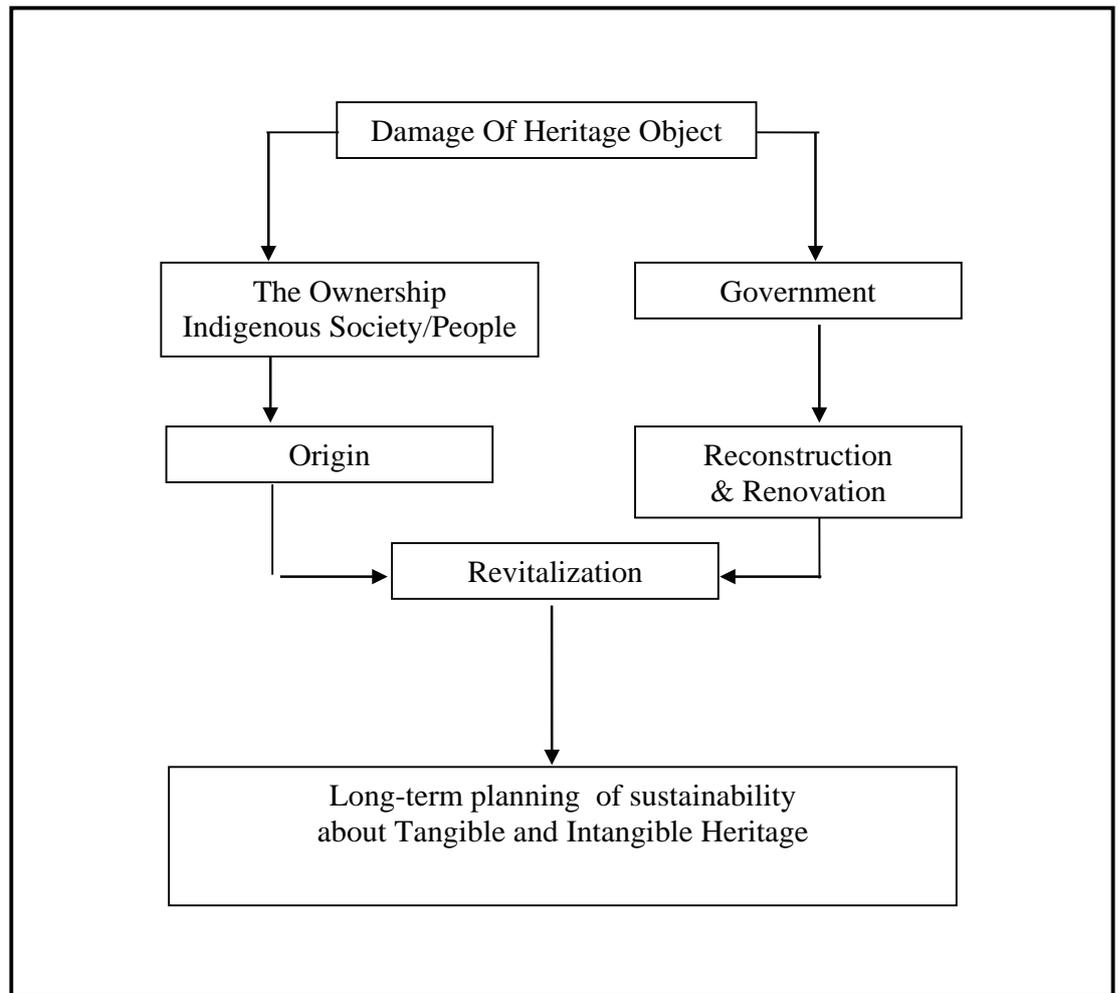


Figure 3: The Schemes Of Decision Making In Reconstruction And Renovation Process Of Heritage Object (Source: Survey Data_Dyah, 2018).

Theme 2. Soft-barrier of private area

Based on the various forms and means of visual and virtual communication, a communication space should be designed, allowing for education and the protection of private boundaries. This means that the existence and amount of transitional space between the public and private space can be managed. Often the labels of the tangible heritage assets (ancient building complexes) and tourism areas also enter private areas which are packaged through various reasons. Even though the informant and interviewees permitted, but the time and the visit area is limited. So it was necessary to contribute certain facilities to be able to limited communication.

Personal interaction through body language, eye contact and brotherhood relationships are indeed very important in facilitating observation. However, these conditions cannot be applied in general to all owners. The existence of a living space that requires

a private atmosphere is contaminated with these activities. These conditions can be explained in the following picture:



Figure 4: Open access in transition zone at one object in Kasunanan Kingdom (Source: *Survey Data_Dyah, 2018*).

Thus a miniature of certain areas is needed which serves to provide imitation of materials for areas that cannot be reached / visited. This allows people to feel the original atmosphere of the space, without needing to experience the reality. In addition to maintaining and respecting the privacy of the owner, this also maintains the integrity of the physical condition of the tangible heritage assets.

Theme 3. Camouflage of natural life

Indigenous people tend to have a closed and normative lifestyle, so when the pattern shifts towards modern life, all aspects are affected. To appreciate the life of indigenous society/people with various needs, the approach and existence of certain informants is needed. But the non-physical and physical limitations of indigenous society/peoples remain a massive barrier. Also the way of communicating and interacting with the public has created a gap that is not easy. The closed and controlled pattern of life is often contaminated with tourism activities leading to those who are from the communities

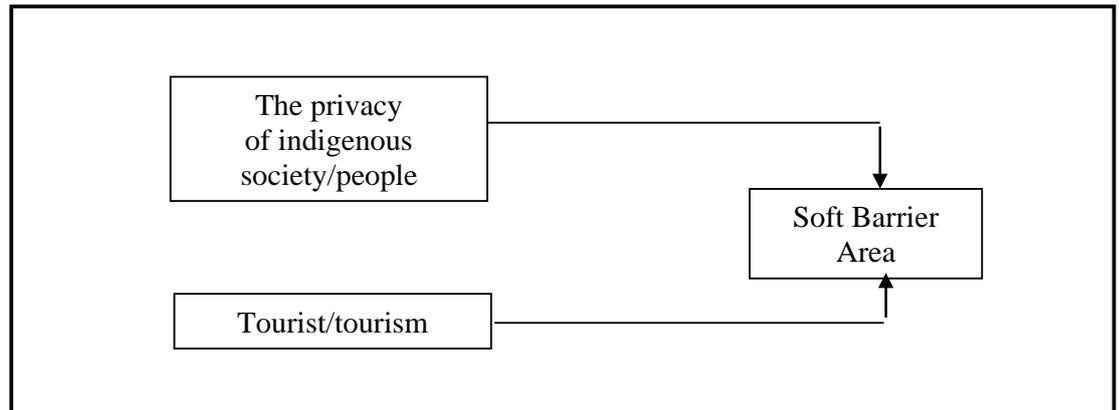


Figure 5: Private area (Source: Survey Data_Dyah, 2018).

complaining because they are tired and don't have enough time. These conditions can be explained in the following picture:



Figure 6: Real life and tourist activities at one object in Kasunanan Kingdom (Source: Survey data_Dyah, 2018).

For this reason it is necessary to provide socialization, so there will not be over saturation and emotional disturbances in the lives of the indigenous society/peoples. Because tourists are guests who can also be conditioned as investors taking advantage of every opportunity, this must be controlled through the establishment of heritage status with several stages and targets.

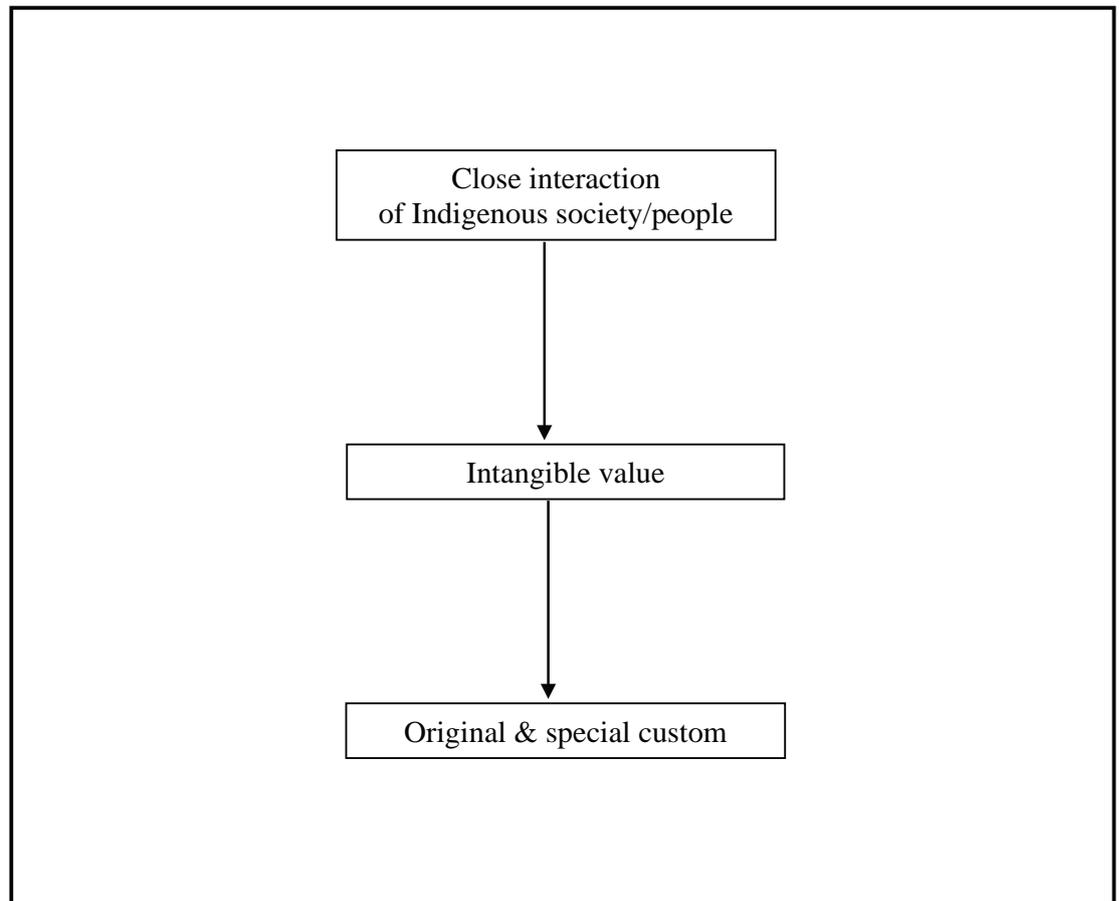


Figure 7: Close Interaction (Source: Survey data_Dyah, 2018).

5. Conclusion

- Reconstruction efforts are more focused on preservation so as to control and limit the possibilities of commercialization object.
- Providing limits on public, semi-public, semi-private and private areas through miniature Mimesis of heritage, which serves to provide adaptive experiences in certain objects.
- Restoring natural living space contaminated by tourism activities so that indigenous peoples have the right of life.

6. Suggestion

- The artist of miniature residential and market craftsmen can contribute to a variety of architectural products.
- Regional regulations need to be formulated regarding the rights and obligations of indigenous society/peoples, economic and tourism activities.
- Explanation of the rights and obligations of investors, tourists, researchers, communities, owners and the local government.

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