

Heritage planning and rethinking the meaning and values of designating heritage sites in a post-disaster context: The case of Aceh, Indonesia

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Abstract. Heritage has become a driver of development as stated in the New Urban Agenda 2016 report. A starting premise of most recent studies of the concept of heritage suggests that its nature is not as a static inheritance with fixed and enduring values. Rather, the identification of sites as heritage requires a process of identification, or heritage creation. Heritage is a fluid phenomenon rather than a static set of objects or sites with fixed meanings. This paper uses theory from Smith [1] who argued that there is no such thing as a heritage; heritage is essentially a cultural custom and social process. Today, site-based heritage planning only considers the values of old towns and lacks clarity in terms of values that create criteria for the designation of cultural heritage sites in another context. Yet, this approach is needed as a way to maintain urban assets that significantly contribute to the establishment of values and quality parts of the city. Heritage planning is also the act of communicating and remembering the past for the present and the future in the public domain. This paper aims to formulate a conceptual heritage planning of designating heritage sites that challenges the traditional notion of heritage which considers age as a key element in heritage, the privileges monumentality and grand scale, with scientific/aesthetic expert judgment as a requirement of heritage designations. The limited idea of heritage based on exclusive values as something ancient, grand-scale, historical, and with other exclusive values has excluded many places as heritage in communities emerging from disasters. Debates within the critical heritage studies movement argue that heritage is a cultural product linked to activities of remembering and is an act of communication. The dominant hypothesis is that heritage values cannot remain to exist if the physical or material aspects of sites are destroyed and this hypothesis feels flawed. This paper asks us to acknowledge the importance of understanding how local values create heritage, that heritage is not only about material and physical aspects but it is also a cultural process. The methodology used is ethnography with in-depth interviews to uncover meaning and values in this context. This paper uses the examples of how the sites in Aceh that were affected by the tsunami disaster in 2004 such as the PLTD Apung ship and the Mosque of Ulee Lheue are sites that a mutual and role of historical city relating to the potential as signs of civilization, historical values, commemorative values, religious values, and values of consensus within the community as outstanding local values, as a basis of consideration in rethinking the designations of heritage sites of less than 50 years old.



1. Introduction

Heritage is one of the key elements in the establishment of places and as a driving force of development as stated in the NUA 2016 report [2]. The newly adopted Agenda 2030 highlights several processes, each of which – whether deliberately or not - have been and will be enlightened by culture and heritage and each of which will undoubtedly have deep meaning for cultural heritage. Hereafter, while respecting and admiring the recognition of an explicit heritage target, cultural heritage, and historic urban areas support urban life in a multiplicity of ways by providing reasonable options for urban assets through reuse, restoration, and rehabilitation to improve public spaces and provide land regeneration through mixed uses ([2],[3]). Consequently, there is much value in associated cultural heritage to several of the other goals, because culture and cultural heritage are integrally connected with urbanization, health, climate change, energy issues, and poverty reduction. Whether and how the cultural heritage aspects in the New Urban Agenda 2030 are realized and implemented at all levels, from local to international, will eventually influence both the success of the Agenda itself and the prospects for preserving the earth's valuable heritage resources ([2],[3]).

It starts with a study of the conceptual heritage which states that the paradigm of heritage has shifted into something dynamic rather than only a static material object that merely contains historical value and aesthetics. This understanding is supported by expert criticism (see [4]-[9]). Now, the paradigm of heritage has shifted from mere buildings to a wider scope covering all urban spaces and its contents [10]. On the other hand, it is necessary to have a planning direction as part of the management and support from the community and various stakeholders into something to be followed up upon. The purpose of this paper is to redefine the concept of urban heritage values from a public perception for the sustainability of a city by looking at the contrasting values of the post-disaster area case studies such as age, authenticity, integrity, stakeholders' interests, etc. Traditionally, in determining urban heritage, it is necessary to identify the significance of values inherent in objects, sites, or areas that are considered heritage [11]. These values are understood from the value of old age as a key element in designating the heritage, privilege value, monumental value and, mostly, the presence of a heritage expert as the party who has the right to determine what is heritage as well as its aesthetic value [9]. This limited understanding of inheritance is considered odd in from a wider perspective. The existence of historical value and other significance values have ignored many places that emerged after a disaster as something valuable and considered as heritage by the community [12]. This dominant hypothesis states that heritage values will not be sustainable if the physical and material aspects of the site have been destructed [13]. This is considered imprecise because the community perception with its memory and commemoration is far more valuable in establishing the heritage. Therefore, this paper asks us to be aware of the importance of understanding how local values have contributed to shaping heritage and that heritage is not only about material and physical aspects but also a socio-cultural process in society and contains different values depending on context and time.

This paper is organized into five parts. The first part introduces the discourse of urban development and the current situation in JMA. The second part reviews the literature about heritage planning and re-examines the significance of heritage in a post-disaster context. The third part provides a brief explanation of the data from the case study and the methodology used in this research. The fourth part discusses Rethinking the Meaning and Values of Designating Heritage Sites in a Post-Disaster Context. The final part presents the conclusion and its implication.

2. Heritage planning and re-examining significance and values of heritage

2.1. Heritage planning

Heritage planning does not presume the presence of a principle and incompatible divergence between the process of conserving aspects of the past and developing and assisting new directions for the city. Heritage planning is categorized in this type of development planning, implicating the maintenance of a set of urban activities, linked to the historical characteristics of the city and serves as resources for a major urban industry [14]. Heritage planning hence is not necessarily a matter of protection from change;

it is aligned with the concept and management of aspects of change and the nature, quantity, and tempo of such changes. Heritage offers an important contribution to the establishment of urban planning goals and the election of an achievable strategy for their accomplishment through intentional interference [14]. Therefore, urban heritage planning is a management strategy for urban sites and because of that has to be defined in relation to other strategies designed to operate both on forms and functions in a particular area. Planners have an important role in organizing and maintaining the interests of cultural heritage and buildings in the community. According to O' Connell [16], if we do not participate in urban planning and management, this assumes a lack of community involvement in maintaining urban assets.

Heritage preservation is one of the aspects in spatial planning that still lack the focus of attention as argued by Thompson [17]. This is partly related to the involution of identifying which aspect of the built environment should be preserved for future generations, as well as adjusting to conflicting options on how to do this. It can also be difficult to assign definitive meanings to heritage values and significance, partly because the meanings of heritage have shifted from a narrowly aesthetic and historical understanding to a wider scope that includes social, economic and cultural components [17]. The interpretation of heritage as a collection shifted towards heritage as "makeover" and, subsequently as a "cultural representation" [18]. These changing interpretations have repositioned heritage in spatial development from a focus on (isolated) preservation to (integrated) conservation and finally, a broader notion of heritage planning ([19],[20]). Nowadays, urban heritage and its values and meaning increasingly receive attention as the New Urban Agenda (NUA) states that heritage is one of the drivers of development ([2],[3]).

2.2. The re-examined significance meaning and values of heritage

Debates on the understanding of the definition of heritage have been dominated by the western perception such as from Europe and America that emphasizes the physical material and tangible objects. Thus, it is often stated that something is heritage if it has objects, buildings, monuments, and sites of more than 50 years old that preserved its existence and maintained its authenticity ([21]-[23]). As for the Eastern perception of heritage, including Asia, Larkham [24] explained that authenticity is not only in the realm of material objects (fabric). The concept of authenticity in Asia is considered to be in terms of sustainability, how to maintain the traditions and building techniques of objects, buildings, and sites, as well as on the sustainability of functions and usages that ensure the existence of objects and sites so that their functions are used continuously [25]. Pendlebury [26] and Orbaşlı [27] as experts provided a case example of the Shinto shrine area in Japan. The destruction and reconstruction of wooden group structures in the Shinto shrine is scheduled every 20 years is a tradition to preserve the values inherent in the Shinto shrine, as implied in the Nara document [28]. This is done as a way to preserve the tradition of the building which does not always refer to material things (tangible) but illustrates the life cycle that is full of meaning and values (intangible). It can be interpreted that in the eastern world, the age and value of the authenticity of buildings and sites is not an ideal indicator in determining heritage. In the understanding of the definition of heritage, it turns out that experts argue that heritage is neither a tangible or intangible thing as interpreted by western and eastern interpretation. Heritage is defined as a process of social, culture, communicative action, or actions that are associated with the past where we can negotiate with our social values, and individual identity, and collective memory (see [1], [29], [30], [4]). Through their work, they changed the understanding of heritage as something that is understood as a "verb" [30], i.e., the activity of doing heritage to produce the product (tangible) and (intangible). Experts disagree if heritage is considered as (tangible) only that forgets past memories of the present and the powerlessness of the present in maintaining physical forms by preserving its functions [1]. Criticism in the study of heritage asks us to include ideas and understanding as a social process of remembering the past by looking at the values of the heritage area so that it forms tangible and intangible heritage [31].

The cultural significance itself is a statement about why it is important to preserve heritage objects. From the discourses and empirical experiences that evolved so far, Martokusumo [32] argued that the determination of significance is done through researching the values contained in the heritage object and

site. These researches generally cover a number of specific aspects and considerations and result in an explicit statement about its value and importance to be conserved, revealing past phenomena, explaining its relevance to the present, as well as its benefits for the future understanding [33]. Moreover, empirical experience indicates the assumption to not build anything in the heritage area, or just maintain it without any creative effort. This happens because the values invested are often much different from the context, as well as how the related societies interpret them. Experts argue that there is a flaw in the theory of heritage values because of the decisions are taken by the stakeholders based on an incomplete understanding of the heritage and its values (see [11],[34],[35],[36]). This is an issue in establishing urban heritage because it is not going through their implications for the collection of information, synthesis, and communication or actual requirements placed on the significant statements of heritage conservation practices.

The values of integrity and authenticity are the basis of the heritage-based approach as a determinant of whether an object is worthy as heritage and of preservation ([37],[38]). The value of integrity states that heritage conservation needs to be done with consideration of the aspect of wholeness since the physical forms of the heritage are a relic of the past contain important information of its days. The term integrity in the Venice Charter [39] is understood as a whole, defined as logic/rational or completeness, and interpreted as the expression of material aspects in heritage [40]. The integrity value is used to trace the functional and historical conditions of a site [41] or understand heritage object capability to maintain its significance over a certain period of time [42] so that it becomes one of the main values that the object or site has inherited. In this decade, differences of views on cultural heritage and the natural heritage between Western and Eastern thought as described above are a problem in heritage study [38]. In the western world, the hegemony of its values separates the natural and cultural because the cultural realm focuses more on monuments and sites whereas the natural heritage scope is limited in the realm of science. It concerns the idea of a natural environment separated from its relationship to the society. This understanding is quite different with ASEAN countries that embrace eastern understanding because of the close relationship between the local community and its environment, cultural-environment/nature relations and tangible-intangible is an important element of appreciation effort between the cultural and biodiversity aspects in the environment management and utilization [38].

In this study, it is important to assess the heritage values of community perceptions. Perception is the attempt to understand the sensations captured from reality and recognize them by linking to previously collected knowledge [43]. According to May [43], the perception of society results from the perceptions of many individuals from an area attached to their memory and generates certain meanings and values. Public perceptions of urban heritage are used to generate images of objects, sites, and historic areas and require interpretation. The interpretation utilizes direct experiences, presentation, and also an interesting hue. Getting factual information is important in the interpretation process, as well as expressing emotions, dynamic and interactive nature. Interpretations can play a role in giving, entertaining and perhaps also changing people's attitudes and behavior [43]. The facts stored in various places are not always meaningful information. It requires an appropriate interpretation to overcome them, in order to prevent a person from having a wrong view so that the identification of perception is also important. Interpretation can be used as a bridge to explain the views of certain cultural groups to other groups or interpret something from the past to the present. In a place that has historical value, spaces are created and have meaning where "existential space is a constant of production and reproduction through the movement and activity of society members" [12]. Space is not passive but moving and embodies the experience. Living space is experienced and created through life activities; it is a sacred, symbolic and mystical space that is full of social meaning that surrounds local topographical buildings, objects, and features, providing points of reference and areas of emotional orientation for attachment and human engagement [44]. Therefore, if space and memory are lost and not preserved through heritage then society will lose meaningful places and future generations will lose their identity and experiences of the past.

2.3. Heritage in a post-disaster context

In the face of catastrophe, a heritage site tends to be considered as having lost its authenticity, integrity, values, and significance. If a building has been partially or completely damaged then it can no longer be considered or defined as heritage. Moreover, through the perspective of a global conservation effort, the extent of damage caused by disasters is recognized and mapped based on the survival of, and damage to, the physical environment. Thus, the reconstruction approach – whether it is a tabula rasa or a facsimile of the original – is determined by the existence or absence of material aspects that are assumed to act as embodiments of memories, values, meanings, and identities (see, [45]-[47]). The concern of heritage that is understood to be at risk may avoid the protection of locally grown heritage embodiment that does not satisfy the established global understandings of heritage constructs. On one side, heritage meaning and values can be seen as a practice to monumentalize, refuse, or adjust to the strength of destruction. This is a contrariness that is innate to the idea of heritage, and inherent in established global, regional, and local heritage discourses and practices in the work of reconstruction. On the other side, locally emergent heritage constructs that are left to operate independently of aforesaid programs may become caretaker to memories and narratives that describe, interpret, and preserve collective memory experiences of destruction, catastrophe, and decay in the context of natural disasters (see, [45]-[47]).

According to Byrne [3] and Kalstrom [3], heritage in Southeast Asia is largely understood as intangible objects. However, little attention is given to cultural issues in the context of disaster, especially in a post-disaster context. This needs to be studied, especially on the issue of human resilience [3]. There is a shortage of social theorists and cultural roles that play a role in the act of remembrance where disaster survivors are resilient because of the influence of the post-disaster context. Therefore, the role of culture in shaping heritage is very important. Especially tangible heritage reconstruction depends on the resilience of the community to commemorate a major event [3]. Familiarity with places can help the community restore post-disaster trauma or vice versa depending on how resilient the survivors are (see [4]-[7]). Different from the exploration Samuels [3] is that the role of the non-physical environment has contributed to the process of rebuilding the physical aspects of a city. Rico [3] examined the concept of heritage at risk in the face of disasters and argued that heritage is a sustainable cultural model in shaping resiliency. This is in contrast to the opinion of Leeuwen [3] who declared that heritage with disaster characteristics has little effect on the community memory network and plays a small role in the reconstruction process as mentioned in the above definition.

The relationship between heritage and disaster is very closely related to the intangible aspect as presented by Byrne [48] and Kalstrom [49] who argued that the culture of Southeast Asia regards materiality as impermanent. In a context in which disasters are experienced more regularly, these interests are increasingly understood. The important issue of the heritage literature on disaster is determining the inclusive way to involve their heritage to improve the resilience of survivors after a disaster. Moreover, the tendency of experts to focus on the realm or urban structures and materiality alone will only reduce the well-being of survivors from disaster ([50],[51]).

3. Data and methodology

This study uses data from in-depth interviews using an “ethnographic conservation” method. Ethnography emerged to resolve problems of the social environment and involves observing a group of people in their natural environment [52]. This research prioritizes the sense of realities of researchers, the process of deep thinking, and the interpretation of facts based on the concept used, to develop it with a deep understanding and with prioritizing the values under study [53]. Therefore, to get results that are appropriate to the purpose of this study, frequently this method prioritizes the long-term mixing between researchers with the object [53]. Most ethnographic methods focus on cultural studies in a holistic sense; this research focuses on the subject view as the research object [53]. Usually, heritage planning uses ethnographic methods for assessing cultural heritage values, depending on the association of approaches to interviews and participant observation from physical and behavioral mapping. The objective of this

is to disseminate cultural representations in the heritage experience [54]. Heritage ethnography does not need to be conceptualized as a record but may creatively build on existing ethnographic traditions [54].

Case study

Banda Aceh is one of the cities most affected by the 2004 tsunami, which has been one of the greatest disasters of the 21st century [55]. The disaster has changed the urban landscape in Banda Aceh and left debris, artefacts, and sites that emerged in the aftermath of this tsunami, such as the monument of the PLTD Apung ship, the mass burial area, ships on residential houses, the tsunami museum, the area of the mosque that survived from the tsunami, and many others. Normatively, according to Cultural Heritage Act No. 10 Year 2011, the legislation on heritage in Indonesia is too basic as it stipulates that heritage must be at least 50 years old, represent the shortest style of 50 years, and has special meaning for history, science, education, religion, and cultural values to strengthen the nation's personality. Then, if we capture the reality of post-disaster destruction that ruined artifacts, sites, and areas, related to age and periods of style, then is it cannot be established as a heritage? Which style periods can represent the area defined as heritage? Does society agree with the current physical forms and how are people's perceptions of seeing and treating them? Questions like these make people recall how important they are to be preserved through re-functioning with activities, used for the public benefit and social learning for the future. New knowledge that emerged from the tsunami disaster where the remnants of the relics become a reminder, commemorate and make people aware to rebuild the city, disaster reduction efforts with changes in landscape settings such as mangroves reforested by citizens with the government, knowledge of evacuation routes to save themselves if there are signs of natural disaster and the use of tsunami-affected buildings as a forum for discussion and meetings between the residents.

This study aims to understand the perception of the Banda Aceh community in seeing and using physical forms such as buildings, sites and places, both old and newly emerged ones after the disaster. This study uses data from in-depth interviews consisting of 10 questions with 20 respondents from the age range of 20 to 45 years old with diverse status. The majority of respondents are people who have lived in Banda Aceh for a long time and the sample also includes some students. This paper does not claim that the respondents are a proper representation of the community in Banda Aceh but views the perspective of the community as represented by the respondents. Based on the post-disaster data and the reconstruction of the city, Indonesian historic places got recognition from the community as a familiar place and not much changed in the city. However, many new memorial places emerged post-disaster as new tourist attractions and to commemorate the tsunami tragedy. This indicates that the historical places have a significant role to form the intimacy of the place. However, a few new places that appear can trigger negative memories in the community of the big disaster in 2004.



Figure 1. PLTD Apung ship dragged by the tsunami in densely populated residential areas [61].



Figure 2. Tsunami Museum in the city center [61].

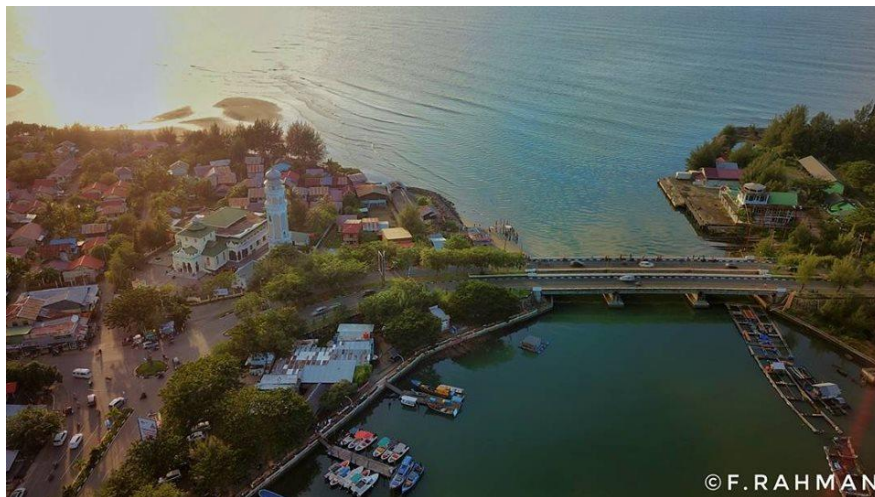


Figure 3. Ulee Lheue Mosque, the only one building that survived the 2004 tsunami in this area [61].

Table 1. Identification of heritage values and percentage of respondent perception

No	Identification of Heritage Values	Agree	Percentage	Disagree	Percentage
1	The importance of the remnants of a tsunami relic to become heritage	V	69,7 %		27,3 %
2	The meaning of urban heritage as tangible and intangible	V	84,8 %		9,1 %
3	The age-depth of value is not the ideal criteria for designating heritage sites and buildings	V	68,3 %		31,2 %
4	Become heritage and tourism attractions	V	57,6 %		33,3 %
5	The values of memory/	V	69,7 %		21,2 %

No	Identification of Heritage Values	Agree	Percentage	Disagree	Percentage
	Commemoration				
6	The values of spiritual and religious	V	90,9 %		9,1 %
7	The values of authenticity and integrity to restore its original form		27,3 %	V	54,5 %
8	Good memory or bad memory	V	91,3 %		6,1 %
9	Conserve heritage together not only by government efforts	V	66,7 %		27,3 %
10	The values of local and global knowledge, social learning and preserving tradition	V	74,2 %		18,5 %

The data shows that the majority of respondents considers it very important to maintain the places that emerged in the aftermath of the disaster as heritage or tourist area. There are a number of values that are full of meaning like memory values which have positive and negative images because respondents think the 2004 Tsunami disaster event can be remembered as a form of socio-cultural learning in the future and to build awareness. The emergence of new knowledge triggered by this great and unexpected natural event is an aspect of consideration in changing lifestyles, rearranging life and urban spatial planning. Examples are the designation of coastal areas and river banks as green open spaces both as mangrove forests, or pedestrian and urban forest. The community has finally realized the importance of landscape arrangements to mitigate future disasters after the disaster. The respondents also agree with the current physical forms even though their authenticity is changing and the traditional theories do not include these in their definition of heritage. However, the community still considers these places as valuable and heritage that is used for various activities such as discussion forums, venues for big events and religious gatherings, learning about mitigation, tourist attraction and so on. Based on the data, the people are well aware that their places, traditions, lifestyles, habits, and norms have changed and some have disappeared through significant changes in physical and symbolic aspects after the tsunami. Similarly, for identifying the symbolic added value from many changes and reconstructions that have occurred after the tsunami. The aspect that arises when people talk about heritage sites is that historical change is considered as a part of the heritage. The most important indicator of authenticity is not material like the western understanding but rather its experience, the unforgettable memory of the society, the activity and the sense of place people talk about. Thus, in addition to physical aspects, the knowledge in the invisible values becomes a more important aspect of building awareness of disaster risk reduction and disaster response at any time, as social learning is passed on to the future and the spiritual value that makes people closer to God. From the community perceptions gained through this research, I argue that the perception of societies about the traditional values of western-dominated understandings is imprecise in this context and different from the expert view. Although the authenticity of the existing physical forms has changed, the places still function related to values in a society that run continuously for the sake of the sustainability of the city. Once a place becomes a heritage place, its physical form helps that place signify its importance to us. Heritage is a way of expressing the unique relationship between the Acehese and their environment which comes from recent history in the process of becoming “materialized” through the commemoration of prehistorical, historical, and post-historical schemes in its urban landscape.

4. Rethinking the meaning and values of designating heritage sites in a post-disaster context

The literature and the community perceptions of the case presented above show that the value approach in shaping a sustainable urban heritage is important and is the basis for creating a high-quality, contextual, and inclusive environment [56]. The determination of the value and meaning of a site to be preserved needs to reflect the perception and interpretation of the community as the user and owner. Nowadays, the concept of society is changing; it refers not only to the residents and the community but also includes the commuters, tourists, migrants, and others [57]. Regarding the determination of the boundaries of the conserved area, it is not merely determined by physical boundaries as beyond that there are invisible values that are inscribed in the hearts and experiences of each member of society [57]. With unique local contexts, the heritage management mechanisms can respond to ambivalence and realize the continuity of urban heritage in the context of long-term development. From a critical understanding of urban heritage, the existence of a place setting or an urban area can illustrate the formation of a superiority layer which is the result of a series of long processes as a matrix between cultural values and natural elements [56]; it is nothing but the construction of the cultural heritage itself. Thus, we need a typology identification of heritage values so that the drafting can be more measurable. The heritage values approach should be reconsidered to concentrate on the relationship between the community and its region for the sustainability of the urban environment. The heritage material can be a unified expression as an ongoing work and, thus, urban heritage can be viewed as a continuity of the past for the future. In the context of sustainability, the boundaries between the past, present, and future are eliminated. The purpose of maintaining these values is to maintain the continuity of the relationship between the current society with a site or the area around it.

According to the value approach that has been criticized by many experts for its incomplete and overly western understanding that emphasizes only historical and aesthetic material aspects, the present value approach can be rethought from the starting point of maintaining and managing the relationship between the community and the environment (see [58],[59]). This view extends the meaning of the heritage values within the society to perpetually keep heritage as a living inheritance. The idea of heritage suggests to grow the values within the community that treats heritage as a process of remembering and changing lifestyles for the better and responding to changes in urban structures as an integral part of social and cultural processes ([1],[30]). This paper aims to be neutral and considers that forming the heritage cannot be separated from one another. However, physical forms as visualizations can evoke memories and perceptions of people who see it and be near the object or area. Similarly, the values embedded in these physical forms should be identified as the basis for establishing an inheritance whether the physical form is for sight or functionality. From the post-disaster perspective of the case study, this paper is aligned with the issue of sustainability and considers the most important aspect of post-disaster sustainability inheritance to be the re-establishment of habits that existed before. Opinions based on community perceptions are supported by the 'principle of sustainability'. Omer and Alon argued that value identification aims to preserve and restore functional, historical, and interpersonal sustainability at the level of individuals, families, organizations, and communities [60]. This paper agrees with this basic thinking, and feels that embracing the former social and cultural context is fundamental for the continuity of the object; the heritage site is tangible and intangible.

5. Conclusion

From the literature review, this study concludes that the uniqueness of the character of a place can be shaped by some values of memories and symbols, cultural and historical diversity, the values prevailing in society, and the quality of the public environment that can be captured and utilized by society so that it can become a heritage value. Heritage contributes to a strong uniqueness and offers experiences in the urban sphere; the wealth of these experiences further provides the quality of a place. This paper aimed to formulate a concept of heritage planning in designating heritage sites which contrasts the traditional notion of heritage that considers age as a key element in heritage, as well as the monumental privileges and grand scale, scientific/aesthetic expert judgment as a requirement of heritage designations. The narrow idea of heritage as a thing that is ancient, grand-scale, historical, and among other exclusive

values has excluded many places as heritage in communities emerging from disasters and the meaning and values of designating heritage sites in a post-disaster context need to be reconsidered. This paper provides a conceptual understanding of urban heritage planning and its values of designating sites on the basis of critical thinking that rejects rigid and static values that do not consider aspects other than time and context. There are many values we can learn from post-disaster cases closely related to incorporate heritage in urban planning. These values are very useful for the practice of urban heritage preservation to understand the constellation of places that emerged post-disaster because it is full of meaning and values so that it can also build community cultural heritage such as changing traditions and a lifestyle toward a better direction without forgetting history. These sites and emerging sites are part of the everyday social life arrangement which is not only to be seen but functions with positive activities, giving people access to a better life. Many sites and objects in this context actively play an important role in the production of essential daily social functions, such as the provision of space for community consultation, conflict resolution, decision-making, and disaster mitigation learning; all of which are fundamental to the process of sustainable development. This involves not only community leadership, social networks, and hierarchies but also material conditions in which people know how to interact. Without all of the above, public relations with meaningful and comprehensive heritage sites are impossible.

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