Improvement A Concept Development City With Nusantara Architecture Foundation A Concept

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Abstract:
Background: This paper described exploring the possibility to construct a theory of Systems Architecture archipelago through a review of the definition of the idea and Architectural Theory archipelago as a body of knowledge, identification systems and source Architectural Theory, the theory and scope of the various options that are right for problematization of Architectural Theory archipelago, and the opening of the realm of theorizing and determining new development strategies and development of System Architecture Theory archipelago. This is the same as it has been done by Iwan Sudrajat (1999) were described through the Ngawangun Ki archipelago. Discussed the concept of urban development in Indonesia is unlikely to find a deal quickly, even if the debate is the architectural figures from domestic and foreign are warriors of our teachers' architects. This is because a product that can animate planning and urban development in Indonesia has not been entirely built upon the archipelago architecture's values.
Materials and Methods: The concept of planning and urban development in Indonesia is still sourced to an image that makes based on the theory developed so that the West's influence could lead to the Archipelago, especially in the realm of architecture or urban sphere will lose identity. The thoughts presented by urban experts are always based on the experiences and events that exist in cities elsewhere in the World.
Results: Seeing Indonesia's current state where democracy has opened wide so without realizing that our nation has entered a period of almost a limitless future and justifies any difference. It is an opportunity that the concept of planning and urban development in Indonesia will have a freedom beracuan to any theory. Here is our chance to build town planning concepts and develop a more guided by forces that can be constructed from knowledge-knowledge derived from theories Architecture archipelago. Further in this paper will be presented how to build a theory based on the scope of the archipelago architecture, especially ideas that can animate planning and urban development, particularly the soul that gives a feel of the city so that the cities in Indonesia has its color concept.
Key Word: Nusantara Theory Architecture, the concept of urban development

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I. Introduction

Theory about architecture in the Archipelago has been discussed sporadically in various scientific perspectives such as archeology, history of art, and architecture, but the architecture Theory of Archipelago as a field of study that integrated, systematic, and critical still a distant fantasy from reality. Longing for Systems Theory Architecture archipelago born of infertility vision and achievements and the inability of intellectuals in Indonesia to understand the diversity of architectural phenomenon which has been being, and will happen in national life are very complex and laden with paradox. Worse still, in his heart, the most in the intellectual sincerely hope that the System Architecture Theory archipelago directly would help solve the multidimensional crisis facing the World of architecture and community life in the Archipelago. An all-'s naive romantic, like the stereotypical Bollywood film scripts. Suppose we relate the above began development of the city, especially in the Archipelago, especially the desire for Systems Theory and the Theory of Urban also felt severely needed, as the city's general development in the Archipelago, and especially in Indonesia, growth-oriented towns in the World. It can be seen in the fact that the city is now the cities in Indonesia have grown farther and further than the concept of the city as it first appeared. The World first learned about the city as possible when King Urnamu builds the capital for the empire when the most advanced, namely Mesopotamia, about five millennia ago [1].

The word urban derived from the name of the capital city URNAMU. In the course of history, the city functions as a center of civilization thicken, cultural centers, shopping pengembilan decision, the accumulation of economic activity (goods and services) and the concentration of a variety of human, blossoming container values of the high life of the nation which is the window of culture and so on. Now, in addition to working for

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the city life and livelihood of its citizens should also be able to support the interests of global and regional function and interdependent with other cities and serve the surrounding areas. Definition city follows Max Weber's idea that the city is a container holding political activities to stimulate economic, social, environmental, cultural, and civilization development. This aspect needs to be highlighted now as capital into the next millennium [2].

The current city politics is more widely implemented to maintain the existence of the parties in power. Weber understands the connotation is that the city should be measured from the political welfare of the people in general: it has not been considered so far by the government and society through his characters. There are many definitions of the city before the turn of the century put forward by various parties, both of a technical nature such as the increasingly diverse nature of the city functions, informasionalisasi to the city as bearers of culture and civilization as well as the fraternity world increasingly united and whole (united). It will continue to evolve in line with the development problems and opportunities that exist and exist in the future [3]. The above can give you an idea that the development of cities in Indonesia is still very dependent on developing cities around the World.

II. Material And Methods

"Theory" is an issue formulate in standard definition but can be explained by characteristics. According to Sudrajat (1999), "Theory" is often interpreted as a set of concepts, descriptions, and propositions that presents a systematic view of phenomena, events, and situations by describing the relationship between the variables to explain and predict phenomena, events, and problems. The theory's further benefits are its ability to organize ideas of thought, generalization (inductive thinking), the process of inference (deductive thinking), limiting the study's scope through the inclusion and exclusion, and in-authenticity implementation checking for data.
Stephen P. Borgatti, have described theory and have a characteristic in below [4] :
1.Mechanism or Process
This theory is good to have a dynamic element that explains the process and why a situation or condition switches to another position or state.
2.Generality
This theory also good and have a specified global and also could be implemented in the big case.
3.Truth
The real-thing theories cannot be substantiated, for two reasons, the first of which was called the last test because the opportunity is not limited to the actual testing. Any subsequent test results may have yielded different products from the previous tests. The second theory is a description of the facts, and a point is not only explained by the view, but the alternative approach has validated the same. Therefore, the validity of an idea is always limited, relative and temporary,
4.Falsifiability
A good theory cannot be implemented with some experiment or collection data.
5.Parsimony
The theory is good to have an exact link formulation and simple. The approach is often referred to as a model, in which all ideas contained in it are packaged in a way stripped of things that are not considered essential.
6.Fertility
The theory can raise a lot of implications in different fields to give birth to new knowledge or new ways of testing theories.
7.Surprise
A good theory should be exciting and bring new ways of understanding to predict an unexpected. From the above presentation, it can be an explanation of the "theorizing process." The process of theorizing (theorizing process) is an iterative process of creation - criticism - re-creations to get the excellent theory, which was founded by the seven criteria listed above. The method of theorizing is perfect not only to produce a good idea but also beautiful. The process for producing such beauty requires sensitivity and a sense of art itself.

Suppose the theory of architecture is understood as a set of ideas intended to explain or interpret the architectural phenomenon, then in general. In that case, we can distinguish four (4) types of architectural theory, namely [5]:

1.Social Scientific Theory
Social Scientific Theory is generally of statements (statements) about the nature, function, and influence of architecture in society hue and specific socio-cultural values, systematically derived from objective observation and empirical evidence. It is often closely related to social science theories of another science discipline, such as anthropology, archeology, sociology, literature, and more.

2.Normative Theory

The approaches Normative are questions about how architecture should play a role in social hue and certain socio-cultural value, which can influence the sensitivity of appreciation, evaluation, and anticipation of the architectural phenomenon in the past, present, and future.

3.Working Theory;

Working Theory and practical and normative, works as a guide to guide the working of those involved in the architectural production process, be consistent, and remain consistent with the principles and ideal goals to be achieved. Working theory can be outlined in traditions, professional practice, norms, rules of thumb, methods, and techniques.

III. Result

EFFECT OF ARCHITECTURE IN REAL LIFE NUSANTARA MAJOR CITIES IN INDONESIA

How does the reality of architecture in Indonesia?. At the position where the architecture development of society Indonesia located?. The social facts of Indonesian architecture can not be separated from the development of the new industrial society. Social and cultural structures that make up the value and limits of architectural design is still vague. Vagueness is closely linked to the process of modernization of attitudes; on the one hand, and economic growth continues but concentrated in the centers, on the other hand [6].

Meanwhile, social and income inequality widened continuously pemerataannya structure had not yet awakened; institutional development is slower than physical-architectural expansion. The social reality which supports the value of architectural fragments archipelago is not readily associated with each other architecturally. Architecture in this beloved country offers all the possibilities that are always sourced from the local culture and the local physical environment. This alone has made it clear that the actual social reality in this beloved country that everything is right in the economic, socio-cultural and even more specific in the architecture, can not be united of the many diverse, the most well actually do is let The diversity of it flow in a union (the union-oriented only in politics or government).

The implementation of the architecture itself in this country was not as easy as turning the hand. The fact that the architecture in this country is dominated by outside influences, mainly oriented architectures, is taken from European and American countries. Regional architecture is marginalized by the state, in which the local architecture for the time being deemed unable to compete with the architecture from outside it. When we talk about the architecture course, we will discuss the architecture itself and the building's product. The structures that exist in Indonesia generally prefer it oriented outside the World, not on regional ability. As evidence, we can see, these buildings are located in big cities in Indonesia, including Medan, Jakarta, Bandung, Semarang, Surabaya, and perhaps also in Makassar. To Denpasar Bali for a while on this issue were deemed to be able to display regional characteristics to compete with newcomers such architectures.

Position architecture can be seen as a commodity by a particular group of people actively engaged in economic development. Such architecture can also be seen as a result of fancy or Minderwertigkeists-Komplex developing countries for fear of being called retarded. What exactly is a fundamental problem of architecture in Indonesia?. Is the development of industrial society a whole structure forming the value of architecture in Indonesia, noting that the formation of these fundamental values does not ignore the regional culture's context and its toponym [7]?.

A strong trend in architecture in Indonesia rests on figurative or graphism, as it appears on the Delta House in Surabaya, Atma Jaya University Jakarta Building, or other buildings in Jalan Kuningan Jakarta. Be part of elitism's ideological trend such as architecture, even without a program that can talk about Indonesian cultural development. Universality propagated by the pioneers of modern architecture continental Europe in 1920-1930-an an audible echo of his architecture in Indonesia. That is known as a world of its architecture in this beloved country, as seen by architects as an international movement; ironically, the source of this architecture is dominated by the architecture of Michael Graves.

The problem is dealing with the power of architectural hedonism among the elite, including technocrats and entrepreneurs. Both parts' energy can not be controlled, which is based on the culture of architectural modernism. Architecture born by the alliance forces entrepreneurs and technocrats. Bureaucrats are more moved on commodities and corporate identity; architecture as an integral part of the sales pitch offers sensual stimuli to attract attention. Suppose architecture is still considered a cultural pillar of the Indonesian nation. In that case, that can be discussed intellectually, dekandensi is a modernization process in the era of modern civilization. If necessary, regardless of the archipelago architectural influence of the technocrats, bureaucrats, and business people to be effective.

If still entirely legitimate to talk about architecture in Indonesia without associated with the Modern or Postmodern architecture movement in Continental Western Europe (because of our lifestyle, Akutan was influenced by Western European culture). Perhaps, wiser not to drown in the formalization of architectural terms

is fixated on style. Architecture in Indonesia was necessary to consolidate the theoretical foundations of its existence not to lose orientation in later development. Theoretic Fundamentals excavated from traditional sources, and the colonial World can translate the community development industry at any time. If Postmodern architecture is a cultural phenomenon, it needs to be seen in the existing social reality paskaindustrial.

All the social reality of postmodern architecture in Indonesia depends entirely on the state bureaucracy that runs leadership in Indonesia, in his view, to describe the desire of the postmodern it is. According to the New Order, postmodernism has a different meaning to the postmodern post-May 21, 1998, especially now that we have a government that began to see the diversity in unity is allowed to see everything that happened, not even the World of architecture in it. That we need to anticipate our society's mental readiness is facing a new era in the life of Indonesian culture, more especially in the face of a new generation of Indonesian architecture.

CONCEPT DEVELOPMENT OF CITY PLANNING AND ARCHITECTURE WITH THEORETICAL NUSANTARA

"The image of the city is the mental image of a city by the average view of society" (Lynch).Because the city could make no image of the population, there is a sense of "sense of belonging" attached to each community—her concern for their homes makes them feel that this is where he berperikehidupan. Knowingly or not, according to Jean-Paul Sarte, in principle, as an individual human being love for freedom, and it moves based on the life cycle of nature held towards the fulfillment of the desire/need and does something to fill it, by acting in a manner independently of each, which in the end they need others to be recognized (existence) [8] .
Man as a social being. Men will begin to discover their existence in a community that contains more people, human solitude may not be able to find a confession, and the district's need to appreciate the fact of pluralism is an urban community. As an integral part of the urban population's lives, man will always do something to meet the best interests, ranging from personal matters to a larger scale [9].

Since blowing blown Reform, a postmodern mindset that has advantages of pluralism slowly but surely began to make other men groups in urban communities that are not "powerful" can also exist by their subyektivitasnya. Middle-class society is often ignored, is now up to voice their rights, and it passed on all aspects of city life is very diverse. There is pluralism, which makes each city dweller and city life even more specifically to the physical city vying with each other to prove the "existence" with the best ability he has. Competition between villages, ethnic, tribal officials to rivalry, and so on, demonstrating how individuals from each of the communities that exist within city life, each grab an "existence" that will never end. It is part of the creative things that have to spin and always produce items new and original [10]. Competition to be the best does not mean self-contradictory because the existence appeared not to contradict each other, but support each other despite contending with conditions that occur. In air-Ahmadiyah, people who live in urban communities require a vehicle or medium of commun [11].

IV. Conclusion

Seeing all the above, we can put forward that human existence in showing his true identity when uncontrolled it can give results that can trap us into a thing unwittingly colonized into the ideology-ideology that is against the nature of our lives. Seeing the World has monumental architecture likely to colonized; in fact, we did not realize that the exterior architecture slowly but surely occupies this country's architecture with drug-pushers are very deadly, and we also feel pride in these circumstances. The emergence of industries oriented architecture schools outside massive influence on the architectural industry in Indonesia. We never again see a tile with Javanese, Balinese roof crown, windows blind Malay, ornaments that were previously very strong regionalism animate an architectural masterpiece to life in an atmosphere of traditional cities such as Yogyakarta, Solo, Bali, and others. All we know is the wallpaper, alkubon, roman columns, gypsum, and twin buildings located in London, New York, Singapore, and others. This is proof that the works of monumental architecture that we see now is a building that reflects "Westernization" that penetrated very swift on the life of the big cities in Indonesia. Is this called the "existence" of the city?.

An entrepreneur who is very close to the government bureaucracy, proudly carrying a housing concept ala "Cowboy" for his Uncle Sam, is in a location where people still adhere to their ancestors' customs. Based on the power of influence and supported by substantial government circles, it's still not too challenging to realize and even do a megaproject supported by all components. Ironically our society has had the "existence" is quite strong at regional, a style bandwagon as entrepreneurs by way of competing to buy the housing. Knowingly or not, people in the community who he turns to make one hundred eighty degrees.

The story above is one example of life berjangkait big cities in Indonesia in general. The question is who needs to be at blame, communities, businesses, governments, or all guilty in this country. When reality and full of false dreams collide, the parties involved will be another "play." At the present question, choose truth (reality) and select lies (fabrications). Of course, in city life, a businessman is a challenging position, like eating

fruit simalakama. Fragile difference between a businessman who serves people with a parody only plays a role. Employers sometimes think and plan on a level, which is not on the field or the scope of their control—alias out of the context of the work content. Thus, it is likely a result of a plan or design of the city that is a form of existence to him personally and in urban communities, only a project filled with artificial reality than the existing fact in the field. Society is the guinea pig and is always in a position to lose. This is where the inequality arises from the existence of bias.

We do not cover yourself open meetings with the country receiving schools-schools of architecture outside. Still, we should not be a dime architectural community, so we can not see the potential of the architecture we have. When we look at the growing industrialization schools, currently sebenranya should we view sebgai as something that can enrich Indonesian architecture's lives, rather than industry-oriented architecture schools out to be the center god-awaken to fill in the life of Indonesian architecture. If this happens, weep post-industrialism to see this because it is contrary to the sense of mission that brought the exemplary post-industrialism. In post-industrialism, diversity of shapes, sizes, color, quality, symbols, meanings, aesthetics, and other things that affect the design and construction industry is very justified and supported in total. As a nation with its civilization, we can also form an industry that is more oriented to make the regional diversity of shapes, sizes, color, quality, symbols, meanings, aesthetics, and more spirited Indonesia.

Let the people determine their own choices to provide architectural discourse Indonesia and filled by free will; in other words, its existence is recognized by the nation regardless of standards that can trap into the circumstances that led to the archipelago architecture into "suspended animation" even toward the threshold of "death." Because if we get stuck, we the colonized a second time, primarily through industrial capitalist lunge to hitchhike issue "Globalization," through collaborations that have been signed by our leaders. Our leaders in the New Order involuntarily and without thinking even proudly signed the Asean Free Market agreement, AFTA, and even the World. In this case, there is no one laranganpun for an air-free market, but we have to prepare ourselves, so her self-protectionist desires "sneaky" hidden in the "free market" are not going to regulate our lives as a sovereign state. This is a manifestation that our leaders at that time have always demonstrated their status as a leader who proclaimed himself as a leader who can bring people into the realm of prosperity, so without realizing that a foreign nation has colonized us. Psychologically and unconsciously, anyway, leaders we have included them even got the Indonesian people as a whole for the inhabited again (colonization volume to 2), although colonization was different.

Are we going to see this in silence? Do we still want to be a guest in their own country? The answer we return to ourselves. We can create its standards, its own rules, its own aesthetic, its architecture, its design based on the applied technology of our work, and others, if necessary, other people or other countries that follow the standards that we have set. We should realize and learn from the history of our country's black slabs, or do we repeat the story of the most famous puppet creation folk genius: Petruk be king or beggar munggah, Bale. As long as we are not aware of our identity as a great nation in Indonesia, we will also be colonized by capitalism even before the current form of colonization was much different. If we do not know who we are, where we might see the archipelago architecture, we will be a guest in our own country.

Indeed, what is meant by the architecture of the Archipelago is still a polemic. We all still have a considerable task that requires deep thinking in solving the mystery at the same time answer the question: "Architecture Nusantara, which would it be?", But if, if we only look for the identity-oriented course, it is not hard to define the architecture of the Archipelago. Nusantara Architecture should meet the needs of the Indonesian people and is called the characteristic of Indonesia. That should be taken care of is our way of life and Indonesia's traditions, wherein the design of a building should be adapted to our customs. That is, as long as the building is in line with our way of life, and we are convenient to carry out its activities, that's part of the meaning of the archipelago architecture. But that is expected in this case, although we are still in a prolonged polemic about "Architecture Nusantara," let us work together not to contaminate the norms of "Nusantara Architecture" with the things that it can distance ourselves from the "Architecture Archipelago "is. Let the Archipelago architecture, which runs as it should, and our job is to fill the conceived discourse of architecture Nusntara understanding. Hopefully, one day we can deduce formulas and search on the archipelago architecture; time will prove it.

As long as we do not know the architectural character of the Archipelago, so long as it is any way we can be influenced and dominated by the design models of capitalist industries in filling the archipelago architectural treasures, and during the same tragedy struck, the archipelago architecture is an "archipelago architecture only sell dreams rag. " Though wealth archipelago architectural values are numerous and available in the Archipelago, spread from Sabang to Merauke.

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