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Preservation and Utilization of Culture Reserves in Banyumas Regency, Indonesia

Kartono¹ and Tedi Sudrajat²

¹Associate Prof, Faculty of Law Universitas Jenderal Soedirman

²Associate Prof, Faculty of Law Universitas Jenderal Soedirman

¹kartonogs@ymail.com²tedi.unsoed@gmail.com

Abstract

Preservation and utilization of cultural heritage is intended to maintain diversity of cultural asset and protection against damage to cultural heritage. Reviewing the conditions in Banyumas, Central Java Indonesia, preservation and utilization of sites and cultural heritage buildings up to the beginning of 2019 cannot be maximized. This condition is because the system of cultural protection norms has not been integrated. Based on that reason, Banyumas regency established priority legal products in the types of local regulations to encourage strengthening efforts to preserve and utilize cultural reserves before the establishment of cultural preservation is carried out. Priority can be made by making site assignments to providing incentives for potential cultural heritage owners. Preservation and utilization of registered cultural heritage can be carried out through a step-by-step strategy with priority on the level of threat and maintaining the diversity of existing cultural heritage types.

Keywords: *cultural heritage, site preservation, protection*

1. Introduction

Cultural Heritage has an unique, rare, and fragile properties and it cannot be renewed (non renewable). If the damage occurred, its existence is difficult to replace with the same technology and raw materials at this time. Cultural heritage is an important asset of the state because it is able to provide an overview of the level of progress of socio-economic life, mastery of technology, religious life or the level of culture of society at and from a certain period. The need to preserve cultural heritage is the responsibility of the state whose implementation is carried out jointly between the government, regional government, and community participation. Therefore, the preservation and utilization of cultural heritage is important to be carried out in line with rapid regional development with the availability of fixed land, while the need for space continues to grow which can indirectly occupy space that has high economic value. (Sari &Indrajati, 2014)

The object of cultural heritage term adopted from General Conference of the United Nations Educational, Scientific and Cultural Organization meeting in Paris from October 17 to November 21, 1972. This convention provides cultural and natural protection that become the basic of the world heritage concept, and becomes important in providing cultural protection in a unity with nature. The definition given about "cultural heritage" is not only what is produced by human beings in the context of its history, both tangible and intangible, but it is broadly interpreted as natural creation or a combination of what is produced by humans and nature.

For Indonesia, the cultural heritage term in the form of monuments is used since 1992 along with the existence of the Law No. 5 year 1992 about Cultural Heritage Objects. In 2010 and revised with Law No. 11 year 2010 about Cultural Heritage (Cultural Heritage Act). Article 5 of Cultural Heritage Act stated that if objects, buildings or structures can be proposed as cultural heritage objects, cultural heritage

buildings, and cultural heritage structures if they meet criteria such as First, 50 (fifty) years or more; Second; representing the shortest style period of 50 (fifty) years; Third, has special meaning for history, science, education, religion, and/or culture; and Forth, has cultural values for strengthening the nation's personality. In this connection, cultural heritage can be in the form of natural objects and / or man-made objects that are used by humans, as well as the remains of biota that can be connected with human activities and / or can be related to human history, are mobile or immovable or group.

In 2013, the Directorate of Cultural Heritage and the Museum Preservation identified the number of Cultural Reserves in Indonesia reaching 66,513 Cultural Reserves, which consisted of 54,398 Moving Cultural Reserves and 12,115 Immovable Cultural Reserves. Of these, 1,895 have been preserved, with 2,988 caretakers. This data shows that only about 35% of cultural reserves in Indonesia are maintained formally and routinely, and others are maintained informally by the community. The implication of the lack of maintenance of cultural heritage is the deterioration of site conditions, one of which occurs in the Surakarta region of Central Java in Indonesia. Central Java Cultural Heritage Preservation Hall, identified the increasingly alarming rate of destruction of cultural heritage buildings in Salatiga, Central Java. In 2009 there were only 115 cultural heritage buildings, even though the inventory in 1999 still reached 192 buildings. That is, in the period of 10 (ten) years the rate of damage to cultural heritage reaches 77 pieces of cultural heritage buildings or an average of 7.7 historical buildings each year in the city of Salatiga destroyed. Meanwhile, cultural heritage buildings that are still in poor condition.

The illustration above shows that damage to cultural heritage can be based on weak government policies to manage cultural reserves or because of a lack of public awareness. On that basis, it is important to approach the maintenance of historical buildings based on aspects of conditions and performance including building structures; building appearance and aesthetic; building materials and building character (Kayan, 2006). In addition, community participation and awareness is also needed in the preservation and utilization of cultural heritage. The basic concept rests on the view that the management of cultural heritage correlates with the social meaning of cultural heritage for owners or groups of people who master objects of cultural heritage (Dian & Abdullah, 2013)

As a comparison in the management of cultural heritage, in Banyumas there are some legendary cultural heritage and a local cultural identity, including: Si Panji Duplicate Complex, Saka Tunggal Cikakak Mosque, Sendang Mas Puppet Museum, AdipatiMrapat Cemetery, KyaiTolih Tomb in Banyumas, Baseh Site in Kedungbanteng, Carangandul Site, Site WatuGathel in Baturraden, RonggengSumbang Temple Site, and DatarSumbang Site. Data from the Heritage Preservation Hall said that in Banyumas there were seven cultural reserves which included prehistoric relics, 41 colonial relics, eight Islamic relics, and three relics of the classical era. Cultural heritage in Banyumas is dominated by 25 buildings, 11 houses, four mosques, one church, four temples, two train stations, one pavilion, one factory and one traditional house.

Historically, Banyumas cultural heritage has its own uniqueness in the form of cultural heritage based on the concept of locality. This concept is interpreted as something specific or distinctive that relates to local conditions on the basis of tradition, past memory, technology, material or others. This concept has a distinctive repertoire or wealth, namely the Banyumas culture. In principle, Banyumas culture is a sub-culture of Javanese culture. However, considering the conditions and geographical location, the background of life and the life view of the

people of Banyumas which are inspired by popular spirit, resulting in various aspects of Banyumas culture can be distinguished from their parent culture, namely Java. Therefore there is a mixture between the two poles of Javanese culture in the west and east that are inherent in the Banyumas culture.

With the thick locality of Banyumas culture, it becomes ironic when cultural monuments which are reflections of culture that have historical value are threatened to be lost due to lack of preservation and utilization of cultural reserves. This is why it is urgent for the local level to protect and manage historical assets which possessed by the regions, especially in Banyumas Regency, Central Java, Indonesia.

2. Form of Preservation and Utilization of Cultural Heritage Policies in Banyumas Regency

The study of urban history and its historical buildings become an interesting topic in developing the ideal policy. The development of this study is inseparable from the influence of contemporary developments on social, economic, political and cultural issues that began to shift to urban areas. (Margana & Nursam, 2010). Banyumas regency as an urban area in Central Java Indonesia is the center of government that was built by the Dutch colonial government in the 1830s as well as the center of the economy. The existence of the Serayu River, in the north of Banyumas, made the city of Banyumas crowded with businessmen and traders who would bring their goods to the Port of Cilacap through Serayu River. With its various characteristics, Banyumas Regencies as a region that is integrated with other regions in Central Java have an important role, especially in historical developments in the Java region. It is natural that in the Banyumas region there is a historical building as a symbol of civilization and trade center in Central Java.

In the context of cultural preservation in the development of urban history, legal aspects are important to put forward. Some good examples are applied in Europe when there are efforts to implement the European Heritage Laws and Planning Regulations in the context of Integration, Regeneration and Sustainable Development. (Gustin & Nypan (Ed), 2010). At the regional level, the existence of regulations is also urgent, as is the case with the New York State Home Rules Law expressing authorization of a country, city and town or village to act local laws. (New York State Department of State, 2000). Even this was tried to be applied in Banyumas Regency through the issuance of Regional Regulation Number 5 Year 2015 concerning Cultural Heritage. Regional regulations by the local government are the legal basis for establishing existing sites and buildings as potential cultural heritage Regency's through the determination by the Regent based on recommendations from the cultural heritage expert team. Avrami (2012) stated that the parameters used by the cultural heritage expert team in terms of providing recommendations are in the form of:

- a. Framing preservation as a component of a larger system of sustainable built
- b. environment management,
- c. Characterizing the strengths and weaknesses of the existing preservation
- d. establishment and orthodoxy,
- e. Historicizing the relationship between preservation and planning,
- f. Extending and refining emergent theory and discourse intersections,
- g. Identifying opportunities for policy reform and convergence.

In the context of history, it cannot be denied that Banyumas Regency has the potential for antiquity that has not been revealed (Purbowinoyo, 2016). From all existing cultural heritage sites and buildings, the use of buildings as houses is quite dominating, which in total includes 11 buildings or 26.19 percent of all registered sites or buildings. On the

other hand, efforts to identify, preserve and use cultural heritage still have geographical problems, some of which are in rural areas that are difficult to access. Preservation and utilization are also difficult because prehistoric sites that are also scattered in many areas are far apart.

In terms of building use as a government activity, government ownership of buildings can facilitate conservation efforts. This is because the acquisition of assets will be accompanied by maintenance efforts through the state budget as the government's obligation to manage cultural heritage.

3. Analysis of Strengths, Weaknesses, Opportunities, and Threats to Preservation and Use of Cultural Heritage

3.1. Strength of Cultural Heritage in Banyumas Regency

A successful and legally defensible local preservation program begins with detailed inventory and analysis of the historic resources in comprehensive planning (Cuomo, 2011). From the results of the Focus Group Discussion (FGD) between the local government and the cultural heritage expert team in May 2018, potential cultural reserves in Banyumas Regency have at least three potentials that are interrelated with each other, namely: legal foundation, cultural heritage distribution and potential utilization. In the context of preservation of cultural heritage in Banyumas Regency, the legal foundation as a reflection of government legal politics can step on the issuance of Regional Regulation No. 4 of 2015 concerning Cultural Heritage.

The establishment of a Cultural Heritage expert team by the Banyumas Regency Government also made an important contribution to strengthening the existing conservation preservation plans. The establishment of local regulations and expert teams can be a major force in encouraging inventory and registration of sites and other buildings that have the potential to be designated as cultural heritage. The existing expert team can also be empowered as a team in an effort to increase public awareness and understanding of the importance of cultural heritage as part of the history and whereabouts of people in the past that must be preserved.

The results of the inventory show that most of the registered cultural reserves in urban areas are buildings, especially in the cities of Purwokerto, Sokaraja Regency, and Banyumas Regency. Buildings in Purwokerto, the condition of buildings in general is relatively good. The sites and buildings of potential cultural heritage in rural areas are quite large in number. The existing potential cultural reserves are also quite varied consisting of sites and buildings. Existing sites are generally sites originating from the period before Islam, and are spread in various sub-Regencys, especially in the Sumbang and Kembaran Regencys. Many potential cultural reserves are dominated by worship sites for rituals in the prehistoric era. However, the general condition of existing sites is still relatively good.

3.2. Weaknesses of Cultural Heritage in Banyumas Regency

Efforts to preserve cultural heritage often experience obstacles in its conservation and utilization efforts. Weaknesses are internal and external from the community. The results of the FGD stated that the existing cultural heritage buildings were mostly relatively young buildings from the colonial period of more than 50 years but less than 100 years old. The relatively young age lacks the characteristics of uniqueness and attractiveness as a tourist asset.

Another disadvantage is the mastery of buildings that are owned by many people and the condition of buildings that are poorly maintained. Personal control can be a weakness in exercising control of efforts to change and transfer control for economic purposes. Weaknesses of potential cultural heritage sites and buildings in rural areas are mainly due

to their location spread throughout the sub-Regency's in Banyumas Regency, as well as far away locations. Even though infrastructure is relatively good, remote locations make it difficult for conservation efforts through the use of sites for tourism activities.

Another weakness is the limited space for regional governments to relate to the provisions in legislation that limits budget allocations. Laws and regulations limiting the allocation for conservation efforts are only limited to assets controlled by the regional government. This condition confirms Harjiyatni's(2012) findings that the protection of cultural heritage is weak because it has not or lack of legislation in regions that regulate cultural heritage objects. The limitations of laws and regulations have resulted in the limited space for local government to legitimize the budget allocation for restoration of cultural heritage buildings that do not include the assets of regional governments.

3.3. Opportunity for Cultural Heritage in Banyumas Regency

Sustainable cultural heritage sites and buildings will ideally provide opportunities for the use of historical and cultural heritage in the past to provide welfare to the surrounding community without causing negative impacts on the cultural heritage itself. In the context of cultural heritage buildings, tourism area development opportunities can be carried out in the old town in Banyumas Regency. This is because the existing area of the space still leaves quite a lot of cultural heritage buildings in one complex area.

In the existing area several old buildings can be identified, such as the BoenTek Bio temple, buildings from the colonial period, PangeranGandasoebrata residences, Banyumas Regency Offices, to Banyumas Square and NurSulaiman Mosque. The area complex that blends with the old building lane on the Pungkuran road in the Saudagaran area in a large enough space area opens up opportunities for the development of old tourist areas. Opportunities for development can be done through the initiation of community support, which in general has grown as well as several community leaders who support efforts to preserve and use cultural heritage in one area.

Opportunities can be made through strengthening village rights based on Indoensia Villages Act, where Article 67 paragraph (1) letter c provides opportunities for villages to allocate village income sources for the preservation and utilization of local cultural heritage. Fauzan, et al (2019) stated that the laws which created in Indonesia shall be directed to build social justice for all Indonesians. Consequently, Indonesian law should be able to provide a special protection for the benefit of the community, one of which is cultural heritage.

3.4. Threats of Cultural Heritage in Banyumas Regency

Every area, site and cultural heritage building developed into a tourist attraction has a threat that is difficult to avoid. This depends on the awareness, concern and rules applied to the community. However, for potential cultural reserves that have not yet been designated as cultural heritage, the main threat mainly arises from the increasing need for space for economic development that can change the designation and transfer of buildings. The rapid need for economic space and trade has the potential to occupy land where there are buildings that are suspected of being cultural preservation.

The main threat to sites and buildings that are scattered in rural areas can arise from a lack of understanding and concern that arises a religious culture of society. Most of the existing sites are relics from before the Islamic era has reflecting a fairly strong pagan culture. A strong religious culture can be a major threat to conservation and utilization as a place of tourism, because the culture that emerges from the existing site is contrary to the religious understanding adopted by the community in general.

4. Strategy for the Conservation and Use of Community-Based Cultural Heritage Policies

In the optical diversity of cultural heritage, the government has at least revealed four types of cultural heritage according to its period. Existing diversity of cultural heritage must be maintained through a priority policy towards a limited number of cultural reserves. Such cultural reserves are generally spread in rural areas far from government control and supervision. This position makes the level of threat of cultural heritage quite high.(An Naf, 2005). Likewise, the lack of concern for cultural heritage is one factor in the high threat of destruction, theft and vandalism on cultural heritage sites or buildings. This condition is exacerbated by the condition of the community around cultural heritage which is generally economically weak.

The existence of a building allegedly as a cultural heritage has varied ownership. Some are owned by the Regional Government, there are also communities or foundations. In the case of the existence of buildings owned by individuals or foundations, an approach and understanding of the important values of objects or buildings of cultural heritage is needed, so that it is not difficult when a plan to determine cultural heritage will be carried out. This is different from buildings or cultural heritage objects that are controlled by local governments, because difficulties in access to cultural heritage do not occur.

The issue of legal status can be done through initial handling to register as mandated by Cultural Heritage Act. Registration of potential cultural reserves can include mastery, ownership history, and data collection on the number, type and extent of cultural heritage. The existing strategy emphasizes conservation needs based on status data and cultural heritage conditions. The results of the registration can be followed up with efforts to understand and increase the awareness of the community around the cultural heritage as a preventive effort towards the potential for theft, destruction, diversion and transfer of cultural reserves. This strategy can be developed through community leaders and local village governments for the utilization and marking of potential cultural reserves.

The above strategy can be reflected from the success of the regional government in protecting the cultural heritage of the single Saka mosque as the oldest mosque in Indonesia (1288 AD), in the Cikakak village, WangonBanyumas Regency. Through religious utilization rights by the village community, any damage to the mosque is detected quickly. If the mosque is damaged even though it is only a little, without orders, residents repair it, even with their own funds and the equipment they have to use. (Maarif, 2018).

The use of potential cultural reserves as a place of tourism can be done by involving communities and communities that are concerned with conservation. Community involvement can be part of empowerment efforts in the conservation paradigm. Wibowo stated that empowerment is a concept that is a trend in society. Community empowerment is an economic development concept that summarizes social values. This concept, according to Chambers, reflects a new paradigm, namely that which is of the nature 'people-centered, participatory, empowering, and sustainable' (Wibowo, 2014).

The use of potential cultural reserves in rural areas whose ownership and ownership are in private ownership can be done through collaboration with the world of education. Completion of legal status can be done through the empowerment of a team of cultural heritage experts who have been formed by setting the nomination of potential cultural reserves with the highest level of threat. On the other hand, local governments can compile several legal products as implementing regulations for Regional Regulation Number 4 of 2015.

Several efforts were made to reduce conflicts over the mastery of cultural heritage buildings by:

1. Utilization of potential cultural heritage in rural areas which owned by personal can be solve by collaboration with education approach, by providing an understanding of the concern of historical education;
2. Settlement of legal status wassolve through the empowerment of a team of cultural heritage experts that have been formed by determining the nomination of potential cultural heritage with the highest level of threat.
3. To create legal certainty, local governments compile technical policies in the form of Standard Operating Procedures for the protection of Cultural Heritage.

5. Conclusion

1. Preservation and utilization of sites and cultural heritage buildings in Banyumas Regency are carried out by integrating international, national and regional regulations. Legislation requires juridical legitimacy by establishing potential cultural heritage through the principles of Integration, Regeneration and Sustainable Development
2. The main strengths of cultural heritage in Banyumas Regency are in terms of physical conditions which are generally still relatively good and easily accessible to transportation, but also have scattered location weaknesses, as well as uniqueness values. The opportunity to preserve potential cultural reserves is open to several sites and buildings in one area through integration with spatial planning. Meanwhile, a major threat to the potential cultural heritage that exists is mainly arising from the needs and pressures of the need for very rapid economic space, while the existing legal status of cultural heritage has not received legal legitimacy as a cultural heritage.
3. The strategy of preservation and utilization of potential cultural reserves can be carried out through the establishment of cultural heritage in stages with priority scale-based needs and budgets. The establishment of a Cultural Heritage Expert Team is central to strengthening the functions of planning, implementing and monitoring evaluations. At the same time, the existence of regional legal products in Banyumas has encouraged the government's commitment to strengthening conservation and utilization. It means that the potential aspects and threats of cultural heritage management will be reduced by the existence of regulations at the local level that have the nature of regulating and managing, and giving the burden of sanctions against violators.

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