

PAPER • OPEN ACCESS

## The Importance of Cultural Heritage Conservation in Society: A Review and Prospect for Future Cities, with Bandar Lampung as Cased Study

To cite this article: A C Nugroho and D Hardilla 2020 *IOP Conf. Ser.: Earth Environ. Sci.* **409** 012013

View the [article online](#) for updates and enhancements.

# The Importance of Cultural Heritage Conservation in Society: A Review and Prospect for Future Cities, with Bandar Lampung as Cased Study

A C Nugroho<sup>1</sup>, and D Hardilla<sup>2</sup>

<sup>1,2</sup>Department of Architecture, Lampung University, Bandar Lampung, Indonesia

Corresponding email: agungcnugroho@gmail.com

**Abstract.** This paper introduces the special feature of cultural heritage documentation; conservation and society entitled “The Importance of Cultural Heritage Conservation in Society”. The Netherlands Indies Government developed a cultural heritage in 1778 after establishment of Bataviaasch Genootschapvan Kunsten en Wetenschappen and De Oudheidkundige Diest at 1913 – 1928 in Lampung Region. Cultural heritage draw from a theory based in living system, developing strategies both for adopting impact and mitigation those threats by sustaining building and natural environment. Cities like Bandar Lampung are high complex living organism and are subjects to continue transformation produced by the requirement that vary from multi-ethnic of community, the political, economical, cultural and above all changing climate factored. All of factors are able to maintain normative developmental task that occur at various stage of live in the future. However, the preliminary problem of developing future cities in Bandar Lampung is related to existing social condition of modern society, which threatens the existence of local social community. We must prevent the loss of cultural heritage, through conservation and coordination of counterterrorism. To overcome this shortage, we need understanding factors affecting issue, including neighbourhood characteristic such as socio economic factor, residential pattern, social value, and stressful life events and insufficient resources. This paper investigate paradigm the role of cultural heritage conservation in society and become an important approach in develop innovation in both architecture and urban design. With present paper we aim to increase the awareness of learning cultural diversity form cultural heritage conservation and re interpreting them in establishment of urban system strategies for future cities.

**Keyword:** cultural, heritage, conservation, future cities, and bandar lampung

## 1. Introduction

The Netherlands Indies Government developed a cultural heritage in 1778 after establishment of Bataviaasch Genootschapvan Kunsten en Wetenschappen and De Oudheidkundige Diest at 1913 – 1928 in Lampung Region.. In context of future cities agenda, cultural heritage conservation perform a fundamental role [1]. Cultural heritage draw from a theory based in living system, developing strategies both for adopting impact and mitigation those threats by sustaining building and natural environment. All cultural heritages is considered as an intangible asset, because cultural heritage is the community expression and way of life that inherited from generation to generation, including customs, practices,



Content from this work may be used under the terms of the [Creative Commons Attribution 3.0 licence](https://creativecommons.org/licenses/by/3.0/). Any further distribution of this work must maintain attribution to the author(s) and the title of the work, journal citation and DOI.

places, objects, artistic expression, and values [2][1]. In addition, tangible representations of the value systems, beliefs, traditions, and lifestyles are also produced by cultural heritage as part of human activities that contain historical traces of the past. Because culture is assumed to be a key component of cultural diversity, this can be any strategy to build the resilience of communities [3][4].

Cultural heritage as a tangible or intangible expression is the result of summarizing people's identities, and shaping people's identities, which then contribute to the creation of social capital. The existence of identity and the meaning of place can be obtained through clarity [5]. One of the most important aspects in the appearance of this meaning is the visual clarity of urban elements. We must prevent the loss of cultural heritage, through conservation and coordination of counterterrorism. To overcome this shortage, we need understanding factors affecting issue, including neighborhood characteristic such as socio economic factor, residential pattern, social value, and stressful life events and insufficient resources [6]. On the other hand, if cultural heritage is valued as an economic good, then it cannot be valued as general economy. Cultural heritage shows some important anomalies that are not present in ordinary market conditions. Values produced by cultural heritage are important steps towards participatory management [5].

Cities like Bandar Lampung are high complex living organism and are subjects to continue transformation produced by the requirement that vary from multi-ethnic of community, the political, economical, cultural and above all changing climate factored. However, the preliminary problem of developing future cities in Bandar Lampung is related to existing social condition of modern society, which threatens the existence of local social community [7][8]. Population growth raises land use problems, where this has never happened before and is a challenge today. The impact of globalization quickly changes Bandar Lampung. In a study conducted by Bambang Utoyo, it was found that land use for industry, settlements and services has increased in Bandar Lampung over the past decade. Conversely, there was a decrease in untreated land, swamps and forests, which then led to variations in urban land patterns that are dominated by sectors of the economy outside agriculture and mining and quarrying [9]. In theory, urban long-term economic growth requires the support of the agricultural sector. In fact, government policy making towards urban spatial planning and land use is triggered by population growth and market mechanisms [10].

Furthermore, in support of the utoyo statement, researcher has carried out similar studies before about Identification of Condition and Strategy of Village Arrangement towards Urban Creative Village Case Study: Olok Gading Village, Bandar Lampung City, where in this study found several things related to social conditions and community architecture related to cultural heritage, including [11]:

- Based on formed typology and morphology, Bandar Lampung is a city, which grows organically. The hilly area, which is near to the beach and surrounded by several rivers, became the forming factor of the city's structure, which was originally separated between the coastal city (Teluk Betung and its surroundings) and the hilly city (Tanjung Karang Pusat and its surroundings). This natural condition that causes the structure of Bandar Lampung City is formed in such a way, beginning with a clustered growth pattern to adjust with its natural setting for settlements.
- The majority of the population in Bandar Lampung especially Olok Gading is still dominated by Lampung Ethnic.
- The establishment of Kampung Negeri Olok Gading area as a cultural heritage area by the City Government of Bandar Lampung in its spatial policy is of course based on the existence of customs and art of kampung culture that still exist. The indigenous people of Lampung in this village are still carrying out the customs / traditions or call as "piil pesengiri" that have been done since the time of its predecessors.

In this perspective, it is necessary to approach the cultural heritage conservation consciously. Environmental aggressiveness not only affects the state of cultural heritage conservation, but also by domestic and industrial activities and the level of cultural and environmental knowledge of citizen. the international community recognizes that culture can be a driver in innovative urban development strategies. Besides, culture is also considered as a key component in strategic urban planning and key innovation for definition of new urban agenda [12]. With present paper we aim to increase the awareness

of learning cultural diversity form cultural heritage conservation and re interpreting them in establishment of urban system strategies for future cities.

## **2. Motivating and State of The Art**

In order to understand motivation behind the role of cultural heritage conservation in society: a review and prospect for future cities, it is most important to review and to analyses prospect factors that are affecting issue, including neighborhood characteristic such as socio economic factor, residential pattern, social value, and stressful life events and insufficient resources. This paper will explore about how cultural heritage conservation will efface social community, and become an important approach in develop innovation in both architecture and urban design. Knowledge of cultural heritage conservation in society can provide memory collecting and common responsibilities that aim to improve the social ecological capacity which is a system for responding and adapting to environmental and socio-economic stressors and also to address challenge and find appropriate solution to issue that concern citizen. Valuation of cultural heritage play a crucial role in recognition of decision making strategy and in complex negotiation devoted the core of cultural heritage when can be often very difficult in theory and also in conservation practice [13].

The research is intended to measure investigated paradigm the role of cultural heritage conservation in society by identifying identity, assessing, documenting heritage place and stabling the information system, and protecting cultural heritage with informed conservation practice in policies, strategies, design, construction and management. In this paper, researcher takes lead by conducting a review of important part of heritage cultural conservation for future city.

## **3. Result and Discussion**

### *3.1. The role of Cultural Heritage conservation in Society*

In context of finding suitable approach for understanding of The Role of cultural heritage in society, it is important to learn local knowledge and local cultural in particular understanding of how local communities interact with their environment. This research will critically observe, identify and analyze the conception of spatial transformation, which is driven by culture of dwelling, socio economy condition, and community development.

Material and spiritual values as a result of historical and social development are the determining factors in creating a culture. It is transferred from generation to generation, protecting and maintaining the culture depends on the transfer. A constant process of transformation has two fundamental principles such as “flexibility” and “adaptability which considering all the surrounding conditions [3][14]. On the other hand, the creation of character, identity and image of the city is shaped by inheritance that reflects the dominant patterns and behavior of the local community [5]. The cultural heritage is created as a result of welfare, decisions and actions from the memories of communities and individuals, both positive and negative and can be debated, which then becomes the cultural identity of an individual, community or society [15]. So it can be concluded that the social values of the community including beliefs, knowledge and traditions, will continue to change and are bound to each other now or in the past.

The process of recovering memories of things that are forgotten and obscured can be restored using cultural property. For example, Olok Gading cultural village is a traditional village of Balak Saibatin clan of Bandar Lampung. The insistence of economic factors caused by the process of transferring the status of ownership of buildings and changed its shape so that many houses with original Lampung ornaments converted into ordinary house, beside of the high cost of maintaining the structure of the traditional house/building. The other problem is that there is low interest of the next generation to learn the original art of Lampung culture. This problem caused by a change of mindset affected by the globalization/international style paradigm, which considers everything that comes from the outside is the best, and tends to ignore its local wisdom [11][16][17].

With the current condition of cultural heritage in Bandar Lampung, it is necessary to understand and implement solution to the foster the role of cultural heritage as a factors of cohesion in such diversified

community like perversion and conservation. Conservation is used as a tool in collecting memory and common responsible, and arising out of cultural heritage. The existence of cultural heritage conservation is of particular importance where physical evidence history, knowledge and skills of their ancestors have maintained by cultural heritage, can support the interaction among the environment, people and community activities. Local artifacts and local craftsmen will be preserved through conservation, so that the environment diversity as local community identity does not disappear due to urban development, and provides benefits to the local economy of the community.

### *3.2. History and Condition Cultural Heritage in Bandar Lampung*

Geographically, Lampung is located in the southern of Sumatra Island or north of Java Island, which is separated by the Sunda Strait, where is be strategically used as a Sumatera Island gateway. Because of it, Lampung is visited a lot by migrants, who create complex patterns of social relations. This pattern of social relations is based on the diversity of multi-ethnic communities - Lampung, Banten, Java, Sunda, Bali, Padang, Semendo, Komerling, Batak, Bugis, Madura, Chinese, etc. - living there, where all the ethnic groups coexist. This diversity also creates variations on the economic, political and cultural systems in Lampung society. Lampung often called as miniature of Indonesia, because all of multi ethnic communities have live peacefully there. However, the diversity of the social community eventually affects the customs of Lampung ethnic group, which is presently a practice amid the daily lives of Lampung community. Most of Lampung ethnic group is Muslims. However, Hindu, including Tapis clothes, influences most of heir dress and traditional ceremony's equipment's. In general, various decorative motifs of old tapis were strongly influenced by animism, Hinduism, Chinese, Dongson and Islam [18].

Although Lampung has the same ethnic group and customs, however, the ethnic group is divided into two big ethnic groups: Lampung Saibatin (Coastal Lampung) and Lampung Papadun. In general, both of them are commonly run traditional ceremony include birth ceremony, circumcision ceremony, wedding ceremony, "adok" ceremony (presentation for higher status) and death ceremony, as social mores up till now. The difference between Lampung Saibatin and Lampung Papadun can be seen in their ability to deal with traditional leadership election system. Lampung Papadun has ability to elect and approve traditional leadership through a certain traditional ceremony called "Begawi" in traditional meeting, while it is something inherited in Lampung Saibatin. Begawi done to achieve a higher class as well known rich man and has high social influence or to leave his old lower class. This ceremony is usually done by slaughtering several buffaloes and inviting local residents to a party where the process is carried out for one week. Although both have different customs, but they are welcome warmly the outsiders or new comers, which was shown and developed into the philosophy of Lampung society, called piil pesengiri, berjuluk beadek, nemui nyimah, nengah nyappur, and sakai sambaian.

### *3.3. Analysis Prospect of Bandar Lampung in Future City Planning Agenda*

In theory, Future City has the ability to improve public services and public life, which is for all citizens. Wide-scale renewable energy utilization, optimization of waste treatment, improvement of water recycling systems, improvement of environmental biodiversity, use of green transportation, selection of innovative and environmentally friendly building materials, and local food production can be adopted by the city of the future [12][19][20]. All of these indicators are in line with the indicators possessed by cultural heritage, where local material are used with low cost and provide simplicity. Local material provides building the capacity of adaptation to the changing climate conditions as they keep evolving in the term of time according to the changing environment. Cultural heritage also encourage self production system and transmitted trough generation, contribute to increase level of people knowledge.

As it's mentioned at the beginning, cities like Bandar Lampung are high complex living organism and are subjects to continue transformation produced by the requirement that vary from multi-ethnic of community. However, although Lampung is multi ethnic, the majority of the population in Bandar Lampung is still dominated by Lampung Ethnic and the indigenous people of Lampung are still carrying

out the customs / traditions or call as “ piil pesenggiri” that have been done since the time of its predecessors.

In an effort to implement the future city planning agenda in Bandar Lampung, we can identify elements of a cultural and physical heritage, which can be effective for designing the regeneration of our cities. While modern city planners more often utilize technology such as new management techniques that are integrated with smart management control systems based on wireless sensor networks to develop innovative and sustainable cities and societies, urban planners in earlier times tended to prioritize people's aspirations for urban development. Actually, technological and material development is not the only determining factor in implementing the future city concept, another of the challenges of future cities is to build a community identity that is attractive to people; a place where there is delivering informed conservation practice in policies, strategies, design, construction and management, as well as fostering an environment that is open and tolerant to diversity, in addition to having amenities and lifestyle choices what the community needs. Finally, the role of the government in implementing the future cities agenda also a major factor, where the government can determine laws and regulations in urban planning that can improve the quality of life and be considered to be a fairly high source of regional government revenue [9]. So, if all the indicators can be fulfilled and the existence of cultural heritage can be preserved, then the concept of future city can be applied in Bandar Lampung

#### 4. Conclusion

Based on the research conducted, it can be assumed that the cultural heritage conservation is a great potential a tool in collecting memory and common responsible, and arising out of cultural heritage, that will influence the future of the cities. Considering conservation of cultural heritage, Bandar Lampung city planning is viewed or seen as the setting aside of identity and image of city for preventing damage normally caused by urbanization and climate change. According to analysis, the goal of cultural heritage conservation is rooted in balances and sustainable relationship between the urban and natural environment, between the need of present and future generation, and the legacy from the past.

#### Acknowledgement

We would like to thank citizens of Lampung Regency, especially traditional house's owner at Bandar Lampung and East Lampung for providing us the necessary data and information. This research was performed under the supervision Department of Architecture, Lampung University.

#### References

- [1] Hardilla D and Nugroho A C 2018 The Role of Internet of Things to Support Cultural Heritage Inventory in Urban Resiliency Approach: Tradisional House in Bandar Lampung Case 2018 *International Conference on Information Technology Systems and Innovation (ICITSI)* pp 193–8 [[crossref](#)]
- [2] Bilge Özel, Saverio Mecca and L D 2013 The courtyard house as a resilient architectural model *Archit. Heritage, Resil. Urban Renew.* INU-2013 Theme 1
- [3] Atalan Ö 2018 Importance of cultural heritage and conservation concept in the “architectural education” *J. Hum. Sci.* 15 1700–10 [[crossref](#)]
- [4] Wang S, Jiang Y, Xu Y, Zhang L, Li X and Zhu L 2019 Sustainability of Historical Heritage: The Conservation of the Xi'an City Wall *Sustainability* 11 740 [[crossref](#)]
- [5] Petronela T 2016 The Importance of the Intangible Cultural Heritage in the Economy *Procedia Econ. Financ.* 39 731–6 [[crossref](#)]
- [6] Salman M 2018 Sustainability and Vernacular Architecture: Rethinking What Identity Is *Urban and Architectural Heritage Conservation within Sustainability* (IntechOpen) [[crossref](#)]
- [7] Development U C 2008 *Urban Community Development Inspired by Culture : The Potential of Creative Cities*
- [8] Veldpaus L, Pereira Roders A R and Colenbrander B J F 2013 Urban heritage: putting the past into the future *Hist. Environ. Policy Pract.* 4 3–18 [[crossref](#)]

- [9] Romli K, Oktaviannur M, Rinova D and Dharmawan Y Y 2019 Analysis of Tourism Mapping in Lampung Province to Optimize Entrepreneurship Development *Rev. Integr. Bus. Econ. Res.* 8 110
- [10] Utoyo B THE CITY UTILIZATION MANAGEMENT CASE STUDY OF LAND USE DYNAMICS AND ECONOMIC GROWTH IN BANDAR LAMPUNG CITY *Spirit Publik* 10 153–70
- [11] Citra Persada, Nandang and A C N 2018 Identification of Condition and Strategy of Village Arrangement towards Urban Creative Village Case Study: Kampung Negeri Olok Gading Kota Bandar Lampung *International Conference on Engineering, Technology and Applied Science* (Lampung Univerity)
- [12] Duxbury N, Hosagrahar J and Pascual J 2016 Why must culture be at the heart of sustainable urban development? *Agenda 21 Cult.*
- [13] Szmelter I 2013 New Values of Cultural Heritage and the Need for a New Paradigm Regarding its Care *CeROArt. Conservation, exposition, Restauration d'Objets d'Art* [[crossref](#)]
- [14] Spiridon P and Sandu I 2015 Conservation of Cultural Heritage: from participation to collaboration *Encatc J. Cult. Manag. Policy* 5 43–52
- [15] Singh S 2015 Role of society in conservation of natural resources 3 9–11
- [16] Wulandari R, Indra T L and others 2019 A simulation model for urban development in Bandar Lampung City, Lampung, Indonesia *IOP Conference Series: Earth and Environmental Science* vol 248 p 12090 [[crossref](#)]
- [17] Ishar S I and Sadad I 2017 Spirit of Place Analysis of Bandar Lampung Teluk Market as The Act of Heritage Conservation *International Conference on Engineering and Technology Development (ICETD)*
- [18] Lampung T 2014 History and Customs of Lampung Ethnic Group [https://www.teraslampung.com/history-and-customs-of-lampung-ethnic\\_16/](https://www.teraslampung.com/history-and-customs-of-lampung-ethnic_16/)
- [19] Riffat S, Powell R and Aydin D 2016 Future cities and environmental sustainability *Futur. cities Environ.* 2 1 [[crossref](#)]
- [20] Prompayuk S and Chairattananon P 2016 Preservation of cultural heritage community: Cases of Thailand and developed countries *Procedia-Social Behav. Sci.* 234 239–43 [[crossref](#)]