



Harmonization of Law No. 11 of 2010 concerning Cultural Heritage in the Preservation of Cultural Heritage Objects of Semarang City

M. Shidqon Prabowo^{1*}, Anto Kustanto²

^{1,2} Faculty of Law, Universitas Wahid Hasyim, Indonesia

*Corresponding Author: M.S. Prabowo, email: shidqonhamzah@yahoo.com

Abstract: The Semarang City Government has been criticized by the community because it is considered to allow the demolition of ancient and historic buildings to be replaced with new buildings that are economically more profitable. The city has ancient buildings of high historical and architectural value, especially in the Old City cultural heritage area. Blenduk Church, for example, which was built in 1742, is a landmark of the Old City. Therefore, the following problems can be formulated: (1) What is the existence of Cultural Heritage objects in the city of Semarang? , (2) What about Law No. 11 of 2010 in providing protection for Semarang City Cultural Heritage Property?, (3) What are the obstacles in implementing the preservation of Cultural Heritage objects in Semarang City? The method used in the socialization and dissemination of law regarding Law No.11 of 2010 concerning Cultural Heritage conducted at the activity participants is a lecture, question and answer, and discussion model. This model was chosen because it is based on the consideration that this model is more effective and inexpensive with a fairly high success rate compared to using other models. The results of the community service activities show that there is an increase in understanding and knowledge of the community service participants, which is indicated by the results of tests conducted by the community service team. From the results of this dedication, it can be concluded that the existence of cultural heritage objects in the city of Semarang can still be maintained, by creating cultural heritage zones, and protection of cultural heritage objects in addition to using laws, will be more effective when using local regulations and empowering society in the economic field. Then the advice given is that the Semarang City government should make a policy that protects cultural heritage objects from business interests. Besides that, it is necessary to conduct socialization about the importance of cultural heritage objects for improving the welfare of the community.

Keywords: harmonization; cultural heritage objects, preservation, Semarang City, legal services

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A. Introduction

Indonesia is a country that has a wealth of culture. The richness of Indonesian culture is including ownership of ancient objects. The preservation of ancient objects is intended so that people can understand history, while also respecting the work of copyright attached to ancient objects, while the national love of ancient objects will foster national pride. Understanding history without real form will be difficult to foster national pride.

Indonesia has many heritage buildings, which are silent witnesses to the history of Indonesian independence. Many of these buildings are scattered throughout the country, which are still recognized and maintained. The buildings are located in the city center or the city crowd and there are also those located in areas far from the city crowd. The location of the building that makes a difference makes a significant difference to the region because the issue of maintenance and accountability becomes confusing, maintenance seems to only be pegged to the city center or to the city crowd, but it does not rule out the possibility that historical heritage buildings in the downtown area receive less attention. worthy of maintenance.

Indonesia is rich in diversity, ranging from ethnicity, language, customs, dance, food, clothing, and many others. No one can deny how diverse Indonesia is. Cultural wealth is one thing that is owned by Indonesia without having to bother because it is an ancestral heritage. It can be said that Indonesia is the richest country in cultural diversity. Likewise, cultural products or natural events owned by Indonesia are considered to have high value by world citizens. Indonesia is a country that has cultural richness, the purpose of preserving ancient objects is so that people can understand history, while also respecting the work of copyright attached to ancient objects, while the national love of ancient objects will foster national pride. Understanding history without real form will be difficult to foster national pride.

Semarang people are aware of the value of their city. The city government often gets criticism from the public if it is considered to "allow" the demolition of ancient and historic buildings to be replaced by new buildings that are economically more profitable. The city has ancient buildings of high historical and architectural value, especially in the Old City cultural heritage area. Blenduk Church, for example, which was built in 1742, is a landmark of the Old City. There is also the Sam Poo Kong Temple, in the West Semarang Batu Building area, which was founded in

1724. While in other areas there is the Lawang Sewu Building (Thousand Doors Building), an old building with European architectural style.

Law Number 5 of 1992 concerning Cultural Property which has been replaced by Law No.11 of 2010 on Cultural Heritage provides an understanding of Cultural cultural objects, is a national cultural property that is important for understanding and developing history, science and culture, so that needs to be protected and preserved for the sake of fostering awareness of national identity and national interests. The importance of protecting and preserving cultural and historical heritage is also a need and demand of the community, especially the people of Semarang City. So far it can be said of the government's attention, even the public is still lacking in efforts to protect and preserve cultural heritage objects. So it is not surprising that many buildings/historic objects are damaged, not maintained, stolen, auctioned and owned by foreign collectors.

Semarang is the capital of Central Java Province. The city is located about 485 km, east of Jakarta, or 308 km west of Surabaya. Semarang was originally a district, founded by Raden Kaji Kasepuhan (known as Pandang Arang) on May 2, 1547 and authorized by Sultan Hadiwijaya. In 1906 the Dutch East Indies Government established the Municipality (*gemeente*). Semarang is led by *burgermeester*, which was the forerunner to the formation of Semarang City. Lowland areas are very narrow, which is about 4 kilometers from the coastline. These lowlands are known as lower cities. Lower urban areas are often hit by floods, and in some areas, flooding is caused by overflowing seawater (*rob*).

Semarang residents are generally Javanese and use Javanese as their daily language. The majority religion adopted is Islam. Semarang has a large Tingkoa community. Proven by the many temples in this city. Semarang has the old town of Little Netherland which includes the Polder area, the Semarang Tawang Station, the Bridged Bridge and Lawang Sewu. Semarang as an old city accompanied by various relics of the Dutch Colonial and also cultural heritage acculturation processes, in Semarang there are several Cultural Heritage Reserves that until now we can enjoy its beauty, among others: Gedung Lawang Sewu (Thousand Doors), Blenduk Church, Lombok Gang Temple, Lombok , and Sam Poo Kong Temple. In addition, there are many other cultural reserves. Lawangsewu was built in 1908, which was done by Dutch architects Professor Klinkkaner and Quendaag. In 1920, this building began to be used as the headquarters of the *Nederlandsch Indische Spoor-weg Maatschapij* (NIS), an airline or the first railroad company in Indonesia that was founded in 1864. When the Five Day Battle broke out in Semarang, 14-18 August 1945, Lawangsewu and its

surroundings became the center of battle between the Indonesian army and the Japanese army. The victim was falling. To commemorate them, to the left of the entrance (gate) was erected a memorial bearing the names of the fallen Indonesian fighters. Unfortunately, the Japanese were not permitted to build similar monuments or statues.

The city of Semarang has many cultural reserves that need to be preserved, in addition to those mentioned above one that is very interesting to be studied more deeply. All historical buildings were made into the Ministry of Culture and Tourism as Cultural Heritage Objects, so that they could be controlled by the use of historical buildings that became tourist attractions, and in addition, they could be controlled for further maintenance and restoration.

Efforts to preserve cultural heritage objects in the city of Semarang should not only be burdened to the government of the city of Semarang but are the responsibility of the community. This has not been fully understood by the people of Semarang about the importance of preserving cultural heritage objects which are ancestral heritages.

Efforts to instill a love of action for the preservation of cultural heritage objects have begun from the government with the issuance of Law No. 11 of 2010 concerning cultural heritage and this must be strengthened by positive community reactions. The community must have high awareness and understanding in the effort to preserve cultural heritage objects, especially in the city of Semarang, where the community lives and lives. The paradigm of preservation of cultural heritage requires a balance of ideological, academic, ecological and economic aspects in order to improve people's welfare.

The government, academics, and the community are stakeholders who are related to the problem of preserving cultural heritage objects. The government is an institution that is obliged to manage objects of cultural heritage, academics are those who are competent in the field of scientific research that also supports the task of government, while the community is the owner of cultural heritage objects. These three components must unite in carrying out their respective duties in relation to preservation and utilization, so that each element cannot be run individually. Good management of cultural resources is management that involves a variety of interests, so that these cultural resources can be shared with benefits, including by people who are in fact the owners of these cultural heritage objects.

Based on the facts mentioned above, it is proper to conduct legal dissemination and socialization activities in Semarang, especially Law

No.11 of 2010 concerning Cultural Heritage, namely the extent of the existence of Semarang City Cultural Heritage objects and how the protection has been given by Law No. 11 of 2010 against objects of cultural heritage in the city of Semarang, as well as any obstacles that arise in the implementation of efforts to preserve cultural heritage objects in the city of Semarang.

Based on the situation analysis described above, it is necessary to carry out socialization and dissemination of law regarding Law No. 11 of 2010 concerning Cultural Heritage. Therefore, the problem can be formulated as follows: (1) How is the existence of Cultural Heritage objects in the city of Semarang? (2) What about Law No. 11 of 2010 in providing protection for Semarang City Cultural Heritage Property? (3) What obstacles are there in the implementation of the preservation of Cultural Heritage objects in Semarang City?

B. Method

Based on the observation of the community service team, as described in the situation analysis and identification of problems, where the main problem faced is the lack of understanding and awareness of maintenance of cultural heritage objects. Under these conditions, the dedication team believes that it is necessary to disseminate and disseminate the law regarding Law No. 11 of 2010 concerning Cultural Heritage. The selection of the socialization and dissemination of these laws was carried out with the consideration that the socialization activity was an information dissemination activity that had a high level of effectiveness at a low cost compared to using other media channels.

In order to overcome the general problem of lack of understanding and protection of cultural heritage objects, the service activities carried out by the dedication team are based on socialization and dissemination activities. The socialization and dissemination activities were carried out with the aim of providing information to the public about the importance of protecting cultural heritage objects. In conducting this socialization and dissemination activity, the service team used a simple form of socialization. This socialization activity which is packaged in a simple form is intended so that the participants of the socialization activity can easily understand and digest the material of this socialization activity.

In addition, this socialization activity also uses interactive language and delivery techniques. The use of this interactive technique is aimed at getting

community service participants to be actively involved in this community service activity.

The socialization activities about this cultural heritage, which became the target audience, were citizens of the city of Semarang. The selection of Semarang City residents as targets in this activity is due to the fact that Semarang has many cultural heritages such as old buildings, places of worship and arts that live in the community. Seeing the broad scope of the objectives of community service activities, this community service uses strategic intermediate objectives.

The strategic intermediate targets in this activity are students, especially high school students. These high school students were chosen with the consideration that these students are young people who have intellectual property and the future assets of the nation in the effort to preserve cultural heritage objects. So it is expected to have a high understanding of the efforts to preserve cultural heritage objects in the city of Semarang.

After participating in this socialization activity, these students are expected to be able to disseminate the information they have obtained while participating in the socialization activities to other fellow high school students, both within the school and outside the school. These students are also expected to have high perception and awareness of the importance of efforts to preserve cultural heritage objects in the city of Semarang.

The method used in the socialization and dissemination of law regarding Law No.11 of 2010 concerning Cultural Heritage conducted at the activity participants is a lecture, question and answer, and discussion model. This model was chosen because it is based on the consideration that this model is more effective and inexpensive with a fairly high success rate compared to using other models.

C. Result and Discussion

1. Existence of Cultural Heritage Objects in Semarang City

Talking about the condition of cultural heritage objects in Indonesia today, we can draw two conclusions, namely cultural preservation objects that are preserved and cultural heritage objects that are on the brink of collapse. The condition of the objects of cultural heritage which is of concern is mostly found on sites or buildings of the colonial period, but that does not mean sites from other periods are all sustainable. Non-physically, relics of concern are those who may be waiting their turn to be demolished and replaced with modern buildings such as malls. For example, we can find buildings that have to suffer the bitter fate of having to become victims of

physical development. The Cultural Heritage objects have been replaced by modern buildings. Archaeological buildings are included as objects of cultural heritage that must be protected because it is legally protected by Law No. 5 years 1992 concerning cultural heritage objects in conjunction with Law No. 11 of 2010 concerning Cultural Heritage.

Law Number 5 of 1992 concerning Cultural Property Provides a definition of Cultural Property which is a man-made, movable or immovable object in the form of a unit or group, or parts or remnants, at least 50 (fifty) years old, or representing a unique style of mass and representing a style period of at least 50 (fifty) years, and is considered to have important value for history, science, and culture. Site is a location that contains or is suspected to contain objects of cultural heritage including the environment that are required for its safety.

Law No. 11 of 2010 concerning Cultural Heritage provides a definition of cultural heritage. Cultural heritage according to Law No.11 of 2010 is a cultural heritage of material nature in the form of cultural heritage objects, cultural heritage buildings, cultural heritage structures, cultural heritage sites, and cultural heritage areas, on land/or in water that need to be preserved because they have values important for history, science, education, religion and/or culture through the process of determination.

Cultural Heritage Objects are natural objects and / or man-made objects, both movable and immovable, in the form of a unit or group, or parts thereof, or the remnants that have a close relationship with the culture and history of human development.

2. Protection of Law No. 11 of 2010 against Cultural Heritage Objects in the City of Semarang

Protection according to Law No.11 of 2010 is an effort to prevent and cope with damage, destruction, or destruction by way of Rescuing, Security, Zoning, Maintenance and Restoration of Cultural Heritage. The preservation of cultural heritage in the future will adjust to the new paradigm which is oriented to the management of the area, the participation of the community, the decentralization of government, development, and the demands and legal needs in the community. The new paradigm encourages the drafting of a Law that not only regulates the preservation of Cultural Heritage Objects, but also various other aspects as a whole relate to past cultural heritage, such as buildings and structures, sites and regions, as well as cultural landscapes which in the previous regulations were not clearly raised.

In addition, the name of the Cultural Heritage also contains a basic understanding as protecting the cultural heritage of the past which is an adjustment to new views in the field of science and technology. To give authority to the Government and community participation in managing Cultural Heritage, a good managerial system of planning, implementation and evaluation is needed regarding the protection, development and utilization of Cultural Heritage as a cultural resource for broad interests.

3. Obstacles in the Implementation of the Preservation of Cultural Heritage Objects in the City of Semarang

Based on observations from the community service team, it was found that the obstacles faced by the regional government and the community towards the protection of cultural heritage are the lack of understanding of the importance of a cultural heritage for a community. This can be seen from the increasing number of cultural heritage objects or cultural heritage areas in the city of Semarang turned into economic regions or regions.

Ownership is the strongest and most fully fulfilled right to a Cultural Preservation while still paying attention to social functions and obligations to preserve it. Mastery is the granting of authority from the owner to the Government, Regional Government, or every person to manage the Cultural Heritage while taking into account social functions and obligations to preserve it.

The control of all objects of cultural heritage is the state in this case, namely the state of Indonesia. In other words, mastery of cultural heritage objects includes cultural heritage objects that are contained in the jurisdiction of the Republic of Indonesia. Certain cultural heritage objects can be owned or controlled by anyone while taking into account their social functions and as long as they do not conflict with the provisions of the law.

Cultural heritage in the form of objects, buildings, structures, sites, and areas needs to be managed by the government and local government by increasing the participation of the community to protect, develop and utilize cultural heritage

Cultural heritage objects that can be owned or controlled by anyone, namely cultural heritage objects that are: (1) owned or controlled for generations or are inherited, (2) the number of each type is quite a lot and some of them are owned by the state.

Transfer of certain cultural heritage objects owned by Indonesian citizens for generations or because of inheritance can only be done to the State. The transfer of ownership referred to is accompanied by the provision

of reasonable compensation. Every possession, transfer of rights and relocation of certain cultural heritage sites must be registered.

D. Conclusion

The existence of objects of cultural heritage in the city of Semarang can still be maintained, by creating zones of cultural heritage. Cultural heritage in the form of objects, buildings, structures, sites, and areas needs to be managed by the government and local government by increasing the participation of the community to protect, develop and utilize cultural heritage.

Protection of cultural heritage objects, in addition to using laws, will be more effective when using local regulations and empowering communities in the economic field. Weaknesses of regulations are the focus for improvement of the protection of cultural heritage buildings in the city of Semarang. Law Number 10 Year 2011 Regarding Cultural Heritage Objects and Semarang Mayor Decree Number 646/50/1992 Concerning Conservation of Ancient / Historic Buildings in the Municipality Level Region of Semarang Level II requires proper and useful implementation. Protected cultural heritage buildings have criteria including aesthetics, specificity, scarcity, historical role, influence on the environment and features. The Semarang City Government in implementing policies to preserve cultural heritage buildings experiences many problems, resulting in various violations. In implementing Semarang City Government's policy in an effort to preserve cultural heritage buildings, it often experiences constraints that are influenced by political, socio-cultural factors and moreover is influenced by economic factors. As a result of the factors mentioned above, there is often a dilemma especially between economic interests and the interests of preservation of cultural heritage buildings. Cultural heritage buildings do not have to be demolished and replaced with new ones, only because of economic demands in order to gain profit. Many cultural heritage buildings can be utilized with the symbolic concept of mutualism. This concept is reliable for conservation purposes. So the old building should be maintained, if you want the building to be modern it could be by modifying the interior space, as long as it does not change its original shape.

The limitations of communication in the form of information as a guideline in the effective control and utilization of urban space and buildings need to be anticipated immediately, because it will affect the growth of the city in the future. The implementer should communicate actively with the target group regarding the buildings of cultural heritage

being conserved and their use. Conservation does not mean that the building is only returned to its original form and function, but what is desired is that cultural heritage buildings are retained in their original form, but can be useful or can be used for things that are more meaningful, for example for economic and socio-cultural activities.

The influence of the policy environment on the preservation of cultural heritage buildings cannot be separated from the existence of the actors who are behind it. The Mayor of Semarang as the highest authority in the City of Semarang has the power to make decisions and enforce their implementation. In order to make a wise decision regarding the building of cultural heritage, all stakeholders should be involved.

Until now, the commitment of all components in the Semarang City Government is still low, bearing in mind that the policies that have been established as collective agreements to be implemented in the form of regulations have not been consistent and consequently implemented. The inconsistencies and inconsistencies of the Semarang City Government in determining attitudes towards building cultural heritage often lead to controversy. As a result, building owners and building users are victims. In line with regulations, of course there are sanctions that follow their implementation. So far, there have never been clear sanctions for violations committed, so that the implementation of law enforcement (law enforcement) did not go as expected.

The Government of Indonesia, both the Central Government and the Regional Government, not only monitors and sees developments made by the community, but the government should also participate in the field of maintenance and funding for the maintenance of cultural heritage objects.

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F. Declaration of Conflicting Interests

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QUOTE

**A nation's culture
resides in the hearts
and in the soul of its
people.**

Mahatma Gandhi

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