



A Study of Preservation to Cultural Heritage Buildings in Mastrup Area of Blitar City, East Java Province, Indonesia

Budi Fathony¹, L. Mulyadi,² Ali Mahmudi,³ Sentot Achmadi,⁴ Vitha R.,⁵

^{1, 2, 3, 4, 5.} Lecturers, National Institute of Technology, Malang, East Java, Indonesia-654145

Corresponding Author: Lalu Mulyadi

ABSTRACT:

Less awareness from the local government or local communities to preserve cultural heritage buildings in Blitar city is worrisome although the distribution of historical architectural objects in Blitar city is quite abundant, and for that reason, the researchers focused on Mastrup Area of Blitar city under consideration of this area is keeping so many historical buildings with significant historical values. The next consideration is related to the availability of the research data to make typological and morphological analysis of architectural elements and mapping based region can be carried out well. Meanwhile, data collection is using qualitative research method with several stages of observation, interviews (individual or groups), and visual analysis. There are several historical buildings with Dutch Colonial architecture style were discovered in the Mastrup area. This research put a title of "Study on the Preservation of Cultural Heritage Buildings in the Mastrup Area of Blitar City" and has been carried out with the result obtained in accordance with initial objective of this research implementation, such as the discovery of many buildings with historical value in Mastrup area where one of them is a building with a Dutch Colonial Architectural style. The result from this research can be used as a reference in developing the Mastrup area of Blitar City.

KEYWORDS: Building Conservation, Cultural Heritage, Colonial Architecture style of Mastrup Area

Received 01 Feb., 2024; Revised 08 Feb., 2024; Accepted 10 Feb., 2024 © The author(s) 2024.

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I. INTRODUCTION

Blitar city with its geographical location that borders Blitar Regency in direct has provides some strategic advantages like providing high contribution and rapid mobility of transportation patterns and transportation provision from and to the city of Blitar, where the higher the service level to goods and services movements also economic to the city that work in line, the better the service level to activity services throughout areas of Blitar city. Moreover, Blitar city has so many potentials to be developed for improving the city's physical environment also to many aspects of life belongs to the city. There have been some potentialities exist in the city that ready to be developed with type of predominant potential found in Blitar city is the potential of tourism and cultural attractions since Blitar city is inseparable from historical and heritage values. Some examples of tourism and cultural potentials existing in the city of Blitar are relics located in Mastrup area or several other historical buildings related to the existing culture according to the typical characteristic of Blitar city. Therefore, the authors want to conduct a study in Blitar city with a title of: "Study of the Preservation of Cultural Heritage Buildings in the Mastrup Area of Blitar City".

Research Benefits: (1) For Architects and the Profession, result of this research can be used as basis or foundation to other researchers or architects for conducting research or design studies applying topic of typology and morphology of Indonesian architecture to ensure Indonesian Architectural Philosophy context is sustainable within a scope of archipelago architecture, both in the research and design domains, (2), For the Government, result of this research can be used as a reference and basis regarding direction in preserving the existing cultural heritages/cultural Reserve buildings within a scope of archipelago architecture in Indonesia.

To this extent, discussions related to study of preservation of cultural heritage building in the Mastrip area of Blitar city have not been carried out much by other researchers, then, the problem raised for this article is “how to determine the preservation of cultural heritage buildings in the Mastrip area of Blitar city?”

II. LITERATURE REVIEW

2.1. Theory of Cultural Heritage

According to definition of the word “*Cagar*” (or reserve in English) in *Kamus Besar Bahasa Indonesia* (KBBI), it is an area for preserving plants, animals and others. Conservation or reserve is protective effort for plants, animals and others that predicted will be disappeared, and in order to prevent its disappearance, animals and plants which come close to extinction need to be protected. Meanwhile, the word “*Budaya*” (or Culture in English) is the final product from human senses and intelligence, thus, put into sum, the “*Cagar Budaya* or Cultural Heritage is an object as a product resulting from human intelligence that needs to be protected since it feared undergoes damage and extinction”.

According to Republic of Indonesia Law Number 11 of 2010 in Article 1 (Paragraph 1), a cultural heritage is inheritance object or legacy with characteristic as materials in forms of Cultural Heritage object, Cultural Heritage building, Cultural Heritage structure, also Cultural Heritage area both on land or water which needs preservation since its existence has important value for history, science, education, religion, and cultural and selected by determination process.

This definition also supported by Ikaputra in Subhekti (2005) that stated the cultural heritage generally not only performed the uniqueness of physical patterns or its architectural remnants, but also colored by life patterns of the community as seen in many old cities of Asia, which quite typical compare to today’s life pattern. This is in accordance with the meaning of culture itself which cannot be seen only from physical/material dimensions but also seen from the content emphasized to the life style of the people.

However, it needs to be realized that traditional communities who live in cultural heritage area are not static people, but rather also modern people apart from fulfilling their living necessities in accordance to demands of time. As further explained by Ikaputra in Subhekti (2005) the cultural heritage can be translated as cultural setting of an area that requires preservation, or in other word the area is protected because it has components with cultural value in such a way that gives rise to a character of a typical cultural heritage environment.

From the definition above, a cultural heritage is known to be cultural heritage assets that consisted of:

1. Cultural Heritage Object is natural object and/or man-made object whether movable or immovable, in the form of unit or group, or parts, or its remnant that have a close relationship to the culture and the history of human development.
2. Cultural Heritage Building is a built structure made from natural or man-made objects to meet the needs of wall and or non-wall space and roofed space.
3. Cultural Heritage Structure is a built structure made from natural object and/or man-made object to meet the need for activity space that is integrated with nature, facilities and infrastructure to accommodate various human needs.
4. Cultural Heritage Site is a location on land and/or water that contains cultural heritage objects, cultural heritage buildings, and/or cultural heritage structures as a result of human activities or evidence of events in the past.
5. Cultural Heritage Area is a geographical space unit that has two or more cultural heritage sites that are located close to each other and or show distinctive spatial characteristics.
6. Meanwhile, in referring to Republic of Indonesia Law Number 5 of 1992 regarding Cultural Heritage objects together with the explanation from Tjandrasmita (2009) in Syaefullah and Wibowo (2020) emphasizes definition of Cultural Heritage objects include: (a) movable and immovable objects made by human or which are part of nature that included in this category are groups of object and remnant which are essentially at least have age of 50 years old and are considered to have important value for history, science and culture; (b) objects considered to have important value for paleontology; (c) sites (path) own a historical significance and are thought to contain objects contained in paragraphs a and b; (d) plants and buildings that are located on the site and have or could have a direct interest in the object contained in paragraph a and b. Furthermore, Imbar (1997) in Syaefullah and Wibowo (2020) stated that discussing about Cultural Heritage objects and sites also means speaking about historical heritage. According to their nature, the existence of Cultural Heritage objects can be divided into two groups of: (1) movable objects as objects that can easily be moved from place to place; (2) immovable objects as buildings that cannot be easily moved and are integral to the site.
7. In general, the cultural heritage objects can be put into category of: (1) immovable object such as buildings and or temples which cannot be moved, (2) movable object; objects that able to be moved such as statues, reliefs, artifacts and other relics; (3) objects in the forms of sites that becomes a single

unit with immovable cultural heritage objects; (4) the environment of the cultural heritage object or natural object or the area where the cultural heritage object is contained or is considered or thought to contain cultural heritage objects; (5) man-made objects in the form of unit or group, sites, and areas that have important value for history, science, education, religion and culture, both lays on land and water.

8. According to Tjandrasasmita in Syaefullah and Wibowo (2020), function of Cultural Heritage objects are explained as follow: (1) as historical and cultural evidence to be a tool or media that reflects the creativity, feeling, and works of from the national ancestors whose personality can be used as role model for the nation, whether in present and in future time within context of fostering and developing a national culture based on Pancasila, (2) as tool or media for providing inspiration, aspiration and acceleration in national development both material and spiritual, so that harmony is achieved between both aspects, (3) as an object of knowledge in the field of history and archeology in particular, and other sciences in general, (4) as a tool or media for historical, archeological and cultural visual education for students to understand national culture throughout time; (5) as a tool or media to foster mutual understanding among society, nation and humanity through social-cultural values contained in historical and ancient relics as cultural heritage from the past, (6) as a tool or media for cultivating the nation's personality in field of culture and national resilience,(7) as a tourist attraction that might increase the income of the surrounding area.

2.2. Theory of Conservation or Preservation

Preservation is an effort to manage changes then creates future legacy/heritage through architectural works. Concept of preservation acted as an effort to maintain sustainability in accepting change aimed to maintain environmental identity and resources and develop several social, cultural, and economic aspects to meet modern needs and improve a better quality of life. Pratikno (2021) stated architectural preservation is an effort to defend artifacts from destruction using various of concepts, theories and methods related to the changing of era. Whereas Suryono (2012) further explained the architectural preservation is preservation focuses on architectural aspects in maintaining its cultural significance. Then, Suryono (2012) categorizes architectural elements which are significant enough to be preserved as follows: (1) expressed architectural value as exposed from building façade, architectural style, spatial layout, outdoor space, and building structure; (2) expressed craftsmanship value as exposed from decorations (on ceilings, doors, windows, and floors), ornaments (columns, beams, and statues), (3) expressed symbolic value as exposed from building appearance (environmental symbols, place symbols, and activity symbols).

2.3. Theory of Dutch Colonial Architecture Style Building

2.3.1. Transition architecture style

According to Handinoto and Hartono in Dafrina *et.al.*, (2021) a transition architectural style lasted very brief in Indonesia from the end of 19th century to the beginning of the 20th century or between 1890 to 1915. Transition period between 19th century to the beginning of 20th century in Netherland underwent many societal changes which elicited modernization to the latest innovations in technology and socio-cultural transformation due to political policies of the colonial government at that time and resulted changes in form and style of architectural buildings. Transformation of architectural style during Transition period (1890-1915) started from architecture style of Indische Dutch Empire towards Modern colonial architectural style. Characteristics of transition architectural style according to Handinoto are include: (1) building plan seems to be influenced by Indische Dutch Empire Style, (2) building shape made completely in symmetrical, (3) use of terraces around the house plan, (4) there was an attempt to eliminate Greek or Roman style columns or pillar (the Doric, Ionic, and Cornithian) on the façade, and (5) Gevel at the front or at the appearance of the building has a triangular shape or following the shape of the roof itself.

2.3.2. Indische Empire architecture style

According to Ardiani (2011), Indische Empire architecture style disappeared after the transitional architecture style arrived which began in early 20th century in the Dutch East Indies before the emergence of the modern colonial architecture style or commonly known as art deco style. The birth of Art Deco was between two World Wars (1920-1939) and the name of Art Deco was inspired by an Exposition Internationale des Art Decoratifs Industriales et Modernes Exhibition held in Paris in 1925. Art Deco refers to a term of decorative style formed between the year of 1920 to 1930. Art Deco derived from modernism, only focuses more on the decorative variations of so many products. The main character of the Art Deco format mostly appears in pure geometric and simplicity shape. In Indonesia, the Art Deco style in Bandung city was popularized by Prof.Ir,Charles Proper Wolff Schoemaker and A.F Albers. One example of Art Deco style in Bandung city is Isola Villa, built in 1932 and designed by CP Wolff Schoemaker. In the past, the architects who worked in Bandung city were influenced by type of architecture styles that popular in Europe at that time. Moreover,

responses to Indonesia climate were so visible in the building and shape orientation which they called the *tropische art deco*. The characteristics of Indische Empire architectural style are: (1) there is a front terrace (*voor gallery*), (2) there is a back terrace (*achter gallery*), (3) there is a main room (*central room*), and (4) there is a side building in large houses that often referred as a pavilion.

III. RESEARCH METHOD

3.1. Data Collection

The data will be collected for this research was qualitative data where it is usually taken from conducting in-depth interviews, focus group discussions, literature studies and observation (Sekaran and Bougie, 2016). Whereas the data collection used in this research came from field survey data (observation), interview to local people in Mastrip area of Blitar city, also from documentation data related to the topic of discussion. Then, the obtainable research data were categorized into several things namely:

3.1.1. Primary data

Primary data is the obtainable data from field surveys through a direct observation process for gathering physical building data as classified into:

1. The condition of observed object to find out the flow, spatial relationships and convenience aspect required by each building in the Mastrip area;
2. The condition of the location being surveyed to find out the actual condition of the site and the atmosphere felt within the environment.

3.1.2. Secondary data

Secondary data is type of data obtained from literature studies to get a concurred theory. These theories were obtained from reference books, the internet, or journals related to the object study in the Mastrip area.

3.1.3. Observation result data

Observation is a data collection technique that requires researchers to go out into the field to observe things related to space, place, time, activities and events. According to Creswell, the observation process is gathering the first-hand information by observing people and place at the research site. Meanwhile, according to Potton (1980) observation is a specific and accurate method to collect data aimed for finding information about all ongoing activities to become the object of study in research.

From the observation definition from experts, it can be concluded that observation in general is an activity carried out to find out something about a phenomenon based on knowledge and ideas which aims to obtain information related to phenomena or event happening in an environment, where obtaining this information must be objective, real and accountable.

3.1.4. Documentation data

According to Sugiyono (2018) documentation is a method to obtain data and information in forms of books, archives, documents, written numbers and images in report and information formats that able to support research. Meanwhile, according to *Kamus Besar Bahasa Indonesia* (KBBI, 2016) documentation is the process of collecting, selecting, processing and storing information in the field of knowledge. Evidence collection was taken from information as well as cited text, images, and other reference materials.

3.2. Method of Data Analysis

The data analysis employed in this research is a qualitative descriptive data analysis method by in-depth data processing, obtained from the result of observation (direct observation), interviews and literature study. Stages of data analysis are summarizing, categorizing, and interpreting data. According to Potton and Baiklen in the book of Moleong (2006) entitled *Qualitative research*, qualitative data analysis is an effort carried out by collecting, organizing, selecting and sorting data into manageable units, to find what is learned and deciding what can be told to others. By this data, it can be used as new information with a scientific nature content. Thus, qualitative data analysis is an investigation or data management to make the data understandable between one to another based on real evidence collected in study field by researchers according to the observed problem.

Steps of data analysis in Mastrip area of Blitar city are as follows: (1) analyze the old building documents and put categorization of the documents, (2) analyze the observation results (direct observation) and interview with people who living in the Mastrip area of Blitar city and (3) carries out triangulation analysis to the observation data (direct observation) interviews, and internet with literature studies. According to Rahardjo (2010), a triangulation analysis is a method conducted by comparing information obtained either through observation, interview or surveys with theoretical perspectives that have been studied in previous time.

IV. RESULT AND DISCUSSION

4.1. Building of Blitar 1 State Junior High School (SMPN 1 Blitar)

Building of SMPN 1 is located in Blitar city, East Java province, Indonesia with address is on Ahmad Yani Street number 8 Kepanjen Kidul of Blitar city. In prior time, this building was functioned as the building of Hollandsch Inlandsche School (HIS) built during the reign of Dutch East Indies government in 1924. This building is an old building packed with abundant memories from the Dutch Colonial era. At present time, it becomes a very interesting phenomenon to study because of its peculiarity and as a dream place for people who want to gain knowledge or be able to go to school here. As a building inherited from Dutch era, there are many archives that unable to be found. Meanwhile, from an architecture perspective, it is a very artistic building contained with historical value (see picture below).



Figure 1: The SMPN 1 building in Blitar City

From the history description of Blitar 1 State Junior High School building along with its architectural value after put in comparison with literature review, this historical building can be proposed as a Cultural Heritage.

4.2. Train Station Building

The referred train Station building is located on Mastrip Street number 75 Kepanjen Kidul, Blitar city, East Java Province, Indonesia. This railway station building is a relic dated from Dutch East Indies era with the establishment time was at the same time where the 64 kilometers of railway line connected Kediri-Tulungagung-Blitar begun. The work was carried out by *Staatsspoorwegen*, a railway company owned by Dutch East Indies government, where the work started in 1883 and was inaugurated on June 16 1884. The existence of train as transportation media on Blitar route was initially built to fulfil the demand of Dutch officials and businessmen as a means of mobility or transporting plantation products and their own industry. During the Dutch colonial era, Blitar city was developed into a centre for plantation industry on the slopes of Mount Kelud and Brantas river valley. There were hundreds of plantations were successfully developed by Europeans in 1939 and as reported by data records consisted from 45 plantation companies of coffee, rubber, quinine, tobacco, kapok, cassava and coconut plantations. In 1950, Blitar train station building underwent an overhaul in the towering front side of building (the station entrance) added with door and window ornaments indicated that the station building has an Indische Empire architectural style.



Figure 2: Train station building in Blitar City

The building of Blitar train station uses an *Overlapping* system characterized by the application of wooden support frames that adding uniqueness to this station. Another identity of Blitar train station is a locomotive Depot, train Depot and Water Tower.

Based on the historical description from the building and its architectural value also by comparison to literature review, the Train Station building on Mastrip Street, Blitar city can be proposed as a Cultural Heritage object.

V. CONCLUSION

From the research of “Study on Preservation of Cultural Heritage Buildings in Mastrip Area of Blitar City, East Java Province, Indonesia” and the problem raised in this article about how to determine the preservation of Cultural Heritage Buildings in Mastrip Area of Blitar City has drawn into conclusion, where based on the triangulation analysis as a method carried out by comparing information obtained through observation, interviews or surveys with theoretical perspective which have been studied previously, it was found that there were two significant buildings that could be preserved and used as Cultural Heritage buildings: (a) the State Junior High School I building and (b) the Train Station building, where both of these buildings had met the requirements to be proposed as Cultural Heritage objects/buildings to the local government.

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