A Study on Building Classification and Conservation for Heritage Buildings in Malioboro Street, Yogyakarta City, Indonesia

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1. Introduction

Historical sites and buildings represent the physical evidence of human culture that should be valued and protected as part of human cultural heritage and national identity. Cities develop in many aspects, e.g., cultural, economic, following the development and functional changes in their surroundings where all these aspects have a considerable impact in historical sites or buildings. Indonesia, a country with many cultural treasures that should be protected, also shares this phenomenon.

During Dutch colonization, Monumenten Ondernamie No.19, 1931 was decreed as the first cultural heritage law in Indonesia. It later becomes the foundation of Indonesian Cultural Heritage Law in 1992. During these 62 years, cultural heritage that connected with monuments or monumental buildings were protected. A study by Handayani in 2003, Jakarta is one of the parameters of the preservation system development in Indonesia. Not like other cities, Jakarta have detailed policies and regulation of historical buildings for heritage sites and its historical building, also fully supported by National Government because of its position as capital city.

Different from Jakarta, other Indonesian city, Yogyakarta with density 13.177 people/km² (2015), an important city for its educational and historical background, is slightly lagging in their preservation system. Its cultural heritage is important because it’s the only sovereign monarchy city within Indonesia. When Jakarta starts founded their cultural heritage law in 1999, Yogyakarta just starts it in 2005. The implementation of regional autonomy in 2005 covered the basic system for preservation for heritage site, but the detail preservation for the building itself just established in 2010.

According to Peraturan Daerah Propinsi Daerah Istimewa Yogyakarta No.6 Tahun 2012 article 61, the area and buildings located between the imaginer axes of town philosophy is a cultural heritage that forming a privilege image of Yogyakarta. Between the imaginer axes of town philosophy, we can find Malioboro Street. It is an important component of the Yogyakarta traditional identity. Many historical buildings found lined up along the street. Indeed, the street as a whole and the heritage buildings are important historical witnesses of urban and cultural changing. In 1998, when the first shopping mall (Malioboro Mall) was built, the street dramatically changed. Suddenly, all shops outside the mall start displaying signboards to attract customers and not be shadowed by the mall. As a result historical buildings became threatened by “modern” tendencies. A survey by author conducted in September 2014 and 2015 concerning the regression of several building facades in Malioboro Street showed that many had been renovated without any concern towards conservation. Analyses of existing heritage laws and policy, the interviews conducted with Yogyakarta government officials concerning the problems and conservation efforts by the local governments indicated that they were mainly concerned with the urban scale and governmental historical buildings, but not with private historical buildings.

Harjiyatni and Raharja (2011), found that the existing conservation law of Yogyakarta is lacks details for conservation system in order to protect cultural heritage. It shown with the changing of historical buildings into “modern” tendencies with the reason for development. She stated the cause are because of the low understanding of cultural heritage concept by society, no local policies to protect cultural heritage, and many heritage sites still not included in town planning. We can see all this aspect from Malioboro Street where few previous studies conducted by Dwi Hedi Heriyanto and Bambang Hari Wibisono, only did a survey in urban scale but overlook any architectural details of the historical buildings or how the buildings could be categorized as heritage. The lack of proper preservation system for group of historical buildings also happened in several Indonesian cities, which caused by the lack of clear management system for conservation.

This study consist the analyses of heritage laws of Indonesia, conservation efforts by Yogyakarta government, questionnaire results from visitors and stall vendors, survey of building facades and details from collected historical and present condition data (maps and pictures). The aims of this research are primarily to help collecting historical data about Malioboro Street and its historical buildings to learn the changes that occurred and information about its historical buildings. Then to build up a framework that could be used to elaborate better the cultural heritage laws and policy for heritage buildings not only in Yogyakarta, but also other Indonesian cities.

2. Literature Review and Research Methodology

A study in 1993 by Dwi Hedi Heriyanto in 2001 by Bambang Hari Wibisono used Typo-morphological Studies. They used this method to record the physical dimension and urban form transformation in Yogyakarta, which unfortunately not explained the cultural connection between the street and historical buildings where it could help to protect the historical buildings.

For heritage perspective, this research could use two of the methodology uses by Salastie, 1990 namely age rule, i.e. need to know the history or building age and classify it by conservation law and keep architectural beauty of street scape as heritage value, i.e. preserving the buildings by using cultural pattern and preserving building façades to create historical atmosphere.

To understand Malioboro’s need, considering people perspective about the place, economic perspective by merchants and cultural perspective by visitors were taken into account.

This research focuses on conservation strategy proposal to improve heritage policies for the protection of cultural heritage, especially for group of historical building. The necessary efforts could be classified into:

- Economic and Cultural Perspective (interview and questionnaire).
- Heritage Perspective (literature study of history, law and policies; interview).
- Building Details (literature study, façade field survey & observation, map & pictures collection).

The limitation of the research is the lacks of building floor plan data which made the historical building analyses done better off observing the façade. Still in the process many of the building façade is covered either with signboard or aluminum façade hampering the data collection to be fully completed. It also took time to collect the historical data, as it archived in several different places.
The delimitation of the research is the government staff cooperative during interview and supporting with giving the data requirement. Some of the historical data that hard to get still can be found in Jogja Library Center and Tropen Museum website, even though not all can be found.

3. Cultural Heritage Law

The first base for National Cultural Heritage Law in Indonesia emphasized on Monuments (Monumenten Ordonnatie No.19 Year 1931). After the Indonesian revolution (1945), the law was change in 1992 as the Undang-Undang Republik Indonesia No.5 Year 1992 (UU No.5, 1992), and lastly amended in 2010 into UU No.11, 2010.

Cultural heritage based on 2010 Cultural Heritage Law (UU No.11,2010) is an “Object, building, structure, site, and area that need to be managing by the National Local Government, which can make improvement in community participation to protect, improve, and utilize cultural heritage”. This statement similar with Jukileto book in 1986, “A History of Architectural Conservation” stated “cultural heritages represent national treasures which are important for history, knowledge, and culture”. The change of cultural property definition also begins at the same time, following the down of World War II (around 1945), and the emergency of Indonesia as Independence Republic.

The criteria of Cultural Heritage Objects according to UU No.11, 2010 are a minimum of 50 years lifetime, represent cultural styles, and have cultural value that can strengthen the national identity, and have importance for historical, educational, or cultural value. The historical building is compositions made from natural object or manmade that fills certain space with/without walls and roof. The historical buildings meaning and criteria referred by author and taken as consideration to classified historical building is also based on National Heritage Law. The main points of cultural heritage (UU No.11, 2010) are the cultural heritage methods consist of Management, Preservation, Protection, Rescue, Custody, Zoning, Preservation, Adaptation, Utilization, and Multiplication; the historical building can be owned by the state or individuals; a change to the function of the building is also allowed, as long as it doesn’t go in the contrary with the rules.

Cultural Heritage Management is divided between 2 main principal, i.e. Department of Culture & Tourism (DCT) and Ministry of Education & Culture (MEC). The cultural heritages found by government (local or national) are declared to DCT, while the properties found by individuals and community will be declared to Balai Pelestarian Cagar Budaya (BPCB) under MEC.

The difference between Indonesia National Law and Local Law for cultural heritage was not significant; where mainly the local cultural heritage law referred to national cultural heritage law with differences in the responsible regulator. According to the National Law 1992, only the National Government could take decisions about cultural heritage objects. It prevented the local government to issue a local law, because it could oppose the 1992 National Law.

In 2005, Yogyakarta government established a local law using their special regional privilege as Special Region in Indonesia. This finally allows a better protection of the area and its designation as a cultural heritage area, but if we see from the local strategies that had been done until 2013, the strategies mainly for urban conservation, were neglecting strategy for historical building conservation. The newest cultural heritage law, Peraturan Gubernur DIY No.64 Tahun 2013, is based on UU No.11, 2010, which explained more detailed about cultural heritage criteria, category, management system, etc. The law stated that cultural heritage preservation needs to consider the ranking categorize (National, Province, or City/ Category I, II, or III), building authenticity, building condition, ownership (private/ government), environment, location, type, and numbers. The zoning system has classified as Core Area, Buffer Area, Development Area, and Support Area. The restoration or renovation prevision based on Category I, II, and III as shown in Figure 1:

Figure 1. Building Category

According to Yogyakarta Agency of Culture (Province) Malioboro Street is located in “Core Area” with strict regulation for preservation. Accordingly, the historical building at Malioboro Street should be preserve with strict regulation. It can be also seen from the three categories; restoration or renovation can be done, but must maintain originality in design and use material. The reality that happened in Malioboro is that, all the renovation done before 2013, have failed to preserve originality of the buildings.

Article 26 of Peraturan Gubernur DIY No.64 Tahun 2013 stated that anyone who conducted restoration or renovation work without permission will be given a written warning. 90days after the warning have issued, if the person responsible for the restoration or renovation does not follow the requirement set by the regulation, the government will take over the responsibility of the work. The restoration renovation expensive will be certified by building owner. If the owner cannot pay the restoration or renovation expenses, the government will take over the building management or ownership status with honorarium. In the case of Malioboro Street, the local government did not take any action to anyone who did the restoration or renovation neither with permission nor following the standards set by the regulation. This case clearly manifests a problem in heritage law enforcement.

4. Cultural Heritage Preservation System Problems

The contexts of the National Cultural Heritage Law (1992) in Indonesia are basics for other city level regulations and strategies for urban preservation. The group of historic buildings preservation system in Indonesia just starts around the down of 20th and early years of 21st century.

Figure 2 shows the general outline of preservation system in Indonesia. The classification of important preservation districts in Indonesia is conducted by the national government after applications have been submitted by municipalities. However, financial assistance, provision of technical instructions and the project execution is a responsibility of municipal/local government.

Figure 2. General Outline of Indonesia Preservation System

Even all classification went through Indonesia national government, the lack of clear guiding principals at municipal level makes the finalization of preservation project a big problem in Indonesia. Eventhough each municipality have their own laws and policies, the departments in charge of the project never follow it.
The lack of support from national government to owners of private historic buildings is evoking a feeling that there is no advantage from preservation of their buildings. Therefore, they favored renovation into completely modern buildings for better benefits in financial aspects.

Based on interviews with related municipality, the outline of preservation system in Yogyakarta can be seen in Figure 3. For the urban context or area managed by Agency of Public Works Housing and Energy Mineral Resources (APWH-EMR) and for historic buildings managed by Agency of Tourism and Culture (ATC). Unfortunately these two agencies works not integrated with each other. They have their own agenda without considering each other connection, urban context and historic buildings. In the term of of preservation APWH-EMR shown advanced results for urban context than ATC efforts for historic buildings.

5. Research Findings and Facts

5.1 History of Yogyakarta

In the book of Yogyakarta (Episode Jejak-Jejak Mataram Islam) explained that Yogyakarta City was part of Mataram Kingdom which later divided into two kingdoms, Yogyakarta and Surakarta Kingdom. After the Indonesia Independent in 1945, Yogyakarta becomes special region because it is a sovereign monarchy within Indonesia (country).

Explain in Yogyakarta Cultural Heritage Law that Yogyakarta city developed from the Keraton as the center of the city and connector south and north and the imaginary axis of the city known as “Town Philosophy” as shown in figure 4 are Merapi Mountain in the north, Tugu, Malioboro Street, Keraton, Panggung Krapyak, and Parangtritis Sea in the south.

5.2 Field Work (Malioboro Street)

Malioboro Street became the first area developed in Yogyakarta and serve as ceremonial, politic, tourism, and economic center. In 18th Century, reside many ethnic groups, e.g. Chinese, Dutch, and Javanese. Their culture has been exhibited in the building where they reside or public building in Malioboro Street.

Present Malioboro Street serves not only as economic center, but also as tourism destination. For local people it is their place to make a living, but for another city and foreign visitors, it is a place where they could find and learn history, culture, and looking for traditional atmosphere in modern world. These two activities support each other, as local peoples now make living with selling traditional goods and food by providing cultural atmosphere for visitors. The long veranda corridors which serve as connector for buildings while serving as operating location for stall merchants represents Indische Architecture.

Since 1998, buildings in Malioboro Street start covered with big sign boards, renovated, demolished, or become vacant buildings. People who seek historical atmosphere begin to visit heritage places belongs to local government, such as Vredeburg Fort, President Office in Yogyakarta, Yogyakarta Post Office Centre, Natour Garuda Hotel, and several local government offices, because it well treated.

5.3 Building Classification

The result for building classification in Malioboro Street based on collected historical data (maps & pictures) and buildings field survey in 2013 and 2014 by author can be seen in Figure 5.

5.4 Economy and Cultural Perspective (Questionnaire)

The conducted survey and questionnaire result shows that the “Visitors” who enjoy the atmospheres in Malioboro Street mostly are local visitors with frequently visit of more than 5 times. The localization for street vendors stalls is determined by local government or community and its and inheritance. In the present
state many are new vendors (either the child of the previous owner or immigrant who has been doing the business for less than 15 years) which always change their type of merchandise. Mostly, either visitors or people who work there do not know the historical background of Malioboro Street. They have less knowledge about the majority of cultural heritage buildings, except for the historical buildings maintained by government. This happens due to lack of awareness creation practices by government about the importance of cultural heritage to society in general to the locals in particular.

The first effort from local government to conserve building façade is the regulation about shop sign. This regulation is accepted by the people and proved helping façade conservation, but the present state of Malioboro Street is still far from people’s expectation and the demand to make Malioboro Street into better condition is high. The problem Malioboro Street facing are big scale problem, from the buildings, street scape, and environmental point of view.

5.5 Building Characteristics

The architecture influences itself created building characteristic that can be shown from façade elements like roof, window, ornaments & design. For Malioboro Street, the strong influences came from China, Java, and Netherlands, later these three influences could be seen mix in many of historical buildings. In Indonesia, the assimilation for Java and Netherlands influences has its own name called Indische. This name came from cultural social system where there is culture assimilation between local culture (Java) and Foreign Culture (Netherlands).

The roof of historical buildings in Malioboro Street has 3 strong influences. The roof types as shown in figure 6 are Java (Tajug, Kampung, and Limasan), China (Yingshan and Xuanshan), and high pitched roof that comes from Netherlands.

![Figure 6. Roof Type](image)

The historical building façades are dominated by Netherlands influences (Dutch Architecture), shown in figure 7, symmetrical façade and window position, also have repeated window or ornaments which have same or similar size and shape.

![Figure 7. Symmetrical Façade](image)

The window shown in figure 8 is window that has assimilation between Dutch architecture (big symmetrical size of opening) and Javanese architecture (jalousie – it needed in tropical country for air and light regulation). The layer facing outside has jalousie (a horizontal fins barier to regulate the entry of air and light) or trellises (for safety). In the other hand, the layer facing inside only have white glass or decoration glass. Found only in one building which the opening still following Dutch Architecture, a big opening window without jalousie.

Figure 8. Double Layer Window

![Figure 9. Ornaments](image)

The ornaments design and color shown in figure 9 is niches following Dutch Architecture and Javanese Mega Mendung with straight lines. It is a double layer cloud design with different color in each layer, dark and light. The design itself not in cloud shape anymore, but change into straight lines following Netherlands influences which straight and symmetrical strong character.

6. Conclusion and Recommendation

The zoning of Malioboro Street as “Core Area” shows how important it is as a cultural heritage area. To support the cultural atmosphere, the facade of the buildings is an important aspect that need to be preserved.

The research come to these following conclusion:

1. The neglect of heritage law enforcement and unclear preservation management system by local government resulted in reduced value of historical buildings. This is due to the lack of integration between departments in renovation permission and preservation programs.
2. From survey and collected historical data, the buildings can be classified into 5 categories: Original, Fully Renovated/Modern Building, Covered/Unknown, Renovated Following Architecture Influences, and Demolished. The building which maintained the original facade or conserved as per the standards represents a small portion of the total, while the vast majority of the buildings are either fully renovated/replaced or covered with new façade.
3. Economically and culturally speaking, the society has less understanding of cultural heritage due to lack of awareness creation practices. Most of the vendors are immigrants from other cities that do not feel the importance of cultural heritage and only concerned with economic benefits.
4. The architectural influences based on façade analysis, shown from roof, ornaments, and window types can be divided into 3 influences, i.e. Java (Tajug, Kampung, and Limasan roof types, Mega Mendung ornaments, and Jalousie window), China (Yingshan and Xuanshan roof types), and Netherlands (high pitched roof, niches, symmetrical window and opening).

The recommendation are as following:

1. The buildings that already altered partly or completely replaced with modern building should not be included as historical building as for it loses all its heritage value for preservation. The renovation of the buildings still hold heritage value, from the roof, ornaments, and symmetrical façade, must strictly follow the preservation policies and guidelines.
2. Each heritage sites, in this case Malioboro Street need to have cultural heritage council, under direct supervision of Yogyakarta government. The council will consist of staff affiliation from ATC, BPCP, and APWH-EMR to create an integrated database to give permission for renovation, site inspection, and make preservation program in order to reduce the practical error in law enforcement.
3. The resource of this research can be used not only as an input for the preparation of integrated database, but also to inspect historical buildings that still categorize as “covered/unknown” with 20% percentage.