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The Gap on Architecture Conservation Regulations from Colonial until Postcolonial Era in Indonesia

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Abstract: The Resilience in Building Heritage Conservation is built by the regulations. Heritage Conservation regulations established the foundation for protection of historic buildings and areas based on law enforcement for further human civilization benefit. In Indonesia, the Heritage Conservation Regulation had been started since early 19th Century Colonial Era, and it was mostly done by the people from Archeological discipline. This paper will discuss the history of Heritage Conservation regulation in Indonesia that had changed from the Dutch colonial times until the Reformation era in Indonesia. This paper traces the issue about the gap in Architecture conservation Regulation in Indonesia. The Architect has a role in building the Conservation regulation in Indonesia. The article will be written in narration by a timeline from Indonesia and in Dutch rules from time to time. By comparing the Conservation in Dutch and Indonesia, this paper will found the gap between the two Regulations. The first discussion in this paper will show all the comparisons through narration in times the regulation in Dutch and Indonesia of Conservation and restoration work. The second discussion of this paper will discuss the case study of Borobudur as evidence through restoration and conservation work in Colonial until Postcolonial times. From those objectives, this paper aims to see how far The Architect roles build the Architecture conservation in Indonesia. This paper will strengthen the need for the new Regulations to make more proper protection in Heritage buildings and districts in Indonesia to be more sustainable in the Post Pandemic situation.

Keywords: Conservation, regulation, Indonesia, Colonial, Post-Colonial

1. Introduction

The first structural interest in building archaeological research dates from the nineteenth century. Under the impulse of the Romantic movement, historical interest flourished. In this early stage of monument restoration, architects were very sympathetic to building archaeology for its use to restore his historical building (P.J De Vos 2019).¹⁾ A France Architect named Eugene Viollet Le Duc, with his restoration project, influenced Architects in the Netherlands. And the Dutch brought its effects to Indonesia. The Conservation's Regulation in Indonesia started in Dutch colonial times. In the intervention of the site in Java from 1800 to 1850, we can find out why archeology had an essential role in the Dutch colonial era. As in other parts of Asia, the discovery of historical evidence at the end of the 19th century in Java also practiced the science of Archeology and Heritage to build diplomacy and tourism (Marieke 2020).⁶⁾

By that time, Architect has their role back to the roots

as the Restoration worker to make the Architecture Conservation Regulation in Indonesia. This paper tries to trace the gap whether The Architecture of Archeology or the Archeology of Architecture.

1.1 The Conservations Regulations in Colonial era Indonesia Vs Dutch

Before The Dutch put back his regime, the story started with the British Invasion in Indonesia under Governor-General Raffles. In 1812, During the Raffles administration, Raffles assigned Scot Lieutenant-Colonel Colin Mackenzie 1754-1821 to head the investigation of soil conditions in Java. During his stint, Mackenzie and his troops traveled to Prambanan and Majapahit. In December 1812, six months after Mackenzie lowered Hamengkubuwono II to be replaced by the next sultan, namely Hamengkubuwono III (1812-1814), Mackenzie and Hamengkubuwono III visited Prambanan Temple and Sewu Temple. This trip was related to plans for archaeological reconstruction to be carried out at the site. It takes several statues to be preserved is one of its goals.

The prince took the figure from the Hindu-Buddhist temple as decoration in the palace and for spiritual strength. In the history book *Java* by Raffles, it is said that before the arrival of the British, Javanese antiquity was not given much attention. In 1813, To develop Archaeological knowledge of Javanese antiquity, 1813 Raffles created a community called Batavian Society Arts and Sciences to study social issues since Batavia 1778, and Raffles became president of the community.

In 1820, one of its members named John Crawford, a resident of Yogyakarta, also studied object archeology with his Javanese assistant and published it in 1820. And it became a guide for Dutch archaeological work in Java, but only the name Mackenzie was included. Mackenzie's archaeological work is a research activity and a way to legitimize the British government on the island. Also, Engelhard, who showed loyalty to the new government and supported that government, therefore under the British regime, archeology became part of the political program. With this Archaeological investigation, it became a way for Raffles to criticize the previous Dutch government. Raffles praised Engelhard's collection of statues at his house in Semarang, but Raffles said it would damage the Singosari temple. This expresses that Archeology is a simulation of British pride and legitimacy by not connecting statues and Javanese people.

In 1832, 2 years after the Java war Caspar J. C. Reuvers as a university Professor of Archeology in the Netherlands, came. Reuvers showed a commitment to Javanese antiquity and thought that these statues should be preserved so that the archaeological site should be the primary bond. In 1840 there was a radical break with the policy governor-general c. S. W. Van Hogendorp issued a new Archaeological regulation that prohibited the export of antiquities from Java without the permission of the governor - general. In 1842, to comply with this regulation, the government commissioned the Batavia Society to collect data from several authority locations in Java and send archaeological objects to the community. With a note that the statues could not be moved if residents guarded them and some historical items became part of the community of The Batavian society museum, known as a national property. Some of the temples in Java have their footprints cleaned and explored at the initiative of the Dutch government because they consider this historic site to be the Borobudur temple which was redrawn in relief by the Dutch government. This temple attracts a lot of people's attention for activities and recreation, including Javanese Muslims.

While At the beginning of the 20th century, conservation theory changed in the Netherlands in favor of the concept of authenticity. Restorations including conjectural reconstruction. In 1917, Jan Kalf, the director of the Dutch National Office for the Conservation of Monuments, expressed in his conservation principle

guidelines that in any project, the core principle should be preserved, not restoration. Reconstruction needed to be avoided, and new interventions were supposed to be recognized as such (P.J De Vos 2019).¹⁾ In turn, within conservation practice, the idea arose that theoretical conservation principles were considered too compelling, and they were abandoned for a more liberal idea of freedom for the client and his architect respecting their views on restoration of monuments

In 1931, The Regulations of Conservation in Indonesia were *Monumenten Ordonantie*, which is used as a reference for policies on historic buildings in Indonesia. In the early era of independence, Archeology was not for tourism but for nationalism activities because Indonesia had an extraordinary past and was only continuing. There is a close relationship between the professionalization of Archeology in the post-colonial era and Indonesia's violent history. The violence of the changing regime in 1965 had a complex effect on professionalization and modernization, and heritage politics in the New Order era. The older generation regards colonial Archeology as the founding father (Marieke 2020).⁶⁾

In 1970, the Indonesian government under President Soeharto promoted archeology as funding prestige and space in the context of the economic development of the New Order, politics of tourism, and cultural diplomacy. Archeology has a high status and opens up international links, including the Bangkok-based Asian Regional Center for Archeology and Fine Arts (SPAFA). In the western world, the Ford Foundation collaborates with American teaching staff. It makes Majapahit kingdom a laboratory for case studies in 'settlement archaeology' according to the 1992 cultural heritage law. Changes in conservation philosophy caused a separation between theory and practice. In the Netherlands, this situation changed at the end of the 1980s when a new monument law was established.

In the Netherlands, in 1988, a new monument law was introduced. It decentralized the task for monument conservation from a national to a local level. The municipalities themselves became responsible for making and executing policy. In the early 1990s, there is a new phase in Conservation regulation. In 1991 the professional association *Stichting Bouwhistorie Nederland* was founded. (P.J De Vos 2019).¹⁾ When Indonesia was still under the Soeharto regime, in 1992, Law 5/1992 issued, where Cultural Heritage Buildings became part of the object. Although the Suharto regime ended in 1998 and the democratization and decentralization movements became stronger. The government in the reform era has a serious investigation where several reconciliation steps have been taken for the Indonesian people. After the Soeharto Regime was finished, the Reformation era was born (1998-now). In Indonesia, since 2010, there has been

Law No. 11/2010 concerning the classification of buildings included in the criteria for historic architecture along with five other things.

In the Netherlands, Since 2018, the building archaeological expectations map is anchored in urban planning regulation. In practice, it means that just as archaeology below ground level, also building archaeological research has to be conducted when historical building are to be demolished or heavily altered (P.J De Vos 2019).¹⁾ So even in 2018, in Netherlands still has the strong regulations that heritage building and site must be maintained as the monument with minor renovations.

2. Content

2.1 Changes and Gaps in Indonesia Heritage

Conservations regulations with particular case of Conservation of Borobudur

The explanation of the Conservation regulation learns from the case of Borobudur. Borobudur has its unique history of Conservation Architecture in Indonesia from colonial times until Post Modern. In 1820-1830 Borobudur became more visible after being cleaned by the Javanese natives. In 1840 Borobudur attracted Javanese and Chinese tourists, especially during the Eid season. From this, it can be seen that the Dutch are more likely to prioritize Hindu-Buddhist temples over Islamic heritage. As a Buddhist temple located in a predominantly Muslim country since the end of the 16th century, Borobudur has an attraction that comes from the Netherlands from and outside the Netherlands. In 1812, Indonesia was back under the Dutch regime.

In 1840, Dutch tried to fix the Javanese archives. In order to strengthen and complete the documentation of Borobudur pictures, the image archives and related story documents about Borobudur began to be reorganized. Then, C.S.W Van Hogendrop, the 46th governor-general of the Dutch East Indies, in the same year tried to restore Borobudur by strengthening it with the help of archaeologists who were imported directly from the Netherlands. Therefore, C.S.W Van Hogendrop made "A New Archeological Regulation." All regulations regarding Archeology to restore Candi Borobudur were made. In 1849-1853, there began to be activities depicting the reliefs of Borobudur. The Dutch concern for the restoration of Borobudur is extreme and severe so that Archaeologists also work according to regulations to restore and research Borobudur. This was done as a diplomatic effort by the Dutch Colonial State to propaganda to win the hearts of the natives and Javanese kings that the Dutch were much more serious in paying attention to the wealth of the land of Java and Indonesia. The most serious thing that can be seen is that in 1849 – 1853 the Dutch carried out a depiction of Borobudur reliefs.

In 1885 ,the Archeological Society was formed

in Yogyakarta, chaired by a Dutch archaeologist, Isaac Groneman. (fig a). In 1896, some guests included King Chulalongkorn of Siam and his wife, followed by royal family members. The arrival of King Chulalongkorn, who traveled around Java on a mission to explore political technology and cultural elements in the Dutch colonial and establish political relations to make The Greatest Siam. Chulalongkorn exchanged his knowledge of Buddhism for statues and reliefs from Borobudur, which were brought back to Bangkok. The day before his visit to Borobudur, Chulalongkorn had explored the Prambanan Temple. The Prambanan temple is a 9th-century Hindu temple with Groneman doing a site excavation with Sultan Hamengkubuwono, the Dutch government, and the photographer Kassian Cephas. Isaac Gronerman was very impressed with the knowledge about the Hindu Buddhist temple said by King Chulalongkorn. One day later Chulalongkorn visited Mendut temple in Magelang.

In 1896, When king Chulalongkorn visited Borobudur between 30 June to 3 July 1896 (Fig b), he did not sign the guest book, but he took some reliefs and statues to Bangkok under the guidance of Isaac Groneman. Borobudur fascinates Chulalongkorn and visits one of the tallest statues in the Borobudur stupa. Chulalongkorn's visit to Borobudur made him believe that the politics of heritage formation are so dynamic at the inter-local, trans-Asian, and global levels. The exchange of gifts is the symbol (Marieke 2020).⁶⁾

In 1900 there was an exhibition in Paris with the title The Centerpiece of the Netherlands. Surprisingly, there were many Borobudur statues and art forms in Java. The Sari Temple was founded, belonging to Indonesian Java, but exhibited in Paris, not by the Dutch as a colonizing country. This surprised the Dutch government, which is the official owner and the Dutch government felt cheated and ordered to return it to Indonesia. This ambiguous situation gave the political view of archaeological heritage in the Netherlands Indies. Then, it changed with the creation of the colonial archeological commission and its proponents of the colonial Archeological service in 1901 and 1913. The creation of these two organizations to prioritize government research organizations for the development of Archaeological research and conservation politics in colonial and post-colonial Indonesia.

King Chulalongkorn gave a signature on one of the statues in the Borobudur stupa with the approval of the governor- general CH A van der Wjick. It was considered illegal because of the motivation of King Chulalongkorn, who wanted to make him part of the Siamese guardian of Dutch historical objects believed this to violate sacred rules because this temple is a historic temple. Then Dutch sent an engineer, Theodoor van Erp under the Netherlands Indies government. He was responsible for restoring the restoration of Borobudur from 1907 to 1911. He

interviewed Javanese witnesses who helped bring the statue from Borobudur to Chulalongkorn. Still, an administrative expert from Yogyakarta and Magelang convinced van Erp that the governor agreed to bring the statue from a statue in Borobudur. Chulalongkorn did this to legitimize his vision for the greater Siamese King Chulalongkorn to exhibit these Javanese antiquities at his palace in Bangkok and invite many Buddhist priests. Since Chulalongkorn died in 1910, Javanese antiquities have become one of the most famous Buddhist relics



(a)



(b)

Fig. 1: (a) Borobudur 1890, Source : Reprint <https://digitalcollections.universiteitleiden.nl/view/item/1658589> (b). Borobudur 1890, Source : Reprint <https://digitalcollections.universiteitleiden.nl/view/item/827647>

The Architecture and The built environment should then hold a central place in postcolonial Archeology and especially the decolonization movement, which seeks to rebuild narratives of place through the empowerment of the historically underrepresented (Jessica L.Nitschke and Marta Lorenzon 2020).¹⁷⁾ When Indonesia had its freedom in 1945, Indonesia entered a new phase: Postcolonial time. This freedom from the Dutch gives a new phrase of the Victory. In these early years of Indonesia's independent times, Indonesia tried to rebuild the Indonesian state. However, the Netherlands has not recognized Indonesian Independence and is still carrying out its missions to continue efforts to preserve Borobudur. In 1946, Van Erp's Major restored Borobudur. President Soekarno saw this restoration project of the Borobudur temple to attract

international attention about Indonesia. This can be seen from the many experts who are interested in researching The Architecture and The built environment should then hold a central place in postcolonial Archeology and especially the decolonization movement, which seeks to rebuild narratives of place through the empowerment of the historically underrepresented (Jessica L.Nitschke and Marta Lorenzon 2020).¹⁷⁾ When Indonesia had its freedom in 1945, Indonesia entered a new phase: Postcolonial time. This freedom from the Dutch gives a new phrase of the Victory. In these early years of Indonesia's independent times, Indonesia tried to rebuild the Indonesian state. However, the Netherlands has not recognized Indonesian Independence and is still carrying out its missions to continue efforts to preserve Borobudur. In 1946, Van Erp's Major restored Borobudur. President Soekarno saw this restoration project of the Borobudur temple to attract international attention about Indonesia. This can be seen from the many experts who are interested in researching Borobudur from archaeologists and other experts from various countries in the world.

The preservation of Borobudur brought in the diplomatic way to ask other countries to support it. To achieve those goals, in 1948, Soekarno asked the help of the newly independent state of India to calculate the cost for the restoration of the Borobudur Temple. After India estimated the restoration costs for the Borobudur temple, Soekarno tried to raise funds to restore the Borobudur Temple. With the help of Soekmono, Soekarno also asked UNESCO for support to include the historical building of Borobudur Temple on the World preservation map. Both efforts were stopped because of the G/30 S PKI incident in 1965. In 1965 there was a change of leadership From President Soekarno (old regime) to President Soeharto (new regime). Indonesia, under President Soeharto's regime, entered the New Order era. An era where a lot of development with the help of the world bank as America's accomplished

Since 1959, the Dutch back to their country, and Indonesia began to organize itself. In the era of President Soeharto, who received a lot of cooperation in 1966, Soeharto, with a moral motive to conserve Borobudur Temple, was politically seen as useful for the power of the Soeharto regime with a superpower America. Aids for the development of Indonesia also arrived. In 1967, Soekmono (who had tried to cooperate with UNESCO in the era of President Soekarno) continued his follow-up to UNESCO to make Borobudur Temple one of the world's preservation maps. This continues to be done in an effort by President Suharto also to introduce Indonesia to the world. The continuation of the Borobudur Restoration as an international diplomacy effort carried out by Suharto was also successful. In 1968, one year after Soekmono asked UNESCO to make Borobudur Temple into the world preservation map, it was successful. In 1968, the

Borobudur temple was officially included in the UNESCO map.

In 1971, with assistance from Japan, UNESCO and JICA created the Save Borobudur campaign. The Borobudur restoration's success made the world see that Indonesia has a wealth of extraordinary historical buildings for restoration and rescue. In 1983 the Borobudur Temple was completely restored. And the opening was carried out by President Soeharto. This success has brought archaeologists to become the funding prestige that President Soeharto has always been proud of. After the 1983 Borobudur Temple was completely restored, the Borobudur temple was included in 7 of the wonders of the world. This makes Indonesia increasingly known to the outside world, and the success of restoring Borobudur Temple in the era of President Soeharto has also led to the successful preservation of historic buildings by Archaeologists. Since then, Borobudur Temple has continued to be maintained under the Borobudur garden maintenance agency in collaboration with JICA Japan. The archives of the original pictures of Borobudur are also very complete, drawn by the Japanese and stored jointly by Indonesia and Japan. Building Archeology, or Archeology of Architecture, is a distinctive branch of archeology that concentrates on the analysis of Architecture remain – the built environment- as part of material culture

At that time, The Borobudur temple was categorized in the Architecture building. The charter in the world has not classified the monument were different from the building. And by that time, the Conservation regulations in Indonesia still followed the Monumenten Ordonantie, made by Dutch Archeologist. The regulation that focused on preservation and restoration became one of the research studies. In this part, the Architect didn't have a role in the regulation.

2.2 Changes and Gaps in Indonesia Heritage

Conservations regulations with analyze from the heritage preservation teams

In 1992, Indonesia has the new Regulations (UU 5/1992), to put all Architecture heritage subject into the category A heritage thing. All Architecture building is maintained as the same as the heritage thing and monument. All preservation work lead by the Archeologist. Until too many architecture buildings within site with the heritage significance, and Archeology no longer had the capability in that. The Architect should have that capability. At that time, the Indonesian Architect Association (IAI) leader, Mr. Adhi Moersid, gave the solutions that Indonesia has to make the new regulations that include the Architect in that regulation decision- maker team. (An interview with Mr. Djauhari Soemintardja). In this year, a Restoration Session Team (TSP) was formed, chaired by Architect Ir. Noersajidi. M. Koesoemo. Its members are dominated by architects and only 1-2 archaeologists.

In 1993, The Department of Restoration and Development, which was formed in the 1970s, was abolished. And President Soeharto included a lot of archaeologists in making decisions related to historic buildings. This Department was closed and made into the museum and history service. In 1995, on the 50th anniversary of Indonesia's independence, the Netherlands once again gave a grant to Indonesia to maintain the common thread between Dutch and Indonesian Architectural history from being destroyed. At the end of President Soeharto's administration (the New Order), the Netherlands provided another grant to conserve the National Archives Building on Jalan Hayam Wuruk. This is because the Archives building was once an office building and residence of the Dutch Governor: Reiner de clerk. Han Awal and Budi Lim successfully conserved the National Archives Building. This success was completed in 1998, shortly after the Riots and during the Reformation. With the success of the Archives Building Conservation and the addition of the right time, namely during the Reformation era, the Dutch colonial heritage conservation can be continued in several districts and other buildings without any further Precedent Soeharto's decision to prioritize only traditional buildings. From the story above, a gap arose from the Act when the Architect became the team leader in assessing the building to be conserved. Law No. 5/1992 still does not explicitly discuss buildings, but buildings are included in cultural heritage objects.

Architects can not move much judging because the building is still seen as an artifact that must be returned to its original form. Treating Buildings as Artifacts is visible when closing the Department of Restoration and Development and including it in the museum and history service. So all of this must gradually be adapted and changed into the latest regulations

In 2010, Indonesia had the new regulation – UU 11/2010. In this regulation, the Architect is still the leader of Tim Sidang Pemugaran/TSP (Team to assess the building to be conserved). And Tim Ahli Cagar Budaya/TACB (Cultural Heritage Expert Team) is form again and lead by the Archaeolog, Mr. Djauhari Sumintardja. In 2010 the PDA (Architectural Documentation Center) was established. This is to foster the change of conservation culture. The Dutch contributed money and technical know-how, and methods to preserve these historic colonial buildings and cities without tearing them down. This year Architects are no longer Engineers, so Architects are free to carry out their projects from Buildings, the city of building preservation, and historic cities. And Architects who want to make it a profession can emphasize the professionalism of work as a Conservator. One of the priorities this year is the preservation of the old city under the Department of History and museums. Although followed the regulations in the Netherlands in 2018 that made the historic building should be maintained like monuments, Indonesia hasn't got the newest regulations to adapt to these conditions.

Indonesia is still at the same point seeing historic site and buildings as a monument.

From the story above, a gap arose when more and more old buildings had to be preserved and conserved and required several teams with different tasks, between the Team to assess the building to be conserved and the Cultural Heritage Expert Team. Heritage Expert Team). These two teams work closely with an independent institution: the Architectural Documentation Center (PDA). These three teams collaborated to record and document all historic buildings and districts in Jakarta and increasingly in Indonesia. PDA gets funding from the Netherlands. This year, a lot of documentation has been done for Dutch colonial buildings in Indonesia. The way to socialize the methods and the importance of conserving historic buildings is also done by holding workshops and training for conservationists of historic buildings in big cities in Indonesia. The owners of historic Dutch colonial buildings were also given the training to conserve the buildings they owned.

The gap is felt when the latest law discusses heritage divided from cities, sites, complexes, buildings to objects. However, the focus is on preserving buildings until the Ministry of Public Works lists which cities are included in the Heritage City network /JKPI (Jaringan Kota Pusaka). So that not only the Dutch colonial buildings are preserved, but also the towns and districts as well as traditional buildings, which are historical Indonesian buildings, are also preserved, and the construction system is also preserved. With the origins of Borobudur to Indonesian heritage buildings (colonial and traditional) being conserved, this is a rapid development for the development of conservation work in Indonesia. Now the Restoration Session Team is still led by the Architect, who is the head of the preservation division of the Indonesian Architects Association/National IAI. The Team's composition led by the Architect can provide a new discourse and repertoire of how conservation will develop in the future. However, the gap still exists when in the Netherlands, the building is preserved in its original condition, and the conservation regulations are still colonial style. With the composition of 3 teams collaborating with grants from the Netherlands to document historic buildings in Indonesia, it is indirectly still adapting the laws in force in the Netherlands when a historic building must be returned to its original condition. But in Indonesia, they still apply conservation by returning the shape to its original form without changing its outer shape. How does this gap continue when more and more Architects working on conservation projects want to give their ideas of building a new building in a conservation heritage building. This situation will conflict and contradict the team leader, who is also led by an Architect who still adheres to conservation principles like buildings as Artifacts and cannot do much to add something contrast to these historic buildings.

But now the new phenomena occur when conservation project combine with ecological concept. In the present

day, developing countries have high level legal system and organizations but lack people with enough practical knowledge and skill in ecological governance. Thus Personal exchange is greatly needed to raise the abilities of local people. In regards to symbols of area revitalization, it is expected that symbols of area revitalization projects owing to the current standard of Information technologies (Sato 2016).¹⁰⁾

3. Conclusion

In Indonesia, conservation work has been carried out since Borobudur was successfully restored by archaeologists and became one of the wonders of the world. This monumental time brings the name of Indonesia known to the world widely. Conservation and restoration work was successfully carried out by Archaeologists in the new order era so that this made archaeologists 'funding prestigious'. The architect has the role in the conservation regulation after the Archeology as the funding prestige is over, which is in the reformation times. It followed the Dutch regulation until 2018, which still sees the Heritage Building as a monument.

As time goes by, it is not only monumental buildings that need to be conserved in Indonesia but also historical areas, and the list of historical buildings is growing. This situation made it difficult for archaeologists who cannot conserve historical sites and buildings to work. And this time, The Architect has a role in building the conservation regulation and as a team leader in the conservation architecture projects. Monument preservation means protection of listed monuments with "in situ" preservation, restoration, or reconstruction of the original building parts based on research. On the other hand, the protection of the cultural heritage is the preservation of the spiritual content (*genius loci*) of a monumental site (A Veoreos 2020).¹⁰⁾ Borobudur Temple is now a tourist building visited by foreign and domestic tourists. International dances and music events were also busy enlivening Borobudur. The land around Borobudur was also repaired to become very beautiful. Tours are not only for Borobudur Temple but also for tours around it so that the surroundings are filled with restaurants and cafes. But, in these pandemic times, the income from tourism fell. Borobudur is one of the examples of the heritage building that has the effect of Pandemic times. Many more heritage districts and buildings had an impact from the pandemic because of the tourism motifs in that building. For the future, we must rethink the new inclusive regulations so that the heritage district and building are still sustainable even in pandemic times with the latest Conservation regulations. Preservation of historic areas with more significant conservation, namely the city scale, is carried out to preserve cultural heritage for historic cities with high historical significance. However, this might not have been imagined by historians of archeology before. Many gaps occur within regulations and heritage teams to adapt more and more heritage cities, districts, and buildings in

Indonesia. it can also adapt to the future about the architect as team leader and conservator for it.

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