Built urban heritage conservation in Islamic societies: Study case in Banda Aceh, Indonesia

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Abstract. This paper aims to find the concept of the built heritage related to Islamic societies with a case study in the city of Banda Aceh through study literature review, with the context of the planning in the era of uncertainty. In this paper will be elaborated and described what it was about heritage and urban heritage and conservation Islamic values in heritage, as well as explain the concept of the built heritage conservation in Islamic societies. Discussion and analysis will be done through its study literature. Literature reviews about built urban heritage conservation and perspective of the Islamic societies in Banda aceh was done using systematic methodology literature review. This methodology summarizes research results earlier that presents the fact that a more comprehensive and balanced. The synthesis of the results conducted using narrative techniques or technique of qualitative. The discovery paper in this paper is to understand the relationship the built heritage conservation of Islamic societies perspective that consider shari’a aspect and local tradition in built urban heritage that can affect to heritage planning.

1. Introduction
The concept of conserved and preserved historic cities in the Islamicate world is a recent development [1]. Heritage planning in historic cities, like the ones in Islamic societies, have to be considered carefully. They often do not represent the conditions that gave rise to the traditional urban conservation and preservation in planning approaches. This emphasis on a discontinuity between the present and the past still is a part of modern practical problem as those included in the Athens and Venice Charters [[2]-[3]] and are often transferred to, or even asserted on, many other parts of the world, where in most cases the past is still very much alive in the present [4]. How to deal with these changes of the historic cities in Islamic societies, therefore, is concern for all those interested in conserving urban heritage and identity.

The differential to what many people in the West might believe, Islamic societies is not monolithic [5]. Many Islamic societies in the world today while some agreement may lot across cultures, classes, religious and continents of the Muslim world, the diversity is at least as glaring [6]. This is because of a diversity of interpretations and practices of Islam in different parts of the world. The term ‘Islamic societies’ has been used in this paper to indicate Muslim majority countries or regions where religion-based principles and local traditions have a central role in everyday life. The plural thing has been used to identify the diversity of Islamic practices and interpretations across the world.

Now days, the heritage planning of historic site and cities has become significance as amount of designated urban World Heritage Sites (WHSS) has developed across the world over the last two decades.
Banda Aceh has developed with historical city. That historic city has through in the kingdom, colonial, and independence period. Banda Aceh City as the capital of Aceh Province is one of the priorities in the program heritage city of Indonesia. The reason for establish Banda Aceh as one of the ten cities in the priorities of the program because the city has a rich culture, local wisdom and history both heritage tangible and intangible. They also decide zone of the priority area, but it is not comprehensive especiaally from perspective Islamic societies for built heritage conservation in Banda Aceh. Aceh which was once the largest Islamic center in Southeast Asia is currently one of the provinces in Indonesia, which regulate Islamic law. Realization of this spesific law into his own challenge for the capital of Aceh in general and the city of Banda Aceh specifically scope to conserved heritage in Islamic societies. In addition to the application of sharia law in Aceh is also known as the starting point of the history of the spread of Islam in Southeast Asia, the beautiful landscape of nature, the wealth of Islamic history and culture, and heritage sites are also tragedi tsunami 2004.

Geerts argument that Islam may driven as a layer over existing indigenous local and belief systems also must be considered here [8]. In Indonesia, he argues, inspiration is specific to a societies, whereas Islam provided a constant belief system for move societies coming from Arabia. Yet there is no doubt, better both the culture and sense of the Verandah of Mecca is construed as being meaningful in an Islamic values of heritage. A view of Aceh in the 1930s offers a context in which heritage can be problematized, Siegel has argued that “the Acehnese see their past as periods of either rationality or irrationality. They think of history as cyclical, not however as the repetition of certain events but as the emergence and retreat of “akal” [9]. In the reconstruction of society, it is only need to bring about the drive control of inner life, and a good society will automatically develop. This calls for in depth study of the role of Islam in creating a special conservation philosophy.

The concept of built heritage conservation is very complicated in terms of planning approaches, actors involved, technical methods and implementation processes. The literature review of discussion presented in this paper is divided into several sections: firstly, introducing the terminology of heritage and urban heritage and secondly finding relation of built heritage conservation and Islamic societies in Banda Aceh. The paper used the literature review linked the evolution of the built heritage conservation concept both intellectually and practically with case study.

2. Literature Review

This paper also described about heritage, urban heritage and built heritage in Indonesia from literature review that related with perspective Islamic societies.

2.1 Terminology of Heritage and Urban Heritage

Heritage has many meanings and connotations, which vary with the perspective from which we look at it. [10] explained that heritage is a symbolic resource, strongly related between of collective memory and identity [10]. Furthermore, [11] claims that: “The content of heritage is commonly seen as embracing both the tangible (monuments, natural landscapes, buildings and the like) and the intangible (traditions, faiths, myths, folklore, rituals, and others)”[12]. Whether the heritage is tangible or intangible, it acquires a symbolic significance from its architectural elements, its historical value, or its contemporary importance [13]. The Open University [14] described defining heritage as: “Heritage have to be seen as separate part from the search of historic knowledge, as it is concerned with the re-packaging of the past for some purpose in the present and future.” [15] said that most urban planners and architect disposed to define urban heritage as “monuments”. He also states [13] that “this comprehension expel historic residential areas and historic city centres, which equally describe the urban heritage.” Whether it buildings authenthicity had culture, colonial, social, military, religious or economic value, they are all part of the national heritage in this perspective, and the assets of urban heritage must be preserved so that people in the present and the future can get benefit from them.

Built heritage conservation is a “positive”, “dynamic”, and “wide-ranging”, concept exceeding the earlier, narrow sense of “preservation”; the latter means preventing further decrease, whereas conservation actually requires of change. [16] expresses this with firmly: conservation is “part of the
process of change” and it requires the past to be upgraded, modernised, reshaped, and even fabricated to meet contemporary expectations [17]. However, [18] said that built heritage conservation has two opposing sides, declare the past in a positive ray as inherently valuable and worth cultivating, but also managing and detaining the future by congealing the heritage site in its new form [19]. Thus, the present can changeable between a tendency to preserve the past as it was and the forward momentum of a projected future [20]. From another perspective, heritage has a value in educating present and future generations as to the historical significance of their built heritage and the necessary of its conservation [21]. Increased concern over the value and management of heritage is reflected in the literature on dissonance heritage [22], integrated heritage management [[19]-[20]], heritage visitor attraction [20], clarifying the core heritage [23], heritage and postmodern heritage [24] and consuming heritage [25].

The materialization and acknowledgement of heritage is because of the continuing maintenance and use of them by the societies that inhabit and utilize them [26], [24] refers to link between material culture and living culture, where the local societies who use their built heritage are agree more valuable as a cultural asset than the buildings themselves. In this way, the principles set forth by the Venice Charter are unique inadequate. While the Charter values built heritage as the most effective server of meaning from the past, living cultures also have the responsibility and capability to effectively illness values from the past, values that may not be able to be informed uniquely through the built heritage. Cowherd describes that “to the expand it the Venice Charter concern on the material objects of conservation to the disimissal of their material local customs and tradition, it needs to be considered and modified to the discrimination of a valuable physical culture from its living culture” [27]. Indonesia, like other Asian nations, has rich history and culture of challenging the nature of the global heritage discourse. This endurance must be seen as an authenticity way to prevent the destruction of heritage values that would come at the hands not enough global discourse. Such opposition emerges therefore as reality non-Western understanding of cultural heritage.

2.2 Conservation and Islamic values

It is not clear why there is a void in debates about the religious context of conservation principles, particularly when it comes to Islamic Heritage and values. Still to be over taked is an interrogation of how the dominant heritage discourse and world heritage model understanding Islamic Values and whether there is an emerging resistance to suggest alternative ways of preserving the value of materility in this context. In addition, the physcal and rhetorical construction and destruction of cultural heritage in the context of religion has not been discussed. Do research how heritage is constructed within the spiritual values of Islam demands that we depart from an assumption that the attendance of islam is identify in the records of material culture. Islamic heritage acknowledges that the completeness and variety of islamic material culture may be recognizabled and used to construe Muslim societies in the past [28]. In Indonesia, it has been argued that Islam did not construct a civilization, it appropriated one, resulting in a lack of uniformity in the forms that Islam took [8]. In Geertz’s view, the “struggle for the real” [30], between secular and religious interpretations of the world in this region is chronic and intense rendering the history of islam unintelligible. It could be argued, however that moving away from the idea of Islam as a visibly clearly different cultural practice and further seeking to construct it as an essentially unique Islamic conservation ethos, is simply another way for the West to produce the oriental in the cultural world [29]. In this sense, the use of an “Islamic” label may be seen as arbitatry [5], it should be noted that an Oriental dichotomy is already in the making with an earlier proposal to define an “East and west” approach to conservation [31] a proposal that assumes more or less clear boundaries in an Asian approach to materiality.

What would a conservation philosophy that was intrinsically Islamic entail? An identification of islamic heritage needs to depart from a consideration of the “social imaginary” of Muslims [32], the way that Islam or other cultures visualize themselves, which has been heavily influenced by romantic and a historical visions of the past. To comprehend the built of heritage, one must also differentiate between the world of the religious, the secular and the sacred within islamic cultures and nature. In
Islamic law (shari’a), does not offer any admonition on whether preserving Islamic heritage is required, recommended, discouraged, prohibited, or permitted but morally indifferent. Facing a shortage of explicit discourse of materiality and authenticity in the Quran or the hadith, we are left, with allotment commentaries on how to approach material culture from the most significance of Islamic symbols. From this history, it is possible to infer an Islamic philosophy of conservation and ideas of originality and “best practices”, but only at a high cost of speculation. There is no doubt, however a suitable way to care for the monuments of Islam. Notions of pollution and determined purifications associated with its materiality and spirituality is one central concern of conservation practices. That is, a religious authority establish the conditions where these objects may be handled for conservation. There are rules in trace, for the handling of manuscripts of the Quran such as the curatorial regulation manual in place in the Islamic Arts Museum in Malaysia, that decide how the collection will be curated [32]. However, there is no research to help construct a positive or negative critique of rules for handling Islamic Heritage, and how these rules are embedded in larger global world of conservation and management.

A Result but significance considerations in the meaningful of islamic heritage is the way that the significance of its power is conserved and transmitted through the legitimate text of the Quran. The transmission of the text was and is strengthened by a strong tradition of recitation that consolidate its written transmission and its precision. Possible it can stand as an example of the relative competence that material culture has particularly as the vehicle for the perpetuation os Islamic traditions and beliefs. This opinion would turn any essentially Islamic conservation philosophy into an artificial creation and traffic my opinions back to the question of legitimizing communication of heritage expertise.

3. Methods

The methodological framework developed for this paper is summarizes on a review of the international academic literature, collected through a scoping review of reviews to get new information related topic in this paper. Study literature review about built urban heritage in an era of uncertainty especially in Indonesia was conducted using methodology systematic literature review. This methodology was done in summarizes results research that previous presenting the fact a more comprehensive result and balanced. Synthesis result is effected using a technique narrative or technique qualitative. A qualitative approach in methodology systematic literature review used to synthesize research results previous is descriptive qualitative. A method of summarizes the results of the study this qualitative called by meta-sintesis, that is technique in doing integration data for have the theory and a new concept in tiers a profound understanding and through [33]. The data in literature methodology used systematic review done through searching journals via internet and results of the recent research who has posted. Steps to be performed in to do this research, through methodology systematic literature review qualitatively [34]. Research through a method of meta-sintesis or also called with the methods synthesis qualitative data can be done with two approach. The first approach that is use meta-aggregation and meta-ethnography [35]. On the approach of meta aggregation, this synthesis aims to answer questions research by means of summarizes of various research results. While approach meta-etnografy the synthesis aimed at to develop the new theory in order to furnish the theory existing.

4. Results

Relation of Built Urban Heritage Conservation and Islamic Societies in Banda Aceh, Indonesia

Islam in Indonesia has some unique characteristics. Viewed within this context, the key question that often appears to us is the way the authenticity of Islam should be interpreted, especially when the daily practices of the religion encounter local tradition. Historically speaking, a dispute over Islamic authenticity has existed for ages among Muslims in Indonesia. Nowadays, the direction of the development of urban development in Banda Aceh, especially in the old area, is weak controlled so that are likely to die, stopped and concealed, less productive and disorderly. Restoration Ulee lleue Mosque, for example, have deprive of the character primary of dome originally the graceful. Another example,
the old area around Mosque and Keraton who conserved covering broad 100 ha [36]. Besides Mosque and Keraton, old town is also has some of objects and a historic landmark, as Taman Sari, Gunongan, Pinto Khop, Pendopo, Grave Sultan Iskandar Muda, Kandang XII, Kerkhof, Bells cakra donya, and the Museum Aceh. Various efforts the local government in determine policy conserved heritage in Islam Community and consider also the concept of a line direction (Kiblat) Mosque Baiturrahman need to be considered also in planning conservation and revitalisation of historical city in Banda Aceh. This conservation must be considered about local identity and shari’a as aspect preservation heritage tangible and intangible in Banda Aceh also how to built urban heritage in Islam communities.

5. Conclusions
The paper discuss about terminology heritage, urban heritage and built urban heritage conservation in the era of uncertainty with consider Islamic communities to get new perspective in heritage planning. Banda Aceh have strong religious character. The kingdom period is the Islamic civilization in Banda Aceh. Up to the present time, historical and cultural against the influential Islamic of Banda Aceh. Historical of Banda Aceh is not just in a grand Islam course, but also influence to the heritage value from perspective social and spiritual Islamic communities that establish local policy based on shari’a in heritage planning. The discovery paper in this is to understand the relationship the built heritage conservation of Islamic communities perspective that consider shari’a aspect and local tradition in built urban heritage that can affect to heritage planning in the era of uncertainty.

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