
CULTURAL LANDSCAPE AS OUTSTANDING UNIVERSAL VALUE: SAWAHLUNTO CASE STUDY

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ABSTRAK

Lanskap budaya tidak hanya berputar di sekitar dimensi yang ada pada budaya tersebut, tetapi juga perpindahan keseluruhan entitas yang tersebar dan berpindah di sekitar para dimensi tersebut. Lebih daripada itu, lanskap budaya memiliki kapabilitas yang kuat untuk mengembalikan sebuah area yang dulunya terabaikan. Kota Sawahlunto dengan perubahan bersejarah yang jelas sebagai kota tambang, dinobatkan menjadi salah satu UNESCO World Heritage Site pada tahun 2019. Terlepas dari hal tersebut, kriteria yang di nobatkan sebagai property kota bersejarah merupakan elemen-elemen tangible yang ada pada kota tersebut. Nilai yang dimiliki oleh kota bersejarah ini tidak hanya sekedar infrastruktur yang terlihat. Tujuan dari penelitian ini adalah untuk memperjelas bahwa kota Sawahlunto memiliki elemen lanskap budaya yang bernilai tinggi dan dapat dipertimbangkan sebagai salah satu kriteria Outstanding Universal Value (OUV) dalam list kota bersejarah. Berdasar kepada elemen utama dari UNESCO 2011 dalam mendeskripsikan kriteria OUV, penelitian ini akan mendiskusikan tujuan dan konsep dari nilai lanskap budaya sebuah kota. Sebuah review dari definisi lanskap budaya terdahulu akan menjadi kajian pustaka. Metodologi yang digunakan untuk menulis riset ini adalah induktif eksploratori untuk mengembangkan pemahaman mengenai lanskap budaya. Melalui penelitian ini, diharapkan dapat membangkitkan lebih banyak lagi kajian mengenai elemen-elemen intangible dalam mengembangkan sebuah area bersejarah sebagai salah satu cara yang berkelanjutan untuk destinasi pariwisata.

Kata Kunci: lanskap budaya, outstanding universal value, Sawahlunto, world heritage site

ABSTRACT

Cultural landscape not only suggesting the agents that evolve within them, but also the transport of ubiquitous entity that changing around the agents themselves. More than that, cultural landscape has a core capability to revoke an abandoned story of an area. Sawahlunto city with its definite historical evolution as a mining city, has been nominated as an UNESCO World Heritage Site in 2019. Notwithstanding, its criterion are listed as a property that seen to be tangible element. The value of this historic district are more than just rustic steel and concrete. The aim of this paper is to extend the explanation that cultural landscape element of Sawahlunto city has the capability to be carried as an outstanding universal value. Using UNESCO 2011 key element on defining OUV criteria, this paper will discuss the purport and concept of cultural landscape values of the city. A review of antecedents of cultural landscape definition will also be made. The methodology used is writing with inductive exploratory method to extend the cultural landscape understanding. Through this, a discussion will be provoked to bring out more thoughts on considering intangible element into a heritage area development as one of the sustainable approaches for tourism destination.

Keyword: cultural landscape; outstanding universal value; Sawahlunto; world heritage site

1. Introduction

Historical process in landscape design evolves especially in contemporary cultural theme, associate to the identity of the area. Sawahlunto city has embedded with the image as an historic industrial area for the unique theme on heritage culture (Cheris & Rosetia, 2022). Nevertheless, what consists the industrial movement are the living creature that evolve around and within the

facilities. Human past value manifest changes and point of view that create a meaningful landscape of the present and future (Roe, 2014). Roe has numbered four (4) possible conceptions of new cultural landscape, they are:

1. The cultural landscape as a layer, there is a depth of human influences here.
2. The everyday cultural landscape, commonly recognized but seem ordinary and even partially degraded.
3. The invisible cultural landscape, perceived as ugly material, polluted or even degraded.
4. The imaginary or representative cultural landscape, the real or perceived image (associative landscape) such as tourism.

Regarding Sawahlunto city where valleys, rivers, civilization laid surround the city, a definition of cultural landscape can definitely bring out more values to what they have until now. We need to consider human influences, the invisible cultural landscape (such as myth, belief, and traditional customs), and even the perceived image that created by the outsiders or tourist.



Picture 1. Batang Sumpahan (the river) located near to the relic of the former prison for *orang rantai* (the labor)

Source: (Author, 2022)

In this very particular topology and landform, not only what laid above and beneath them, but also the significant activity has evolved around them. Former prisoners who are the labor from the past colonial industrialization era has left traces on not only the concrete and steel building or railways, but also to where location on natural landmarks. Such as, the place where they usually eat for lunch, break from the duty, manual laundry by the riverside, or even a secret spot to strategize how they can leave from the Dutch colonialism.

This discussion paper will explore the antecedents of cultural landscape concept in general and particularly how cultural landscape can be an outstanding universal value. The criteria holds by international committee which define outstanding universal value (OUV) will be pointed out exploratory in Sawahlunto case study. To described Sawahlunto heritage area's intangible element and finally to proposed a recommendation for the new element to be consider as OUV.

2. Literature Review

2.1 Cultural Landscape Antecedents

In the proposed European Landscape Convention (ELC), Dower believes that culture and customs grew out of the link to the land; and the land, in turn, was shaped by their choices, by their system of tenure, their particular of settlements and fields & woods (Dower, 1997). The culture that shaped by the tenure system has human interference indeed. Here, memory associate strongly with cultural landscape. Memory itself, wasn't always good (Taylor n.d.). Sometimes they belong to longing from the loss, anxiety and curiosity of changing new environment, or fracture on disbelieve. They cause the turn of event, place with grief or the went away sense of belonging. Although the memory of its past disappears, long gone past and modern present landscape cooperation needed

in order to maintain the cultural elements (Isachenko, 2009).

Hare saw there is a humanized dialogue between natural and physical element, in a human modification setting resulting landscape to both parties (Armstrong n.d.). Where past, present and future are seamlessly connected, Hare believe the content of cultural landscape was not simply a mere memory of remembrance, but a constant evolution of human and its every milieu. The element of the new customs identified including war, trade, and the spread of new culture. These element bring memorable remembrance to every person witness and live by them, nonetheless they are good or bad.

Cultural landscape is a work of process, it is not a product (Taylor et al., 2015). They are the process of inherently dynamic entity that are ubiquitous. They evolve around human and land where spatial configuration processes. Cultural landscape can simply be define as culture and landscape. But the culture itself is more complicated than they seem. Culture has roots, and lived in every human species. Wherever people stay, live and transport, they bring their own culture and unconsciously adapt to the new environment. That evolves, and create a contested identity. While landscape is a natural non-renewable resource. Landscape as a territory involve an ubiquitous aesthetic experience of nature which result them into phyletic memory and aesthetic taste. They bring out a severe thoughts to human which real on their dimension and then only landscape can be define as a constitutive dimension of a human being.

The term Cultural Landscape in Indonesia as literal meaning found in the dictionary appeared as "*lanskap kultur*" with the meaning explanation "*lanskap yang telah dipengaruhi oleh manusia*" or landscape that has been influenced by human (Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, 2016). The notion has been influencing the way of people seeing cultural landscape is only what changes above the soil. Yet, it is somehow misleading. Cultural landscape conception regards whatever above, beneath, and surround the particular area. Meanwhile human shape their own nature (Álvarez Munárriz, 2011). There are follows of changing and adaptation from both human and nature that the whole process is what we call now as a cultural landscape.

Present culture relies on and concern with visual representation. Great physical separation of interested community determined the new form of Cultural landscape (Taylor & Roe, 2014). The new form of cultural landscape design shows study on preserving the flow utilized is how the heritage site should be developed (Cheris & Rosetia, 2022). Predominant tangible and intangible attributes are known as landscape and culture, nature and people, or medium and agencies (not limited to human and non-human). The unlimited agencies of cultural landscape linked and shaped strongly. They can be influenced through a process where every tangible and intangible attributes take places. As the concept of cultural landscape is configured to be in a new form by its process, an area with a deep value of its historical memory created an environmental constraint. And it continues as the generation decides to transform along throughout the process. This imposition of cultural landscape made it symbolic to certain district. Especially such a historical district like Sawahlunto city.

3. Research Method

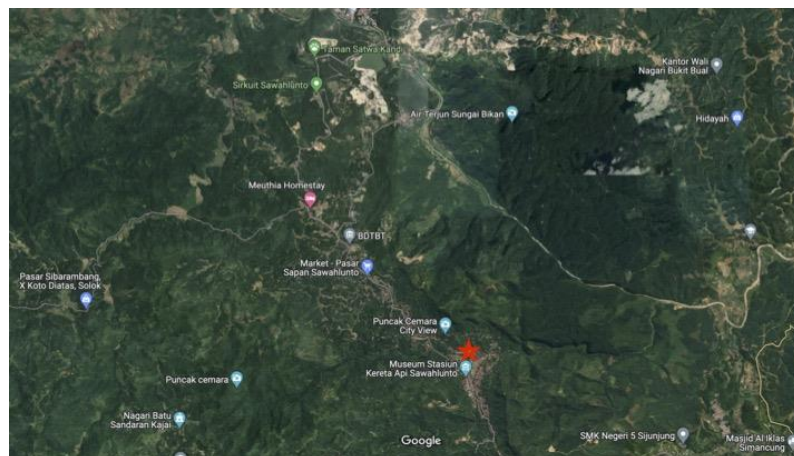
This study extends the explanation of cultural landscape concept as one of the valuable criterion to be considered in international committee's property nomination. With Sawahlunto city as the case study, both primary and secondary data has been collected. The article explores cultural landscape meaning and concept to depict correlation to the case study. This paper is written using inductive exploratory method.

4. Result and Discussion

4.1 The OUV

UNESCO declared Sawahlunto City and 6 other city regencies in West Sumatera as the World Heritage Site with title Ombilin Coal Mining Heritage in 2019 (UNESCO, 2019), and since then, international interest of tourism has aroused in West Sumatera Province (Cheris & Rosetia, 2022). Sawahlunto located 95 km Northeastern side from Padang City, and only 273,45 km square area. Because its unique topography, this city has a nickname by local. They call Sawahlunto as *Kota Kual* or The Wok City, rather because the city is built surrounded by hills and valley. Meanwhile, Ombilin Coal Mining Heritage of Sawahlunto is a complex industrial system. This system was built by the Netherlands colonial government from the late 19th century until early 20th century (Province et al., 2019). The nominated property comprises three geographically distinct but functionally integrated areas namely the mining site and company town (Area A), the coal storage facilities at Emmahaven Port (Area C) and the railway network linking the mines to the costal facilities (Area B) (Province et al., 2019).

In this paper, the case study is limited to Sawahlunto heritage area, the area where mining site and company residentials were sits. The heritage area or UNESCO has labeled as Area A, comprises preserved old buildings, mining sites, and company town. In this heritage area, the company town and residentials included prison for the laborer or namely "*Orang Rantai*". The meaning of *Orang Rantai* is during the mining period, the laborer was cuffed in chains inside the prison, and only when the time they need to do the labor inside the mining hole, the chains are uncuffed. Therefore, there is no way for them to escape from the colonizer.



Picture 2. Topography of Sawahlunto city. The city is developpe following river stream that flows between the hills. The red star label indicates Area A.

Source: (Author, 2022)

State Party on 21 December 2018 summarising the issues identified by the ICOMOS World Heritage Panel, that the mining field indicates criteria (ii) and (iv). They listed out the proposed justification on reason why the site is eligible to be labelled as world heritage site, and here are the list of the outstanding universal values (Province et al., 2019) :

1. They indicate an outstanding example of a pioneering technological ensemble;
2. The rail system (rack rail tracks, long tunnels and parabolic arc rail bridges) devised to transport the coal from the remote and inaccessible;
3. The system of the whole industry demonstrates the organisation, exchange and fusion between European and local knowledge and practices;
4. The experiences gained from this mining enterprise;

5. The Ombilin training/ education facilities.

The justification was all indicate only tangible element assessed and proposed by the committee. They focused on the technology of the industrialisation, rail system, and more facilities from the colonial and postcolonial. Some intangible element justified was the experiences and training/education system that created from the transfer of fusion knowledge from European and local. In the colonialism, credits of everything advance and technology always goes to those who invented. There is no clear indication on who invented or what are they contributed here. No justified boundaries stated, so clearly most of the credits must collected to the Dutchs. Our local people and their contribution of knowledge, the trace of their hardwork and the struggle that we never know are the intangible attribute that we must preserve. It is not an easy data to collect but there must be traces of symbols or memory of past civilization that we can attire.

Concrete and steel that stay still on the site left traces and easily recognised by people. They represent the history and symbolically take account into dominant cultural. Tangible element can even create a transboundary territory of landscape that effect a stability of existence (Isachenko, 2009). But intangible element and the process of the spatial behavior and configuration among them conclude Sawahlunto ex-mining area as a primeral landscape new inhabitants.

4.2 Cultural landscape as criteria

The impact brought from the past event in the mining site not only the facilities that remain, but also invisible element such as landscape, customs, memory and symbols that make civilization today. Human-nature relationship concept to Cultural landscape contributions resulted in dynamic engagement to maximise conservation (Head, 2012). When past turn of event defect one area and create a civilization, there is a psychological perceivement that later can filter out the information occupied by one in a real environment. Karl Butzer's Model in defining the cultural landscape concept, proposed a cultural and non-cultural transformation can only interact when there is a spatial processes and configurations which including behavior and decision making on them (Fleming, 1998).

The historical value on Sawahlunto lies not only in the tangible element, but also their intangible element. During the site observation, other than the old building that are still in good condition as structural and architectural, the life of people who occupy that former prison are sustain to recent condition. Some of them are turned into kiosk, local business, or guesthouses. Every traditional houses has a fundamental and significance to the cultural landscape development in an area. Other buildings that has a distinct character and old element become a guideline to develop local architecture that nourish local architecture vocabulary in general (Ngurah et al., 2021).



Picture 3. Former prison building turned into guesthouses, local houses, local business activities.

Source: (Author, 2022)

Although *orang rantai* does not exist anymore, their traces of sacrifice, loss, and struggle are led to the memory. Some of their generation are staying, while other are known to be left to other town. Eventhough, those are the entity that makes civilization today. Those intangible element can be incrinante to be proposed as outstanding universal value to increase the authenticity and integrity of the conservation.

Mechtild Rossler in 2015 distinguished the differences between instruments covering cultural landscape, landscape, and historic urban landsape (HUL). One can be labeled as a World Heritage cultural site if there is people and environmental attribute together blending in and is concerted as Outstanding Universal Value (OUV). While one can described as a cultural landscape where it reflect cultural values but not often recognized as being OUV. Except, if a certain committee, stakeholders/community involved to raise the cultural value as OUV. It is not necessarily happen in a cultural site. It also needs changes and renominations occur to there is an enough participatory and approach of inclusive management handling included. Such as the local community, indigenous people and governance team. And lastly, one can be told as a Mixed site if there is cultural and natural values, happen in a cultural site or not as necessarily done to be there, but they are both indicated as OUV.

This breakdown of categorization can put on more label for Sawahlunto to cover bit particular intangible element on them to not let them wasted and lefted. Hence, some physical conditions, in this case environmental awareness to be raised, human existence and their coexist dynamic changes with culture and nature has resulted some root values. This is important to some place that has nominated as a heritage site, and probably committee need to take note and make concern on this cycle of process, where cultural landscape is associates.

5. Conclusion

Cultural landscape issue might has commonly recognized by now, but somehow this issue still seem ordinary to be concerned. Landscape can be seen continuously, nevertheless it is not simply what we see. It is an ubiquitous entity which entity makes it a living culture. The implication of changing culture for future Cultural landscape are important. Maggie and Ken noted particularly on this because change is inherent in landscape, and governance in both environmental and sociocultural conditions affected the preservation process. To not 'freeze' the landscape, Maggie and Ken agree to concerned on human impact as the key element to cultural landscape and heritage designation. They identify tourist can influence the new cultural landscape where there is an expression of social and cultural views & change. Not necessarily a material interaction with real landscape. Present culture rely and concern with visual representation. Great physical separation of interested community determined the new form of Cultural landscape. Tourist can be considered as outsiders, but their idea contribute to particular change and influence perceptions (Taylor & Roe, 2014).

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