



Adaptation and Preservation of "Salib Suci" Catholic Church in Bandung City

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Abstract. Bandung, one of the cities used as the centre of government during the Dutch colonial era, has various relics that still survive today, one of which is a worship building. Worship buildings generally have a different architectural style to become landmarks in an area. Until now, religious buildings left over from the colonial period still exist as places of worship. This paper will describe the preservation efforts carried out at the Salib Suci Church, a Catholic Church founded in line with the development of Bandung towards the East in the early 19th century. By field observation method and creating documentation, data was obtained regarding the preservation efforts that had been carried out concerning the status as a Cultural Heritage Building. Considering its age, weather changes and city development, what restoration efforts have been made so this Church does not experience physical changes? Apart from that, some adaptations have been made related to the developments of Bandung City. One of which is conversion, both to address the increase in the number of congregations and the needs of Rectory Building. It is hoped that the preservation and restoration efforts at the Salib Suci Catholic Church align with conservation principles so that the Salib Suci Catholic Church as a cultural heritage can remain a house of worship that can be used for generations. It is also hoped that the efforts that have been made can become a reference for other cultural heritage buildings in Indonesia so that cultural heritage can be well preserved.

Keywords: Adaptation, Heritage Building, Preservation, Worship Building.

1 Introduction

In the 1900s, forced cultivation was stopped, and the Dutch East Indies region was opened to private investment, especially in the plantation sector. It impacted trade development in the Dutch East Indies, which increased the number of Dutch people living there [1]. Bandung is an attractive city surrounded by mountains, especially for plantation entrepreneurs. In line with the creation of the Raya Post Road (*The Groote Post Weg*), which stretches from West to East, the city of Bandung is multiplying. To facilitate the increasing number of residents, especially Dutch citizens, new residential environments were established, equipped with various facilities and infrastructure [2].

These residential environments are spread across various locations following the direction of city development at that time.

The city's development towards the North was in line with the establishment of *Gouvernements Bedrijven* or GB, now known as Gedung Sate. The residential environment in this area is intended for GB employees, both Dutch people and their descendants and Indigenous people. Differences in occupant designation can be distinguished from location, architectural style, land and building area and materials used. Dutch people occupy the outer block area, such as the houses on the side of the main road. Meanwhile, Dutch descent and indigenous occupy the inner block area, for example, the *Wiraangun Angun* block for people of Dutch descent and the Gempol block for indigenous people [3]. In the western part of the city, residential areas were built in line with the construction of Andir Airport. The first airport in Bandung, which is still in use, is known as Husen Sastranegara Airport. In this area, the Dutch people occupy the outer block area, such as the buildings on the side of Pajajaran Street, Arjuna Street, and Bima Street, while the indigenous people occupy the inner block area, such as on Satrugna Street and Dasarata Street. Each residential environment is well-planned and equipped with adequate infrastructure [4].

This paper takes as its object a residential environment intended for Dutch people on the East side of the city of Bandung. This area was established in line with the Raya Post road (The Groote Post Weg) construction to the city's East. One of the facilities provided is a worship building, namely the Salib Suci Catholic Church [2]. This Catholic Church, located on the side of Jalan Raya Post, was founded in 1929 as a facility for a new residential neighborhood in the East area of the city. This Church was established when the Dutch East Indies was experiencing an economic crisis known as the Great Depression [5]. Therefore, the architectural style applied to the Church of the Salib Suci is relatively simple compared to the architectural style in Catholic Churches, which is rich in ornamentation. This paper will describe the adaptations that occurred at the Salib Suci Catholic Church as an effort to maintain its existence. Currently, the Salib Suci Catholic Church still functions as a worship building. Since 2018, this building has been designated as a class B Cultural Heritage Building, as written in Regional Regulation No.7/ 2018 dated 16 October 2018 [6]. In its 95th year, several additions and changes have been made, but the building does not appear to have changed physically.

Data was obtained by studying history and making observations in the field regarding the maintenance efforts that the Church management has carried out. Apart from that, interviews, measurements and documentation were carried out to get an overview of the current conditions of the Salib Suci Catholic Church. This documentation helps see what changes have occurred at the of the Salib Suci Catholic Church. From the observation results, it can be said that the changes are more like adjustments to current social, economic and cultural conditions. It is hoped that the changes that occur can align with conservation regulations so that the Salib Suci Catholic Church as a Cultural Heritage Building can maintain its authenticity. It is also hoped that the success of this preservation effort can become an example for cultural heritage buildings in other locations in the city of Bandung and other cities in Indonesia.

Cultural heritage buildings should be maintained as a cultural heritage passed down from generation to generation.

2 Research Method

This research uses qualitative methods, starting with a literature study to study the history of the development of the city of Bandung, the history of cultural heritage areas, and the founding of the Salib Suci Catholic Church. The literature study also examines the definition and criteria for a building to be declared as a Cultural Heritage Building [7]. Historical data is needed to determine the initial condition of the building related to the building adaptations that have occurred. Related to the building's status as a Cultural Heritage so that the adaptations carried out can still maintain the authenticity of the Cultural Heritage Building. Meanwhile, observations were made in the field to obtain data on the current condition of the building. Field data was obtained by conducting interviews with management and measuring and documentation. Apart from that, observations were made of the study object using the observation method to get accurate data on the current object.

3 Result and Discussions

3.1 Previous Condition of Salib Suci Catholic Church

On 17 August 1927, the Heilige Kruis Stichting or Holy Cross Foundation was built, which ran schools throughout the Bandung Diocese. In 1930, the Brothers of St. Aloysius came to Bandung and founded the MULO (*Meer Uitgebreid Lager Onderwijsschool*) or Junior High School. Seeing the successful development of mission work in East Bandung, the Blessed Holy Cross Church was built in 1929 [6]. The Salib Suci Catholic Church applies the Indische Empire or Neo-Classical architectural style. Following what Handinoto [8] stated, the colonial architectural style developed in the 18th to 19th centuries was the Indische Empire architectural style. The Church was built with dimensions of 14.3m x 33.6m with an area of around 613 m², which has not changed to this day, as seen in Figure 1 and the photo of an old façade in year 1929 (Figure 2).

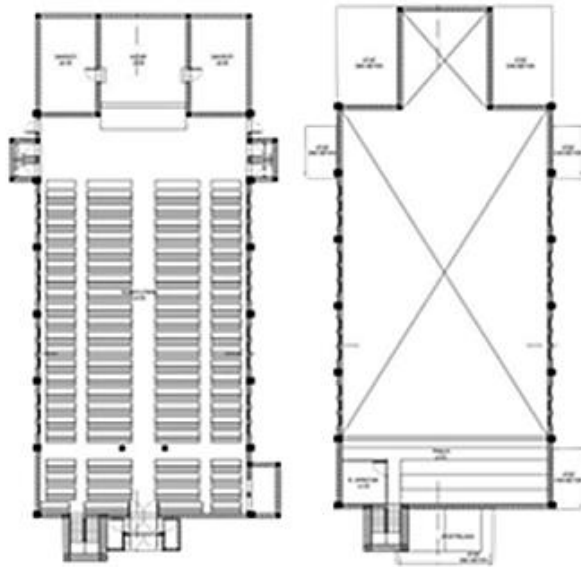


Fig. 1. Floor Plan



Fig. 2. Photo, circa year 1929

3.2 The Salib Suci Catholic Church as a Cultural Heritage Building

The Salib Suci Catholic Church was planned by the Architectural Bureau, Fermont-Kuypers, in the British Empire-style architecture, which was widely applied to buildings in the Dutch East Indies at that time. The Church is estimated to have been erected on 21 June 1929 [10]. This building has been declared a class B Cultural Heritage Building with registration number 5140 because it meets three categories of

Cultural Heritage, namely: Historic value, Architectural value, and Lifetime value (more than 50 years).

Category B Cultural Heritage Buildings must implement the provisions for their preservation as stated in Article 45 of Regional Regulation Number 7 of 2018 concerning the Management of Cultural Heritage that are:

- a. Buildings and/or structures are prohibited from being demolished intentionally, and if the physical condition of the building is terrible, collapses, burns or is not fit to stand, it must be rebuilt in the same way as the original.
- b. Buildings and/or structures are prohibited from being demolished intentionally, and if the physical condition of the building is terrible, collapses, burns or is not fit to stand, it must be rebuilt in the same way as the original.
- c. In rehabilitation and revitalization efforts, it is possible to change the function and spatial layout as long as it does not change the character of the main structure of the building.
- d. In cultural heritage sites, it is possible to have additional buildings that reflect the architectural character of cultural heritage buildings in harmony with the environment.

It is also written in article 45 that the Salib Suci Catholic Church is allowed to change its function and layout as long as it does not change the structure and maintains its ornamental details. However, until now, the function of the building has not changed, and it remains a worship building even though there have been several changes and additions to buildings on the site, which are considered a form of adaptation to current city developments.

3.3 Adaptation to Present Condition

As time passes, the city of Bandung experiences various social, political, economic and cultural changes. Significant changes in a city can be observed from the physical changes in its buildings: they become more extensive, minor, change function or disappear/destroy. These changes happen in the city centre area, especially in buildings on the side of the city's main road [11]. The same thing happened to the Salib Suci Catholic Church.



Fig. 3. The location of The Salib Suci Catholic Church

As seen in Figure 3, this Church is located on the side of the main road in the city, namely on Jenderal Ahmad Yani Street and is a corner building with two access roads from Jenderal Ahmad Yani Street and Kemuning Street. The heavy traffic on Jenderal Ahmad Yani Street caused this access to only be opened at certain times, while daily access was via Kemuning Street. To maintain security at the entrance from Kemuning Street, an additional building in the form of a guard post was added. Apart from that, a generator room was also established next to the guard post [10]. The change in the surrounding area into a commercial and office area has impacted the Salib Suci Catholic Church. A food kiosk can be set up on the side of the generator room. So, there are three additional buildings on the side of Jalan Kemuning: the guard post, generator room and food kiosk, as seen in Figure 4.



Fig. 4. The guard post, generator room, food kiosk

Apart from that, due to limited parking space at the Government Office located in the surrounding area, the management provides parking permits for its employees in the Churchyard [6]. For this reason, the entire surface of the yard is covered with paving blocks, leaving a little space for plants, as seen in Figure 5.



Fig. 5. The yard covered by paving block

As for the encouragement from within, to support worship activities, a new building was built behind the Church, which functions as a Rectory, as seen in Figure 6. The

space between the Church and the Rectory functions as a connecting corridor which also functions as an access to the right side of the Church.



Fig. 6. The Rectory building at the back yard and the connecting between Rectory and Church

Apart from that, there has been an increase in the number of congregations, which has impacted the increasing need for prayer space. Limited land means that the right side of the Church, which was initially a terrace, has now been transformed into an additional prayer space, as seen in Figure 7 so there is an additional side entrance.

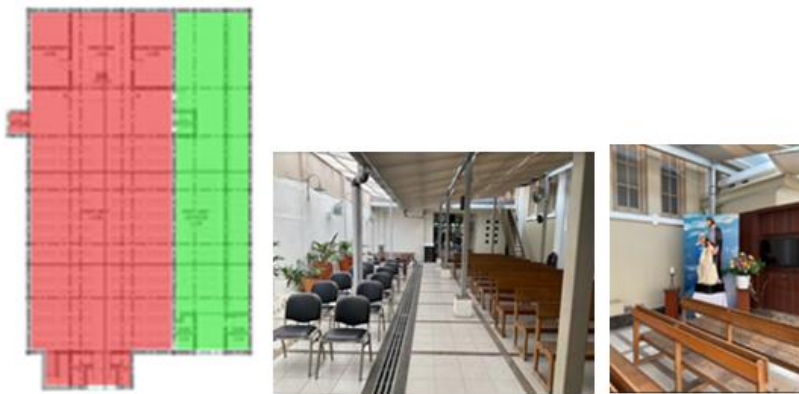


Fig. 7. Additional prayer space (green colour)

The architectural style and shape of the additional buildings, such as Rectory Building, Security Post, Generator Room, and Food Kiosk, are considered to be in harmony and do not interfere with the existence of the Church. This is accordance with the statement of Brolin that the new buildings must adapt to old buildings in their surrounding [12]. These additions are considered an effort to adapt to the current development of the Church and surrounding area.

3.4 Preservation Effort of Salib Suci Catholic Church

At 95 years old, the physical condition of the Salib Suci Catholic Church is still considered excellent due to the reasonable efforts made by the management. Since 2019, the building has been declared a Class B Cultural Heritage Building, which must

maintain the authenticity of the shape and character of the building. Until now, the originality of the form and character has been maintained. Changes occurred on the right side of the building by changing the function of the side yard into an additional prayer room on the lower floor. A canopy with transparent material was added to protect the congregation seating from direct sunlight so that light could still enter, as seen in Figure 8. For security, on the right side of the building, a side entrance has been made, as seen in Figure 9.



Fig. 8. Additional prayer space with transparent canopy for light protecting



Fig. 9. Present time façade: with additional side entrance to prayer space at the right side

The use of architecture style and colour of Rectory building as an additional building, consider match to the main building (Church) and can be said to be in harmony, as seen in Figure 10.



Fig. 10. The Rectory building at the back side use the same colour as the Church

These addition, prayer space and Rectory building carried out is considered a preservation effort. This is as stated by William J Murtagh, preservation are the act of process of applying measures to sustain the existing form, integrity and material of a building or structure and the existing form and vegetative cover of a site [13].

Beside that this effort in line with Class B Conservation regulations following Article 45 of Regional Regulation Number 7 of 2018 part c and d concerning the Management of Cultural Heritage. Changes in space function, conversion terrace into prayer space and back yard became the Rectory building do not change the character of the Church as the main building. Besides that the architecture character of additional building, such as the Rectory and others small building (generator house, security room and kiosk) in harmony with the environment.

4 Conclusions and Suggestions

Change, especially in cities, is impossible to avoid as time passes. Change can be assessed as an effort to adapt to various situations experienced by a building, including political, social, cultural and economic changes. Changes can take the form of changes to the function or physical structure of the building. This condition was experienced by the Holy Cross Catholic Church, founded during the Dutch Colonial period when Christianity was the religion to which the Dutch Colonial Government adhered. What is different from current conditions is that most people are followers of the Islamic faith. Since 2019 (when the building is 90 years old), this Church has been declared a Category B Cultural Heritage Building whose authenticity must be maintained. On the other hand, the increase in congregations, political, economic and cultural developments encourage change. To facilitate the increasing number of Catholic congregations, the right-side terrace was converted into a congregation room. Meanwhile, in the backyard, the same thing happened. The backyard was transformed into a pastorate building that complements a Catholic Church. The new building uses an architectural style and color that is in harmony with the main building so that its existence does not interfere with the Church as a cultural heritage building. An effort to adapt to current political conditions is the Church's parking facilities which can be used by Government Offices which lack parking facilities. These efforts are considered good because they do not change the authenticity of the facade and shape of the building. So far, changes to building additions align with regional regulations, so they are considered an adaptation and preservation effort to maintain their function as safe and comfortable worship buildings. In rehabilitation and revitalization efforts, it is possible to change the function and spatial layout as long as it does not change the character of the main structure of the building. In cultural heritage sites, it is possible to have additional buildings that reflect the architectural character of cultural heritage buildings in harmony with the environment. The management's success in maintaining the 95-year-old Holy Cross Catholic Church is considered successful and can be an example for other cultural heritage preservation efforts in various locations in Indonesia.

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