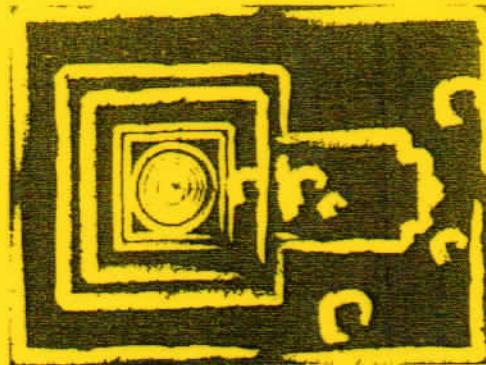


Conference Documents

7-9 February 2009



ICOMOS THAILAND
๒๕๕๑/2008



ICOMOS Thailand International Conference 2008
“Conservation and Management of Sacred Places”
“การอนุรักษ์และการจัดการปูชนียสถาน”

and ICOMOS Thailand Annual Meeting
At Wang Ladawan Conference Hall of the Crown Property Bureau,
Pitsanulok Road, Bangkok

ICOMOS THAILAND'S SUPPORTER



ห้างหุ้นส่วนจำกัด **แชฟ้า**
Cha Fa Ltd., part.



CHRISTIAN & NIELSEN



November 29, 2008

- 8:30-9:00 Registration
 9:00-9:30 Opening Session
 Welcome address by Director of the Crown Property Bureau
 Report International Conference
 Address by Prof. Dr. Trungjai Buranasomphop
 Advisor of ICOMOS Thailand Scientific Committee,
 Representative of Silpakorn University
 Address by Mr. Tharaphong Srisuchat
 Secretary of ICOMOS Thailand
 Opening address by Mr. Grienggrai Sampatchalit
 President of ICOMOS Thailand
 9:30-9:40 Group Photo
 Break

Keynote Speeches

- 9:40-10:30 **Conservation and Management of Sacred Places**
 Assoc.Prof.Dr.Phramaha Somjin Sammapanno
 Vice-Rector for Academic Affairs, MCU
- 10.30-11.20 **Cultural Heritage Conservation in China**
Case study : Potala Palace
 Prof. Dr. Zhongshu ZHAO
 China Academy of Urban Planing and Design (CAUPD) ICOMOS China
- 11:20-12:10 Case: WH Preah Vihear / Result of ICOMOS Advisory Committee meeting in Quebec
 Mrs. Somloak Charoenpot
 Former Vice – Director of Fine Arts Department
- 12:10-13:00 Lunch
- 13:00-13:50 Management Plan for World Heritage – Sacred Places
 Asst.Prof. Dr. Yongthanit Pimonsathian
 Vice-President of ICOMOS Thailand

Scientific Symposium 1

- 13:50-14:00 Introduction
 Asst.Prof. Dr. Yongthanit Pimonsathian
 Vice-President of ICOMOS Thailand
- 14.10-14.30 Understanding 'Sacred placesness'
Nikhil Joshi
- 14.30-14.50 Sacred places in Portugal – the need for memory
Zoran Vukoszavlyev
- 14.50-15.10 Investigation of Srivijaya influenced cultural landscape conservation
 around Ban Dòn Bay in Suratthani
Sippanan Nuanla-ong
- 14.10-15.25 Break

Scientific Symposium 2

- 15.25-15.45 The physicality and spirituality of the temples of Kerala and the relevance of the long
 lost Indian tradition of "Jiirnoddharana" (Temple Conservation)
Dr. Binumol Tom and Ar. Sujakumari L
- 15.45-16.05 Chinese shrine and Soul of Phuket Old Town: Space, Human, Architecture
 and City
Preeyachanan Saisakares
- 16.05-16.25 Managing Change to Sacred Places:Conservation of the Gothic Revival
 Church in Asia and the Pacific
Dr. Donald Ellsmore
- 16.25-16.45 Conclusion
- 18:00-20.00 Reception Dinner

November 30, 2008

8.30-9.00 Registration

Scientific Symposium 3

- 9.00-9.20 Conservation and Management of Buddhist Temples in Thailand
Case study: Destruction of Cultural Heritage at Temple (Wat)
Kalayanamitre Woramahavihara
Trungjai Buranasomphob & Pongkwan Sukwattana Lassus
- 9.20-9.40 The Conservation Process of Si Sa Ket Temple as the Holy Place for
Laotians in Vientiane, Lao PDR
Suwaphat Sregongsang
- 9.40-10.00 St. Mary Church In Java, Indonesia
Kusbiantoro, Krismanto
- 10.00-10.20 Good Governance in a Sacred Place: The Case of Preah Vihear
(Prasat Phra Wiharn)
Paranee Sawasdirak
- 10.20-10.35 Break

Scientific Symposium 4

- 10.35-10.55 Cultural routes as an appropriate tool to conserve sacred places
Sayamol Chairatudorn
- 10.55-11.15 ASA VERNADOC in Kian An Keng Shrine
Sudjit Sananwai
- 11.15-11.35 Xie Tian Gong, 協天宮 Bandung Chinese temple (1917)
Sukiri Kustedja
- 11.35-11.55 Conservation Vs. Relocation In Korea
In-Souk Cho
- 11.55-13.00 Lunch

Scientific Symposium 5

- 13.00-13.20 Wat Phra That Doi Tung : The study and restoration
Wongchat Chatrakul Na Ayudhya
- 13.20-13.40 Intuitive Method
Waranan Sowanee
- 13.40-14.00 The Databank of Historical and Cultural Tourism Destinations along Route
No.9 Mukdahan – Savannakhet
Donruetai Kovathanakul
- 14.00-14.20 Management and Conservation of Sacred Places : Towards Cultural Heritage
Valorisation and Development
Gasser Gamil & Manar El Gammal
- 14.20-14.40 Discussion & Conclusion
- 14.40-14.55 Break
- 14.55-15.30 Report of ICOMOS Thailand Activities 2008
- 15.30 Closing

December 1, 2008

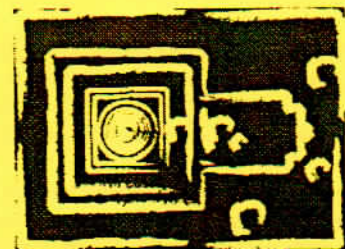
Excursion on December 1, 2008

- 7:30 Meet at The Crown Property Bureau
- 8:30-10:00 Visit Brahma Temple, Giant Swing, Wat Suthat Thepwararam
- 10.15-11:45 Visit Wat Ratchanadda, Wat Thepthidaram
- 12:00-13:00 Lunch at National Museum
- 13:00-14:30 Visit Kudi Chine District, Kian An Keng Shrine
- 14:30-15:30 Visit Wat Kalayanimitr
- 15:30-16:15 Visit Kudi Khao Mosque
- 16:30-17:30 Visit Santa Cruse Church
- 18:30 Arrive at The Crown Property Bureau

**The Role of Design to Enhance The Community
Involvement in Conserving YB. Mangunwijaya's
Church Architectures**

**(Case study: Church of St. Mary's Assumption, Klaten,
Central Java – Indonesia)**

Krismanto KUSBIANTORO



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The Role of Design to Enhance The Community Involvement in Conserving YB. Mangunwijaya's Church Architectures

(Case study: Church of St. Mary's Assumption, Klaten, Central Java – Indonesia)

Krismanto KUSBIANTORO ¹

ABSTRACT

Churches as a sacred place for Christians had become an inseparable part of the world of architecture for centuries. The Christianity growth had been struggling through so many ages. Concepts and idealisms which developed in the Church in relation with the socio-cultural conditions of the era had become significant factors to be considered.

The Second Vatican Council (1962 – 1965) of the Catholic Church was a milestone that brought the Church into a dialog with the modern world and had a significant impact to the form of the architecture.

YB Mangunwijaya is one of the Indonesian architects that literally express his consciousness in adapting the concepts and spirituality of the second Vatican Council in his church design. One of his masterpieces, St. Mary's Assumption Church in Klaten, contains cultural values of the local society.

Therefore, this unique Church plays a significant role in the life of the Christians in the particular region. People voluntarily keep the Church and are actively involved in making decisions of any conserving activities; including the reconstruction of the wall that was destroyed during the earthquake 2 years ago.

This article will describe how YB Mangunwijaya's design approaches that enhanced the community involvement in conserving the church.

Keywords: churches, Christianity, the Second Vatican Council, significant role, cultural values, conserving activities, enhance, community involvement

I. PARADIGM SHIFT OF THE CATHOLIC CHURCH

Churches as worship facilities for Christians had played a significant role in the world of architecture for centuries. Even gothic architectures, whose artifacts are mostly churches, were said to be an essential expression for Christianity in Europe during the period. (BARRACLOUGH; 1981: 23)

Christianity had been through so many struggling and on the 17th century divided into two main streams: Catholic and Protestant. Catholic Church as a mother church creates councils meetings to discuss problems that the Church is facing and deliver it in to certain renewals.

Council meeting is a bishops meeting from all over the world to discuss certain matters that the Church needs to face.

Second Vatican Council was started in 1962 and finalized in 1965. It gathered more than 2000 bishops all over the world and for the first time came from all races and skin colors; from all continents that is inhabited by humans (BEDDING; 1997: 21) The Council produces 16 documents covering several topics such as ecumenism, liturgy, mission, apostolic and freedom of religion.

Compared to other councils, where the purpose is to find solutions of doctrinal and juridical cases in the Church, The Second Vatican Council had more pastoral approach rather than doctrinal. Therefore the Catholic Church was trying to be contextual and wise in responding current situations by borrowing a wise message of the Romans: *lex agendi lex essendi*². (MANGUNWIJAYA; 1999:37)

There are 2 from 16 documents of the Second Vatican Councils which had possible impact with Church architecture. Those constitutions are Dogmatic Constitutions of The Church (*Lumen Gentium*) and The Constitution of Sacred Liturgy (*Sacrosanctum Concilium*).

Lumen Gentium explained the essence of the Church, the existence of God's people, the Church hierarchy, positions of the common people, the call to holiness, the dogma of religious societies, the eschatological concept of the wandering Church and the unity with the Heavenly Church, and the Church conception about Mother Mary.

Sacrosanctum Concilium explained the essence and the meaning of the sacred liturgy which is embedded in general rules of liturgy, the liturgy renewal, the Eucharist mystery, holy sacraments, daily services, the liturgical year, liturgical music and religious ensembles and liturgical equipments.

Studies about the impact of the liturgical aspect of the Second Vatican Council to architecture had been done at *The East Asian Pastoral Institute, Ateneo de Manila University* and produce some ideas and guidelines in building a parish. Some of the thoughts are: (WIDJAJA; 1997: 27-32):

- Building a parish/church is a resultant of studies, reflections and concretization of the society's' context, ecclesiology, liturgy and architecture
- The church should invite and gathered the society in the spirit of togetherness.
- The worship place is a multi-function space with portable furniture and shows art appreciations, creativity, beauty, simplicity and neatness. This room can have a flexible, removable, simple, durable, stable and good platform.
- Decorations should be simple but beautiful
- The Church provides the society a public open space as a gathering space. This friendly space provides is a place where we can share togetherness which encourage friendship one and another.

Both constitutions are a main gate to enter the adaptation process with local cultures. Local values had become inseparable aspects in the Church activities and have a direct impact to the form of its architecture.

Considering all the impacts of the Second Vatican Council, especially to the form of the architecture, the Second Vatican Council is a milestone in studying Catholic Church architectures. (KUSBIANTORO; 2003: 6)

II. LOCALITY IN CHURCH ARCHITECTURE DESIGN

Churches that had been designed after the Second Vatican Council show a positive respond to the local values. In spite of trying to create uniformity, the Church is build based on contextual values either in term of their natural environment or in term of their man made environment.

¹ Doctoral Program student of Parahyangan Catholic University, Indonesia and lecture of Interior Design Department of Maranatha Christian University, Indonesia. For further correspondence please sent e-mail to: christophorus_krismanto@yahoo.com

² *Lex agendi lex essendi* means to act contextually with the situation

Local values of the society through adaptation and enculturation had become valuable assets to the Church. Therefore the Church plays certain role that is integrated in the life of the society.

The paradigm of the Church shifted along with the changing perception of GOD. Before the Second Vatican Council, GOD was being percept as an almighty unreachable figure for common man ("transcendent") and the only way to reach GOD was through the priest. But after the Second Vatican Council, GOD was not only being percept as an almighty unreachable GOD but also had another dimension, that is as a GOD who is near and reachable ("immanent"); GOD who is willing to incarnate as human and be among us.

This paradigm change produces a phenomenon: new forms of Church architecture which are different with others that existed earlier. Before the Second Vatican Council, churches had shown monumentality, tremendous, great, closed and strong characters. A church is a sacred place where people can meet GOD that is unreachable. A church is the "house of GOD" or "Domus Dei". (KUSBIANTORO; 2003: 5)

But after the Second Vatican Council, churches are more humanistic, shown openness and freedom instead of the greatness. A church is a sacred place where people of faith gathered and celebrate their faith together and meet GOD who is near and reachable. A church is the "house of the people" or "Domus Ecclesiae". (KUSBIANTORO; 2003: 5)

Since a church is a house of people, then the form, the meaning and the expression should represented the people's identity. It is strengthened by Mangunwijaya's opinion that a strong belief must have crystallized their essence to certain forms. Therefore came up expression of material as a cultural artifact (architecture) which is contextual with their belief and social system. (MANGUNWIJAYA; 1988: 60)

Expressions of locality can be found on all elements of architecture; that is elements of space, elements of the building envelopes and the decorative elements.

III. CASE STUDY : CHURCH OF ST. MARY'S ASSUMPTION



Picture 01
East side view of the Church of St. Mary's Assumption

Church of St. Mary Assumption is one of the masterpieces of YB. Mangunwijaya³, which its authenticity is still preserved. This church was built in 1972 and in the book of Celebrating the 25th Anniversary of the Church of St. Mary Assumption, the architect himself stated that the inspiration of the design comes from the renewal spirit of the Second Vatican Council.

The church is located in a residential district of Klaten (Central Java). Generally it is a four square form consist of two squares. The circulation starts from the front yard and followed by an inner court as an entrance.

On the main square, the lay out is symmetrical with diagonal axis and an altar on the corner. The other square is also symmetrical with horizontal axis.

The sense of warm and homey is truly significant while we enter the building since we are not facing the altar which expressed sacredness

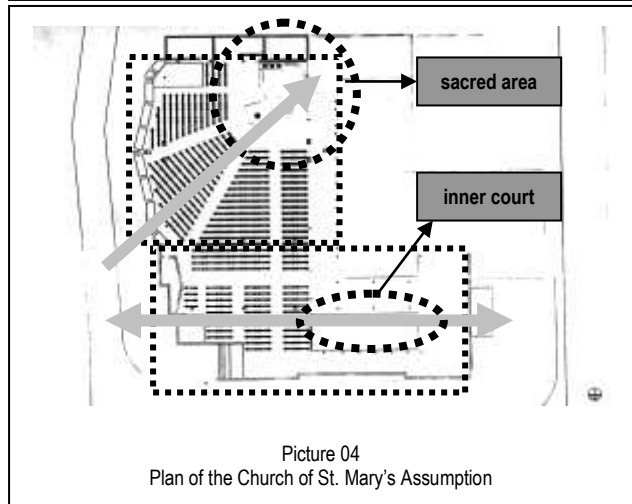
directly. We are welcomed by a garden and a pond with fishes as if the journey to see GOD is being prepared by sequences.



Picture 02
Front view of the Church of St. Mary's Assumption



Picture 03
Inner court as the main entrance of the Church



Picture 04
Plan of the Church of St. Mary's Assumption

The interior of the church expresses certain atmosphere created by local ornaments on the building envelopes. Most of the ornaments are symbolical form that we used to find in churches. But amazingly, they show local characteristic of the local culture: Javanese culture.

Early in the morning the sacredness of the worship place is created by the dramatic entrance of the sun light. The sun light enters the building through certain holes on the walls and the gap between the walls and the roof.

The roof is not attached to the wall as a manifestation of the "tent" concept. The inspiration of the concept is the Holy Tent that built by Moses on the exodus. A tent is portable and movable along with the concept of the wandering church in the world.

³ YB Mangunwijaya is an Indonesian architect, a Catholic priest, a writer and a social worker



Picture 05
Interior view in the morning shows dramatic entrance of the sunlight



Picture 06
Interior view after the morning mass

The sacred area is bigger and have higher ceilings that the profane area. Although both area have shown the same color and textures, and have similar ornaments, but it is clear that those area are different in hierarchy. The sacred area is the primary and the profane area is secondary. During mass, both areas are functioned as a nave but the character of the profane area is more horizontal due to the shorter proportion than the sacred area.

Beside the proportion, the difference between the sacred and the profane is strengthened by different orientation in arranging benches. In the profane area, benches are arranged in parallel with the main horizontal axis, while in the sacred area the benches are arrayed in radial form.



Picture 08
Profane area with lower ceilings and horizontal arrayed benches

Expressions of locality on the elements of the buildings envelope

Locality in design also can be found on ceilings, columns and beams, walls and floors.

The ceilings are made of wood with glossy finished. On the corridors, the ceilings are made of hand made small bamboos woven also with glossy finished.

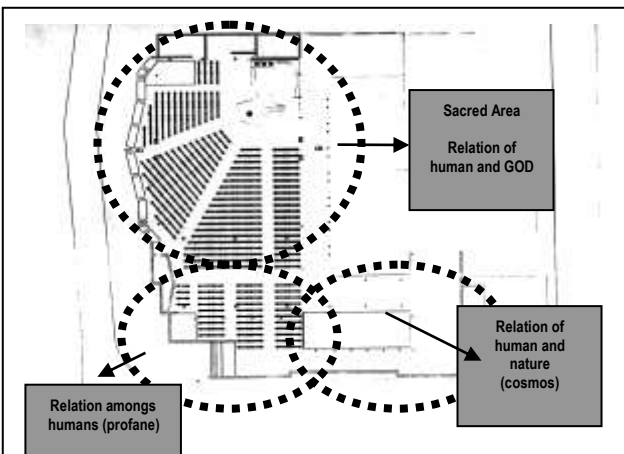
In some places, we can find some symbolical ornaments on the ceilings and also hanging lamps which are inseparable from the ceilings. The hanging lamps were specially designed as an aesthetical elements that shown local iron crafting skills.

The columns and the beams are made of concrete with an outstanding finishes. Since bamboos were plenty at the area and cheaper than wood, the architect used bamboos to create a form work for the concrete. Therefore we can see unique textures created by bamboos aligned perpendicularly with the span direction. These textures are beautifully exposed and painted.

Expressions of locality on the elements of space

Javanese people believe that there are 3 important relational aspects that needs to be encouraged in the Javanese culture. First is the relation of human and GOD, second is the relation among human, and the last one is the relation of human and nature (cosmos). This concept becomes a basic conception of the ordering principles in the building.

The inner court at the entrance is a place that symbolizes the relation of human and nature. Next is a place with higher platform where people met and say hello to each other symbolize the relation among human. The southern area (the main square) with lower platform and higher ceilings is a place that symbolizes the relation of human and GOD.



Picture 07
Zoning concepts that symbolize 3 important relational aspects of Javanese culture



Picture 09
Hanging lamps on wooden ceilings



Picture 10
The columns and the beams with unique textures

Generally the solid walls are made of bricks, roughly plastered and painted. But several walls are specially treated to create accents.

The front exterior walls are painted in red with horizontal line textures as an eye catcher for the surroundings. The background wall of the altar is made of carved small wood with glossy finished. Others solid walls are roughly plastered and painted in several color.

There are several ornaments that we can find on the walls as a ventilator holes. These ornaments are made by high skilled local craftsmen and beautifully decorate the walls. There is also a non-solid wall made of concrete that beautifully decorates the nave. Unfortunately this wall was destroyed during the earthquake 2 years ago.



Picture 11
Pattern of carved small woods on the background wall of the altar

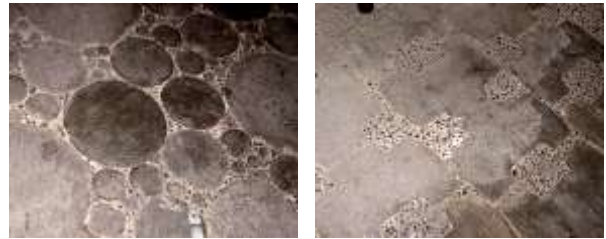


Picture 12
Ornaments on the walls



Picture 13
Non-solid wall that was destroyed during the earthquake

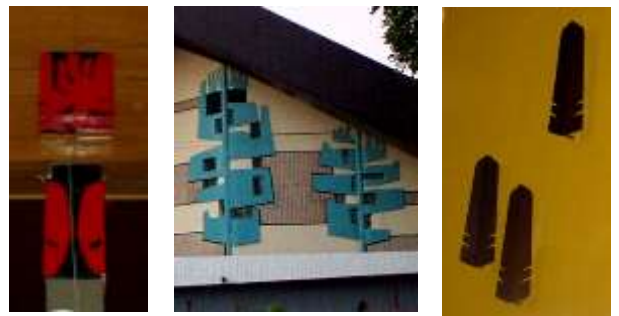
The floors are made of pre-cast concrete with certain patterns and arranged together with small rounded stones. The floor patterns also indicate differences between the sacred and the profane area. The sacred area uses circle pattern which symbolize perfection and . While the profane area uses a dove like pattern which symbolize the Holy Spirit that always be with the children of GOD on their daily life.



Picture 14
Sacred area flooring with circle pattern (left).
Profane area with dove pattern (right)

Expressions of locality on the decorative elements

The interiors of the church are locally decorated by several symbolical decorative elements. Most of the elements are religious symbols of Christianity such as leaves, fire, seeds, trees and oats. These symbols are simplified into shapes that shown local characteristic with local materials.



Picture 15
Symbolical decorative elements

Other unique symbols are the Indonesia national symbol "Garuda Pancasila" and the Diocese of Semarang symbol on 2 main structural columns. The columns are created by 3 small concrete columns arranged like a tripod and symbolize the Holy Trinity. Both columns are the main structural columns of the sacred place.

This configuration shows that there are 2 basic structures that built the Church; that is the Mother Church represented by Diocese of Semarang and the country of Indonesia.



Picture 16
Two main structural columns of the sacred area with National and Diocese Symbols on it

IV. THE COMMUNITY INVOLVEMENT IN CONSERVING THE CHURCH



The implementation of the local characters in this church is a product of reflection and combination between the renewal spirit of the Second Vatican Council and the spirit of the place. The presence of the church among the district strengthened the local character and become an inseparable part of the place.

The people lived in the area didn't think the church as a different figure among them but as part of their daily life. In a heterogenic community, the church is gladly welcomed.

All details and elements of the church are well noticed and cared so that it kept its authenticity. This church is so loved not only by the community uses it but also by the people lived in the district.

The earthquake disaster 2 years ago had destroyed some parts of the buildings. One of them was the unique white non-solid wall at the profane area. The wall destruction had become a serious concern to the people. But due to financial shortage and lack of skilled resources to create the same pattern, then the pattern was changed. Decision of changing the wall pattern was not decided only by the executives but involving the community towards common agreement.

There are so many beautiful and valuable details on the works of YB. Mangunwijaya. All of them showed unique local touches to be studied. But until now there are no comprehensive documentations in forms of models or replicas so that if the originals are damaged or destroyed, it is possible to be reconstructed. The fact is that these details are truly valuable cultural artifacts that need to be conserved.

V. EPILOGUE

It is obvious that building a church needs to consider the environment context and local values attached in it. Churches, which are contextually, designed both with the natural environment and the man made environment, will be an inseparable part of the life of the people around.

The community involvement in nurturing and conserving a church is something that is obviously will happen if the church is a representation of the local characteristic.

YB Mangunwijaya proved that design decisions which involving local values are truly significant to the sustainability of a public facility, including a church.

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