PERFORMANCE OF BALAI PRESERVATION OF CULTURAL RESERVOIR (BPCB) JAMBI PROVINCE IN IMPROVING EFFORTS TO IMPROVE CULTURAL RESERVATION BASED ON LOCAL INTEREST IN MUARO JAMBI

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**Abstract**

This Aarticle describes the performance of the government, especially the government of Jambi Province in maintaining the preservation of cultural heritage objects. Jambi Province is one of the provinces that has a wealth of historical heritage, especially those spread in Muaro Jambi Regency. Cultural heritage objects are the local wealth of the region which if managed optimally is able to create a region with positive values ​​and serve as educational tourism which impacts on regional income. So it is important to know the extent of the efforts made by the local government in maintaining and maximizing the preservation of cultural heritage objects. The method used is qualitative, to describe the findings in the field. The local government seeks to maximize performance both in terms of quantity, quality and effectiveness in the preservation of local wisdom-based cultural heritage objects by releasing and conservation, archaeological exhibits, ancient FGD, archaeological vlog competitions, technical guidance, and restoration.

**Keywords: Government Performance, Cultural Heritage**

**I. INTRODUCTION
I.1 Background**

The achievement of the cultural progress of a nation is inseparable from the cultural heritage and history of the nation so that it is able to become a symbol of the civilization identity of the generation generation. Likewise the reality that happened in Jambi Province, is inseparable from the existence of historical heritage, both in the form of buildings (temples, old houses, fortifications), artifacts, literary books, and others. Historical heritage is a past cultural heritage that represents nobleness and the height of the culture of the people. The Jambi Province community, known for its Malay traditional viscosity, has historical heritage scattered in various districts, especially in Muara Jambi Regency which has been designated as a national cultural heritage area (Antarnews.com) which is a cultural property that must be preserved and preserved.

Some local wisdom buildings that continue to be a privilege for the people of Jambi, especially cultural heritage objects scattered in Muara Jambi Regency, where its existence is expected for the general public and tourists to learn from the past cultural wealth to face challenges in the life of the nation at this time and in the future, and is expected to be able to foster awareness of Nationalism. As well as being able to take values both implicit and explicit from each inherited cultural heritage object, besides that, if managed optimally, it is able to create an area with positive values and serve as educational tourism which impacts on regional income.

But it is undeniable that along with the development of the era gradually the wisdom of the community that is friendly to nature has begun to be eroded by technology and economic inequality. Change is a necessity in human life in society. Changes that occur not only relate to the physical environment, but also the most important to human culture. The close relationship between humans and their physical life environment that gave birth to human culture. Culture is born because of the ability of humans to care for their environment so that they are still worth living in. Time after time culture is seen as a manifestation of the life of every person or group that always changes nature. Culture is a human effort, the struggle of each person or group in determining the day ahead. Culture is an activity that can be directed and planned[[1]](#footnote-2). Even this phenomenon in early 2012 had raised concerns for observers of cultural heritage in Muara Jambi Regency, where companies and factories operating around the Muara Jambi temple from the 1980s, felling trees was unavoidable, which was feared to eliminate the character of the culture[[2]](#footnote-3).

The government as the authorized party has actually tried to protect cultural heritage by issuing Law Number 5 of 1992 reinforced again with the birth of Law No. 11 of 2010. In theory, this law is very strong in its existence as a protector of cultural heritage against threats of damage and threats of any kind, on this basis the author sees the importance of the existence and role of the government in this case the Jambi Provincial Heritage Preservation Agency performance on efforts to manage Cultural Heritage in Muara Jambi Regency by paying attention to the local wisdom values of the local community.

**I.2 Theoretical Foundation**
**a. Performance**

In general, performance is given a limit as someone's success in doing a job. Prawirosentono (1999) in Sutrisno[[3]](#footnote-4), argues that performance is the result of work that can be achieved by a person or group of people in an organization, in accordance with their respective authorities and responsibilities, in order to achieve the objectives of the organization legally, not violate the law and in accordance with the moral or ethics. According to Miner (1990), performance is how one is expected to function and behave according to the tasks assigned to him. The indicators of performance success are[[4]](#footnote-5)

1. Quality. The quality of work is measured by employee perceptions of the quality of work produced and the task's perfection of the skills and abilities of employees.
2. Quantity. Is the amount generated expressed in terms such as number of units, number of cycles of activities completed.
3. Timeliness. An activity level is completed at the beginning of the stated time, seen in terms of coordination with the output results and maximizing the time available for other activities.
4. Effectiveness. Is the level of use of organizational resources (energy, money, technology, raw materials) maximized in order to increase the yield of each unit in the use of resources.
5. Independence. Is the level of a person carrying out his work function Work commitment. It is a level where employees have a work commitment with the agency and employee responsibilities towards the office.

**b. Cultural heritage**
Understanding cultural heritage according to Law No. 5 of 1992[[5]](#footnote-6), cultural heritage objects are divided into 2 types, namely:

  Man-made objects, movable or immovable, in the form of a unit or group, or parts or remnants, which are at least 50 years old or represent a distinctive period of style and represent a period of force of at least 50 years, and are considered to have important values for history, science, and culture. Natural objects that are considered to have important values for history, science, and culture

a. Regional Government Protection and Authority

Cultural Heritage Law, protection is an effort to prevent and overcome damage, destruction, or destruction by means of Rescue, Security, Zoning, Maintenance, and Restoration of Cultural Heritage. Cultural heritage as National Identity is a national cultural heritage that must be maintained, protected, and exploited for the glory of the nation. Protecting and maintaining the historical value and authenticity of forms and safeguards from objects of cultural heritage is an obligation for all those who own and master them[[6]](#footnote-7). If the person cannot carry out his obligations, the government will give a warning even the government will hold and move the cultural heritage objects[[7]](#footnote-8).

We can see the provision of considerable authority to the Regional Government in Article 96 of Law Number 11 of 2010 concerning Cultural Heritage Objects[[8]](#footnote-9). In it mentioned several authorities as follows: Establish ethics for Preservation of Cultural Heritage; Coordinating Cultural Heritage Conservation across sectors and regions; Establish and revoke the status of Cultural Heritage; Organizing cultural heritage conservation cooperation; Establish and dissolve technical training units in the fields of preservation, research and museums; Developing human resource policies in the field of archeology; Grouping Cultural Heritage based on their interests into national rankings, provincial rankings, and district / city rankings; Increasing public awareness of the value of cultural heritage objects; Assign several personnel from the local community to become key teachers or officers who are able to explain information related to the cultural heritage objects. The officer is expected to be able to provide security for cultural heritage objects so as to reduce the act of vandalism.

**c. Local wisdom**

The values ​​of local wisdom adopted in each region that has a wealth of cultural traditions as a whole can be grouped in a form, namely, among others[[9]](#footnote-10):
1) Governance, which relates to community which regulates social group governance and the knowledge and understanding of the local community. For example, the role of inner village head who has a policy in the form of management of correspondence with terms and procedures that value local wisdom applies only in that area and obeyed by the local community.
2) Customary values, values ​​developed by a group of traditional people who regulate ethics, norms in the form of recommendations or in the form of prohibitions, as well as sanctions in the form of physical sanctions such as seizures, paralysis, etc., non sanctions physical such as psychiatric disorders, and social sanctions such as being split, ridiculed, ridiculed and so on[[10]](#footnote-11).
3) Procedures and Procedures, where a habit is carried out and obeyed in an area that regulates the procedures for implementing and implementing an activity in a detailed and clear manner with the aim of preserving nature and the local environment. Both are accompanied by expressions (oral rituals) or those that are not
4) Selection of Places and Spaces, Wisdom of a region in regulating and determining the location, place or space in an activity, event, and others who are believed and considered good and proper decisions.

**I.3 Frame of mind**

Local Wisdom

Performance of BPCB Jambi Province

quality
- quantity
- Punctuality
- Effectiveness
- independence

- Governance
- Customary values
- Procedure procedures
- Selection of place & space

Improving the Quality of Cultural Heritage

**II. METHOD**
This study uses a qualitative method with a descriptive approach. The descriptive approach is used to analyze and explain the findings of the facts clearly in seeing how the reality of the performance of the Jambi Province BPCB is in an effort to increase local wisdom-based cultural reserves in Muara Jambi Regency. The location of this study was at the office of the Jambi Provincial Heritage Preservation Center (BPCB), and a review of the location in Moaro Jambi, the reason for the study at this location was first; BPCB has a very large contribution related to the preservation of cultural heritage in Jambi Province including Muaro Jambi Regency, second; Muaro Jambi Regency has a wealth of cultural heritage spread across 3,000 hectares. Determination of resource persons using the snowball approach where the researcher needs in accordance with the needs of the data obtained. If it is felt that it has fulfilled the data obtained, the interview with the resource person is sufficient.

**III. DISCUSSION**
The authority to preserve cultural heritage was initially the authority of the central government. Technically, the authority was carried out by the Cultural Heritage Preservation Agency (BPCB) as a Technical Implementation Unit (UPT) under the auspices of the Ministry of Education and Culture. To date there are 12 BP3 scattered in several places in Indonesia and most of them have work areas more than two provinces including Jambi Province (See Table 1).
Table 1 Distribution of Archaeological Heritage Preservation Hall in Indonesia



Source: Supardi (2004: 184) in Sugiharta[[11]](#footnote-12)

Along with the era of regional autonomy, many central government authorities were then delegated to regional governments, including the authority to preserve culture in general and the preservation of cultural heritage in particular. This can be seen, for example, in Article 11 paragraph (2) of Law No. 22 of 1999 concerning Regional Government which states that one of the areas of government that must be implemented by regional governments is culture. Meanwhile, in the new regional government law, namely Law No. 32 of 2004 concerning Regional Government, in Article 22 it is stated that one of the obligations of the autonomous region is to preserve socio-cultural values ​​(letter "m"). Furthermore, in Government Regulation No. 38 of 2007 concerning Division of Government Affairs between the Government, Provincial Governments, and Regency / City Governments, Appendix Q (Division of Government Affairs in Culture and Tourism) is stated explicitly that the issue of cultural heritage (ancient) includes decentralized affairs. The decentralization of preservation of cultural heritage is increasingly emphasized by the issuance of a new cultural heritage law, namely Law No. 11 of 2010 concerning Cultural Heritage, which is very strong in carrying out the spirit of decentralization. This is different from the old cultural preservation law, namely Law No. 5 of 1992 concerning Cultural Heritage Objects, which still adhere to the spirit of centralism. Referring to the legislation above, all technical matters in the field of preservation of cultural heritage, from upstream to downstream, also become the authority of the autonomous region.

Theoretically, the delegation of authority clearly alleviates the duties and responsibilities of the central government. However, on the other hand at the stage of implementation makes the regional government as narrow as having a greater burden and responsibility, as well as perceived by the government of Jambi Province. Local governments are given greater authority in the process of preserving cultural heritage objects, so this requires the government to continue to strive to show and improve its performance.
Improving performance in efforts to preserve and improve the quality of cultural heritage, requires different treatment from other government policies, where policies made by the government on the one hand must continue to pay attention to the local wisdom values ​​of the local community, so that there must be a proper synergy between the government and local community. The performance improvement of Cultural Heritage Objects in terms of quantity, quality and effectiveness in BCB-based conservation of local wisdom is carried out with the following descriptions:

**Cultural Heritage Data Collection and Conservation**

Continuous and routine data collection is carried out as one of the tangible forms of the Jambi provincial government, especially the Cultural Heritage Conservation Center in improving the quality of performance, which has an impact on improving the quality of cultural heritage objects in Jambi Province. Data collection carried out initially by the BPCB Provisni Jambi, is still done with manual methods, so that it is considered not optimal in the data collection process. But along with the passing of bureaucratic reforms in the public service area, including services in preserving cultural reserves, data collection is now routinely using online data input systems, so it is felt that it is more effective and efficient in managing cultural reserves so that they are clear.

Cultural heritage object data collection is very important, seeing the many problems related to the ownership of cultural heritage objects themselves, both horizontal and vertical issues, such as ownership of cultural heritage objects that claim each other between provinces, for example the ayu temple between Jambi and Palembang, not to mention mutual claims between private ownership and the government. So that the data collection of cultural preservation carried out so far is not intended to take personal property or claim to belong to other regions but for mutual clarity. The goal is for the government to know that the goods have a place and can preserve and maintain together into a preserved cultural wealth.

**Branding of Cultural Heritage Objects**

Cultural heritage objects are more of a symbol that has a variety of meanings rather than just inanimate objects. In addition to BCB having historical and cultural values inherent in it, it is also interpreted differently from generation to generation, because in essence BCB is a cultural heritage. But on the one hand objects of cultural heritage if managed properly and with the right planning and strategy can be a resource that can empower the surrounding environment. The presence of cultural heritage objects in Jambi province can touch the realm of exploration in the field of economy juxtaposed with the world of tourism, but do not deviate from exploiting mere economic interests that do not pay attention to the values of wisdom and history.

Various ways are carried out by all stakeholders in introducing cultural heritage objects in Jambi Province, including exhibiting archaeological objects at certain moments such as the anniversary of Jambi Province, ancient birthdays, and other events. Then some time ago a vlog competition was held with the theme "Caring for Cultural Heritage", in this vlog competition participants raised content about cultural heritage and objects suspected of cultural heritage in the working area of the Jambi BPCB which later posted through a youtube account.

**Technical guidance**

One of the improvements in performance is to pay attention to human resources that are directly involved in the management of cultural heritage objects, namely routine activities in the form of technical guidance, such as the one recently implemented in Bengkulu. This Bimtek is intended to upgrade the hard skills and soft skills of all Keepers, Security Guards to Cleaning Workers by prioritizing whole-hearted services, security and service to visitors such as feeling safe, orderly, clean, cool, beautiful, friendly and memorable when visiting objects of cultural heritage. In addition, the technical guidance implemented is expected to be able to hone and change the manager's mindset about the concept of protection, development and utilization of cultural heritage, which has direct beneficial implications for tourism, noting that the local wisdom values are around

Technical guidance activities in the future with updated knowledge of all stakeholders involved with several activities that can be approved by Law No. 11 of 2010 concerning Cultural Heritage do not occur in Jambi Province. To find out more about the richness of cultural heritage, please ask for scientific studies of the history of Jambi Province to continue to be explored, preserved and preserved.

**IV. CONCLUSION**

The Jambi city government through the Center for the preservation of cultural heritage objects, continues to strive to improve its performance both in terms of quantity, quality and effectiveness of policies realized in terms of improving and preserving cultural preservation in Jambi Province while paying close attention to the wisdom values of the surrounding communities. Broadly speaking, with data collection and conservation, BPCB's branding with ancient exhibitions and archaeological vlog competitions, technical guidance and FGDs, and restoration that are not only concerned with economic interests (regional income) but more than maintaining historical heritage that can be inherited until the next generation, as proof of the civilization of the Jambi Province.

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