



## The Meaning of Cultural Heritage: Cikendi Spring Protection Fortress

*Yasmin Nur Razaq\*, Sri Handayani*

Master of Architecture, Indonesia University of Education; Bandung, Indonesia

\*Correspondence: E-mail: [yasminrrzq@gmail.com](mailto:yasminrrzq@gmail.com)

### ABSTRACT

The Cikendi Spring Protection Building is listed in the list of Cultural Heritage sites. From a historical perspective, this building holds a number of stories and memories for the city of Bandung. However, it seems as if Cikendi's struggle is being ignored, the community is less concerned about the existence of the Cultural Heritage Building. In fact, if examined more deeply, the Cultural Heritage Building has so many meanings to be explored. The purpose of this research is to make us aware that the Cikendi Cultural Heritage Site is not just a Dutch heritage building, but it holds history and real evidence that springs are useful for us today, maybe tomorrow, or in the future. This research is qualitative in nature, where the data is obtained based on existing theoretical studies. The existence of the Cikendi Spring Protection Fort is a silent witness to the struggles of our ancestors as well as a tangible result of the work of civilization in the past. The success of our ancestors in utilizing the surrounding environment so that the benefits of Cikendi Springs can still be felt today

### ARTICLE INFO

**Article History:**

*Submitted/Received 27 Apr 2023*

*First Revised 05 May 2023*

*Accepted 7 June 2023*

*First Available online 15 June 2023*

*Publication Date 15 June 2023*

**Keyword:**

*Cultural Heritage Sites,*

*Springs,*

*Historical Buildings.*

## 1. INTRODUCTION

### Background

We should preserve the legacy of our ancestors as knowledge and learning for all of us as well as for future generations (Porter et al., 2017) (Wijaya et al., 2020). But in reality, today there are still many buildings from the colonial era left unkempt, dirty, shabby, changed, or demolished, either partially or completely. So that the shape is no longer in its original form, this can be used as an excuse and justification for changes, demolition, and even eviction. City identity can be said to weaken and even disappear due to uncontrolled city development, making a city almost similar to other cities. The loss of a city's identity can be from the destruction of buildings of historical value, the loss of local/traditional architectural values, indifference to uniqueness values, and undirected urban development. (Ariyani et al., 2016). The expectation from the growth of settlements can be a guard for the preservation of cultural artifacts, but ironically the people's indifference to the existence of cultural heritage makes cultural heritage buildings increasingly faded by the need for space for settlement needs. (Sulistyanto et al., 2015)

Building Cikendi Springs is listed in the list of Cultural Heritage Sites under the name Cikendi Spring Protection Fortress. He is registered by the Bandung Culture and Tourism Office on March 21 2019 with Object ID no PO2019032100022. The Cikendi Springs building is located on Jl. Hegarsari Raya, RT 02 RW 09, Kel. Hegarmanah, Kec. Cidadap, Bandung City, West Java, Indonesia. By location it is in an area crowded with visitors, it is between the Setiabudi and Ciumbuleuit areas. However, many do not know the existence of the Cikendi Cultural Heritage Site.

When viewed from a historical aspect, this building holds several stories and memories for the city of Bandung. In the 1920s the population in the city of Bandung continued to increase accompanied by developments in residential development, which affected the availability of water supply in the city of Bandung. The water supply in the city of Bandung (Maryati et al., 2022)(Permana et al., 2020) at that time still relied on local artesian wells which were predicted to be unable to meet the needs of the people in the city of Bandung. Therefore, the City of Bandung can no longer delay the search for water sources with high discharge. Back in 1918, Ir. De Jongh, a mining engineer, found a pool of water with a large discharge in the Hegarmanah area, but development had not yet been implemented. So in 1920 the water source that could be worked on immediately was the Cikendi water source because it was the easiest to access and the sterility of the water source had been proven. At that time, Cikendi Springs became the new hope for the City of Bandung. In the end, excavations were carried out, construction of well houses, collection of water in tubs, and installation of pipes that carried water from Cikendi to residents' homes. After the inauguration of the Cikendi Springs Building in mid-January 1921, problems related to water could almost overcome the availability of water supply. Cikendi Spring has become a savior for the city of Bandung as well as the installation of pipes that carry water from Cikendi to residents' homes. After the inauguration of the Cikendi Springs Building in mid-January 1921, problems related to water could almost overcome the availability of water supply (Naderi, 2021). Cikendi Spring has become a savior for the city of Bandung as well as the installation of pipes that carry water from Cikendi to residents' homes. After the inauguration of the Cikendi Springs Building in mid-January 1921, problems related to water could almost overcome the availability of water supply. Cikendi Spring has become a savior for the city of Bandung.

However, it seems as if the story of Cikendi's struggle has been ignored. This is evidenced by the squalid environmental conditions, tall grass growing around the building, damaged buildings that were abandoned, the color of the Cultural Heritage Building which was starting to look dull, the atmosphere of the building which was quiet and alone amidst the bustling Setiabudi and Ciumbuleuit areas, dirty puddles and garbage scattered around the Cultural Heritage Building. The development and growth of the population are increasingly affecting the increase in the percentage of settlements. This condition is slowly sinking the Cikendi Cultural Heritage Site. He was desperate between settlement activities and as if standing alone surrounded by scattered garbage. Cikendi's water supply continues to decrease every day. Don't let it get lost in our indifference.



**Figure 1.** Portrait of the Cikendi Area around 1920  
Source: (License, 2006)

The purpose of this writing is to make us aware that the Cikendi Cultural Heritage Site is not just a Dutch heritage building, but it holds history and real evidence that springs are useful to us today, maybe tomorrow, or in the future. Another goal is to remind us to always maintain and preserve the Cultural Heritage. However, the preservation of Cultural Heritage (Lopez, 2018) alone is not enough, it is necessary to preserve the area that can cover the preservation of Cultural Heritage Buildings, the preservation of the environment, the preservation of the quality of the springs, and the preservation of history (Hendro, 2015)(Wijaya & Permana, 2018). This preservation is an effort to revive the atmosphere of the Cikendi Cultural Heritage Site which has long been dead. Preservation of the Cikendi Spring Protection Fort Area can be through structuring the area as a tourism object that has historical value, knowledge value, and recreational objects for the community. Currently, the Cikendi building and Spring as a Cultural Heritage Site are still waiting for the helping hand of those who want to maintain, pay attention to, preserve, and remember their services. (Fanani and Kurniati, 2018)

## 2. RESEARCH METHODS

The research method used is the descriptive qualitative method. I am writing to provide an overview of information such as goals, reasons, history, and culture. This writing also explains the condition of the Cikendi Spring Building Area as it is based on experience by coming directly and analyzing the meaning contained in the Cikendi Cultural Heritage Building. Information digging regarding the Cikendi Spring Protection Fort was obtained from the website. The theory regarding the meaning of cultural heritage uses literary sources, journals, and books.

## 3. RESULTS AND DISCUSSION

### Cultural Conservation Is Evidence of Human Activities in the Past

Cultural Conservation is the creation and work of human civilization in ancient times. Through the manifestation of these activities are ancestral values that can be used as guidelines in today's life. The role of cultural heritage is inseparable from the life of its people, some of which are still used as a medium of worship. Local wisdom is not only in the form of cultural norms and values but can also cover the field of aesthetics, patterns of action and results of material culture. Local wisdom reflected in cultural heritage has the value of understanding and developing history, science and culture in society. According to Laksmi et al, (2011) cultural Conservation as evidence of life in ancient times, namely that it can describe the progress

that has been achieved in various aspects of life, provides an illustration of how our ancestors faced cultural contact with other nations.



**Figure 2.** Portrait of two girls washing at Cikendi Springs in 1920  
Source: (License, 2006)

The building of the Cikendi Spring Protection Fortress is a manifestation of the activities of handling water availability in the city of Bandung, especially the Hegarmanah area. The Cikendi building is a silent witness to the struggle of the ancestors in the event of infrastructure development in the city of Bandung. Evidence of the existence of civilization in the past is marked by the presence of a pipeline building which is now a Cultural Heritage Building to Protect the Cikendi Springs.

The people around Cikendi to this day still rely on their water needs from the Cikendi Spring. The swift water that comes out of the Cikendi Spring is a manifestation of the success of past civilizations that were able to take advantage of the natural potential around them. Water, which has so many benefits for humans, is a portrait of ancestral activities that provide a very important and needed source of life for society from ancient times to today.

Intangible heritage in the form of cultural heritage and real springs provide a history that is now an identity for the role of the Indonesian nation's ancestors. The Cikendi Cultural Heritage Building can be used as an object of study in archaeology, architecture, culture, history, anthropology and even earthly information. Therefore, the Cikendi Spring Protection Building requires increasing public awareness so that it can be passed on to future generations as part of the cultural identity of the Cikendi Region.

### **The Importance of Cultural Heritage for Science and History**

Cultural Heritage supports education and cultural tourism, the public can get to know local historical heritage in the surrounding area. The Law of the Republic of Indonesia No. 11 of 2010 states that cultural heritage is an object that has important values for history, science, religion and culture in the life of society, nation and state. It is also stated that Cultural Conservation is the result of interaction between humans and their environment, culture is inseparable from the life cycle of its people (Utari, Agustin, Dzikri, & Lutfiah, 2021). Cultural Conservation serves as a confirmation of national identity that can explain the facts of the nation's history. Through Cultural Heritage the community can increase historical awareness which is not just knowledge, but insights and perspectives that shape the nation's image.

Like Cikendi, if understood more deeply through perseverance, it is very helpful in shaping ancestral values. Ancestral values in the form of spirit in memaintain the availability of springs through the beauty and preservation of the natural surroundings among the crowded settlements in Hegarmanah Bandung. Through the Cikendi Spring Protection Fortress, we can also find out how the local wisdom of the Cikendi people still uses water from direct springs. Interest in history usually leads to the older generation, whereas the younger generation is the next generation of the nation. By seeing directly we can more easily understand historical events so that it is hoped that this will create a feeling of love for the nation. It is hoped that through Cikendi the younger generation can raise awareness of the importance of loving nature in this country.

### **Regional Identity Through Cultural Conservation**

Cultural Conservation has a function to clarify the identity of a nation through distinctive cultural results (Utari et al., 2021). The Cultural Heritage is evidence of the history of the city's development which

later today becomes a color for the city. Many historic old buildings in Indonesia, they keep memories, evidence of a thought, evidence of human activity in the past and evidence of past developments. According to a historical figure, I Gede Widja (1989:60) Cultural Heritage is a medium or tool in education. It can be used for religious, social, tourism, educational, scientific and cultural purposes. Meanwhile, according to Uka Tjandrasmita (2009: 101) Cultural Heritage has the function of (i) historical and cultural evidence, (ii) Media that inspires, aspirations and accelerates, (iii) Objects of historical science, (iv) Visual Educational Tools (v) Media that fosters understanding in society, (vi) Media to cultivate the nation's personality, (vii) Tourism Objects. (Syaifulloh and Wibowo, 2020)

The influence of the rise of foreign culture to Indonesia is increasingly eroding our concern for the culture we have. As a result, there are many people who abuse cultural heritage, such as changing land, destroying cultural heritage assets, transferring land functions and so on. If it continues, historic assets will increasingly disappear, so assets need to be managed. One of the efforts to preserve cultural heritage is by introducing the cultural history of the local community, holding cultural festivals, and studying their works of art. There are also forms of cultural heritage preservation through management that builds creative and innovative works, makes protection efforts, makes efforts to utilize commercial and non-commercial intellectual property.

Culture as a sign of identity has a broad meaning, it can be in the form of values or concepts, behaviors, and objects that belong to a social entity. In Sundanese mylotology, water is interpreted as a cosmic woman, while women are likened to a life. Women are not only seen from the direction of sexuality, but from the figure of a mother who gives life. Sundanese people believe that humans cannot be separated from their natural environment. This is due, in part, to the geographical and geological location of the Tatar Sunda surrounded by mountains, valleys, rivers and oceans. Philosophical value and inseparable location make the identity of the Sundanese related to their place of origin. It can be seen from the naming of many areas that start with ci or cai which means water and also ranca which means swamp. Examples include Cicaheum, Cibiru, Cimahi, Citeureup, Rancaekek, Rancabuaya, Rancaupas and so on. (Suyatman, 2021).

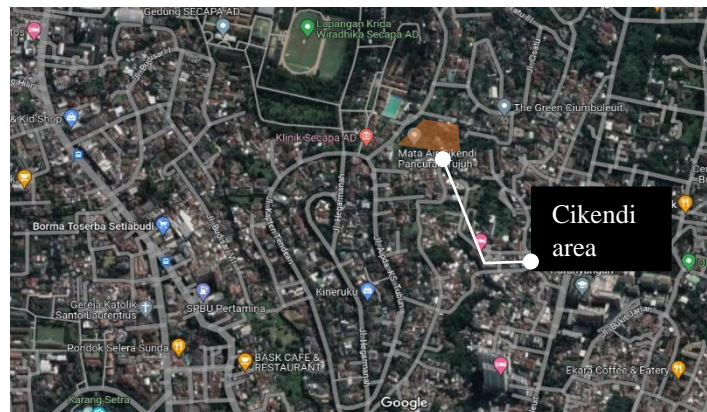


Figure 4. Cikendi area

Cikendi itself means water in a jug. Cikendi, which is now a cultural heritage, is between life and death for the concern of the community. Actually the location of Cikendi is in a strategic location, it is in an area that is busy with visitors, to be precise between Setiabudi and Ciumbuleuit. However, perhaps only some people in the city of Bandung know of the existence of the Cikendi Spring Protection Fortress Building and some others see it as a dull building during the colonial period. The Cikendi area has a lot of potential to be used as a tourist attraction and a Cultural Heritage building as its icon. The development of the Cikendi Area is needed in a development effort that can support the sustainability of the Cultural Heritage as the identity of the Area. The introduction of Cultural Heritage through tourism is an effort to attract public interest in the history of the nation so that the identity of nationalism can be maintained (Pujol and Champion, 2012). Identity forming factors need to be developed in order to build a strong regional image so that it can have a positive impact on the community, especially for the city government. There are many identity-forming elements in the Cikendi area, some of which are historic buildings, strategic location, local wisdom of the community, wealth of springs, and areas that are still green amidst the hustle and bustle of the city. Identity forming factors need to be developed in order to build a strong regional image so that it can have a positive impact on the community, especially for the city government. There are many identity-

forming elements in the Cikendi area, some of which are historic buildings, strategic location, local wisdom of the community, wealth of springs, and areas that are still green amidst the hustle and bustle of the city. Identity forming factors need to be developed in order to build a strong regional image so that it can have a positive impact on the community, especially for the city government. There are many identity-forming elements in the Cikendi area, some of which are historic buildings, strategic location, local wisdom of the community, wealth of springs, and areas that are still green amidst the hustle and bustle of the city.

Visitors who come to the Cikendi area don't even know there is a Cultural Heritage Building, but they know it by the name Pancuran Tujuh. Showers of the Seven is water that is collected from the Cikendi Spring and flowed through 7 pipes. The local wisdom that still exists in the Cikendi area is the belief in the benefits given from the Cikendi spring. Some people purposely come far away just to bathe in water from the Cikendi spring, usually in the middle of the night. They believe that the water brings blessings of fortune, ease of getting a mate and can beautify themselves.



**Figure 4.** Seven Shower Conditions

### **Architectural Style Elements of Cikendi Springs Building**

Colonial architecture in Indonesia is a mixture of culture between the colonialists and the culture of Indonesian society. The influence of the arrival of the Dutch to Indonesia did not only affect the lives of Indonesian people. However, it also influenced Dutch architects in applying traditional concepts to their building designs (Wulur et al., 2015). The form of the Dutch Colonial heritage is divided into three architectural styles, namely the Indische Empire Style, the transitional architectural style, and the modern colonial architectural style. Indische Empire Style developed in the 18th century and ended the 19th century. Indische Empire Style architectural features can be seen from the full symmetrical plan, there is a central room that connects the front and rear terraces, and there are Greek pillars on the facade. Then, the transitional/transitional architectural style of the Dutch colonial period lasted briefly between 1890-1915. The transitional architectural features are a fully symmetrical plan and the attempt to remove the Greek style pillars. Then in appearance the building has a triangular shape that follows the shape of the roof and displays a saddle-shaped tower design at the entrance. While the Modern Colonial architectural style took place in 1915-1940. The characteristics of modern colonial architecture are patterned floor plans, the elimination of symmetrical shapes, the facade looks more towards a clean design, and the shape of the roof that is still a shield or saddle with shingle tile material (Dafrina et al., 2021).

Referring to the theory above, the Cikendi Spring Protection Fort is included a mix of all colonial architectural styles. The building, which was built in 1920, is said to still be in Indische Empire Style because it gives the impression of pillars on both sides. Then apply a transitional style because it displays a balanced or symmetrical elemental form. But on the other hand, it gives a modern colonial architectural style because of the application of triangular elements to the facade. The appearance of the walls on the facade exhibits a sacred white color and an arrangement of stone plinths that add to the impression of solidity. Then at the top there are terraced steps that serve to protect the lower part of the building. The steps also provide horizontal line elements that present an element of the splendor of a protective fortress building. The color of the door is made in harmony with the color of the temple stone to be the focal point of the building as access to enter the building. To provide protection for windows and doors in an open environment, the placement is made more indented.



Figure 5. Cikendi Spring Building

#### 4. CONCLUSION

The Cikendi Spring Protection Fortress building is a Cultural Heritage Building that has historical knowledge value. He is a silent witness to the struggles of our ancestors as well as a real result of the work of civilization in the past. The success of our ancestors in utilizing the surrounding environment so that the benefits of Cikendi Springs can still be felt today. In addition, the Cultural Heritage Building which has the function of a Piping Building is also the identity of the Sundanese people which can not separate between water and the surrounding environment. As we know, the geographical location surrounded by mountains makes the Sundanese environment rich in water resources.

#### 5. REFERENCE

- Ariyani, P., Arif, I., and Hidayat, J., T. (2016). Potensi dan kendala pengembangan kawasan suryakencana sebagai kawasan cagar budaya kota bogor. *Jurnal Online Mahasiswa (Jom) Bidang Perencanaan Wilayah & Kota*, 1(1), 1-8.
- Ariyani, P., Arif, I., and Hidayat, J., T. (2016). The potential and constraints of the development of the suryakencana area as a cultural heritage area in the city of bogor, *JOM*, 1(1), 1-8.
- Dafrina, A., Hassan, S. M., and Zahara, A. (2021). Identifikasi Langgam Gaya Arsitektur Transisi/Peralihan Serta Karakter Visual Fasad Pada Arsitektur Peninggalan Kolonial Di Kecamatan Banda Sakti Kota Lhokseumawe. *Arsitekno*, 8(2), 56-67
- Dafrina, A., Hassan, S. M., and Zahara, A. (2021). Identification of transitional architectural style styles and facade visual characters in colonial heritage architecture in banda sakti district, lhokseumawe city. *Architectural*, 8(2), 56-67.
- Fanani, F., & Kurniati, A. C. (2018). Pelestarian urban heritage berdasarkan upaya perlindungan terhadap bangunan cagar budaya di Kota Yogyakarta. *ReTII*, 369-376.
- Fanani, F., & Kurniati, A. C. (2018). Urban heritage preservation based on efforts to protect cultural heritage buildings in the city of yogyakarta. *National Proceedings of Industrial and Information Technology Engineering XIII 2018 (ReTII)*, 369-376.
- Hendro, E. P. (2015). Pelestarian kawasan konservasi di Kota Semarang. *Borobudur*, 9(1), 17-28.
- Hendro, E. P. (2015). Preservation of conservation areas in the city of semarang. *Faculty of Cultural Sciences, Diponegoro University, Semarang*, 9(1), 17-28.
- Krisnawati, L., and Suprihardjo, R. (2014). Arahana pengembangan kawasan cagar budaya singosari malang sebagai heritage tourism. *Jurnal Teknik ITS*, 3(2), C154-C159.
- Krisnawati, L., and Suprihardjo, R. (2014). Directions for the development of singosari malang cultural heritage as heritage tourism, *ITS Engineering Journal*, 3(2), C154-C159.
- López, F. J., Leronés, P. M., Llamas, J., Gómez-García-Bermejo, J., and Zalama, E. (2018). A review of heritage building information modeling (H-BIM). *Multimodal Technologies and Interaction*, 2(2), 21.
- Maryati, S., Firman, T., and Humaira, A. N. S. (2022). A sustainability assessment of decentralized water supply systems in Bandung City, Indonesia. *Utilities Policy*, 76, 101373.
- Naderi, M. (2021). Assessing level of water resources management based on water supply and availability concepts. *Journal of Cleaner Production*, 305, 127086.

- Permana, A. Y., Akbardin, J., & Nurrahman, H. (2020). Development of Urban Space Based on Student Migrants in Bandung City, Indonesia. *Journal of Physics: Conference Series*, 1625(1). <https://doi.org/10.1088/1742-6596/1625/1/012003>
- Permana, A. Y., Nurrahman, H., & Permana, A. F. S. (2021). Systematic assessment with “poe” method in office buildings cases study on the redesign results of office interior after occupied and operated. *Journal of Applied Engineering Science*, 19(2), 448–465. <https://doi.org/10.5937/jaes0-28072>
- Porter, L., Matunga, H., Viswanathan, L., Patrick, L., Walker, R., Sandercock, L., ... and Jojola, T. (2017). Indigenous planning: from principles to practice/a revolutionary pedagogy of/for indigenous planning/settler-indigenous relationships as liminal spaces in planning education and practice/indigenist planning/what is the work of non-indigenous people in the service of a decolonizing agenda?/supporting indigenous planning in the city/film as a catalyst for indigenous community development/being ourselves and seeing ourselves in the city: enabling the conceptual space for indigenous urban planning .... *Planning Theory & Practice*, 18(4), 639-666.
- Pujol, L., and Champion, E. (2012). Evaluating presence in cultural heritage projects. *International Journal of Heritage Studies*, 18(1), 83-102.
- Sulistiyanto, I., Krisnawati, E., and Karsono, D. (2015). Pengaruh perkembangan permukiman swadaya terhadap upaya pelestarian cagar budaya Tamansari (*effect of settlement development organization heritage preservation efforts against tamansari castle*). *Jurnal Permukiman*, 10(1), 49-60.
- Sulistiyanto, I., Krisnawati, E., and Karsono, D. (2015). Effect of settlement development organization heritage preservation efforts against tamansari castle. *Jurnal Permukiman*, 10(1), 49-60.
- Suyatman, U. (2021). Citarum yang merana dalam pengabaian nilai kabuyutan orang Sunda. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 18(1), 51-61.
- Suyatman, U. (2021). Citarum is Agonizing in Serving the Values of the Sundanese Kabuyutan People. *Scientific journal of Islamic Civilization*, 18(1), 51-61.
- Syaifullah, M., and Wibowo, B. (2016). Pemanfaatan benda cagar budaya sebagai potensi pariwisata dan ekonomi kreatif bagi masyarakat sekitar di Kota Pontianak Kalimantan Barat. *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 10(2), 222-233.
- Syaifullah, M., and Wibowo, B. (2016). Utilization of cultural heritage objects as tourism potential and creative economy for the surrounding community in Pontianak City, West Kalimantan. *History and Culture. Journal of History, Culture, and Teaching*, 10(2), 222-233.
- Utari, S. D., Agustin, M. L., Dzikri, A. M., and Ayundasari, L. (2021). Perancangan aplikasi virtual reality cagar budaya untuk pembelajaran sejarah lokal. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 4(2), 103-114.
- Utari, S. D., Agustin, M. L., Dzikri, A. M., and Ayundasari, L. (2021). Designing a virtual reality cultural heritage application for learning local. history: *Historia. Journal of History Educators and Researchers*, 4(2), 103-114.
- Wijaya, K., & Permana, A. Y. (2018). Textile Tourism Image as an Identity of Cigondewah in Bandung City. *Textile Tourism Image as an Identity of Cigondewah in Bandung City. IOP Conference Series: Earth and Environmental Science*, 213(1), 012012. <https://doi.org/10.1088/1755-1315/213/1/012012>
- Wijaya, K., Permana, A. Y., Sugandi, D., & Nurrohman, F. (2020). Settlement Pattern of the Village of Dayeuh Luhur, Sumedang. *Journal of Architectural Research and Education*, 2(1), 55. <https://doi.org/10.17509/jare.v2i1.24292>
- Wulur, F. A., Kumurur, V. A., and Kaunang, I. R. (2015). Gaya bangunan arsitektur kolonial pada bangunan umum bersejarah di Kota Manado. *Sabua: Jurnal Lingkungan Binaan dan Arsitektur*, 7(1), 371-382.
- Wulur, F. A., Kumurur, V. A., and Kaunang, I. R. (2015). Colonial architectural style of buildings in historic public buildings in Manado City. *Sabua: Journal of the Built Environment and Architecture*, 7(1), 371-382