

HERITAGE BUILDING CONSERVATION : AN OVERVIEW OF PAHANG STATE MUSEUM

Muhamad Amirul Hafiz Zulkifli, Mohd Syuhaidi Abu Bakar & Mohamad Syafiq Bin Mat Shuki

ABSTRACT

This research identified the condition of the Pahang State Museum in Pekan, Pahang based on the Heritage Building's Conservation Guidelines issued by the National Heritage of Malaysia (2012). The qualitative method is applied through coding and field research to investigate the compliance of the Conservation Guidelines towards the preservation of the museum itself. The objective of this research is not to evaluate the management of the museum but to observe approaches towards its conservation. The study found that the original state of the Pahang State Museum was still in its original form. At the same time, Pahang State Museum management applied the Heritage Building Conservation Guidelines (2012) directly by implementing the conceptualized as a museum in a garden, and appropriately named '*The Intelektual Garden*'. This research has not only answered the objectives and questions of the study but has also revealed one thousand stories about the building of the Pahang State Museum whether visually or historically. This study should inspire better preservation and maintenance of buildings.

Keywords: Heritage Building, Conservation of Building, Preservation of Building

INTRODUCTION

In Malaysia, the responsibility for preservation work is placed under the National Heritage Department (JWN). The heritage classification is not only something that is passed down from generation to generation which includes customs, culture, areas, buildings, archival materials, and printed material but is more than that (National Heritage Department, 2012). As the world heritage is too large, The United Nations Educational, Scientific and Cultural Organization (UNESCO) specializes heritage in three-component which is cultural monuments including architectural work, the cultural heritage of a building that comprises a group of isolated or isolated buildings and cultural heritage sites that include human or natural work (National Heritage Department, 2012). A study by Harun (2005), explains the words of conservation which contain two main activities, which are repairs or preservation and which are the protection of building facade from being destroyed or altered without proper planning, and involve the preservation and maintenance of the heritage building from destruction.

To further enhance the functioning and duties of the field of conservation and preservation of heritage in Malaysia, the National Heritage Act 2005 (Act 645) is a special acts that deals with the preservation and conservation of national heritage, natural heritage, tangible and intangible cultural heritage, cultural heritage underwater, treasures and related matter are implemented properly and efficiently (Laws of Malaysia, 2006). The Heritage Building Conservation Guidelines is the process of implementing conservation and preservation work of the museum (National Heritage Department, 2012). These guidelines are by international

guidelines issued by the UNESCO and the charters under the International Council on Monuments and Sites (ICOMOS). In accordance with this, every activity and work related to the preservation of buildings or monuments must adhere to the principles and procedures established. The principles and procedures are divided into four sections, Part I: Introduction, Part II: Principles and Process of Conservation, Part III: Documentation Guidelines, and Part IV: Conservation Guidelines (National Heritage Department, 2012). According to Abdul Jalal and Abdullah (2003), Pahang State Museum established on November 30th, 1974, when the Pahang State Government Council reviewed a paper on the establishment of the first Pahang State Museum chaired by the Chairman of the Local Government Governance Committee.

At the meeting of the Beram Palace building (*Istana Kota Beram*), Pahang town was selected as the official museum. The building of the Beram Palace which was originally the official residence of his Royal Highness the Sultan of Pahang, the late of Sultan Sir Abu Bakar Ri'ayatuddin Al Muadzam Shah Ibni the late of Sultan Abdullah Al Mu'tassim Billah during his announcement around 22nd June 1932 until May 7th, 1974. The building was selected after the Abu Bakar Palace, Pahang Town was built instead the Beram Palace building was abandoned. At the same time, the Beram Palace building was chosen because of the many events taking place within the strains of the building which was originally the official residence of the first British Resident of Pahang State, G.P. Rodger before being a castle.

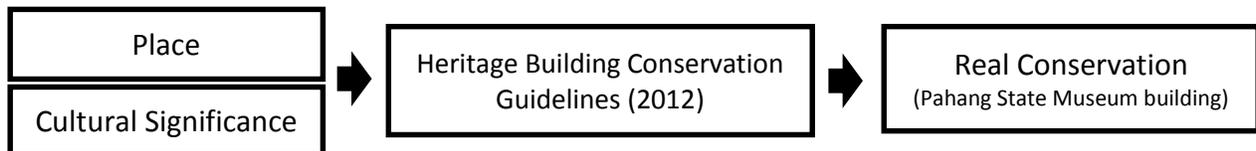
The selection of the Beram Palace Building is a good move but it must adhere to the concept of conservation which is the originality of the heritage conservation and must restore the building as it was. At the same time, it is contained in Section 114 of the National Heritage Act 2005 (Act 645) that offenses relating to the national heritage are not allowed to transfer, demolish, move, alter, alter, beautify, and add to the original structure of the building. This is in line with the principles of historic building preservation issued by the National Heritage Department through the Heritage Building Conservation Handbook (2012) to extend the building's age, respect the quality of the place, prioritize the originality of the work, do not disturb the layout of the building, the heart makes encodings, sympathies in interpretation and use, reinforcement of the original structure and the risk of losing important or damaged parts. From this architectural style, one can recognize where they originate, the influence or impact of a colony and become more appreciative of the heritage that remains in their country (Ahmad, 1994). Each of these historic buildings has its uniqueness and can be seen from the look of its original art, building materials, placement and cultural landscape (Orbasli, 2008).

Therefore, a conservationist or conservator is required to provide a specific conservation method or procedure for each conservation area undertaken. Besides, the concept of conservation also needs to be emphasized for conservation methods. The concept of conservation is "authenticity in heritage conservation". In other words, the authenticity of the building or monument is emphasized because it is aesthetically pleasing while the process of restoring it is ethical. In the context of beauty, preservation is not the key measure but rather how to restore the original structure of the building to its original position. It can be deduced that authenticity as a key aspect in the preservation of buildings or monuments. It is intended to preserve the authenticity of historical material but rather for the country's cultural history and values.

The National Heritage Act 2005 (Act 645) conforms the preservation and conservation to the originality of the monument or historic building. However, in Malaysia, it is unfortunate that the original design and structure of the monument or historic building is not a genuine origin but has been added to modernization. Hence, heritage buildings are under pressure and threat of demolition whereas homeowners are replacing building structures for the benefit of bringing foreign design to local life and climate patterns such as glass towers or glass use that do not reflect the culture, life and daily activities of people (Abidin Idid, 1996). Heritage buildings are often a tourist attraction and heritage buildings are variations on the image or image of a place so that they can distinguish the place, among the components of which the identity is a physical structure and strong impact of meaning. The public should be aware that neglecting the importance and contribution of old buildings to the identity of the city will result in the loss of the architectural value that cannot be replaced (Abidin Idid, 1996). Building façade, as an interface between inner and outer space, is mostly a matter of evaluation by visitors of historical districts. Therefore, it imposes an important impact on the images of historic districts. The dimension of this impact is mostly reliant on the visual elements of historical building facades (Askari and Dola, 2009). The question of whether effort been implanted to preserve the originality identity of the heritage building.

Therefore, the study is meant to explore the condition of the Pahang State Museum and the level of application of Heritage Building Conservation Guidelines (2012) by the management of the Pahang State Museum. The concept of preservation is particularly applicable in the context of conservation and preservation as it relates to the preservation of historic buildings. Based on the principles of figure 1.0, the following framework is to study the nature of the conservation situation applied to the Pahang State Museum.

Figure 1: Framework of Study



REVIEW OF LITERATURE

Important of Old Building / Heritage Building

It is important that the original condition of the building to be seen as a contribution to history. The architectural style of the original structure of the building one can recognize from their origin, the influence or impact of a colonial colony and at the same time appreciate the heritage of their country (Orbasli, 2008). The historical significance of a heritage building can serve as strong evidence of a historical era or event. At the same time preserving the original structure of the building helps to create the image and identity of the historic heritage city (Ahmad, 1994). Identity is a disorder that exists in the image or image of a place so that it differs from other places. While neglecting the preservation of the original structure. Neglect will result in loss of original identity and value of architectural heritage. This is because it is a city-like pattern of a

city that is culturally significant and has disappeared (Abidin Idid, 1996). Old buildings and monuments preserved in their original condition not only with individual privileges but have created beautiful visuals and images of a city (Ahmad, 1998).

Further preservation of the original structure also leads to the psychology of the historic building. It is because the building is historic and leads to an undeniable nostalgic story. Through Penang Past and Future Magazine, the Lebuh Aceh Mosque Conservation article links two psychological approaches to why it is important to preserve the building, through sensitivity to its historical and aesthetic values as well as the emotional bond of its original occupants to the building (Ahmad, 1998). Based on Johar et. al. (2011), the importance of nostalgia is related to a significant event that once occurred to a certain individual in the community toward the building.

In other words, the original condition of the building and the monument must be preserved as it is a heritage value of the local culture (history and beliefs). Many of the historic buildings or monuments in the world have their own stories that tell of the events that happened and the effects of those events that prove the existence of civilization. Some of these buildings are still in use and are classified as living monuments such as religious buildings and palaces (Harun, 2005). Buildings and monuments maintained to this day as factors in the development of civilization. These buildings and monuments are historical evidence and beliefs, including the construction of monuments such as the 'Sphinx' have proven that the factor of belief has brought about the development of civilization. These buildings and monuments were built for worship and royal tombs have been a solid proof of the survival of the civilization that requires preservation and preservation so that the effects of the history and the following evidence can be seen in the new generation (Young, 1991).

Heritage Building Conservation

The continuation of the preservation of the original condition of the building and the monument should be enabled by good legislation from some parties who can establish guidelines, deed or law to help maintain the original condition of the building and monument to continue to be current and future generations. According to the National Heritage Department (2012), there are four parts to be followed in conservation work. The contents of these sections are as follows:

- Part I: Introduction
- Part II: Principles and Processes of Conservation
- Part III: Documentation Guidelines
- Part IV: Conservation Guidelines

(National Heritage Department, 2012)

Laws of Malaysia: (Act 645) The National Heritage Act 2005 (amendment to 2006) confirms the preservation and preservation of National Heritage, natural heritage, tangible cultural heritage, intangible cultural heritage, underwater cultural heritage, treasure trove, and related matters.

This is because the refurbishment is not only focused on how to upgrade the shape of the heritage building but rather is a conservation and preservation effort to ensure that the buildings and monuments remain in the long run (Rahman, Akasah, Zuraidi (2012). According to Syed Zainol Abidin Idid (1996), the steps and patterns of implementation of preservation and

conservation methods in Malaysia are divided into 6 aspects: the first step is to make a list of the buildings as heritage buildings, the second step is to identify the actions based on the quality of the building and its contribution to the appearance of the city, the third step is to move the area of conservation action involving the scope of the building and not limited to individual buildings, the fourth step is to develop a comprehensive preservation plan for identified and gazette areas of conservation, the fifth step of providing heritage value building guidelines that include detailed ways of maintenance, rehabilitation (restoration), reconstruction and adaptation and the sixth step provides control guidelines for any development within the area of action specifically involving buildings new.

These can be found in the Guidelines for Conservation Areas and Heritage Buildings issued by the Municipal Council of Penang, Part V of the Guidelines for Conservation Areas and Heritage Buildings under Section 19 (2), stating that all development plans within the conservation area need to obtain a development permit. These permits apply only to conservation areas within Penang and development planning is necessary to protect and adhere to the elements within the conservation area. They include interior alterations of buildings and advanced materials that affect the exterior appearance of buildings such as doors, windows, roofs, and facades (Municipal Council of Penang Island, 1987).

RESEARCH METHODOLOGY

In this study, a qualitative research approach was used and coding books and field study was done.

Instrument of Research

Field Research

Field research was conducted to obtain information, observations and real images of the Pahang State Museum building. Researchers began observing the original condition of the Pahang State Museum building. Observations were made to answer the one and within the object of achieving the objective of one of the original buildings of the Pahang State Museum A detailed field study conducted on the application and conservation of the Pahang State Museum building according to the National Heritage Department (2012), issued by the National Heritage Department of Malaysia. The instrument is to answer objective (1), to identify the original state of affairs of the Pahang State Museum building.

Interviews

Validation and support for the data were obtained through the implementation of the interview instrument. Interviews were conducted to gather more authentic and accurate data from building owners or officials of the Pahang State Building. Semi-structured interviews were selected as the research instruments. This instrument is used to answer the objective (1), to identify the original state of the building of the Pahang State Museum and (2), to identify the application level of the

Heritage Building Conservation Guidelines (2012) by the management of the Pahang State Museum.

Coding Book

The Coding Book used is divided into three sections, namely Coding Book 1 and Coding Book 2, organized according to the research objectives. The coding book will be produced based on Heritage Building Conservation Guidelines (2012).

RESEARCH FINDING AND DISCUSSION

The Original Condition of Pahang State Building

It was found that the condition was the same as it was built. A picture from the National Achieves Library, Kuala Lumpur and Sultan Abu Bakar Museum Library also validated that the façade of the original building which is Kota Beram Palace previously before the museum era. The result shown the building still in authenticity but extensions were being made according to converting to museum, but extension there are not touch the originality of the building. Below the Coding Book 1 will explain more regarding the originality form of Pahang State Museum building;

Table 1: Coding Book 1

CODING BOOK 1			
Identify the Condition of The Pahang State Museum	Exist (Evidence)	Nonexistent (Reason)	Source of Existence
The originality of the Pahang State Museum building.	- Picture - Report of Work		- Proposed Report on Conservation Works of the Pahang State Museum (October 2008 until June 2009) Owner: National Heritage Department of Malaysia
The original plan of the Pahang State Museum building.	- Building Plan - Report of Work		- Site Meeting Report (Mac until April 2009) Owner: Contractor - Site Meeting Report (Mei until June 2009) Owner: Contractor - Technical Meeting Report (Mac 2009) Owner: Contractor - Technical Meeting Report (January until May 2009) Owner: Contractor - Monthly Report

	(November 2008) Owner: Contractor
	- Pahang State Museum Conservation Work Measurement Plan (October 2008 until June 2009) Owner: Consultant
	- Renovation and Refurbishment of Masjid Sultan Abdullah An Islamic Museum in Pekan, Pahang (2014-2015) Owner: East Coast Economic Region
Newspaper clippings Pahang State Building.	- Warta Darul Makmur: Muzium Pahang Lancar Rancangan 5 Tahun (September 1977) Source: National Archive Library, Kuala Lumpur
- Program Book - Paper Clipping - Old Postcard - Website Pahang State Museum - Pahang State Museum Pamphlet	- Annual Report of the Pahang State Museum Board (1975 until 1977) Source: National Archive Library, Kuala Lumpur
	- Sultan Abu Bakar Museum Opening Program Book (October 21, 1976) Source: National Archive Library, Kuala Lumpur
	- Pahang State Museum Old Postcard (n.d.) Source: National Archive Library, Kuala Lumpur
	- New Straits Times: Pahang State Museum Built on Site of Former Palace (April 1, 1991) Source: Heritage Body Library, KL
	- New Straits Times: An Old Palace Becomes Pahang's First Museum (January 6, 1975) Source: Heritage Body Library, KL
	- Pahang State Museum Website Source: https://www.whwdesign.org/muzium-sultan-abu-bakar
	- Brochures and Pamphlets of the Pahang State Museum Source: Library of Pahang State Museum

Application of Heritage Building Conservation Guidelines (2012)

It was found that the Heritage Building Conservation Guidelines (2012) was entirely used by the management of the Pahang State Museum. This can be seen in various parts of the museum such as the façade of the building. Although the Pahang State Museum went a renovation in 2009, the guidelines were used during the process. This can be seen in the Proposed Report on Conservation Works of the Pahang State Museum (Mat Tahir, 2015). Below the Coding Book 2 will explain more regarding the level of application of Heritage Building Conservation Guidelines (2012) by the management of the Pahang State Museum:

Table 2: Coding Book 2

CODING BOOK 2			
Level of application of Heritage Building Conservation Guidelines (2012) by the management of the Pahang State Museum	Exist (Evidence)	Nonexistent (Reason)	Source of Existence
1. Part I: Introduction Item 1: Intro. of building. Item 2: Architecture of building. Item 3: Age of building.	- Interview - Picture - Report of Work - Paper Clipping		- Proposed Report on Conservation Works of the Pahang State Museum (October 2008 until June 2009) Owner: National Heritage Department of Malaysia
2. Part II: Principles of Conservation Item 1: Conservation principles. Fraction I: Cultural value Fraction II: The future of the building Fraction III: Action plans. Fraction IV: Applied action plans.	- Plan		- Site Meeting Report (Mac until April 2009) Owner: Contractor
3. Part III: Documentation guidelines Item 1: Report before conservation Item 2: Report during conservation I Item 3: Report during conservation II Item 4: Report after conservation Item 5: Final report conservation 1-4 Item 6: Video recording Item 7: Final report			- Site Meeting Report (Mei until June 2009) Owner: Contractor - Technical Meeting Report (Mac 2009) Owner: Contractor
4. Part IV: Conservation Guidelines Item 1: Heritage Building Conservation Guidelines (2012) Item 2: Appoint a conservator for future conservation.			- Technical Meeting Report (January until May 2009) Owner: Contractor - Monthly Report (November 2008) Owner: Contractor - Pahang State Museum Conservation Work Measurement Plan (October 2008 until June 2009)

Owner: Consultant

- Renovation and Refurbishment of Masjid Sultan Abdullah An Islamic Museum in Pekan, Pahang (2014-2015)

Owner: East Coast Economic Region

- Nik Suzzana Mat Tahir (August 17, 2015)
Division of Conservation, National Heritage Department

- Tambgoro Nagata and Raja Badrim Ahmad (October 26, 2015)
Architect and Consultant

- Ahmad Farid Abdul Jalal (October 26, 2015)
Director
Pahang State Musuem

- Puan Suhana Mat Tehor (July 4, 2015)
Librarian at National Archive

CONCLUSION

In Malaysia, the importance of restoring and maintaining buildings is often associated with donations as one of the major tourist attractions. This is evident through the Abidin Idid (1996), which states that conservation and preservation are implemented for the development of the country's tourism industry. Through the National Heritage Department (2012), states the actual conservation concept is explained in detail to refute the above statement. The concept of conservation is "authenticity in heritage conservation". According to the International Council on Monuments and Sites (ICOMOS), the Australian Branch through an agreement made in the Burra Charter two principles are stated: place and cultural significance which is the basis of conservation. Place means any site, area, building or other work with any relevant content in or around it. This is a general term for the maintenance of a monument or buildings and the whole area. Cultural significance means aesthetic, historical, scientific or social value for past, present and future generations (National Heritage Department, 2012).

According to informant Mat Tahir (2015), Assistant Curator of the Conservation and Conservation Unit, the National Heritage Department stated that not only history would be

assessed but that the aesthetic, historical and scientific value of an area or building was among the elements emphasized in the clear Heritage Building Conservation Guidelines (2012) through Part II, in the items of conservation principles and processes that break down into four key areas namely identifying cultural significance, gathering information on factors affecting the future of a building or site, preparing action plans and managing buildings or site according to the action plan. The following two concepts and principles can be seen in detail in the strong connection between the concept of "authenticity in heritage conservation" with the principles of place and cultural significance for preserving and preserving a building or site. to protect and preserve the architectural heritage of the nation that is the identity of a developed nation.

This research has not only answered the objectives and questions of the study but has also revealed one thousand stories about the building of the Pahang State Museum whether visually or historically. This study should inspire better preservation and maintenance of buildings.

ACKNOWLEDGEMENT

This paper is supported by the Faculty of Film, Theatre and Animation and Geran GIP (600-IRMI 5/3/GIP (011/2019)) granted by Universiti Teknologi MARA (UiTM), Malaysia

REFERENCES

- Ahmad, A. G. (1994). *Pengenalan Kepada Bangunan dan Monumen Lama di Malaysia*. Taiping, Universiti Sains Malaysia.
- Ahmad, A. G. (1998), December). *Pemuliharaan Masjid Melayu Lebuh Acheh, Penang Past and Future*, 27-29.
- Abdul Jalal A. F. & Abdullah A. (2003). *Dua Puluh Lima Tahun Muzium Sultan Abu Bakar*. Pekan, Lembaga Muzium Negeri Pahang.
- Abdul Jamal A. F. (2015). Personal Interview.
- Abidin Idid, S. Z. (1996). *Pemeliharaan Warisan Rupa Bandar*. Kuala Lumpur: Malaysian Heritage Agency.
- Askari A. H. & Dola K. (2009). Influence of Building Façade Visual Elements on Its Historical Image: Case of Kuala Lumpur City, Malaysia. *Journal of Design and Built Environment*, 5, 49-55.
- Harun S.N. (2005). *Amalan Kerja Pemuliharaan Bangunan Bersejarah di Malaysia* (Unpublished Doctoral Thesis), Universiti Sains Malaysia: Malaysia.
- Johar, S., Ahmad, A. G., Che-Ani, A. I., Tawil, N. M., & Usman, I. M. S. (2011). Analisa kajian lapangan ke atas kecacatan pada bangunan masjid lama di Malaysia. *Journal Of Design+ Built*, (2).
- Laws of Malaysia (2006). *Akta 645: Akta Warisan Kebangsaan 2005*. Kuala Lumpur: Commissioner Malaysian Law Reviewer.
- Mat Tahir, N. S. (2015). Personal Interview.
- Mat Tehor, S. (2015). Personal Interview.
- Municipal Council of Penang Island (1987). *Guidelines for Conservation Areas and Heritage Buildings*. Pulau Pinang: Municipal Council of Penang.

- Nagata, T. & Ahmad, R. B. (personal communication, October 26, 2015).
National Heritage Department (2012). Guidelines on Conservation of Heritage Buildings. Kuala Lumpur: National Heritage Department.
Orbasli, A. (2008). Architectural Conservation Principle and Practice. Malden: Blackwell Publishing, Blackwell Science.
Rahman, M.A.A., Akasah, Z.A., Zuraidi, S. N. F. (2012). The Importance of On-Going Maintenance in Preserving The Heritage Listed Buildings. International Journal on Advanced Science Engineering Information Technology, 2(2), 83-85.
Young, G. (1991). Authenticity in cultural conservation. Australia Planner, 29(1), 3-5.

ABOUT THE AUTHORS

MUHAMAD AMIRUL HAFIZ ZULKIFLI

Universiti Teknologi MARA (UiTM)
amirulhafizzulkifli@gmail.com

MOHD SYUHAI DI ABU BAKAR (ASSOC. PROF. DR)

Universiti Teknologi MARA (UiTM)
drmohdsyuhaidi@gmail.com