REDISCOVERING ARCHAEOLOGY USING THE CULTURAL HERITAGE OF SERANG CITY, BANTEN PROVINCE FOR COMMUNITY RECOVERY DURING COVID-19 PANDEMIC

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ABSTRACT

Many archaeological researches have been conducted in Serang City, Banten Province for decades so that a significant amount of knowledge has been produced. The Public Archaeology approach, especially museums and cultural resource management, has also been applied. However, these efforts have not been maximized resulting in several problems. Particularly, since 2020, COVID-19 pandemic has affected various fields and sectors, including the cultural sectors related to the preservation and management of cultural heritage in Serang City. The efforts to prevent the transmission of COVID-19 have been carried out by implementing health protocols and large-scale social restriction policies including on the sites and museums. The pandemic along with its uncertainty opens the potential for some problems to increasingly influence the social and political aspects; for instance, the income of the local community has decreased. Thus, a new approach known as Rediscovering Archaeology is needed to reduce the existing problems. This approach is carried out by conducting a research followed by a community service involving multidisciplinary knowledge and several related parties or Penta Helix. The methods include field observation, interviews, and ongoing mentoring. This approach has been shown to reduce the potential social and political tensions in society. This approach also convinces related parties that archaeological heritage can be a cultural capital in dealing with the pandemic and is expected to generate prosperity for the community in the future.

KEYWORDS: Archaeology, heritage, pandemic, COVID-19, Penta Helix

INTRODUCTION

Banten Province, especially Serang City, has a lot of archaeological remains. These relics are cultural products and can even be called the civilization of Banten Kingdom which was victorious around the 16th to the early 19th centuries AD. Archaeological remains that can be found including pottery, ceramics, currency, jewelry, cannons, maps or pictures, canals, Surosowan Palace, Speelwijk Fortress, Grand Banten Mosque, sultan's tombs, Avalokitesvara Temple,
Karangantu harbor, and so on. Some of these archaeological remains have been designated as cultural heritage because they are considered to have essential values from the point of view of science, history, education, religion and/or culture.

There are a lot of remains of the Banten Kingdom civilization that are still buried in the ground or water, both in rivers and on the seabed. Only a few have been rediscovered considering the vast area and the span of the civilization period which was long enough. Therefore, there could be multiple layers of remains in one place. Researchers, especially archaeologists from various countries, have conducted research quite often in Banten. For example, there is a research conducted by the archaeologists from Indonesia to track and list various archaeological remains in Banten (Tjandrasasmita, 2011: 4). Meanwhile, foreign researchers conducted research on the writings found on Banten cannons in Karangantu (Guillot and Callus, 2008: 154).

Research is still conducted to this day in the area which is often referred to as the Old Banten. In fact, the during a survey in 2016, the authors identified a columnar joint artifact at the north of the Surosowan Palace. Such artifacts in other areas were common during prehistoric times. The research is continued with a research on the potential for Archaeology, the boundaries of antiquity, revitalization and adaptation, analysis of environmental impacts, and feasibility studies for current development.

Archaeological discoveries continue to emerge every time an archaeological excavation is carried out. The community also continues to report to the government and researchers about the archaeological objects that they accidentally found while farming and digging the foundations of houses. Relics in the form of structures and buildings that have now been brought back have been partly restored and can be seen by the public. Relics in the form of objects that can be moved, for security reasons, have been brought, maintained, and displayed in the museum so that they are not damaged. Some of the remains on the site or area, for example, are the Kaibon Palace, Surosowan Palace, the Grand Banten Mosque. Meanwhile, some relics such as ceramics, pottery, bricks that have been detached from their structures, jewelry, and so on can be seen in the museum.

Some problems arise when the preservation and management of these relics have not been done well. Only a very few local people and outsiders have come to the site and to the museum. During weekends, the number of visits is quite a lot, but there are not many visitors during weekday. Thus, some sites and museums appear to be less visited by visitors. Also, more visitors only use their time to take pictures and relax so that the site and museum function as tourist attractions to release boredom during their daily routine. The duration of the tour only lasts for a few hours, so the visitors did not pay much attention to the information presented by the manager. Thus, the function of sites and museums as places for sharing knowledge has not been encouraged optimally.

The low number of visits means that the general welfare of the community has not increased. Preserving the site and building a museum are some hopeful ways to attract people
coming to the place. Thus, the local community can develop the economy to increase financial income for both the local community and for the local government. Souvenir businesses, eateries, transportation, lodging, and other related services are expected to be present and grow to generate benefits for all parties.

In contrast to the above conditions above, the Grand Banten Mosque and the burial complex around the mosque are flocked with many visitors who came for worship and pilgrimage. The economy is spinning fast around the mosque. However, the ineffective management often cannot solve the congestion, clutter, and crowded visitors. Since a lot of visitors stay at the mosque and its surroundings, the cleanliness aspect also needs attention.

The various problems mentioned above are still ongoing to this date. In addition, coronavirus disease (COVID-19) pandemic has hit since the beginning of 2020. Some people are worried about contracting this disease, so they limit their activities outside the house. The government is also trying to implement large-scale social restriction policies so that people are asked to work from home and learn from home. Cultural heritage and people who rely on tourism in Serang City also experience the impact. The level of knowledge and understanding of cultural heritage is also affected along with the decrease in the number of visitors. In general, the economy has stalled. Thus, the problem becomes more multiplied and complex. Therefore, the main problem presented in this paper is about the role of Archaeology which needs to be redefined to address real conditions in the field related to archaeological heritage and community welfare.

THE THEORETICAL FRAMEWORKS ON THOUGHTS AND ACTIONS

The current Archaeology is a science that has developed rapidly in various countries. Before obtaining its form as scientific Archaeology, this science has been born by lovers and seekers of antiquarianism (Trigger, 1989: 27). At that time, Archaeology had been known for its great discoveries which sometimes caused controversy. One example is Schliemann's search and excavation in 1870 for the city of Troy. Schliemann claimed to have found the city, although there are researchers who doubt the findings (Finley, 1977: 35-36).

Archaeology then strengthens its theories and methods, especially the method of excavation, which is the main characteristic of this science (Deetz, 1967: 11; Patterson, 1983: 16; Rahtz, 1985: 63). Furthermore, archaeological research uses various thoughts to produce interpretations, such as Historicism, Functionalism, and Cultural Change (Rindos, 1989: 26). Archaeological relics and the results of their research then began to be intensively conveyed to the public through the Public Archaeology approach. For example, there are Museum Studies and Cultural Resources Management. The Cultural Resource Management and Rescue tries to seek values from the past by referring to the symbolic values of contemporary society. Similarly, museums try to present the past as well as the present (Shanks and Tilley, 1992: 64-69).
Archaeological thinking has also developed not only regarding theory and practice or method, but also praxis or social practice (Hodder, 1992: 3). Archaeology is constantly evolving, so it does not only study the past societies but also discusses today's society, including political aspects related to heritage in contemporary society (Meskel, 2009: 1).

During its development, the archaeologists involved in the above studies often position themselves or are positioned as observers or as researchers. Therefore, archaeological remains that were initially discovered by the archaeologists, are now being preserved and managed by other parties. Of course, other parties can and are expected to work together and collaborate on this matter. However, the archaeologists in the current logical framework certainly can continue their role and duties not only as an inventor but also a preserver and manager. Therefore, Archaeology must be redefined. Archaeology does not only focus on research that produces science, but it also deals with community empowerment to produce welfare. Archaeology is not only a theoretical science but also a practical science. The archaeologists are not only researchers but also as the agent of change within the community.

However, Archaeology as a science in general has not equipped itself with a foundation for action and has no practical capacity. Meanwhile, the complexity of the problem is so high because people have various aspirations. The problems are also related to other fields such as economy, social, and politics. Since 2020, for example, there has been a pandemic which has had an impact on archaeological remains and the current society. The impacts may also be felt in the coming years. Therefore, this paper offers a research concept that is followed up by a community service.

To maximize the results, Archaeology must collaborate with other sciences so that it becomes multidisciplinary. The archaeologists must be researchers and actors who are ready to work together in the field with related parties. The parties involved in the current development are often referred to as the Penta Helix. This theoretical foundation on thought and action can be called Rediscovering Archaeology. Archaeology is not just a discipline aiming to discover relics that can be used to figure out the life of people in the past. Archaeology must also rediscover the benefits of archaeological remains for the current and future societies.

Penta Helix is a concept that continues to be developed by thinkers in various countries, especially regarding the role of scholars in the society. One of them is the role of Higher Education Institutions (HEI) in Oman in the Penta Helix which includes Public, Private, Academe, Civil Society, Social Entrepreneurs (Halibas, Sibayan, and Maata, 2017: 162). The Penta Helix concept was initially developed from the Triple Helix and Quintuple Helix with different elements. However, it still leads as a framework in various research related to the innovations including innovation in partnership (Sudiana, 2020: 137). One of the concepts of the Penta Helix is the synergy between Academics, Business, Community, Government, and Medias, or abbreviated as ABCGM. ABCGM, for example, has been applied to Small and Medium-Sized Enterprises
Penta Helix has been implemented in various sectors, and one of the dominant ones is tourism. In Indonesia, for example, ecotourism involves Penta Helix for sustainable development in Banyuwangi, East Java (Widodowati, Ginaya, Triyuni, 2019: 32). Research on Penta Helix stakeholders has been conducted in tourism, especially related to an area and its natural environment, such as the terms rural tourism, village tourism, ecotourism (Putra, 2019: 66-69). Based on literature studies, it seems that Penta Helix has been applied in various countries and sectors, especially related to natural resources management (Cabrera-Flores, 2020: 1). However, the Penta Helix does not appear to have been applied to archaeological heritage management or cultural resources management so far.

In Serang City, Banten Province, the authors as scholars have established a network with the Serang City Government and the Banten Cultural Heritage Conservation Center. The authors also establish networks with the communities, local entrepreneurs including traders on the site, and the media. These efforts have been financially supported by Directorate of Public Service and Empowerment Universitas Indonesia.

The method used is interviews with various parties such as government representatives, site and museum managers, communities, and traders. To determine the interviewee, identification is carried out in advance so that the interviewee is aware of the problems being asked of them (Spradley, 2006: 70). Furthermore, visual recording in the form of photos and videos is kept so that cultural heritage remains well documented. Surveys or direct field observations are carried out by implementing the health protocols, namely physical and social distancing or avoiding crowds, washing hands, and wearing masks.

The authors do not only create networks but also try to generate synergies with stakeholders. Therefore, they must come to the location several times and become the agent of change. To provide motivation and become example for society, the authors involve a community that has been active in various regions in Indonesia, namely the Indonesian Archaeological Society. The authors also offer the examples of the use of conventional media and social media including YouTube channels. In the current era, someone can create their own media which is then published on social media to reach the wider community. For example, the Ali Akbar Berkabar YouTube channel was created. Then, a series of discussions on the Archaeology of the Qur’an in the Archipelago were held by focusing on various topics including the Banten Kingdom and Banten ancient maps. By conducting discussions online, it is easier for people to follow which then can spread to the community.

Archaeology must collaborate with other experts. In this regards, multidisciplinary approach includes Archaeology, Geography, Social Welfare, Videography and Journalism. Geographers, for example, are needed in processing digital mapping of archaeological remains so that they can be accessed through internet networking. The Social Welfare Experts provide an
understanding to the community about the possibilities of activities that can be carried out to encourage community welfare. Videographers and journalists are needed to present information attractively and convey it to the wider community. Other collaborative patterns of archaeology can reveal new facts and complement the cultural evidence of past societies. In addition, working together with other parties will produce conservation which includes Protection, Development, Utilization. Furthermore, it boosts management which also includes Cultural Heritage Development through community empowerment.

Thus, this multidisciplinary approach can optimize the potential of archaeological resources with professional human resources, especially during the pandemic. Human resources in the form of Penta Helix synergy can offer a management strategy for cultural advancement objects which are described as follows:

1. To become an effective means of socializing large-scale social restrictions policies. The applied model combines work from home and local community involvement with communication technology via the internet.
2. To provide opportunities for local communities to participate in the activities. This is a stimulant of honoraria that can help the community in dealing with the dimensions of COVID-19 economic impact.
3. To redefine research-based education and community service. Education forms a positive character, offers a productive lifestyle, and increases the intellectual capacity of the nation to build a future based on the 17 achievements of the Sustainable Development Goals (SDGs).
4. To lift and promote the cultural advancement objects as the center of attention that forms social cohesion. By having a sense of togetherness in owning, protecting, developing, and utilizing the cultural advancement objects, it will advance the public welfare and the intellectual life of the nation.
5. To provide an agenda that softens the polarization of society during an uncertain pandemic situation. This, at the same time, provides hope for the recovery of the political, social, and economic situation that calms the minds and feelings of the wider community. Archaeological heritage can increase awareness of others while maintaining the tradition of mutual cooperation as the character of the Indonesian nation.

THE INTERACTION BETWEEN THE COMMUNITY AND CULTURAL HERITAGE DURING A PANDEMIC

The interaction of the public and cultural heritage during a pandemic is studied by conducting some direct observations in the field. The observations aim to see to what extent the health protocol is applied in Cultural Heritage areas and related areas. In addition, the field research
is intended to record the results of the revitalization of the Old Banten area and its surroundings. Such observations are also important to acquire some aspirations from the stakeholders and to establish a Penta Helix network.

The trips to observe the situation were carried out several times, including on September 11-12, 2020. Observations were conducted in several places such as cultural heritages and restaurants. Observation at the Serang City Museum during the day shows the absence of activity, and it appears that the museum has not been operationalized. Interviews with several stakeholders were carried out in several places. The interviewees included the manager of the traditional restaurant Pecak Bandeng and Cibiuk Restaurant, and the owner of Resto Waltevreden in Serang City.

The results of the interview provide quite a lot of information about the conditions, especially during a pandemic. The economic impact especially the decrease in turnover is felt every day since these eating places barely have customers. Restaurant owners and managers do not feel that the government's attitude and policies are assertive in helping the entrepreneurs to deal with the crisis. Restaurant owners and managers face a dilemma such as whether to keep the number of employees or to fire them to cut the operational budget. The option to reduce the number of employees for the time being has not been chosen. However, it is necessary to reduce the employee working days and hours given that restaurant revenues continue to decline.

During the observation, the Surosowan Palace tourism object had only a few visitors. However, the visitors were seen just sitting on the palace yard. Many thought the palace was still closed to the public because the palace entrance was closed. According to Banten Museum officials, the palace remains open. The door to the palace is closed to prevent irresponsible visitors. Visitors are still allowed to enter the Surosowan Palace if they report to the officer guarding the museum and leave their identity for security. However, there may be a lot of information that is not known by other visitors. The reactivation project of the canal which is located at the east of the Surosowan Palace is still conducted during the pandemic. The canal now has clean water and neatly arranged edges. Some tourists are seen taking pictures because now the object looks attractive.

Officers at the Grand Banten Mosque and the sultan's grave complex are equipped with tools to check the visitor's body temperature. They also require visitors to wear masks and wash their hands before entering the mosque. Meanwhile, based on the story from the officer in the Grand Banten Mosque area, most visitors only made pilgrimages and did not visit the Surosowan Palace or even to the museum. There is a segmentation of visitors who come to the Old Banten area. Most visitors to the Surosowan Museum or Palace are students or scholars. Most visitors of the Grand Banten Mosque are from the general public.
The observations at the Kaibon Palace, Maulana Yusuf's Tomb, and Speelwijk Fortress showed very little visitor activity. The observation at Maulana Yusuf's Tomb in Kasunyatan showed only a few groups of pilgrims, but they did not implement health protocols. There were no officers to check the temperature of visitors. The announcement to keep distance and wear mask is also not visible. Most visitors are local residents who routinely do activities around the site, such as gymnastics and football in Speelwijk.

The COVID-19 pandemic has greatly affected the number of visits to the Old Banten tourist attraction. This can also be seen from the lack of activity in the Old Banten bus station, where many merchant stalls are closed. This condition becomes a concern for the City Government of Serang. The government apparatus seems to be making efforts to remind its citizens by constantly giving warnings through loudspeakers. This shows that community awareness in implementing health protocols is still low. In other words, they tend to underestimate the health protocol. The authors saw that the Serang City Government apparatus had announced a Large-Scale Social Restriction policy, but its implementation only applied at certain hours and at city borders. Based on the observations, the number of officers might be limited. This happened when the policy had just been issued so that the government was still adjusting the new policy.

The next observations were from Thursday to Saturday, 17-19 September 2020. The route is adjusted to the departure of the activity, starting from Jakarta to the Old Banten area. On all routes that had been taken, several monitoring posts were seen. However, there was no officer checking private vehicles and checking whether people were wearing masks.

Observation at the Kaibon Palace showed that there were activities that did not comply with the applied health protocols. Many people or visitors around the site did not wear masks. The people also did not maintain distance among one another. The observation continued at 2:30 p.m. on the veranda of the Old Banten City Museum of Archaeological Sites and Banten Square, showing that the Large-Scale Social Restriction was effective and conducive. The officers who looked after the Surosowan Palace seemed to be on duty to guard the site and cut the grass to make it look tidy. Officers wore masks as personal protection. The situation in some of these cultural heritage sites appeared to meet the health protocols.

Different from the visitors at the above sites, the visitors, pilgrims, and those who wish to worship around the Grand Banten Mosque barely kept their distance from one another. A few visitors do not even wear masks. It is in contrast with the efforts of the manager of the Grand Banten Mosque who has kept the health protocols at the front door. Before entering the mosque area, the visitors’ body temperature was checked, and they were asked to wash their hands with soap. The general condition of the Grand Banten Mosque courtyard after the revitalization looked well-ordered, neat, beautiful so that a lot of visitors took pictures on the mosque yard.
At night, due to the pilgrimage customs, the situation at the Grand Banten Mosque, its courtyards, and buffer areas was not conducive. The entire area became very crowded. The entire pedestrian area outside the main road was filled with street vendors, and pilgrims had filled all the grounds of the mosque. The authors observed from afar and recorded the video of the condition. The authors did not take the risk of going to the field because it was very crowded with visitors. This is to maintain security and reduce the possibility of spreading the virus.

The observation was again carried out on 17-20 November 2020. The observed places included Karangantu Harbor, Speelwijk Fortress, Surosowan Palace, Great Mosque, Old Banten Archaeological Museum, and Banten Girang. Observation was carried out to further add and complete information in the field. During the observation period, conversations were also carried out with resource persons and residents. The conversation, on the one hand, was to obtain information about the current conditions. On the other hand, the authors took the opportunity to provide the latest concepts, namely rediscovering Archaeology and community service programs that were being carried out. Several resource persons were contacted again to increase motivation and build synergy with other stakeholders.

The next observation was carried out in the morning starting around the Karangantu Harbor. The fishermen's activity at that time was quite intense, especially at the Karangantu Fish Auction Place. Fishermen, sellers, and buyers of marine products gather and ignore health protocols. This was very unfortunate because many buyers came from outside the City of Serang. The authors then continued to visit the pier. At that time, only a few people were seen walking and exercising. On the west side of the river, several people were seen fishing while keeping their distance from each other.

The observation continued to Speelwijk Fortress where local residents were having morning exercise while wearing masks, and there was no crowd. Residents who exercised seem conscious to keep their distance so that their health is maintained. In another corner of the Speelwijk Fortress site, it looked empty of visitors. Inside the fort, there was only a caretaker who was tending the grass.

Speelwijk Fortress and several sites in the Old Banten area have just finished the revitalization and adaptation conducted by the Serang City Government supported by the Banten Provincial Government in collaboration with the Serang Cultural Heritage Conservation Center and related stakeholders. Arrangements were carried out in 2019, and part of the programs is still ongoing today. The current condition of Speelwijk Fortress is tidier and cleaner than before when the author visited several times and conducted research before 2020. The Speelwijk complex is currently guarded 24 hours by officers, so that cleanliness and tidiness can be maintained. Officers also pay attention to health protocols. The officers also appeared to have visited them several times and warned visitors who had not complied with the health protocols.
The observation continued at the Chinatown High Mosque located on the side of a busy road filled with vehicles. The Chinatown High Mosque is the object which is rarely visited by tourists. Not a single visitor was seen at the location when the observation was conducted. Moreover, this location is in an open area, so it is very hot when the sun is shining brightly. The archaeological remains are only parts of the tower and some brick structures or foundations, some of which are still visible on the ground. The incomplete condition of the relics makes it difficult for visitors to imagine that there used to be a mosque in that place. Visitors also do not receive information about Chinatown. The information board on the site lacks information. In addition, there is no parking space for visitors who want to see more details about the heritage. If the visitors want to park the vehicle on the side of the road, it will disrupt the traffic. The road is often passed by vehicles, and trucks are often passing from and to Karangantu Harbor.

Since the COVID-19 pandemic occurred, Avalokitesvara Temple has not been opened to the public and the gate is closed. From the gate, it can be seen that there is no religious activity inside the temple. Before the pandemic, this temple was visited by many people. This temple is not only visited by people who want to worship, but also those who wants to see the inside of the temple. Inside the temple, to the left of the entrance to be precise, there are rows of reliefs depicting the atmosphere of Mount Krakatau eruption in 1883 which was followed by a tsunami which resulted in many casualties. At that time, some of the residents who survived took refuge in the temple, and they were able to survive by helping one another.

The front yard of Avalokitesvara Temple, which used to be busy with traders, is now deserted. Some traders relocated their stalls to Speelwijk Fortress, which is to the east of the temple. Before the pandemic, the front yard of the temple was often used for the parking lot of four-wheeled vehicles. Wide space which has been cemented leads the visitors choose this location as a parking lot. This location used to be chosen as a place to rest because there were clean food stalls offering affordable prices. In addition, there were lots of clean toilets in the temple. The water that flows inside the temple is also classified as fresh water, even though the water around it which is close to the sea is classified as brackish water.

At the Surosowan Palace, there were initially no visitors. However, after the entrance to the palace was opened, several visitors entered. Some visitors wore masks. There was no crowd because only a few visitors entered. The Surosowan Palace is a large palace, so the officers can manage the visitors to keep their distance. Visitors can be allocated to several parts of the palace.

The next trip is Banten Girang Site. This site is an artificial cave located near the Cibanten River. There are no visitors because this site is rarely visited except for research activities. At the top of the cave is a resident's house. This site has not been well-promoted, so it is not widely known by the public. Archaeological research carried out here is still fewer than the research around the Surosowan Palace and the Grand Banten Mosque.
At the Grand Banten Mosque, the observation is deliberately carried out during the day and night. According to the reports from the residents, the number of visitors can be higher at night, especially on Friday nights and weekends. The observation showed that there was no reduction in the number of pilgrims to the Sultan's tomb complex both day and night. Generally, they came from outside the town and spent the night at the mosque. Health protocols were not implemented by some visitors. When they were in the grave area, they also gathered. There was no distance among the pilgrims when praying at the grave. In general, both before the pandemic and during the pandemic, people still came to the tomb complex for pilgrimages. The managers have made efforts to make banners containing an appeal to implement health protocols. Several papers were also pasted on the walls, asking the pilgrims not to gather in the crowd. However, the visitors still came in groups and sat close next to one another in front of the tomb for quite a long time.

The observation was carried out again on December 16-17, 2020. The observed areas are Karangantu Harbor, Speelwijk Fortress, Surosowan Palace, Grand Banten Mosque, Banten Old Banten Archaeological Museum, Kaibon Palace, and Maulana Yusuf's Tomb in Kasunyatan. The observation was conducted to see the updated situation and get more information. Another more important matter is direct meeting with resource persons and the community while still applying health protocols. This meeting aims to provide additional insights and motivation so that the Penta Helix network can be formed and slowly create synergies which are expected to overcome the impact of the pandemic soon.

The activity started with a visit to the Old Banten Museum. There was a visit from school students in the morning. According to the reports of the residents, some schools around Old Banten have returned to face-to-face learning activities. This is different from Depok City West Java and Jakarta Province where the authors departed because the governments still implemented distant learning for all levels of education.

To reduce the likelihood of contact between students in class, the school management conducts several learning activities outside the classroom and even outside of school, such as visiting museum. The museum management provides strict rules for visitors. Health protocol notification banners are placed in front of the entrance gate. To minimize crowds, visiting hours to the Old Banten tourist attractions, especially the Surosowan Museum and Palace, are also limited to Tuesday-Friday from 08.00-14.00. It appears that the community, site manager, and museum manager are now better prepared to respond to the pandemic. Crowds of visitors can be avoided, and residents are getting used to implementing health protocols.

Meanwhile, in the complex of the Grand Banten Mosque, a warning sign "Mandatory Masked Area" was clearly displayed in front of the mosque courtyard. In addition, health protocols were also implemented at the entrance gate of the mosque. To enter the Grand Banten Mosque complex, visitors could not pass through the main gate. They had to use the south side of the mosque where the security officers from the Regional Government in collaboration with relevant
agencies and mosque managers checked the temperature of mosque visitors. In addition, a hand washing area was provided at the entrance gate. The visitors had to queue before entering the mosque. However, when they entered the mosque area, visitors did not maintain proper distance. They flocked under large umbrellas, while capturing the moment with their family or friends. When taking pictures, visitors take off their masks so that their faces can be completely captured by the camera.

In the hallways of the mosque, there was also a crowd that did not keep their distance. They generally flocked because they were waiting for their own group. Apart from the hallway, crowds were also queued to enter the Sultan's Tomb. The officers continued to urge visitors to apply health protocols and not to gather around. The officers tried to regulate the number of queues that entered the grave area so that there was no crowd inside. In the mosque, to be precise, in front of the ablution area, there was also a health protocol notification board and a hand washing area. However, some visitors did not adhere to health protocols even though the recommendations were clearly vivid.

Between the mosque and the tomb complex, there was a clay jar filled with water that was used for ablution. However, during the recent decades, the managers have provided enough tap water to make it easier for ablution. However, some visitors still wanted to use the water in the clay jar so that it was crowded around the jar. This jar can also be called an archaeological relic because it is quite old. Some visitors even drank water from the jar, and the containers used to store drinking water were used interchangeably. This condition has not received much attention and needs to be addressed immediately to avoid any negative impacts that may arise.

Further observation was carried out along the Karangantu Harbor. At this location, visitors could enjoy views of the Karangantu River Estuary and the activities of the Karangantu Fishing Port. The entrance to the beach was equipped with a place to wash hands and officers to check the temperature of the visitors. Along the Karangantu pier, many visitors maintained social and physical distancing. In addition, there were many visitors wearing masks.

The next field observation was carried out at Speelwijk Fortress. There were more visitors came in the afternoon than noon or morning. Most visitors in the courtyard of the fort were women and children. They have regular gymnastics activities in the fort yard. Most people who were exercising obeyed the health protocols. There were only a few officers on duty at Speelwijk and were quite busy arranging and guarding visitor vehicles.

Inside the Speelwijk Fortress, a football match was taking place that afternoon. The inner courtyard of Speelwijk is often used as a football playing area. Actually, archaeological remains that have become cultural heritage can be used for various purposes if it does not post any potential to damage cultural heritage. However, the old fortress wall structure is prone to being damaged after getting hit by the ball. The management has repeatedly asked the residents not to play football in the fort. However, the limited number of managers is sometimes unable to withstand the sudden
arrival of people in groups and playing football. Based on the information obtained, the local
government has provided an alternative sport fields for local residents. However, due to the remote
location, many residents refused to change fields.

Meanwhile, the other corners around the Speelwijk Fortress were deserted. The crowd only
used the inner court of the fort and the west side of the courtyard for exercise. On the east and
south sides, there were no crowds of visitors. Only some residents were sitting and fishing in the
Speelwijk canal. The condition of the canal that separates Speelwijk Fortress and Avalokitesvara
Temple is now cleaner than the condition in the previous observation. Thus, some visitors seemed
willing to sit along the canal. Previously, there was a lot of garbage piling up in the canal, causing
an unpleasant odor. Currently, the water seems to flow in the canal, and the trash is barely visible.

The observation moved to the west of Speelwijk Fortress, to be precise at Avalokitesvara
Temple which was still closed to the public. The main entrance to the temple was still tightly
closed, and some traders in front of the temple closed their stalls because no visitors came and
parked in the front of the temple yard. However, these traders continued to trade by bringing their
stuffs closer to the Speelwijk Fortress, because this fort was still visited by visitors.

The last observation showed that visitors have not fully implemented the health protocols.
However, when compared to previous observations, the current condition is much better because
the site manager has cooperated well with the local government. The traders around the tourist
attractions also provide a good example to visitors by using masks. The authors working with the
media, although still limited, has provided initial observation results so that the stakeholders in
Old Banten may also read. Tourist visits both before the pandemic and during the pandemic based
on several observations show that most tourists visited the Grand Banten Mosque and the tomb
complex. The pandemic seems to have had little impact on religious tourism. Meanwhile,
educational tourism was greatly affected by the pandemic in the form of a decrease in the number
of visits.

THE OBTAINED RESULTS

By applying the rediscovering Archaeology approach in Serang City using a heritage,
several results have been obtained, including:

a. Professional synergy between the scholars, government, communities, business actors, and the
media has bridged the existing network gap. The involvement of stakeholders is a tangible form
of exercising rights and obligations not only as objects but also as subjects of cultural development.
b. The motivation conveyed by the author is partly the content of Law Number 11 of 2010
concerning Cultural Heritage and Law Number 5 of 2017 concerning Cultural Advancement.
Therefore, this study encourages the socialization and actualization of these regulations.
Actualization accelerates the independence and the resilience in increasing knowledge as well as the resilience in maintaining and developing Banten and Indonesian identities. In addition, it empowers the adaptations for economic interests.

c. The cultural resources potential in Serang City as a cultural capital have formed an internal network as well as an external network and become a forum of motivators aiming to advance the culture of Serang residents. Millennials, for example, have an innovative imagination of making cultural products which can increase their income.

d. The Penta Helix model that has been established can accelerate the handling of the COVID-19 pandemic as a mitigation effort as well as an effort to restore socio-economic conditions and utilize the cultural objects. This model can be studied deeper as a part of the local government's strategy in dealing with the impact of pandemic.

e. The people of Banten are known to have cultural resilience due to various events that occurred in the past. For example, the community had united against the Dutch colonialism and worked together to overcome the effects of natural disasters due to volcanic eruptions and the tsunami. Thus, the people consider the archaeological heritage as a legacy from their ancestors. They remember that their ancestors survived, so they have the enthusiasm, motivation, and certainty to survive as well as to overcome the pandemic.

CONCLUSION

Various areas of life have been affected by the COVID-19 pandemic. The archaeological remains and the communities surrounding the site and museum have also been affected. In general, the health protocols during the pandemic in the Old Banten area of Serang City have been well implemented. At the beginning of the large-scale social restriction policy, the officers, the visitors, and the residents were apparently not ready and used to implementing the health protocols. However, as time went by, all parties have been increasingly aware on the efforts to cut the spread of the corona virus.

Rediscovering archaeology using a multidisciplinary approach and involving Penta Helix is expected to take an active role in overcoming the current problems of the society and the future ones. Such approach is expected to continue strengthening the cultural vitality that provides the characteristics and the resilience of society while facing disruption that requires solutions by providing innovations of educational, economic, social, and political activities. Cultural vitality is hoped to be right on the target, appropriate, efficient, effective, and oriented to SDGs. This approach is also possible to be applied elsewhere. However, considering it is still an initial thought and movement, this approach must be carried out and completed for the next several years.
REFERENCES


