



THE PUBLIC VIEW OF THE ARCHEOLOGICAL HERITAGE IN OLD TOWN GORONTALO

Pandangan Masyarakat mengenai Keberadaan Tinggalan Arkeologi di Kawasan Kota Lama Gorontalo

Irfanuddin W Marzuki^{1a}, Putra Kamajaya^{1b}, Nurachman Iriyanto^{2c}, Ajeng Wulandari^{3d}

¹Balai Arkeologi Provinsi Sulawesi Utara

Jalan Pingkan Matindas Nomor 92, Manado, Indonesia,

²FIB Universitas Khairun

Jalan Jusuf Abdulrahman Kampus II Unkhair Gambesi, Ternate Selatan, Ternate, Indonesia,

³Balai Pelestarian Cagar Budaya Provinsi Gorontalo

Jalan Anggur, Huangobotu, Dungingi, Kota Gorontalo, Gorontalo, Indonesia

^airfanudin.wahid@kemdikbud.go.id; ^bpkamajaya@gmail.com; ^cmamancrb@yahoo.com;

^dajengwoeland@gmail.com

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Abstrak

Kawasan Kota Lama Gorontalo memiliki banyak tinggalan arkeologi berupa bangunan-bangunan indis dan kolonial, yang saat ini mengalami ancaman karena perkembangan kota dan ekonomi. Penelitian ini bertujuan untuk menggali persepsi masyarakat awam mengenai tinggalan-tinggalan arkeologi di kawasan Kota Lama Gorontalo. Banyaknya bangunan kolonial membuktikan kota Gorontalo telah ada dan berperan penting sejak lama masa kolonial. Penelitian ini bersifat deskriptif dengan penalaran induktif. Tahap pengumpulan data memadukan antara studi pustaka dan pengamatan lapangan serta wawancara. Selain itu, untuk mendapatkan masukan dari para ahli dilakukan FGD yang melibatkan peneliti dari Balai Arkeologi, BPNB, akademisi, pemerintah daerah, guru, BPCB, dan profesional. Hasil penelitian menunjukkan sebagian masyarakat masih ada yang belum mengetahui kawasan Kota Lama, meskipun mereka beraktivitas di kawasan tersebut. Upaya sosialisasi kepada masyarakat mengenai kawasan Kota Lama diperlukan sehingga masyarakat menyadari keberadaan kawasan Kota Lama dan potensi arkeologi yang dimilikinya, pelestarian serta pengembangan kawasan. Stakeholder atau pemangku kepentingan di kawasan Kota Lama Gorontalo dapat dikelompokkan menjadi empat, yaitu; pemain kunci (pemerintah), subjek (pemilik/pemakai), pendukung (akademisi, LSM, budayawan), dan pengikut lain (masyarakat umum). Masing-masing stakeholder (pemangku kepentingan) memiliki fungsi dan peran sendiri-sendiri, sehingga perlu dikoordinasi dan disinergikan agar sesuai dengan tujuan, yaitu pelestarian dan pengelolaan kawasan yang sesuai dengan kondisi sosial budaya Gorontalo. Hasil penelitian ini dapat dijadikan dasar untuk kegiatan penelitian ke depan mengenai pengelolaan kawasan baik oleh Balai Arkeologi Provinsi Sulawesi Utara, akademisi, maupun pihak Pemerintah Daerah.

Kata Kunci: Pelestarian kota, Gorontalo, bangunan kolonial.

Abstract

Kota Lama Gorontalo has many archaeological remains indis and colonial buildings, which are currently experiencing threats due to urban and economic developments. This study aims to explore the general public's perception of archaeological remains in the Kota Lama Gorontalo. The number of colonial buildings in Gorontalo proves that Gorontalo has existed and played an important role since the long colonial period. This research is descriptive with inductive reasoning. The data collection combines

literature study and field observations and interviews. In addition, to get input from experts, an FGD was conducted which involved researchers from the Balai Arkeologi, BPNB, academics, local government, teachers, BPCB, and professionals. The results showed that some people still do not know Kota Lama, even though they are active in this area. Socialization efforts to the public regarding Kota Lama are needed so that people are aware of the existence of Kota Lama and its archaeological potential, preservation and development of the area. Stakeholders in Kota Lama Gorontalo can be grouped into four, namely; key players (government), subjects (owners / users), supporters (academics, NGOs, cultural observers), and other followers (general public). Each stakeholder (stakeholder) has its own function and role, so it needs to be coordinated and synergized so that it is in accordance with the objectives, namely the preservation and management of the area in accordance with the socio-cultural conditions of Gorontalo. The results of this study can be used as the basis for future research activities regarding area management by the Balai Arkeologi Sulawesi Utara Province, academics, and the local government.

Keywords: Kota lama, Gorontalo, colonial buildings.

INTRODUCTION

Administratively speaking, Gorontalo comprises four different locations: Provinsi Gorontalo, Kota Gorontalo, Kabupaten Gorontalo, and Kabupaten Gorontalo Utara. Gorontalo was appointed a *kotapraja* in May 20, 1960, later becoming *kotamadya* in 1965. Provinsi Gorontalo was once a part of Provinsi Sulawesi Utara (North Sulawesi), before its establishment as a new province in 2000 following the issuance of the Law No. 38 on the creation of Provinsi Gorontalo. Kota Gorontalo, the capital of Provinsi Gorontalo, is the largest city in the province, located at Tomini Bay. It is at 120⁰59'44"- 123⁰05'59" E and 00⁰28'17"- 00⁰35'56" N, with a total area of 64,79 km². Kota Gorontalo is bordered by Kabupaten Bone Bolango in the north and the east, Tomini Bay in the south, and Kabupaten Gorontalo in the west (gorontalokota.go.id, n.d.).

Prior to the Dutch occupation, Gorontalo was under the control of Ternate, being ruled remotely from across the sea. The local kings were granted rights to manage their respective administrations in the stead of Sultan Ternate. Kings ascended to the throne by means of local forums or meetings (*lembaga-lembaga adat setempat*) (Amal, 2010). The kings held no supreme ruling; they could be dethroned anytime, owing to the way they were elected kings. Kerajaan Gorontalo was made of 17 small

kingdoms (*linula*), the king of which was elected in a forum attended by local kings' representative (Hasanuddin & Basri Amin, 2012). An occasion where a king was elected only to be dethroned later took place in 1831. King or Raja Lihawa Monoarfa was replaced by Raja Abdul Babiyonggo; not long after, however, Raja Bumolo II, a former king, ascended to power as Raja Abdul Babiyonggo replacement (Hasanuddin & Basri Amin, 2012). Those small kingdoms went into an association called *pohalaa*, numbering five: Gorontalo, Limboto, Bone (including Suwawa and Bintauna), Bolango (replaced by Boalemo in 1862), and Atinggola (Haga, 1931). Gorontalo and Limboto were two dominant *pohalaas* (Januari, 1981).

Gorontalo is archeological heritage-rich, with findings from such periods as pre-history, Islamic and colonial era, some being inducted into either national, first-level or second-level administration cultural heritage list, while some others require more studies. Some of the archeological objects are in a vulnerable condition, owing to municipal physical development (Figure 1). It was observed that 25% of the archeological complex Old Gorontale was to be cleared, giving way to new buildings. One of which is the then official residence of the Post Master, prepared to be a sitting place for a hotel (Kompas, 11 Desember 2018).



Figure 1. Abandoned colonial building in Gorontalo (left), and displaced by the store building (Source: The Authors, 2020)

It is imperative that archeological heritage be preserved since it contains wisdoms embraced by past generations, if taken wisely, would help shape our national identity (Mayer-Oakes, 1990). The heritage is closely associated with cultural aspect (Atmosudiro, 2004). Archeological research has been always aimed at contributing to the society, aside from the fact that one is often community-funded (Little, 2002).

Given that archeological heritage situated in modern time would relate to the environment, culture and the society, then newly-perceived meanings are inherent (Purnawibowo, 2014). The difference should be pondered wisely (Tanudirdjo, 1998; 2000), in order to get rid of possible social conflicts (Ramelan & Wiwin, 2015). The phenomenon is also observed in Gorontalo; the old town is perceived differently by the latest generation. Some people consider that such old, historical richness should not be maintained, leading them to believe that having new buildings might be a better choice. Taking it into account, the area of Old Gorontalo will come to an end in no time, making the enforcement of *Undang-Undang Cagar Budaya No. 11 tahun 2010* (Figure 1) is of paramount importance. The story recited to them should be backed up with evidence in the form of an area full of maintained historical values.

The current study aims to discuss some issues in relation to colonial buildings in the Old Gorontalo, in the brink of being crushed by modern-type construction indicated in the city development programs and how the local people view the archeological heritage. The proper perception over the heritage is essential in growing the pride of the people, later allowing them to contribute to the well being of their environment (archeological and cultural heritage (Uni at al., 2019).

In response to a study conducted by *Balai Arkeologi Sulawesi Utara* in 2018 and 2019 revealing that the old town has been well-mapped in terms of archeological heritage (Marzuki, 2018a, 2019b), a further effort like the one the current study seeks becomes pivotal to help manage the development agenda of Gorontalo.

METHODS

This study, a descriptive one, with inductive approach, collected facts or observation results to be analyzed (Tanudirdjo, 1989). Data were collected through literature review and interviews, either direct or online interviews. The questions asked are based on the development of discussion, and not from a fixed list of questions (Mikkelsen, 2001). The points focused on cover the knowledge on the Old Gorontalo, colonial buildings,

their personal perception of the buildings and how they can help preserve the area. Historians, community leaders, BPCB, TACB, and academicians as well as owners and official staffs take part in the study. In the literature department, research over articles, reports, text books, archives, images, photos and maps was carried out. The research findings were then interpreted using related theories, allowing the study to draw valid conclusions.

RESULT AND DISCUSSION

1. The Area of Old Gorontalo and Its Archeological Heritage

Old Gorontalo is crucial in how the present-day Gorontalo has become; it is where the whole Gorontalo history was started. It was the center of the administration, economy and social activities in the past, serving as the capital in all stages of Gorontalo advancement: kingdom, colonial, post-independence, and early days of Gorontalo Province. The administration center of Gorontalo was later relocated to Puncak Botu in Fadhel Muhammad's term (Marzuki, 2018a).

The boundaries of Old Gorontalo have not been settled until recently, making us turn to the ones established by Sulatan Botutihe. To the west and south, it is bordered by Sungai Bolango, Sungai Palanggua in the east, and Jalan Raja Eyato to the north.

The rapid development of Gorontalo has given birth to a lot of shopping blocks, hotels, and modern-looking houses. Some buildings keep their initial form; while others were knocked down to give way to modern ones. The changing look of Gorontalo is not only due to economy factor; rather, it also has to do with geographical settings. The frequently inundated buildings were taken down to allow the taller ones. The city has dealt with floods since colonial times (Figure 2). On official account, the first flooding event was recorded in 1694, owing to the leverage and short rivers,



Figure 2. Gorontalo was inundated by flood back in 1920s (Source: Leiden University Libraries, 1925)

extreme weather changing as well as the conversion of the forest into agricultural areas (Amin, 2012).

Gorontalo sticks to the spatial development passed down from the colonial time: the settlement is ethnicity-based, divided by roads in grids (Marzuki, 2012). Data gathered confirm the following settlement areas: European residence, *borgo (burger)*, Minahasa, Chinese, Arabic, Buginese, and Gorontalo (Figure 3). Such divisions marked the colonial-style development, partly due to the revolt ignited by the Chinese in 1740. The policy was made official in 1843 in *Wijkenstelsel* (Leushuis, 2014; Marzuki, 2019a). The Europeans lived in the down town Gorontalo, around the official house of the Resident Assitant and a field. The people from Minahasa and borgo, being in the army, settled in the southern part of the city, near the military base (Nieuw Nassau Fort). The Chinese and the Arabic residence centered in

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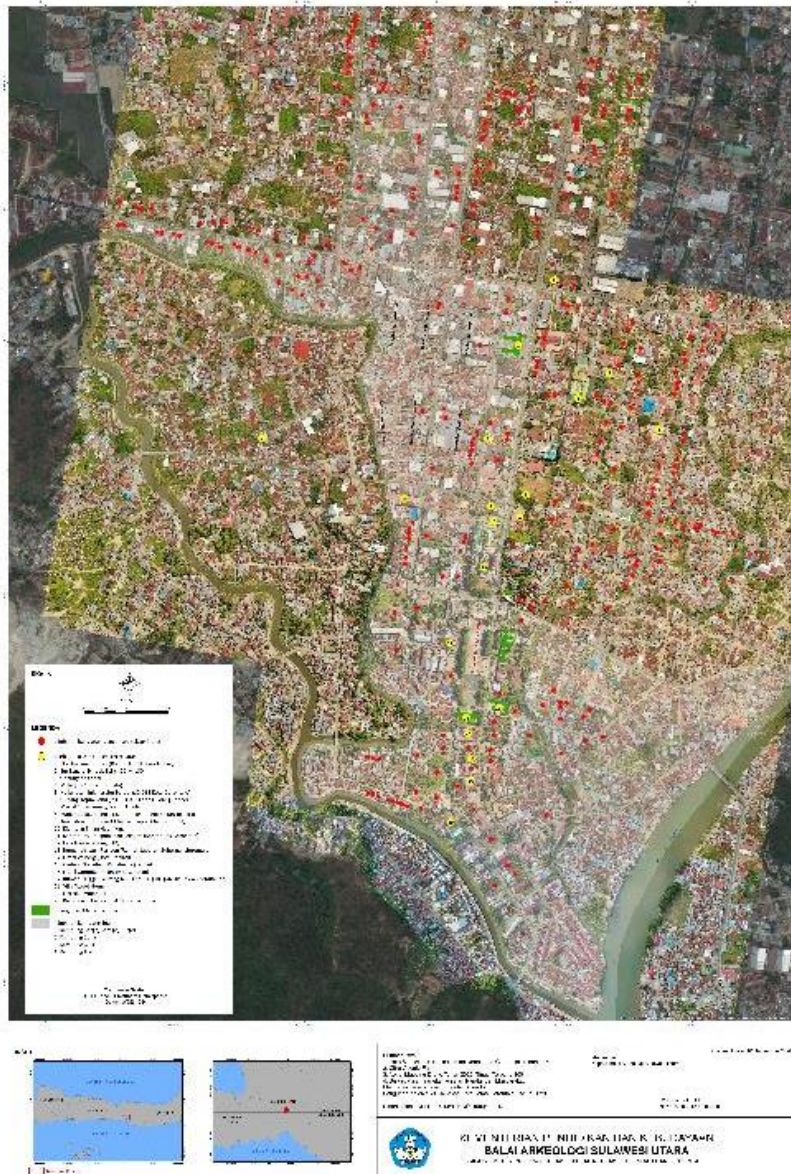


Figure 3. The Map of Gorontalo (Source: Celebes Mapindo, 2020)

the trading area (market and port). The noble class of Gorontalo used to live in the downtown, due to it being the ruling center of Gorontalo kingdom in the past; the commoners, on the other hand, settled in the suburban parts.

Based on an old sketch dating 1942, the colonial buildings are concentrated around the house of Resident Assistant (now the official house of the Governor) and now Lapangan Taruna. The block consists of

houses, office, hotel, meeting hall (*societieit*), hospital, penitentiary, and schools (Figure 4). The colonial style buildings in Indonesia are divided into two parts: pre-eighteenth century and post-eighteenth century periods (Handinoto, 2010), with the latter outnumbering the former. The post-eighteenth century period is characterized by *gabel* (gevel) of triangle shape, following the pattern of the roof top, tower of various patterns (rounded,



Figure 4. A map indicating colonial buildings in Gorontalo in 1940s (Source: Massa: tt; Apriyanto, 2001).

hexagonal, octagonal), dormer, *tymppannon*, balustrade, ventilation holes (*bouvenlicht*), and *nock acroterie*) (Tarore, Sangkertadi, & Kaunang, 2016)

How Gorontalo came into being is inseparable from trading activities in Sulawesi Sea and Tomini Bay; Sulawesi is an important point leading into the western part (Kalimantan), northern (the Philippines) and eastern part (Manado, Ternate, Halmahera). The then Tomini Bay was a crowded place for sailing (from and to Ternate and Buton) and trading. With the

economic boom came a disastrous event; pirates were rampant in the area, disrupting passing by ships (Hasanuddin, 2018; Lopian, 2011).

Going back a little further, we would come to realize that Gorontalo was no less important in traditional kingdom time when it comes to Islamic expansion in the eastern Indonesia, besides Ternate. It is one of the five kingdoms going into an alliance famously known as *U Dulowo Limo Lo Pohala'a*, being under the rule of Resident Assistant in 1824. The constant reforms on

Table 1. Mining companies in Gorontalo (Source: Witkamp, 1898)

Owner/Company	Mining Area	Decree
<i>Kwandang Exploratie en Mijnbouw-Maatschappij Kwandang-Soemalata</i>	Kwandang	August 30, 1897
E.S Ali Cohen	Kwandang	August 30, 1897
J.G. Nahapiet	Kwandang	August 30, 1897
Mijnbouw-Maatschappij Monano	Kwandang	August 30, 1897
De Lange & Co	Kwandang	August 17, 1897
W.J.L.C. de Vaynes van Brakell Buijs	Kwandang	August 30, 1897
W.G.A.C Christian	Kwandang	August 30, 1897
C.O.E. Ortgies	Kwandang	August 30, 1897

administration system in Europe ended in Gorontalo appointed as *Afdeling* Gorontalo (equivalent to regency) in 1922, headed by a resident assistant.

Gorontalo rapidly transformed into a power house port and a center of commodity market around Tomini (Hasanuddin, 2018). Also traded in the colonial time were gold and forest products. Some people moved to the mountainous region, between Gorontalo and Kaidipang for gold mining. Two coins of fine gold were sold to the Chinese People for 13 ringgit. The price skyrocketed when those people sold a 1.5 gold coin to Manado for 12.5 ringgit (Juwono & Hutagalung, 2005). Gold smuggling was on the rise due to it being the main commodity in the international market, driving VOC to issue an official letter demanding that Gorontalo provide some gold annually, and that sailing and trading be forbidden to foreigners in all Gorontalo's rivers and ports and a fort be built at Kwandang (Riedel, 1869). A well-kept document Gorontalo in 1897, including: Other trading items from Gorontalo being of some interest to other outside traders (foreigners) comprise slaves, forest products, and agricultural crops marketed to Makassar, Singapura, and other places (Haga, 1931; Hasanuddin, 2018; Hoevel, 1891).

The spatial planning of Gorontalo is based on the style left by the colonial Dutch, known as law of indies, consisting of grid pattern and even division of land lot. In the later stage, a city moving on in such a track

is called new colonial city (*nieuw indisch stad*), in possession of one central administration. The center of Old Gorontalo is Lapangan Taruna, a residence complex of the Duth officials, along with religious center, hotel, penitentiary, office and community houses.

The most striking heritage in Old Gorontalo is a mixed style of colonial and local architecture. Some building are well maintained, some are insufficiently cared for, while others are left empty and deteriorating. Generally speaking, the buldings can be divided into houses, office, schools, shopping blocks, hotel, entertainment center and military base, the first-mentioned one being the most in numbers and radically changed. The houses in Gorontalo are made of brick and wooden structures or the combination of both. The houses in Gorontalo have come a long way, in the following order: *wombohe*, *bele huta-huta*, *bele yilanthongo*, *bele kanji*, *bele puluwa*, and *bele pitu lo palata* or *bele pitu lo dulohu* (Abdul, 2014).

- (a). *Wombohe*, is a plain house made of modest materials.
- (b). *Bele huta-huta*, a house with earthen floor, with roofing from coconut leaves or sago palm leaves, wall from bamboos or palm tree, with ridgepoles and windows.
- (c). *Bele yilanthongo*, looking like *bele huta-huta*, is a stage-looking one with floor from woods or bamboos. The joints are simply tied.

- (d). *Bele kanji*, is an improved version of *bele yilanthongo*. The joints are connected by bolts with taller under ground.
- (e). *Bele puluwa*, looks a lot like a real house with a verandah, living room and bed rooms, kitchen being put in a different place.
- (f). *Bele pitu lo palata* or *pitu lo dulahu*, is by definition means a house projected to house or last for seven generations to come, owned by the noble class, or other commoners. The main building and house are not one.

It is now clear that of the six, only *bele pitu lo palata* or *bele pitu lo dulahu* could be used as residential home, due to its shape and hardiness.

The colonial buildings are found in 3 kecamatan (sub-regencies): Kecamatan Kota Selatan, Hulontaloangi, Kota Timur, and Kota Timur.

a. Kecamatan Kota Selatan

Kota Selatan is the subregency with the most colonial buildings in Gorontalo, owing greatly to the fact that it was the administration center of the Dutch. It has 5 kelurahan (villages): Kelurahan Biawao,

Biawu, Limba B, Limba U I, and Limba U II.

The buildings of colonial heritage cover residential homes, office, schools, shopping blocks and hotel. The first-mentioned has the most numbers, and the most well-preserved, mostly located on Jalan Pertiwi (behind the official house of the Mayor or next to official house of the Governor), Jl. Sutoyo, Jl. Hasanuddin, and Jl. Ahmad Yani (Figure 5). A strongly valid conclusion to be drawn thus far is that it was once host to the European and the noble family of Gorontalo. They were once private houses, most of which now are rented as official offices or shopping blocks.

Aside from residential houses, other buildings present in the area are hotel, offices and stores (shopping blocks). A hotel built in 1900s was called Hotel Velberg, built by Hendrik Velberg (Marzuki, 2012; 2020). The hotel, or better yet the then-hotel, being still in good condition, is now a coffee shop. The next building to it is where the hotel now resides. According to H. Alexander (Lexi) Velberg (the grandson of the founder, now being the owner), the hotel had its named changed to Hotel Melati in



Figure 5. Some houses with colonial architecture in Kecamatan Kota Selatan (Source: The writers, 2020)



Figure 6. The building of Resident Assistant, PELNI office, WB Lendeboer&co, and Landbouw (Source: The authors, 2020)

1960s. Since then, the hotel has been maintained well to pay homage to their predecessors. Alexander Velberg is now the sole owner of the hotel.

Official buildings in the Kecamatan include that of the resident assistant, *WB Lendeboer&co*, KPM (now PELNI, a state-owned entity), and *Landbouw* (Figure 6). The then official house of the resident assistant now serves as the official house of the Governor, with the front aspect being renovated. It was the official dwelling of the resident (equal to regent title) when Gorontalo was part of North Sulawesi Province. The office of *WB Lendeboer&co* (a trading company), once the largest

importing entity of copra in 1900s (Asba, 2006) is now the storage of *Puskud*, with some parts rented as food stalls. The ownership belongs to Kabupaten Gorontalo. The then KPM (*Koninklijk Paketvaart maatschappij*) building is now occupied by PELNI of Gorontalo, with initial architecture remains intact; minor adjustment rests on the dividers added inside. The building has been named cultural heritage by a decree issued by the ministry of culture and tourism: *Permenbudpar No PM 10/PW 007/MKP/2010* (BPCB Gorontalo, 2015).

The office of *Landbouw* and that of the Mayor's sit on the same area, with no



Figure 7. The recent looks of ELS and Toko Tong now (Source: The Authors, 2020)



Figure 8. Archeological buildings in Kampung Tenda and Kampung Borgo (Source: The Authors, 2020 and BPCB Gorontalo, 2010)

radical change observed on both except the floor now being covered by ceramics (previously tile). The former is now managed by *PKK* of Gorontalo, and in the ownership of Kota Gorontalo.

Now being the home to KODIM 1304 Gorontalo, the office was previously the school building of *ELS (Europe Lagere School)*. It was renovated in 1964, serving a new function in 1965 (Marzuki, 2020; Tim, 2011). Building stores are also there, located next to the market and office complex. In reference to an old photo held by KITLV, a two-story store named *Toko Tong* was in operation back in the day, still being a store to this day with colonial style visibly seen (Figure 7).

b. Kecamatan Hulonthalangi

Kecamatan Hulonthalangi consists of Kelurahan Donggala, Siendeng, Pohe, Tanjung Keramat, and Tenda, with the last mentioned having the most archeological heritage, being the military base of VOC army (Marzuki, 2018b). The military point where the army set up their tent is near a fort name *Oud Nassau* and *Nieuw Nassau*. Kampung Tenda is known as Kampung Minahasa, since most of the people were Minahasans by ethnicity and embraced

Christianity, as opposed to most of the people in Gorontalo being Moslems. They were in the army, teachers or working in the Dutch administration (*ambtenaar*).

Kampung *Borgo*, being part of Kelurahan Tenda, is also archeological heritage rich. The community are descendants of the marriage between European men and local women, later being granted special rights: relieved of forced labor, higher status than the locals, and allowed to bear Dutch surnames (Kristanto, 1996). The word *borgo* originates from the word *vrijburgers*, meaning independent citizens (Wojowasito, 2000). They are known as freed locals or *Inlandsche Burgers*, permitted to join the army with the task of serving as reserves (Parengkuan, 1983). Aside from the above-elaborated context, the class *borgo* also cover: (a) hired army and snipers (*schutterij*) and their descendants, (b) freed slaves (*mardijker*) and serving as reserves in the army, along with the descendants, (c) the Dutch (army and officials) moving to the enemy's side, punished and allowed to live in the colonized land, and (d) the indigenous people swearing an oath to help the Dutch (Manoppo, 1977).



Figure 9. Hotel Gorontalo and Gedung Tepbek TNI AD (**Source:** The Writers, 2020 and BPCB Gorontalo, 2015)



Gambar 10. The building of Satlantas Polres Gorontalo (left) (**Source:** hargo.id, 2018) and TK Bhayangkari V (right) (**Source:** The authors, 2020)

Some of the colonial buildings in Kecamatan Hulonthalangi are well-kept and some others are in deteriorating condition. The house of Pendang Kalengkongan (a hero in a historical event taking place in January 23, 1942), Villa Sweet Home, Kantor Dinas Kehutanan, and a few houses nearby as well as the official house of the chief of E Balloom (the Dutch electricity company) (Figure 8) are some houses of colonial architecture, all belonging to the Dutch administration officials and those in the army.

Another colonial building, a hotel, now turning into an army polyclinic is located at Kecamatan Hulonthalangi, to the south of Lapangan Taruna to be exact. The army (TNI-AD) has the right to use the building. Another building nearby is supplies room of the army (*Tempat Pemberian Perbekalan TNI AD*). Based on the official account, the building first started as *Societeit Wilhelmina*, then being used as Oranye Cinema and at present as office of TEPBEK TNI AD (Figure 9).

The existence of the *Nieuw Nassau* fort and the headquarter of *Veld Politie* explains why the military complex is found at

Kampung Tenda and *borgo*. The latter is now the office of *Dirlantas Polres Gorontalo* (directorate of traffic police), and *TK Bhayangkari V* (kindergarten) (Figure 10).

c. Kecamatan Kota Timur

Kelurahan Ipilo, Moodu, Padebuolo, Tamalate, Heledula Selatan and Heledula Utara are all parts of Kecamatan Kota Timur. The place with the most colonial buildings found is Kelurahan Ipilo, being the closest to the down town. As do many other Dutch colonized territories, Kota Timur has a complete list of administration buildings: houses, office, military complex and schools as well as a meeting hall.

House buildings include Villa Bone and the area next to it, the former house of E Couper manager (chief), the official house of post office head and some other houses nearby (Figure 11). The structure of *Villa Bone* and that next to it are similar, both made of bricks with an octagonal-shaped building at the front parts; they are well-maintained. The head of the post office resided north of the office in the house made of wooden structure with bricked pillar. Recently observed, the house is to be



Figure 11. The Official House of Post Office Head, The ex house of E Couper manager, Villa Bone and its nearby (Source: Marzuki, 2012 and The Authors, 2020)

demolished for Swiss Bell Hotel to be built. The house of E Couper chief is similar to that of the post office head's; the chief also served as *Hofd Agent Politie* (intelligence chief). Nowadays, *Sub Detasemen Polisi Militer (Denpom) VII 1-3* Gorontalo sits on the area.

The post office complex remains a historical building since it was where the national flag was hoisted in the event taking place on Januari 23, 1942 (Figure 12). It has been appointed a cultural heritage building with the issuance of *Permenbudpar No PM 10/PW 007/MKP 2010*.

Two school buildings in Kota Timur are SMAN 1 Gorontalo (former HCS/*Holland Chinese School* building), and SDN 061 (former HIS/*Holland Inlandsche School* building) (Figure 13). Both have not gone through extensive change, except the floor aspect and some additional rooms like storage and bathrooms.

The houses in Gorontalo of colonial history, being taller than common ones, are known as *rumah tinggi* or *rumah budel* (tall ones). *Rumah budel* comes from a Dutch word *boe'del* meaning legacy (Sugesti, 2008). Literally speaking, *rumah budel*



Figure 12. Gorontalo Post Office (Source: The Authorrs, 2020)



Figure 13. The Building of SMAN 1 (former HCS) and that of SDN 061 (former HIS) (Source: The Writers, 2020)

means an inherited house by parents with no definite owner or heir yet, making it a joint house by the extended family (Abdul, 2014). The unfortunate part is that, due to absence of definite heir, most budels are left unnurtured.

Some of the houses in the Kota Lama have been moved to new owners, while some others keep them in the family, most of which are houses or stores. The administration buildings are now owned by BUMN (State-owned enterprises) and the Government (Gorontalo Regency, Gorontalo City or Gorontalo Province). Some others are in the possession of the army and Indonesian Police (Indonesia: TNI AD and Polres Gorontalo).

2. The Public View of the Archeological Heritage in Old Gorontalo Area

When it comes to perception or view, it is a matter of how a person processes information relating him to his environment (Hanurawan, 2010). A society is defined as a group of people living by a system. A social perception is how a person perceives a certain object or event, archeological heritage in this context based on social change they have experienced.

The community participation, a voluntary act, in preserving the cultural heritage objects plays a vital role in the programs implementation (Rahmatiah, Ernawati, & Heryati, 2015). A reason behind a participation approach is that a community can capitalize local wisdom as they continue to grow. Some of the cultural heritage

objects have been mapped and documented in order to provide sufficient information pertaining the long history of Gorontalo (Rahmatiah et al., 2015).

As are other cities across Indonesia or in the world in general, Old Gorontalo can benefit the next generations if well-managed, under sustainable development programs, integrating all related sectors to come up with holistic policy. Any party having no stakes in the whole thing with positive contribution should be reached out; they live in the area as well, making their perspective worth noted.

The development of Old Gorontalo area needs to involve all stake holders: the community, the government and private sectors; all need to be on exactly the same page to manage the area the best way possible. Interest and authority wise, the stakeholders of Old Gorontalo can be divided into to the following. The first one is primary stakeholder, which refers to those directly experiencing the positive and negative impacts of the area, explaining why their inputs are worth noticing. Secondly, key stakeholders are those with legal authority in the decision making department, directly tasked to take responsibility over the area's development and preservation. The third one is the secondary party, having no direct interest over the management of the area, but driven with great concern over the development of the area. They serve as the facilitators, allowing the research findings to be incorporated into the programs arranged. The forth is the party with the least interest

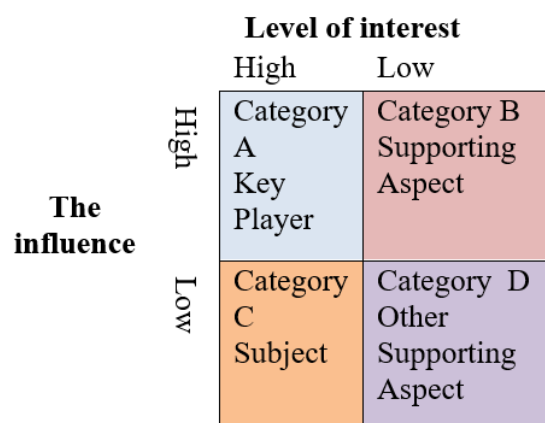


Figure 14. The relation between the parties involved

Table 2. The stakeholders of Old Gorontalo area

Status	Role	Action
The government	Key players	Tasked with regulation-making.
Owner/user	Subjects	All building owners focusing on security, privacy, and management.
Academician, cultural expert, non-governmental organization	The supporting system	Providing insights and sharing information to the society.
The community	The supporting system	Supporting and being actively involved in the programs.

or stake over Old Gorontalo area management.

All in all, the four-noted parties need to cooperate to bring the Old Gorontalo to a whole different level of progress. Based on the level of direct contribution to the development, the writers make the following list.

- (a) The subjects refer to those with the most stakes but having the lowest level of authority, including building owners or users in the area;
- (b) The key players are those with the most stakes and the highest level of authority. Sitting in this category is the Government of Indonesia, represented by the agency of education and culture.
- (c) The contest setters are a group of people with less interest, with great influence. Those in this segment cover

cultural practitioners, non-governmental organizations, academicians, researchers and private parties.

- (d) The crowd is people with the least interest and influence, comprising any person inside and beyond the area.

The relation between the parties involved is explained in the following figure 14. The influence or power on a stakeholder's part can reflect on how the development programs proceed.

Based on the table drawn above, it is advisable that the government is fully involved in the programs building. Those with low level of interest and authority should also be given some room to perfect the plans made, getting rid of possible conflict. The stakeholders of Old Gorontalo area are well-elaborated in table 2.

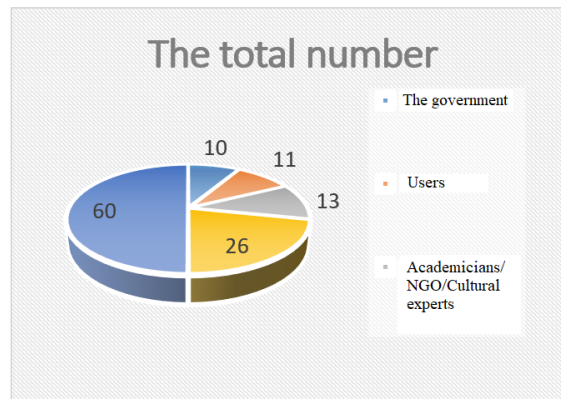


Figure 15. The respondents of the research in diagram (Source: The Authors, 2021)

The government is the front runner in preserving the historical heritage, notwithstanding the high cost (Howard, 2003). Throughout the building conservation process, many owners rarely visit their properties, most likely due to the well-prepared programs on the conservators' part (Howard, 2003). In fact, they should have taken more pride in owning the building. The academicians should continue doing research on the best approach feasible in the preservation endeavors. The community, on the other end, can do their part best in actively engaging in the development programs.

The data gathered from the interviews can be classified into the views on the historical buildings in Old Gorontalo, their expectations on those buildings and the significance of the cultural heritage. There are 60 respondents interviewed, 10 of whom are from the government circle (17%), 11 owners/users (18%), 13 people from the third category (22%) and the remaining 26 are the locals (Figure 15).

The interviews revealed that some of them, are not aware of the Old Gorontalo (19 respondents or 32%). Most of them agree that the area should be managed properly, establishing it as an iconic place to visit (49 respondents or 82%).

Being costly in term of maintenance, they (owners) expect to be granted some funding assistance, as indicated in the interview. They do believe that the building

should be maintained as true to the original aspects as possible, suggesting the need of socialization on the government and the community's part. More information about cultural aspect and history of Old Gorontalo should be shared as much as needed.

The development of Old Gorontalo is expected to generate some revenue to the local administration. The buildings will go down in history, so it is understandable to leave behind some legacy for later generations to soak in their rich culture through positive activities around the area. The area is also fit for tourism orientation, incorporating historical, social, cultural and economic values (Rahmatiah et al., 2015). Any cultural heritage, both tangible and intangible, is always of some tourism edge. However, it is important to note that a tourism campaign takes a proper approach to succeed (Russo, 2008). It has to be mapped out perfectly, so that the local wisdom is well-reflected.

The law of cultural heritage centers on the protection, development and usage of the heritage for the prosperity of the people. The bottom line is, as indicated in Article 85 point (1) that the efforts are joint works (Ramelan et al., 2015). A perfect approach would be the participatory one, allowing all parties to contribute, from the very beginning to the further stages. The awareness of the community, later generating worthy insights, can grow from that approach (Titik et al., 2011). The same

approach has been implemented in Kota Tua Jakarta, Kota Lama Semarang, Kota Gede Yogyakarta, Gresik, Surabaya, Cirebon, and Bandung.

The cultural heritage objects and their natural settings are considered priceless (Howard, 2003). They can be worked out to be tourism objects. However, it is important to ponder that natural and cultural aspects as well as social activities nearby are integrated into the program (Lievosi, 2008).

CONCLUSION

The study indicates that the people occupying the Old Gorontalo – being from various backgrounds, like traders and office workers – are not aware of its rich history. It is highly due to the new, attractive setting of the town when they first set in, leaving them no chance of witnessing the past state of their environment. To get the people's attention, it is crucial that massive socialization be carried out, both personally and through such media as posters and brochures.

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The high maintenance cost, undecided status, and the fact that they are colonial inheritance are some issues hampering the maximum preservation efforts. Most of the respondents hope that the Old Gorontalo will be developed.

The stakeholders: the government, the users, the supporting system, and the society contribute differently to the area's development. They need to holistically work together to gain financial resources. In the long term, a geopark is a feasible option, a unified area that advances the protection and use of geological heritage in a sustainable way.

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