

Preservation And Conservation Through Cultural Heritage Tourism, Case Study : Musi Riverside Palembang

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ABSTRACT

1 Cultural heritage tourism is traveling to experience the places and activities that authentically represent the stories and people of the past and present. It includes historic, cultural and natural attractions. Palembang is an old town with a long historical background. As its strategic location makes Palembang as the center of political and economic power in Southeast Asia at the past, that Palembang was visited by foreign traders, such as Chinese, Arabian and Persian. There are many heritage building among Musi riverside and various architectural styles are still clearly visible today. This paper revealed the potential of cultural heritage tourism in Palembang and showed the role of tourism in preservation and conservation urban heritage. Tourism is a powerful economic development tool. Tourism creates jobs, provides new business opportunities and strengthens local economies. When cultural heritage tourism development is done right, it also helps to protect our cultural treasures and improve the quality of life for residents and visitors alike. Linking tourism with heritage and culture can do more for local economies than promoting them separately. The core idea in cultural heritage tourism: save urban heritage and culture, share it with visitors, and reap the economic benefits of tourism.

Key word : cultural heritage, tourism, conservation

INTRODUCTION

Palembang is the commercial, education and cultural center from the Sriwijaya Kingdom, Palembang Darussalam Sultanate until now. Palembang is an old city with a historical background of Sriwijaya Kingdom (Century VI-XII) which is the largest Maritime empire at the past. Related to its strategic location as a center of political and economic force in the classical era in the Southeast Asian region, the city visited by many foreign sailors, such as Chinese, Arabic and Persian. Besides, Palembang also has a background history of the Sultanate of Palembang Darussalam (XVI-XIX century), Dutch and Japanese colonial period.

Increasing of urban activities led the construction of various buildings (buildings), both public and residential building. Most of the old buildings are located along the Musi River side with various architectural styles. These heritage buildings are still clearly visible today, such as Kampung Arab (Arabian residential), Kampung Kapiten, Chinese Temple 10 Ulu, Sekanak Region, Pasar 16 Ilir, Kampung Al Munawar and so on. But unfortunately, some heritage buildings are not in a good condition, some of them tend to decay although they are potential to become culture heritage tourism.

Cultural heritage tourism is important for various reasons; it has a positive economic and social impact, it establishes and reinforces identity, it helps preserve the cultural heritage, with culture as an instrument it facilitates harmony and

understanding among people, it supports culture and helps renew tourism (Richards, 1996). Palembang tourism concept should support the development of tourist image, maximize potential of the object, maintain the markets and diversify the product. The main priority is increasing of the object by providing tourist facilities, preserve the heritage and involved local people.

CULTURAL HERITAGE IN PALEMBANG

Culture heritage tourism in Palembang can not be separated from the existence of the Musi River as a source of life and the starting point for the city growth. Musi River means many thing for local people, such as transportation, which connects the region with other regions, between Seberang Ulu and Seberang Ilir. In Seberang Ulu, most of the heritage buildings are residential buildings and public facilities such as mosques and temples. The settlements here is a multi-ethnic settlement, such as Malay, Arabic and Chinese. These settlements show the unique character of a particular ethnic neighborhoods such as Kampung Arab, Kampung Kapiten, and 3-4 Ulu as the original settlement of Palembang.

Many various buildings either of the functions and of the architectural style of the river banks of Musi River make this area becomes very important to preserve. The architectural heritage will provide the setting of the story of the past that will be easily remembered by the present generation.

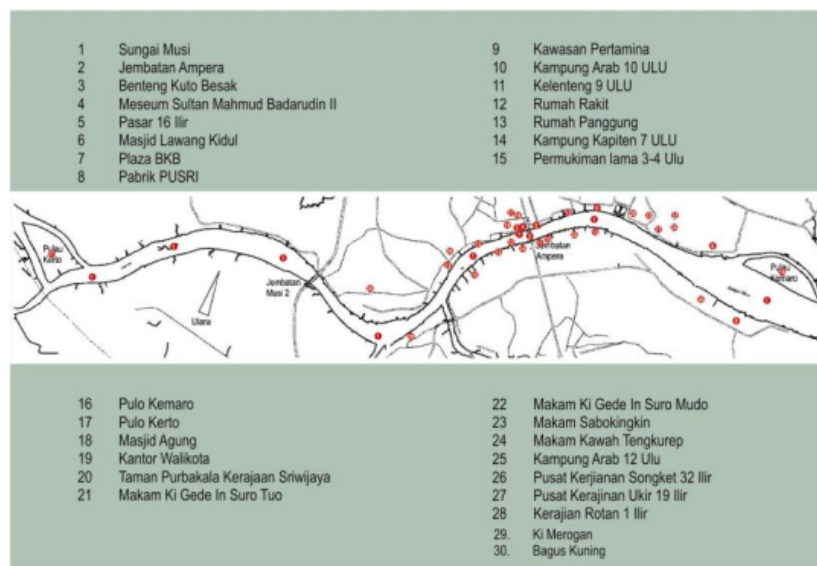


Figure 1. Map of Palembang heritage tourism
Source : Riverside Tourism Masterplan

At 9-10 Ulu area for the first time is not habited by indigenous people, but by migrants. New settlers came, in order to trade, they came from Arabic, Persian and Chinese, but finally they stayed for along time. At the first time these comers stayed in the raft house which then gradually they moved into a stilts houses. They lived in some groups by maintaining their origin culture and traditions. It is seen from the buildings that still exist. In the 9-10 Ulu area there two types of settlement, they are Arabian settlement and Chinese settlement.

The houses in Kampung Arab consist of stilt houses and landed houses. They used traditional architecture or local style for their houses with Arabic ornaments as well as. The houses of this Kampung Arab consist of several types; they are 'limas' house, 'gudang' house and raft house. There is an interesting mosque with Sumatran style, like some heritage mosques in Palembang. Beside, at the center of the settlement, there is a square as a public space. This square link several traditional houses. It is actually rare in traditional settlement by indigenous people. Perhaps this is one of acculturation brought by the immigrants from Arab who inhabit here.

Settlement to the ethnic Tionghwa mostly located around the temple Chandra Nadi. The houses use Chinese architecture. It is different from the Arabian settlement, which uses traditional or local architectural style.



Figure 2. Kampung Arab 10 Ulu



Figure 3. Chinese settlement 10 Ulu

Kampung Kapitan 7 Ulu

Kampung Kapiten is a group of 15 stilts houses which is located in the Village 7 Ulu. The village, at first time, was a home to a Chinese officer (who called Kapiten) who worked for the Dutch colonial government. At that time, Kapiten was in charge to collect taxes from the Chinese people and the indigenous people in Seberang Ulu district. Kapitan also responsible for maintaining the security of the region and set up trade system in this limited area.

Buildings in the core area consists of three houses, they are the largest building in this area and facing the Musi River. The house in the middle functioned to organize parties and meetings with many people, while both houses on the east and the west side functioned as a dwelling house.

The middle house of the core area shows the mixing of cultures and it produce the mixture architecture style between Malay, Chinese and colonial style. The spatial plan uses Chinese style, which is showed by an 'inner court' that is not found in the local houses' plan. The roof uses Limas House as local architecture, while at the front of the building uses the pillars (columns) like in European building. The ornaments in the building also use Chinese ornaments.

In front of the buildings there is an open space which is called the Plaza Kampung Kapitan, approximately 83 m x 12.5 m. This open space is the orientation of existing buildings. Some festivals or other public activities use this open space until now.

Traditional Kampong in 3-4 Ulu

One of the original Palembang traditional settlements is located in 3-4 Ulu area. There are many Limas houses which still show their original style and large sizes. But unfortunately, some houses are not in a good maintained and tend to be decay. Beside some houses are sold by the owner and move out from this area.



Figure 4. Kampung Kapiten



Figure 5. Limas Houses at 3-4 Ulu

There are also some religious building as heritage building. They are great mosque and some temples. Great Mosque (formerly called the Sultan Mosque) built by Sultan Mahmud Badaruddin I (Jayo Wikramo), laying the first stone at the end of Jumada 1151 H (1738 AD) and was inaugurated 28 Jumada Early 1161 H (May 26, 1748M). Soei Goeat Kiang Temple was built in 1733 as a replacement for the first temple in Ulu 7 which burned down in 1732. It is the oldest temple in Palembang was used as places for Buddhist, Taoist and Confucian. And the famous temple in Palembang is located at Pulau Kemaro. Pulau Kemaro is one of deltas in Musi River. It is a large delta, which is now used as a ceremonial place for Chinese people such as Cap Go Meh and others.



Figure 6. The Great Mosque



Figure 7. Soei Goeat Kiang



Figure 8. Pulo Kemaro

Since there are some interesting and attractive urban heritage in Palembang, there are not enough activities or efforts to preserve and to promote this area. Some area still in bad condition and tend to be slump. The problems in preservation and conservation Palembang urban heritage are :

- Some building tend to decay because not well maintained
- Some building sold by the owner and move out
- Lack of local people awareness
- Poor local people around the heritage area
- There are some planning, but not implemented yet
- Lack of funding for preservation and conservation the heritage

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CULTURAL HERITAGE TOURISM AS A TOOL IN PRESERVATION AND CONSERVATION URBAN HERITAGE

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Cultural heritage tourism is traveling to experience the places and activities that authentically represent the stories and people of the past and present. It includes historic, cultural and natural attractions. The tourism and cultural sectors have emerged worldwide as leaders in the revitalisation of redundant buildings and open spaces for contemporary purposes, providing opportunities for sustaining traditional and contemporary cultural values. Heritage buildings and open spaces that are left abandoned are at risk of physical decay or redevelopment, and represent a loss of opportunity to revitalise structures that contribute to the identity of a community and its social traditions.

According to case study, cultural heritage tourism is important for various reasons; it has a positive economic and social impact, it establishes and reinforces identity, it helps preserve the cultural heritage, with culture as an instrument it facilitates harmony and understanding among people, it supports culture and helps renew tourism (Richards, 1996).

Cultural heritage tourism has a number of objectives that must be met within the context of sustainable development such as; the conservation of cultural resources, accurate interpretation of resources, authentic visitors experience, and the stimulation of the earned revenues of cultural resources. We can see, therefore, that cultural heritage tourism is not only concerned with identification, management and protection of the heritage values but it must also be involved in understanding the impact of tourism on communities and regions, achieving economic and social benefits, providing financial resources for protection, as well as marketing and promotion. (J. M. Fladmark, 1994)

Another problem with heritage tourism is the effect on indigenous peoples whose land and culture is being visited by tourists. If the indigenous people are not a part of the majority, or ruling power in the country, they may not benefit from the tourism as greatly as they should. The local people surrounding Kampung Kapiten, Kampung Arab or another heritage area in Palembang are low income people. Tourism has give some benefit to them, they have to take a part in tourism activities.

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When a community's heritage is the substance of what it offers visitors, protecting that heritage is essential. So a major challenge in cultural heritage tourism programs is ensuring that increased tourism does not destroy the very qualities that attract visitors in the first place.

Because tourism is a highly sophisticated, fast-changing industry, it presents its own challenges. Travelers increasing in numbers and adding stress and strain to infrastructure and heritage sites are only beginning, and the travel industry are already addressing them. But a challenge results not only from visitor impact, but also from visitor expectations of quality products and services. Tourism is essentially a service industry, which means it depends on the competence of people in many different jobs and locations. Tourism is an attractive form of economic development.

Strategy for cultural heritage tourism development in Palembang

Collaborate

It is better to work together than to work alone. Much more can be accomplished by working together. Building partnerships is essential, not just because they help develop local support, but also because tourism demands resources that no single organization can supply. Its success depends on the active participation of political leaders, business leaders, operators of tourist sites, artists and craftspeople, hotel/motel operators, and many other people and groups. Regional partnerships are also useful to cultural heritage tourism efforts. Cooperating in a regional arrangement lets you develop regional themes, pool resources, save money and expand your marketing potential. Those resources include not only money for marketing campaigns, for example, but also facilities (accommodations for travelers) or expertise in tourism, preservation, the arts or another area.

Find the fit

To make cultural heritage tourism successful, we should consider few things, such as balancing the needs of residents and visitors is important to ensure that cultural heritage tourism benefits everyone. It is important to understand the kind and amount of tourism that your community can handle. We need to find the fit between the residents and the visitor. Do the residents of the heritage area want tourism? And what are the visitors expectation?

Focus on quality and authenticity

Quality is an essential ingredient for all cultural heritage tourism, and authenticity is critical whenever heritage or history is involved. To maintain the authenticity in Palembang heritage area, we should preserve the existing heritage buildings. Some activities that have negative impacts, such as selling and damaging heritage buildings, must be stopped.

The true story of the area (Kampung Kapiten, Kampung Arab, Pulo Kemaro) is the one worth telling. The story of the authentic contributions previous generations have made to the history and culture is the one that will interest visitors, because that is what distinguishes the area from every other place on earth. It's authenticity that adds real value and appeal. The area is unique, and its special charm is what will draw visitors. By doing the job right—by focusing on authenticity and quality—we give this area the edge.

Reserve and protect

A community's cultural, historic, and natural resources are valuable and often irreplaceable, as well as in Palembang. When the historic and cultural assets are at the heart of the plans to develop tourism, it's essential to protect them for the long term.

Hearts break when irreplaceable structures are destroyed or damaged beyond repair, instead of preserved and protected as they deserve. A plaque pointing

out “on this site a great building once stood” can’t tell that story. Equally tragic is the loss of traditions: a way of crafting wood or farming, of celebrating holidays or feasting on “old world” cuisine. The preservation and perpetuation of traditions is important to telling the story of the people who settled the land. By protecting the buildings, landscape or special places and qualities that attract visitors, we safeguard the future.

CONCLUSION

Palembang has many heritage building, but unfortunately, some heritage buildings are not in a good condition, some of them tend to decay although they are potential to become culture heritage tourism. Since there are some interesting and attractive urban heritage in Palembang, there are not enough activities or efforts to preserve and to promote this area. Some area still in bad condition and tend to be slump.

Cultural heritage tourism has a number of objectives that must be met within the context of sustainable development such as; the conservation of cultural resources, accurate interpretation of resources, authentic visitors experience, and the stimulation of the earned revenues of cultural resources.

1 Linking tourism with heritage and culture can do more for local economies than promoting them separately. The core idea in cultural heritage tourism: save urban heritage and culture, share it with visitors, and reap the economic benefits of tourism.

There are some strategies to develop cultural heritage tourism in Palembang, they are collaborate, find the fit, focus on quality and authenticity, preserve and protect.

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