

MARKETING THE BANDA ACEH CITY'S HERITAGE
The Baiturrahman Great Mosque as Icon to Attract Tourists
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ABSTRACT. How should the old cities encourage economic activities? One of the efforts is city marketing approach, exchange process of products from producers to consumers (Ashworth and Voogd, 1990), which can be for tourists, conventioners, investors, manufacturers, corporate headquarters, new residents and exporters (Kotler, Haider and Rein, 1993). In marketing the city for tourism and other investment, the icon help the city to promote its potentiality by creating the identity. Heritage is one of obvious thing that can utilize as icon However, this icon can not say alone, its need other combination with other attraction. The people do not come to one place for single reason. The icon together with other infrastructure, facilities, etc will create a "buzz" of one place.

Key word: Heritage, Icon, Tourism

ABSTRAK. Bagaimana seharusnya kota-kota tua menunjang aktifitas ekonomi? Salah satu usahanya adalah dengan pendekatan pemasaran kota, merubah proses produk dari produsen menjadi konsumen (Ashworth and Voogd, 1990). Hal ini dapat saja berupa turis asing baik internasional maupun domestik, para investor, penghuni baru, eksportir dan masih banyak lagi (Kotler, Haider and Rein, 1993). Dalam usaha untuk memasarkan sebuah kota untuk turisme dan investasi lainnya, aikon dari sebuah kota tua dapat membantu kota tersebut dalam mempromosikan keunggulan dari kota tersebut dengan menciptakan identitas khas dari kota tersebut. Warisan merupakan salah satu hal yang paling jelas dapat digunakan sebagai aikon. Namun bagaimanapun juga, aikon ini tidak dapat berdiri sendiri, aikon memerlukan kombinasi lain yang dinilai dapat menarik dari sebuah kota tua. Orang tidak hanya datang ke sebuah kota untuk alasan tertentu. Aikon dengan beberapa fasilitas lain yang menarik dapat menciptakan sebuah tempat yang luar biasa menakjubkan.

Kata kunci: Warisan, Aikon, Turisme

INTRODUCTION

Heritage as a glory of past has a valuable meaning for present and the future; it is the history document of human culture. No precise definition, it is an individual subjective matter that depends on the background, experiences and personality, but some groups of people could have the same definition of heritage (Aplin, 2002). The meaning of heritage will be useful in providing people perspective about the stuff of the past that can be preserved or demolished. The heritage is our identity, the history of our past, and will become our future generation. In board term Aplin (2002), heritage has been divided into two main areas, cultural heritage and natural heritage, whereas the cultural heritage usually determined as something that have been produced by human activities such as building, monument, park, etc and cultural heritage depend on country context and usually something which have been existed naturally by the nature such as forest, animal, etc. Some theorist also add the division heritage with indigenous heritage

City as a centre of economic activities is easier to develop and promote than rural areas, numerous people come to the city in the old days that inherited their heritage to present people. Many cultural heritages are in the city that have been examined are very potential for economic development. Therefore, many cities have unique attractiveness of heritage. Unfortunately, the development changes them to new look which has demolished the identity of the place as well as history. The local government does not realize about city has other economic aspect; beyond as government centre and CBD (Central Business District), the heritage could take a role as tourism attraction. It will generate the economy of the city as well as conservation. Indeed, tourism can also be viewed as a special case of export economic activity. Tourism is a special case because rather than shipping goods and service products out to the purchaser, the purchaser comes to the point of origin of the goods and services in order to procure-experience-them (Kelly, 1998).

As old city established 1205, Banda Aceh has a lot of attractiveness of heritage, particularly Islamic heritage, but government has no willing to focus on heritage for tourism development. In old days, Banda Aceh has been known as Islamic empire and trading centre. The promotion and commoditization of heritage for

tourism industry is still far from success. But actually, the problem is that the city has the famous mosque in Indonesia as well as Asia, The Baiturrahman Great Mosque.

Indonesian heritage, as an important part of human life, are lack of protection and lack of development for tourism attraction (Dewi, 2007). Only a few of Indonesian heritage are popular such as Borobudur. Some factors have influenced the development, protection and promotion of the Banda Aceh's Heritage. As developing countries, there is a main problem within community. They still thinking how to fulfill their basic need, resources will be used for economic purpose to support basic need and worst they still lack of knowledge about their heritage. However, recently government has been pushed by some community movement which attempted to pay more attention about heritage. The trend of development is more aware about the heritage potentiality and tries to find the relation between recent function and the past form. Not only built environment heritage, but also many heritage resources in Banda Aceh such as traditional cake, dance, song, costume, poems (*hikayat*), events, etc. The further discussion is only about how to conserve and preserve the heritage and explore the potentiality of The Baiturrahman Great Mosque as icon of Banda Aceh City that also well known as front porch of Mecca.

THE CONCEPTS OF HERITAGE MARKETING

Nowadays, people are more aware about heritage conservation as their identity. A lot of heritage sites, building, monument, etc have been conserved, but this activity will need a lot of grants. Hall (1994) argued that reciprocal significance between heritage which could generate tourism and justify the tourism for preservation of heritage assets. Therefore people started to think how to sell the heritage as economic assets and sell it through tourism industry. This phenomena gained more problems, one of them is the abundant of heritage that can be locally, nationally or globally scale need a list of important heritage. This list must be made, thus we could decide which heritage that we want to conserve for future generation and sell for our income or to demolish for our needing space of present and future development.

In addition, the idea of marketing the heritage delivered some critics from anti heritage theorists (Watson, 2000). The use of heritage as an economic machine will create bias of heritage authentic because every producer tent to copy the most favorite heritage tourism place. For example, one city want to adopt the way of Singapore in selling heritage by importing all kind heritages and create a small part of the world such as China Town, Little India, etc. Hence, the city will lost its local identity and authentic. Moreover, the heritage marketing is full of political-led in decision making of selling heritage.

A significant consideration of heritage conservation and marketing has to involve many related actors, such as expertise, authorities, consumer- communities or tourists, as well as private sectors which have different background, knowledge, point of view, etc. Heritage conservation not so easy as we think, on the other hand, the heritage only consumed by selected people in short time and once in a life time will become a place of interest, such as Eiffel, Borobudur, Taj Mahal, etc. The idea to reuse heritage site as new function seems to be a brilliant idea, but it highly selected function, not all heritage can be modified for a new function as well as not all heritage resources can be sold. The complex considerations remain in the field heritage tourism, the gap between preservation and new development, academic and practitioners (Jenkins, 1999) as well as reuse heritage and highly selected function.

Heritage of Banda Aceh City

The city of Banda Aceh is the capital city of Nanggroe Aceh Darussalam Province in western part of Indonesia with population 220.000 and 61,36 kilometer square wide. As an old city, Banda Aceh has a lot of heritage especially Islamic Heritage such as site, building, park and monument, but some of them had been demolished during the development. The left over built up heritage are listed below. (Table 1.1)

Why Banda Aceh's heritage vulnerable to demolished? It is not easy to answer, one of the reasons is a lot of heritage owned by community and private, thus government do not have such the strong regulation to protect them. People could sell and treat the heritages as they want and there are no sanction of

heritage abuse. The community still low awareness of heritage assets, private could stir the government to realize their intention as well as have resources for development. Because of economic vision of private and lack of community knowledge about conservation, re use, marketing heritage, etc, heritages look like an old abandon building without any functions and hamper the development. Moreover, the position of heritages in the strategic point of city land use worsen the situation, the place, for private, is the potential opportunity for their shop, office, etc.

Table 1.1 the List of Heritage of Banda Aceh

Name	The owner	Recent Function (Reuse)
Baiturrahman Mosque	Public	Mosque, Heritage Attraction
Baiturrahim Mosque Ulee-Lheu	Public	Mosque, Heritage Attraction
Catholic Church		Church
Indonesian Bank Building	Indonesian Bank	Bank
Military Central Telephone Building		PSSI office
Pendopo (Governor House)	Provincial Government	Governor House, Tourism
Bappers Building	-	Office
Junior High School 4 Building	-	School
Slaughterhouse Peunayong	-	Slaughterhouse
Water Installation Building	-	No Function
Water Tower	-	No Function
House of the Dutch Military Officer I	-	Hospital and Medical Clinic
House of the Dutch Military Officer II	-	Military Housing
House of the Dutch Military Officer III	-	No Function
Pawnshop Building		Office
Kerkhoff	State, but the management under private organization	Tourism
Senior High School 1 Building	Municipality of Banda Aceh	School
Junior High School 1 Building	-	School
Printing House	-	Supermarket
Seaport Office Ulee Lheu	Destroyed by Tsunami	
The Negedach Tennis Monument	-	-
The Shopping Area Peunayong (Jalan A.Yani)	Private	Shopping
The Houses of Dutch Trader and Officer (Balai Kota Street)	-	Housing
Aceh Tram Office	-	Private University
Aceh Internaat Building	-	MPD office
Der Noderland Sche Hardlle Matsschappy Office(PDIA)	-	PDIA Office
Garuda Theatre	-	Theatre
Gunongan	Provincial Government	Tourism
Kandang XII (Cemetery)	Provincial Government	Tourism
Royal Mausoleum Complex, Kandang Meuh (Golden Cemetery)	Provincial Government	Tourism
Cakra Donya Bel	Provincial Government	Tourism
Putro Phang Park/ Pinto khop (Gate)	Provincial Government	Tourism

Name	The owner	Recent Function (Reuse)
Seulawah the first aircraft of Indonesia Monument	Provincial Government	Tourism
Syaih Kuala Grave	Private/ Family	Tourism
Kampung Pande Royal Mausoleum	-	-
Royal Mausoleum of Sultan Iskandar Muda	-	Tourism
Proclamation Monument	Municipality of Banda Aceh	Tourism
Traditional Housing/Museum	Provincial Government	Tourism

Source: Dewi, 2007

Nevertheless, not all heritages have been abandoned without protection, some of them are protected and owned by government of Banda Aceh and National Government of Indonesia. The regulation of heritage protection still refers to national level Act number 5, 1992 about cultural heritage and Regulation number 10, 1993 about the implementation of the Act no.2/1992. In order to implement the Conservation Act, there are some departments which have responsibility in protecting heritages throughout Indonesia, as follow: Education and Cultural Department, Environmental Department, and Tourism and Cultural Department., therefore only a few building had been protected. In addition, there are the municipality regulations (Qanun), yet this regulation does not explain completely about treatment and protection of heritage. The effort for protecting the heritage is also done by Non Government Organization (NGO); one of the NGOs is Aceh Heritage Community Foundation as the biggest one. In recent year, government is more conscious about heritage protection and prospective for marketing through tourism industry.

After the tsunami 2004, the government which is helped by NGOs tried to explore the Acehnese culture as well as gives more protection of heritage. Government and community are willing to protect the heritage; on the other hand many critics still exist and threat in demolishing the heritage. The effort we can see in Blueprint of Bappenas (National Planning of Indonesian Government), Spatial Planning of Banda Aceh after tsunami and some studies about the heritage assets. Development of tourism by utilizing heritage and natural resources is one of the priorities of Aceh Rehabilitations. In next paragraph this paper will discuss about how to market Banda Aceh's Heritage in tourism industry.

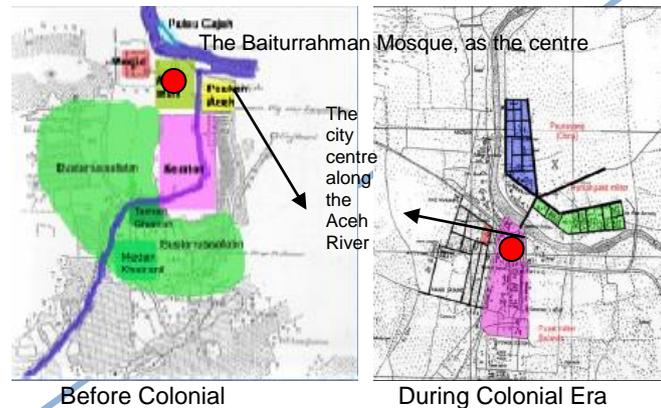


Figure 1: the Transformation of Land Use Banda Aceh

The Baiturrahman Great Mosque is one protected heritage. It is the icon of Banda Aceh city. It is very popular as the beautiful, great and old mosque in Indonesia as well as Asia. In addition, its position is always in the city centre at different era of power (see Figure 1). In the next discussion, the research will explore more about the potentiality of Baiturrahman mosque in promoting heritage tourism of Banda Aceh. The mosque was built in 1612 during the reign of Sultan Iskandar Muda and was razed ground in 1873 during the Dutch invasion and than rebuild again by the Dutch Government in 1883.

Marketing Heritage of The Baiturrahman Great Mosque as icon

The potentiality of the Baiturrahman Great Mosque as icon of Banda Aceh city is the crucial point of heritage marketing for tourism. Why heritage icon? The heritage could be related to place identities which may or may not have implications for spatial-political entities and relation between place and signs (Ashworth, 1993). Many success story of promoting heritage icon for city

marketing, such as Paris and Eiffel Tower, New York and Liberty Statue, even Groningen and Martini Tower (Dewi, 2007).

The city is a discourse and this discourse is truly a language: the city speaks to us about its inhabitants, we speak our city, the city where we are, simply by living in it, by wandering through it (Barthes, 1986:92 in Ashworth, 1993)

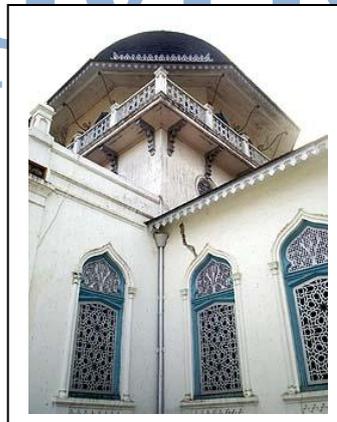
Therefore the great mosque has been chosen as an icon of Heritage, it describes about the majority of Islamic culture of people. As an old city which mostly has been occupied by Islamic empire, mosque is a community centre for people. Usually, community has used mosque for meeting, celebration and declaration of some important thing, even the demonstration, such as referendum for Aceh held in front of the mosque. Other reasons of the Great Mosque as Heritage icon for city marketing are:

- 1) None of Indonesian cities, even Asia cities, made a mosque as an icon, this sign will make the place distinct from others (Ashworth, 1993).
 - 2) The position of the mosques is in the heart of Banda Aceh (landmark)
 - 3) The mosque includes in the protection of heritage building of Indonesia
 - 4) The sense of architectural design and merit.
 - 5) The mosque noticed as historical place, such as the place of the Dutch General death, the place of referendum declaration, etc
 - 6) The different looks of the mosque
 - 7) The regulation in the Spatial Planning of Banda Aceh to make the mosque as the focal point, thus the surrounding building has to have lower stories than the minaret of the mosque.
 - 8) In line with the goal of tourism policy "Banda Aceh as Islamic Tourism destination", Mosque is the product of Islamic Culture.
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Figure 2: The Baiturrahman Great Mosque

Other supporting facilities and opportunities for marketing heritage are the position of Banda Aceh itself as nodes of other cities, the national airport and seaport facilities, some hotels and tourism accommodation, etc.



Picture 3: The Detailed Architecture of the mosque

The idea not easy as we think, there are some constraints of heritage conservation and tourism promotion in Banda Aceh:

- 1) The people point of view of heritage assets is less important than economic matter
- 2) People point of view that the mosque is inheritance of Dutch Government, the refuse the colonization matter.
- 3) The disaster threat such as tsunami, earth quake and flood.
- 4) The Climate threat
- 5) The lack of integrated promotion and development policy, tourism and conservation
- 6) The security, such as Aceh Independent Movement, Military Operation, etc. After Helsinki Agreement, it does not matter now; nevertheless it still has prospective to happen again, if government of Indonesia does not maintain the agreement.
- 7) The cultural tourism is still secondary. It is number six in the list after natural tourism because people come to Indonesia for its beaches, mountains, and sceneries (www.budpar.go.id).
- 8) The rejection of being backward of developing country (Orbasli, 2000, pp2) replacing heritage with new modern building.

CONCLUDING REMARKS

There is a big opportunity for Banda Aceh to sell the heritage assets in tourism arena. The Baiturrahman Great Mosque has sufficient criteria for heritage tourism icon. What Banda Aceh need is the integrated development of all sectors because the people come and invest in one place is not single reason. The combination of such attractions, infrastructures, facilities, etc will make sense than single. What to do to promote the mosque as the icon are:

- 1) Prepare the mosque as well as the government and community, such as management of visitors, infrastructures and facilities, etc.
 - 2) Held some event to support the effort of promotion Baiturrahman icon, such as carnival of Islamic New Year 1 Muharram, Heritage trail/ City Tour and Tsunami tour.
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- 3) In line with the development of the Mosque as heritage icon, it is need to improve other heritage assets such as development new facilities in the site of heritage, establish The Aceh Traditional Village, etc
- 4) An integrated policy and coordination among involved-stakeholders because the production, conservation and marketing of the place-bound heritage product are managed by various actors with different responsible and objectives (Ashworth, 1993)
- 5) Make Heritage List with involvement of Community
- 6) Explore other undeveloped heritage and give training for young people of the importance of heritage.
- 7) Make Heritage more popular by involving public figure as an icon to promote it. The national figure that shaped and mobilized conservation can help this effort (Ashworth, 1991, pp 17).
- 8) Support from government for heritage activities such as grant, human resources development, etc.

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