

The Utilization of Colonial Heritage in Tourism Development

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The purpose of this study was to identify utilization of the colonial heritage as tourist attraction in the development of tourism. The writing of this article uses a method of data collection through document studies. The use of colonial heritage in several countries raises different views. The understanding of inheritance in general is influenced by a variety of dynamics. The utilization of colonial heritage in the development of tourism in a country, raises pros and cons among the local population. On the one hand, it has the view that the uniqueness of colonial heritage can be a tourist attraction aimed at obtaining income for the community and the country. In addition, colonial heritage can also be used as a regional or national identity. But other parties argue, colonial heritage can remind people of the past so that its use can cause unpleasant memories. The economic benefits arising from the development of the tourism sector are an important factor in building preservation decisions and acknowledging colonial heritage has an important role so much effort is made for conservation. Some colonial heritage still survive and reveal the country's history and the identity of its citizens, serving as administrative and business venues as well as tourist attractions.

Keywords: colonial heritage, tourism, development

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INTRODUCTION

The existence of a country with its system of government cannot be separated from the discourse of colonialism, imperialism, orientalism, and post colonialism. The span of history passed by each country has an influence on the life of the nation and its citizens. Western countries (developed countries) with political, economic, and technological capabilities and strength, occupy the position of superior countries. On the other hand, Eastern countries (developing countries) are often in an inferior position. In the colonial era, the West occupied the East, aiming to control the resources owned. In the era of independence, Eastern nations gained freedom and broke free from the shackles of colonialism, struggling to develop their countries so that they could stand on equal footing with Western nations. Countries that have experienced colonialism such as Singapore, Malaysia, India, and Hong Kong, with their knowledge and technology capabilities can develop into developed countries and even become industrialized countries. Other countries such as Africa, with limited resources, are still countries that depend on capitalist countries, both in economic development, politics, and tourism.

Colonialism and imperialism as historical phenomena are also of interest to tourism scholars, especially in some aspects of tourism heritage. The legacy of imperialism can be used as an attraction in the development of tourism. Many countries that were once ruled by imperial powers have ruins, artifacts and cultural remains of interest to tourists. For example, many destinations throughout the Mediterranean and in Europe encourage visitors to see Roman ruins. Reconstructions of colonial cities, such as Jamestown in the United States were created to give the imperial network power with their past. Imperial history, in the form of heritage tourism, has become a thriving tourist market. As stated by [Ardika \(2015\)](#), cultural heritage has a very significant value to the tourism industry. Cultural tourism is the largest tourism industry in the world, and heritage tourism is fastest growing sector today. Ardika's statement (2015) supported by [Amor \(2015\)](#) sees various types of tourism that are developing at this time, heritage tourism is a type of tourism that is increasingly popular and increasingly in demand.

In relation to the development of the tourism sector, colonial heritage is preserved and utilized by Eastern countries as a tourist attraction. The use of colonial heritage as a reminder and representation of the past, besides that it can add distinctive character and

urban identity, reminiscent of history and memory of a place ([Urban Redevelopment Authority Singapore, 2003](#)). Ideological, political and social underpinning the heritage conservation movement, as well as aesthetic sensitivities, in addition to being economically beneficial are also resources that can attract tourists to visit ([UNESCO, 1999](#)). The use of historical buildings as tourism products is one of the efforts so that these buildings can continue to survive with the increasing number of modern facilities around them. The use of historical buildings as tourist attractions also has challenges, in addition to bringing economic impacts to the community also requires preservation measures ([Hayati, 2014](#)).

The utilization of colonial heritage in the development of tourism in a country, raises pros and cons among the local population. On the one hand, it has the view that the uniqueness of colonial heritage can be a tourist attraction aimed at obtaining income for the community and the country. In addition, colonial heritage can also be used as a regional or national identity. But other parties argue, colonial heritage can remind people of the past so that its use can cause unpleasant memories. This study aims to examine the utilization of colonial heritage in tourism development.

RESEARCH METHODOLOGY

The writing of this article uses a method of data collection through document studies. Document study is a data collection technique through books about opinions, theories, results of research related to research problems. Document studies are conducted to explore basic theories, relevant concepts to acquire a broader orientation on the research topic.

RESULT AND DISCUSSION

Tourism in developing countries can increase the economic strength of tourist-producing countries, thus allowing foreign interests to determine development programs ([Bull, 1995](#)). Colonialism as a historical phenomenon is also of interest to tourism scholars, especially in some aspects of cultural heritage. The legacy of colonialism can be used as an attraction for tourism. Many countries once controlled by imperial power have ruins, artifacts and cultural remnants from the dominion of people of interest to tourists. Tourism has a considerable impact on a place, although tourist visits for a very short time, its collective impact in terms of numbers and income for the community is quite large.

Historical relics in the past have historical value and still exist today, Dutch colonial relics can be defined as remnants of the Dutch colonialism period in Indonesia (Tamimi et al, 2020). The use of colonial building relics is carried out for the benefit of tourism, culture, religion, education, social, technology and science (Setiawan & Susanti, 2021). Managing colonial buildings in which there is a lot of history and culture, the local government really needs to pay attention to the form of business, namely the colonial building can be used as a cultural tourism object so that maintenance and preservation activities that have historical-cultural value continue well (Pawitro, 2015). If it is no longer functioning, the use of colonial building relics can be used for certain purposes. Provisions on utilization include spatial functions and utilization permits need to be protected and considered and are obliged to restore the condition of colonial buildings as before being used so that they do not lose the value of ancient cultural elements (Rahardjo, 2013).

Research conducted by Fisher (2004) in Levuka, Fiji revealed that the colonial heritage can be used as a tourist attraction that provides benefits to the country, especially from the economic aspect. The utilization of Levuka City which is the old capital of Fiji is famous for colonial heritage tourism. Levuka's buildings are European-style, differing structurally/architecturally from other cities in Fiji. There is a contradiction in the use of Levuka as a colonial legacy. Fijians argue that the city of Levuka is a product of Europeans, the preservation of colonial buildings is carried out as long as it can attract tourists and can provide income for local residents. Chinese and Indo-Fijians who are of Indian descent became owners of heritage shops in Levuka. There is competition in land use and other resources between local communities and entrepreneurs (Chinese and Indo-Fijians).

Levuka describes various interpretations of the value of historical buildings. Attempts by outsiders to maintain the townscape's existence for cultural and aesthetic reasons are being promoted to local people as a means of providing employment and income. The hope is that European heritage values will be preserved by local people at a later stage. Tourism is seen as a means by which the required money can be earned. Generating income from the preservation of colonial heritage was also used as a way to persuade local people about the value of preservation. However, there is a lack of mutual understanding regarding the terms used in promoting tourism in Levuka. Various meanings are given to terms such as heritage, tourism and tourists without the realization that other groups interpret different

words. The only unifying factor is the expectation that tourism will increase income in the city.

The demand for tourism revenue gives rise to the desire to preserve the city. There is no cultural understanding of why tourists want to see old buildings (although some think that tourists want to see their own cultural heritage). Others tend to see what tourists want from their own perspective. They want to show Fiji as a modern progressive country and feel that this is what tourists want. For them the idea of preservation is incomprehensible and preserving Levuka is to tell the world (i.e. tourists) that Fiji has not developed in the last hundred years. More importantly, there is very little evidence of behavior change among local communities, very few local communities are involved in physical conservation. Moreover, on a deeper cultural level there is the concept of *vanua* where land and physical environment have much greater significance for Fiji than Europe. Conceptually, *vanua* encompasses spiritual values that include the past and many aspects of heritage. For Europeans it is a building that explains the past, why Levuka was promoted as a tourist destination by local Europeans (Fisher, 2004).

In the case of Levuka it can be seen that there are a number of different worldviews at the same time. If the person holding a particular worldview does not recognize that others may have different conceptualizations of the world, or the validity of different conceptualizations, then misunderstandings and hostilities are possible. Historical buildings are preserved in Levuka for the following reasons: they look good, they have historical value, the owners cannot afford to change them, the owners believe they are not allowed to change them, and because the relics can bring in tourists in this case making money so the government says it must be preserved, foreigners also say it must be preserved. However, there is a slight difference in appreciation in the meaning inherent in buildings. In Levuka's case, weaving a worldview is one way. Local people who have to accommodate the outside worldview. There seems to be no attempt to accommodate the worldviews of local people or even consider the possibility that there are different worldviews. In tourism this sense can be seen to be an agent of neocolonialism.

A study conducted by Akama (2004) explains that during the early stages of tourism development in Kenya, as is the case with other African countries, there is minimal interaction between Western tourists and indigenous Africans. The only form of interaction that exists between the ruling and the

governed classes is the "master-servant" relationship. Africans were hired to work in slave positions as gardeners, coolies, leather cleaners, servants, chefs and guards. Mostly non-Western societies, particularly in Africa, which underwent colonial rule, external interest groups have played a significant role over the years in the development of tourism. In the case of Kenya, the development of tourism, particularly the development of wildlife safari tourism, is closely linked to the era of colonialism on the African Continent. Thus the development of tourism in Kenya, as is the case with most developing countries, corresponds to the historical and economic structure of colonialism and external control.

The evolution of wildlife safari tourism in Kenya and most other African countries has its origins in big game hunting era expeditions by pioneering European and North American adventurers and fortune seekers. Western perceptions of Kenya based on 19th-century colonial expositions and 1930s adventure safaris still remain and are being reinforced by tour companies, travel agency advertising and marketing of Kenyan natural attractions. In marketing Kenyan attractions in tourist source countries, the Maasai are usually presented as if they are the only African community existing in Kenya (despite the fact that Kenya comprises more than 40 ethnic communities with diverse cultures and historical experiences). Thus, when tourists visit Kenya for wildlife safaris, they are also supposed to get a glimpse of the exotic African culture represented by the Maasai Tribe. As a result, in tourism circles, wildlife and Maasai are usually packaged together as one and the same thing.

The tourism image of Kenya is built and reconstructed revolving around wildlife and images of the Maasai and as such, the tourist image of the Maasai seems unchanged since the first exploration and adventure of the Europeans more than 200 years ago. Tour operators and promoters present partial information and images of Kenya's tourist attractions, in line with most other tourist destinations in developing countries. Most tourist advertisements for Kenyan attractions in Western media mainly focus on the Big Five (elephants, lions, rhinos, cheetahs and giraffes). In this regard, little effort is expended in providing a complete and accurate picture of Kenya's diverse natural attractions and other forms of tourist attractions. The images of tourism are harmonious-existence between Maasai and savanna wildlife is preserved. In reality, the Maasai often have intense and persistent conflicts with wildlife parks that cross grazing and water resources ([Akama, 2004](#)).

Kenya's tourism activities are spatially restricted to a few locations in popular wildlife parks. Most Kenyans in most parts of the country do not receive direct financial benefits from industry. Some people who live in or near tourist facilities and attractions find employment, but relatively low, in tourism and hospitality. Also, due to the increasing trend of inclusive tour packages using only a limited number of destinations in some popular wildlife parks, less revenue is reaching Kenya, just on the surface. As a result, local people who bear most of the costs of tourism development and wildlife conservation, do not receive direct financial benefits from the tourism industry. Some of the impacts of tourism borne by local communities include water pollution, such as raw sewage from hotels and tourist lodges flowing directly into local water systems, and disruption of indigenous cultures by mass tourism activities.

For years, Kenya's postcolonial government has pushed for an "open door" policy towards private and multinational tourism investors and external developers. As a consequence, it is estimated that more than 60 percent of Kenya's tourism development is under foreign ownership and management. Kenyan case studies show that the cost of large-scale investment for start-up, capital-intensive tourism projects is too high for African governments and indigenous investors to rely on external capital investment mainly from multinational conglomerates. The dependence of the economic structure usually leads to high leakage of tourism revenues for external sources. [Swandi \(2017\)](#) said that behind the economic growth figures, it turns out that there are negative impacts caused by tourism. On the one hand, tourism provides socioeconomic benefits but on the other hand brings dependence and social inequality.

Research conducted by [Henderson \(2004\)](#) states that colonial heritage is used as a tourist attraction in Malaysia and Singapore. The research focuses on colonial heritage built in the Center of Singapore, Georgetown and Kuching, the capital of Malaysia's Penang and Sarawak states, all of which have architecture from the British rule period. Georgetown has a heritage trail, designed by local conservation groups and supported by the state government. Emphasis is placed on multicultural history, with many colonial buildings. The large number of British nationalities who settled consisted of about a third and the rest were Chinese, Indians, Arabs and Malays. Exhibition space of British colonial heritage in Malaysia and Singapore is allocated for formative colonialism, depicted directly and factually, but opportunities of

achievement are taken in the postcolonial period and show national pride.

The legacy of colonialism in Malaysia is used to maintain unity and prevent the disintegration of the nation. The effort made is to maintain the Malay Cultural Center. The same thing was also done by Prime Minister Mahatir Muhammad with his concept of modernization, namely nation building integrated with efforts of socio-political control. Singapore's People's Action Party has established itself since independence and has consistently positioned itself as the architect of Singapore's success as well as a defender of the values upon which prosperity is maintained. Establish 44 conservation areas consisting of more than 5000 original buildings in various shapes and characters. It also preserves 42 monuments described as enduring historical landmarks and important links to the past.

The research focuses on colonial heritage built in downtown Singapore and Georgetown and Kuching, the capitals of Malaysia's Penang and Sarawak states respectively, all of which have architecture from the British rule period. Georgetown has a heritage trail, designed by local conservation groups and supported by the state government. Emphasis is placed on multicultural history, with many colonial buildings. The large number of British nationalities who settled consisted of about a third and the rest were Chinese, Indians, Arabs and Malays. Exhibition space of British colonial heritage in Malaysia and Singapore is allocated for formative colonialism, depicted directly and factually, but opportunities of achievement are taken in the postcolonial period and show national pride. There was no attempt to demonize Britain, although aspects of the colonial system were challenged implicitly and explicitly ([Henderson, 2004](#)).

In the case of the utilization of British colonial heritage in Malaysia and Singapore raises many problems related to the relationship between colonial heritage and tourism which also involves society and culture, political and economic hegemony. It recognizes that colonial heritage in general are increasingly important to Malaysia and Singapore with increasing efforts aimed at conservation. Some of the heritage buildings owned are preserved and reveal the history of the country and the identity of its inhabitants, acting as local administrative and business as well as tourist attractions. On the other hand, [Pratiwi, et al. \(2017\)](#) cultural heritage has a strong role in the world of tourism that serves as a promotional tool internationally, a role that is often the subject of

debate by experts. Some experts think that the changing function of culture as a tourist attraction can result in a loss of authenticity or originality because it undergoes modifications to suit the needs of tourists.

The Dutch colonial heritage in Banda Aceh is also widely used as a tourist attraction. This is because the building has long been abandoned and is old, and is no longer used as a residence or place of government. The use of Dutch colonial heritage in each building has its own function and some buildings still have the same function. De Javasch or BI (Bank Indonesia) and the Governor's Hall are used for government. Colonial heritage that is used as a tourist attraction is the Aceh Museum (Rumoh Aceh) and used as a partial object (can only take photos) namely Sedung Sentral Telepon, Menara Air (Colonial Water Toren).

Colonial relics that are used as tourist attractions are also found in Jakarta. [Ratnaningtyas, et al \(2022\)](#) in their research explained that the Dutch colonial heritage that is still left in the city of Jakarta is used as a recreation place such as museums, places of worship, hangouts and others to become one of the Dutch relics that are the attraction of tourist destinations because the place has buildings with classical European architecture. There are nine Dutch Colonial heritage buildings including two buildings that cannot be opened to the public, namely the State Palace and the Merdeka Palace because it is for the center of state government activities, while the other seven buildings can be opened to the general public. The Dutch Colonial building is in very good condition because it is well managed and maintained by the DKI Jakarta Regional Government as a cultural tourism attraction. In addition, it is also a historical proof that Jakarta was once the residence of Dutch people who had visited the city of Batavia and carried out colonialism activities in Batavia which made the activities of the city of Jakarta now become modern from architecture, building, social and new technology. For the DKI Jakarta government, it is hoped that Dutch Colonial buildings are always managed and maintained properly, so that the existence of these buildings can be maintained their historical value. Furthermore, [Ratnaningtyas, et al. \(2022\)](#) also mentioned that for the people of DKI Jakarta, this Dutch Colonial building can be used as a cultural tourism attraction as a historical learning for the next generation of young people who can know the history of their city, nation and country.

The utilization of several historical buildings in Makassar City currently serves as a tourist attraction

based on [Hayati research \(2014\)](#). Some historical buildings that are used as tourist attractions are Fort Rotterdam and the City Museum which used to be the center of government and the Makassar Arts Building as a symbol of the social life of the colonial government. The use of Fort Rotterdam at the beginning of its construction was a defensive fortress of the Kingdom of Gowa after it was captured by the Dutch government functioned as a center of trade, government and settlement. The use of Fort Rotterdam then developed into a tourist attraction until now many renovations have been carried out as a preservation effort and make Fort Rotterdam worth visiting by tourists. The utilization of the City Museum (Gementehuis) was originally a mayor's office built by the Dutch government. After several changes in function, in 2000 the City Museum was presented which stores historical collections that tell the early history and development of Makassar City. The use of Makassar Arts Building at the beginning of its development was a venue for holding official events, theatrical performances, dancing for the colonial government. For several years after Indonesia's independence, Gedung Kesenian was used as a government office, after the reform period Gedung Kesenian Makassar was reused as an art center.

[Ritonga \(2019\)](#) in his study explained that the old area of Tangerang is more dominated by heritage areas with cultural heritage buildings and settlements that still maintain the character of the road and there are several houses that still maintain Chinese architecture and Dutch colonial heritage building structures. Tangerang Old City has the potential to be developed as a cultural heritage tourist destination. As a city inhabited by multi-ethnic communities, Tangerang leaves many buildings with thick historical value so that Tangerang City can be promoted as a city tourist attraction. There are nine heritage tourism potentials in Tangerang City which are official cultural heritage. Heritage buildings in Tangerang City have changed a lot because they were demolished and changed functions that should be a potential for heritage tourism that can attract tourists to get education about Indonesian cultural heritage tourism, especially about the history of Banten and the Chinese Fortress community.

CONCLUSION

The use of colonial heritage in several countries raises different views. The understanding of inheritance in general is influenced by various dynamics. The demands of tourists and the tourism industry take precedence over those of local people,

giving rise to inequality and injustice based on assumptions of Western cultural superiority. However, it can be argued that tourism has the capacity to foster a more balanced relationship between countries of origin and destination, depending on its success. Tourism also acts as a means to help bind individuals and groups around the world, reinforcing feelings of history and common destiny through identification, national identity and stories. The colonial heritage is utilized by several countries as a tourist attraction. The economic benefits arising from the development of the tourism sector are an important factor in building preservation decisions and acknowledging colonial heritage has an important role so much effort is made for conservation. Some colonial heritage still survive and reveal the country's history and the identity of its citizens, serving as administrative and business venues as well as tourist attractions. Colonial heritage as a relic of the past can be used to build identity, maintain the past is intended to sell the future.

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