

Employing the Historic Urban Landscape Approach for Planning of Historic Places: Directions for the Preservation of *Kota Lama* Gorontalo, in Indonesia

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Abstract

There is a general concern that the development of historic urban areas can damage cultural heritage sites. Kota Lama Gorontalo located in Gorontalo City, Gorontalo Province, Indonesia is such a cultural heritage site. This area was a bustling port city in the past. Its strategic location being between two crowded shipping areas, namely the South China Sea and Tomini Bay has made Kota Lama Gorontalo grow into an important city in Sulawesi, as the center of a traditional kingdom. This study investigates the historical layers of *Kota Lama* Gorontalo and threats to its preservation. It is based on the premise that by applying the Historic Urban Landscape (HUL) approach, historic city areas can be developed to meet the changing functional and technical needs while maintaining their character and identity.

The research obtains data related to the past context from archival data, maps, and old photographs. Data related to the present-day context is obtained from field research.

The findings show that the long period of existence of *Kota Lama* Gorontalo has produced a variety of cultural remains that have become the identity of the region. Undeniably, it needs to be preserved because these cultural remains are deteriorating because of the developments that do not heed conservation rules and also because of natural disasters. This paper offers recommendations for the preservation of Kota Lama Gorontalo based on the Historic Urban Landscape (HUL) approach.

Keywords: *Kota Lama* Gorontalo, Mapping area, Historic urban landscape, Indonesia

Introduction

One of the main problems that exist in the historic cities in the world is the imbalance between efforts to preserve cultural heritage while promoting developments in the functional and technical fields (Ghazzeh, 2020). A historic city is an embodiment of a large, complex, and dynamic spatial system sustaining a complex social organization. The spatial complexity of historic cityscapes is evident in the processes of evolution of the cities and the various factors that influence the interactions of them with their landscapes, built environments, and the communities (Potdar and Verbakel, 2022). Indeed, historic cities are valuable cultural assets that require attention and maintenance (Khorasgani and Haghghatbin, 2023). As Silva (2020) points out, historic urban environments are vital assets that can contribute to regeneration and livability but on the other hand face threats due to physical changes as developments take place. Unfortunately, current development policies related to many cities tend to focus only on property developments while ignoring the needs for the conservation of the cultural heritage of the cities.

This phenomenon also exists in the historical area of *Kota Lama* Gorontalo located in Gorontalo City, Gorontalo Province, Indonesia. This area was a bustling port city in the past. Its strategic location as being between two crowded shipping areas in the past, namely the South China Sea and Tomini Bay (Juwono and Hutagalung, 2005) had made *Kota Lama* Gorontalo grow into an important city in Sulawesi, as the center of a traditional kingdom that has developed as the center of the Islamic kingdom. The entry of the VOC (the Dutch Colonial Company) into Gorontalo had brought changes to the power structure; Gorontalo became the center of the colonial administration which developed into an *onderafdeeling* area under the Dutch East Indies government.

Kota Lama Gorontalo area is rich in cultural heritage as historical evidence of the continuity and development of the city. Therefore, it is imperative that it should be preserved. In fact, the *Kota Lama* area has a high historical value for the people of Gorontalo and the history since the beginning of the traditional kingdom to become a part of the Indonesian nation. The area of *Kota Lama* Gorontalo included the *Limba U* Village, the *Biawao* Village, the *Tenda* Village, and the *Ipilo* Village.

Previously, various efforts have been made to preserve the city, but these have been hampered by the overbearing desire for developing the *Kota Lama* Gorontalo area as an economic center. Over the past decade therefore, the area has undergone significant changes that have resulted in changes in the morphology of the city. Cultural heritage buildings have been demolished to locate new buildings that has removed the facade of the old city. Moreover, the lack of public awareness to preserve the historic buildings has an impact on them becoming less maintained. Various efforts have been made to protect the area, including the designation of the buildings as cultural heritage. However, this has not had a significant impact because regulations are limited to the protection of buildings, not yet covering the area at large. In fact, the values of cultural heritage will be even greater if you look at it in the context of the region.

At the same time, natural conditions are also a threat to the preservation of cultural heritage in *Kota Lama* Gorontalo. Its location in the lowlands flanked by two rivers and facing Tomini Bay is prone to frequent flooding. Added to this is the fact that the Gorontalo region is also a faulty area prone to earthquakes and tsunamis which are feared to damage the historical buildings

Thus, the rapid uncontrolled infrastructure development and the ecological factors pose a threat to the existence of the historic city environment and its conservation in Gorontalo. The damage to the buildings is exacerbated by the lack of public awareness to maintain and preserve them. Many historic buildings have been therefore, later demolished to be replaced by new buildings. The government's efforts to protect the *Kota Lama* Gorontalo area and the historic buildings in it have not been productive, being only partial by protecting the buildings that have been designated as cultural heritage buildings. Undeniably, the massive development and potential for natural disasters in the *Kota Lama* Gorontalo area pose a threat to the existence of cultural heritage in the region. Therefore, it is necessary to plan and practice urban conservation to preserve the historic city of *Kota Lama* Gorontalo before it is too late.

In this context, this study aims to facilitate the conservation of the historic city of Kota Lama Gorontalo, by bringing to light the historical significance of the city and its cultural heritage. Its objectives are:

1. To identify the historical layers of Kota Lama Gorontalo.
2. To identify the threats to cultural heritage.
3. To develop the necessary theoretical and practical frameworks to preserve the historic city.

Theoretical Framework

Heritage Urban Landscape (HUL) Approach: Definition and Concept

'Heritage Urban Landscape' popularly known as HUL is an approach to historic area developments. The HUL approach was first initiated in 2005 through the Vienna Memorandum (Dong and Shen, 2023) and then underwent developments in 2007. The latest development of it was in 2011 through the UNESCO Recommendation document in HUL (UNESCO, 2016). HUL refers to urban areas that have cultural values and natural environments over time, which go beyond the concept of "historical center" or "whole" to include the broader urban context and its geographical setting (UNESCO, 2005).

The essence of the HUL approach is a new understanding of historic urban areas, which are interpreted as the result of layers of natural and cultural history and their inherent attributes within a broader environmental scope, including site topography, geomorphology, hydrology, and natural features. They include both historic and contemporary residential environments, above and below ground infrastructure, open spaces and parks, patterns of land use and interspatial organization, visual perceptions, and relationships, as well as all other elements of urban structure. This definition also includes socio-cultural conditions, economic processes, and dimensions of intangible cultural heritage related to diversity and identity. HUL approach has four main components: Knowledge and Planning, Community Engagement, Regulatory System, and Funding (UNESCO, 2011)

HUL approach, as detailed by Cunha Ferreira et al. (2023), integrates various aspect of urban management, including city profiles, visual axes, building types, open areas, terrain, vegetation, infrastructure, and modern architecture. It advocates a comprehensive urban management system that involves a variety of stakeholders, from residents to investors and experts, to improve heritage management by linking different categories and attributes. Rey-Perez & Ávila (2017) emphasize that this approach serves as a guiding tool, adaptable to different cities and countries, to address contemporary urban challenges. In fact, the HUL approach reflects a shift in heritage philosophy over the last three decades, highlighting the evolving role of heritage in the society (Bandarin, 2019).

HUL approach is predicted to be the future path of heritage management as it is considered a key indicator for sustainable urban development (Zeayter and Mansour, 2018). In particular, the HUL approach combines different definitions and practices of urban heritage. In order to understand and evaluate the existence of these different heritage concepts and their relevance in the interactions between heritage professionals and local communities, an analytical grid of the following indicative concepts has been established:

"The concept of 'historic urban landscape' links tangible and intangible heritage components, considering the city or urban area as a process rather than an object, as a process rather than an object"

Zeayter and Mansour, 2018:18

Indeed, this relationship between tangible and intangible elements is an important threshold for future theories in the process of the conservation movement (Rodwell, 2010).

Literature Review

A lot of research has examined this issue. For example, Dhingra et al. (2017), show that the historical significance of urban heritage is a well-established fact from a historical, economic, and cultural perspective. The shift in ideology and attitude towards the revitalization

of old urban areas represents a transition from a passive approach to the preservation of individual structures to a more responsive conservation approach that considers the entire historic urban structure. This approach encompasses a holistic consideration of architectural, archaeological, cultural, historical, social, and ecological values. Urban historic areas exhibit a high degree of dynamism in urban development, exhibiting a higher rate of economic growth and development than the other regions. Such areas frequently serve as primary locations for performing and visual arts, in addition to being focal points for tourism. Consequently, they play a pivotal role in urban development and urban marketing strategies. The preservation of urban heritage should not be regarded as an alternative to urban growth; rather, it should be considered an integral component of an urban development strategy that necessitates a comprehensive understanding of the cultural values associated with each location (Bandarin, 2019).

An urban landscape in a dynamic environment is, as Rahmi (2021) asserts, in a state of constant change. The physical and cultural evolution of the landscape is shaped by the dynamics of development and changes in community activities. This undoubtedly also affects the presence of landscape elements and the overall quality of the landscape. The changes that occur are the result of ongoing development dynamics, which are an inherent and unavoidable aspect of urbanization. The equilibrium between transformation and preservation is pivotal to the longevity of heritage urban landscapes. It is imperative that historical, spatial, and cultural landscapes be sustainable in their acceptance of change and development. This entails a delicate balance between the maintenance of existing assets and the fulfillment of the needs of both the current and future generations.

Implementation of the HUL approach may present certain challenges, as it may be perceived by some as a potential surrender of control or an obstacle to development. However, it aims to establish a connection between conservation and development initiatives by fostering collaboration in defining sustainable urban developments within their respective contexts (Roders, 2019). As Rey-Pérez and Roders (2020) observe, HUL was initially widely implemented in the European region, but it has since been adopted in numerous countries.

As a result of an inventory conducted by Roders (2019), there are about 160 cities that have implemented HUL. The vast majorities are still in the early stages, although there are key innovators who deserve to be highlighted for their pioneering contributions to the HUL Recommendations, as well as cities that are now beginning to explore their potential, during the initial majority step. When implementing the HUL approach, most cities involve 3-5 types of stakeholders in their activities, where experts, both public and private remain the most involved, followed by policymakers and daily users, being the least involved politicians and occasional users.

The application of HUL in historical cities in Asia has been carried out in China (Wang *et al.*, 2018; Verdini and Huang, 2019; Wang and Gu, 2020), India (Dhingra, Singh and Chattopadhyay, 2017; Jain and Jigyasu, 2019), and Vietnam (Galla, 2019). However, research on the preservation of cities in Indonesia is still limited to the following area: Palembang (Asriana and Sesotyaningtyas, 2018), Banda Aceh (Rauzi and Dewi, 2017), Semarang (Prabowo *et al.*, 2020), Yogyakarta (Prihantoro, 2021), Pancoran Glodok Area (Kusuma, 2023).

Nevertheless, in contrast to the previously mentioned research, no studies have been conducted on the application of the HUL approach in the *Kota Lama* Gorontalo. This is despite the fact that this area has witnessed the historical evolution of the city from the traditional kingdom period to the present day, and serves as an administrative and economic center.

Research Methods

This research examines the growth and evolution of the city of *Kota Lama* Gorontalo by looking at the past and the current contexts. The context of the past maps the spatial developments since the beginning of the urban developments and the changes that have occurred over time. Past context data is obtained through the following literature.

1. Archival documents about Gorontalo written by Bastiaan (1939; Haga (1931; Riedel (1869, and von Rosenberg (1865).

2. Old maps and photos collect from National Archives of Indonesia and <https://digitalcollections.universiteitleiden.nl>).
3. Research reports, articles, and books discussing *Kota Lama* Gorontalo.

The current context identifies the spatial layout of the historic city area and its assets to understand the position of the site in a broader context. Disappearing and surviving urban systems are tracked and examined. This data is in the form of buildings, structures, and artifacts obtained from field surveys. The analysis of the historical layers of *Kota Lama* Gorontalo was carried out by dividing history into four periods, as follows:

1. The traditional kingdom period,
2. The Islamic kingdom period,
3. The VOC period, and
4. The Dutch East Indies period.

Identification of cultural heritage from each period is then mapped to produce a map of historical layers and cultural remains. The density of the overall spatial distribution of a historic landmark building can represent the distribution of a wealth of historical value within a period. According to Cen (2021), the higher the density of the historical value of a region, the greater the number of historical landmark buildings that exist in the region.

The benefits of historical layering and the methods used create other ways to study the conservation of historic cities and open new avenues for studying the conservation of the historic cities (UNESCO, 2011). Historical periodization is one of the main characteristics of historic urban landscapes (Briceno *et al.*, 2021) because as a city develops dynamically over time, from different historical periods, cities build and overlap to create the current historic urban landscape (Li *et al.*, 2022). The periodicity should represent the urban environment and historical memory reflected by each historical period. Urban spatial structures, roads and passages, landscape units, and architectural entities are considered material carriers of each period (Chen *et al.*, 2021) collectively shaping the historical urban landscape in the dual dimension of space and time. As Taylor (2016) points out, the resulting layered interactions between the natural environment and those built during the urban evolution serves as a major medium in the development of the historic cities.

Findings

The Historic City: *Kota Lama* Gorontalo

Historical records from the archives of Bastiaan (1939), Riedel, (1869); von Rosenberg & von Rosenberg (1865), reveal that *Kota Lama* Gorontalo has initially been established as a kingdom (*pohalaa*). The morphological conditions of urban areas during the traditional kingdom era have been still in the form of small, irregular settlements, with irregular road networks (Riedel, 1869; Bastiaans, 1939). Prior research conducted by Jusuf *et al.* (2000) Amin (2012) and Marzuki (2012) indicate that the center of the kingdom has been situated on the banks of the Bolango River (currently Hulawa Village).

The archaeological data on the morphology of the city at that time however is yet to be discovered. Previous research by Saptaningrum (2008) and Marzuki (2020b) reveal that the absence of this data was due to the frequent relocation of the capital city. The non-hereditary system of government in Gorontalo has permitted the royal capital to be relocated by the incumbent ruler. It is possible that the archaeological remains were constructed from wood, which is susceptible to deterioration. Consequently, it is probable that they have not survived till the present day. Furthermore, the Gorontalo people adhere to the belief that the old houses must be demolished upon the owner's demise (Marzuki, 2020a). This is because the dimensions of the traditional Gorontalo houses are based on the height of the inhabitants (Abdul, 2014). Consequently, new residents will construct new houses in accordance with their body dimensions, deeming the old houses unsuitable for the new residents.




According to Marzuki (2012), *Kota Lama* Gorontalo has become an Islamic Kingdom city during the reign of Sultan Botutihe (1728-1757), after the transfer of the royal capital from its original location in Duingingi. The relocation of the royal capital has aimed to approach the Bone River as the entrance gate to Gorontalo and to prevent the placement of increasingly

crowded VOC settlements. Sultan Botutihe has built the city of Gorontalo and has arranged the city with two royal centers, namely *Mahligai to Tilayo* (upstream) and *Mahligai to Huliya Liyo* (downstream). The royal mosque known as Baiturrahim Mosque has also been built opposite *Mahligai to Tilayo* (upstream).

Bastiaans (1939) report that the city has been well laid-out by the construction of streets and markets, the excavation of canals for irrigation (*Tanggi Kiki, Tanggi Da'a, And Small Canals: Tanggi Lo Ilota, Tanggi Lo Soelodadoe, and Tanggi Lo Delomo Bongo*), and the designation of areas for public cemeteries. The street pattern is already regular with a grid pattern (intersecting), and the location of the market adjacent to the mosque and palace. In addition to irrigation for agriculture, canals have been constructed to prevent flooding in the Gorontalo area during the rainy season. Gorontalo's geographical location is in the lowlands, flanked by the two rivers (*Bone and Bolango*), and near the coast prone to flooding in the rainy season. According to Bastiaans (1939), Juwono & Hutagalung, (2005), and Marzuki, (2020a) settlements in this period have been still dominated by the indigenous settlements, but there have already been immigrants from the area around Gorontalo, such as Palasa (Central Sulawesi), Ternate, Bugis, and Makassar. These migrant settlements have been segregated and are located outside the urban settlements.

As observed, the cultural heritage remains that still survive today are the Baiturrahim Mosque building, *Kotaradja* Fort, road patterns, and irrigation canals (*tanggi kiki* and *tanggi da'a*). The mosque building has completely changed, and there is no old building left. *Kotaradja* Fort still remains a structure that currently serves as a boundary wall between the graveyard and the settlement. It is a fortress surrounding the royal palace complex (*Benteng Baluwarti*). The fort material is made of coral and limestone, which are readily available around the town of Gorontalo. The layout of the road has not changed much, only its size has been widened to suit the current conditions. The canals still operate, although they have narrowed in some places (Table 1).

Table 1: Cultural Heritage Remains of *Kota Lama* Gorontalo during the Islamic Kingdom
Source: Author

Previous Function	Current Function	
Mosque	Mosque	
Kotaradja Fort	Boundary walls between the settlement and the graveyard	
Canal of <i>Tanggi Kiki dan Tanggi Da'a</i>	Canal	

The arrival of the Dutch East India Company (*Vereenigde Nederlandsche Geotroyeerde Oostindische Compagnie* commonly referred to by the abbreviation VOC) has brought changes to the socio-cultural conditions of *Kota Lama* Gorontalo, including its urban morphology. Von Rosenberg (1865) in his travelogue has reported that the VOC first arrived

in Gorontalo on September 27, 1667 under the leadership of the Governor of Maluku, Robertus Padtbrugge. The visit has resulted in several agreements with the kings of Gorontalo and Limboto, including that the kings of Gorontalo and Limboto would not be allowed to contact the foreign powers. They have handed over the compulsory tribute in the form of forest products and handicrafts to the VOC. According to this, as a guarantee for the enforcement of security, all elements in Gorontalo must be involved and the VOC was willing to help if needed in the field of regional security. This treaty has been signed by the King Eyato and Padtbrugge, but had to be ratified by the Governor General of the VOC. The Governor General, Joan Maetsuyker ordered Padtbrugge to renew and ratify the treaty in Ternate (Juwono & Hutagalung, 2005). This has marked the beginning of the VOC establishing the rule in Gorontalo.

The VOC has been established a *factorij* (trading office) in the Gorontalo town area in 1705 (Rahim, 2010), followed by the construction of Fort Nassau (Oud Nassau) at the mouth of the Bone-Bolango River in 1746 (Yayasan 23 Januari, 1982; Marzuki, 2020c). The construction of this fort has aimed at overseeing the government of the Gorontalo kingdom and securing the trade routes around Tomini Bay (Fig. 1). On the other hand, the Gorontalo Kingdom under the leadership of Sultan Botutihe has moved the capital of Gorontalo kingdom closer to the Bone River area in 1728 (Yayasan 23 Januari, 1982)

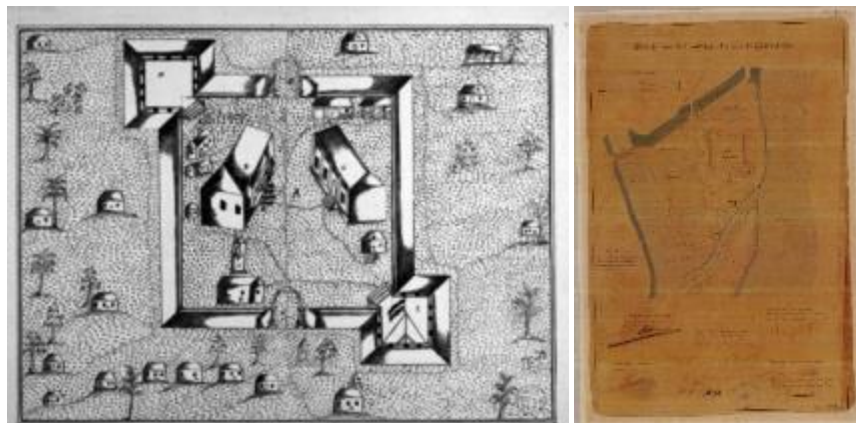


Fig. 1: Oud Nassau Fort

Source: www.atlasofmutualheritage.nl/nl/Het-fort-Nassau-Gorontalo.7608, and Map collection of National Archives of Indonesia.

Based on the report of Riedel (1869), the settlement has been expanded during this period with the establishment of a VOC troop settlement around the fort. The troops consisted of Minahasan and Ambonese, most of whom were Christians. The site of the settlement is now known by the local community as *Kampung Tenda* (Tenda Village), because it was where the VOC soldiers pitched their tents (in Indonesia: *Tenda*) before it became a permanent settlement. It is also known as Kampung Minahasa. The large number of immigrants who lived and settled in Gorontalo encouraged the opening of new settlements such as Bugis, Ternate, Arab, Sangir and Javanese villages.

The dissolved of the VOC in 1799 marked the beginning of Dutch East Indies rule in Gorontalo. Riedel (1869) reported that Gorontalo region has been initially under the authority of the Ternate Residency. In 1816, an Assistant Resident has been appointed to exercise authority in Limo lo Pohalaa. Then in 1824, after the establishment of Manado Residency (in North Sulawesi), Gorontalo has come under the authority of the Manado Residency.

The morphology of the city in the Dutch East Indies period did not change much, but experienced development with the increasing number of house and office buildings in the Gorontalo city area. The Dutch colonial government built a Resident Office next to the square surrounded by housing, offices, *societeit*, and prisons (Marzuki, 2020a). Maps from the year 1868 (Map collection of National Archives of Indonesia HB 6605 No. 8523), show

that Fort Oud Nassau was badly damaged, so it was rebuilt south (near the estuary) of the old fort as *Nieuw* (New) Nassau (Fig. 2). The relocation of this fort was related to the state of the Gorontalo region which has completely controlled by the Dutch, so that a fort was no longer needed. The fort was moved closer to the river estuary to monitor trade and shipping traffic in the Tomini Bay area.











Fig. 2: Map of the position of the Fortress *Oud* Nassau dan *Nieuw* Nassau
Source: Map collection of ANRI.



The colonial architecture that has been applied in Indonesia is a symbol of Dutch colonial rule, which gradually became a symbol of identity followed by local people to be close to the ruler (Suptandar, 2001; Silas, 2005; Nas and Vletter, 2009; Soekiman, 2011). The presence of Dutch colonial architecture in Indonesia as an agent of architectural modernization can be seen from two sides. First, as an architectural product whose form is completely different and has never existed in Indonesia before, for example, a fortress made of stone or brick as found in Europe; and second, as a new and more modern architectural principles combining European and Indonesian architecture, often referred as *Indies* architecture, for example, residential buildings (Wihardyanto and Ikaputra, 2019).

Cultural heritage remains from Dutch East Indies period are *Nieuw* Nassau Fort along with the colonial and *Indies* buildings (Table 2). The structure of the New Nassau Fort no longer exists, and its location is now a dormitory for the Gorontalo City Police. Meanwhile, the *Indies* buildings are widely scattered in the area of Kota Lama Gorontalo. The condition of these buildings varies from well-maintained to poorly maintained to abandoned. The ownership of the buildings also varies from private, government, military, and police.

Tabel 2: Functions of Colonial Buildings in the *Kota Lama* Gorontalo
Source: Author

Old Function	Current Function	
Assistant Resident Office	Governor's Office House	

KPM Office	Indonesian National Shipping Company (PELNI) Office	
Societeit Wilhelmina	TNI Provision Place	
<i>Staadpolitie Office</i>	Military Police Detachment Office	
Gorontalo Hotel	Outpatient Clinic AD	
Velberg Hotel	Melati Hotel	
NV. Ledeboer Office	Warehouse	
<i>Landraad Office</i>	Empowerment of Family Welfare Office	

<p>HIS (<i>Holland Indische School</i>)</p>	<p>Military District Commander Office</p>	
<p>Pos and Telegraph Office</p>	<p>Post Office</p>	

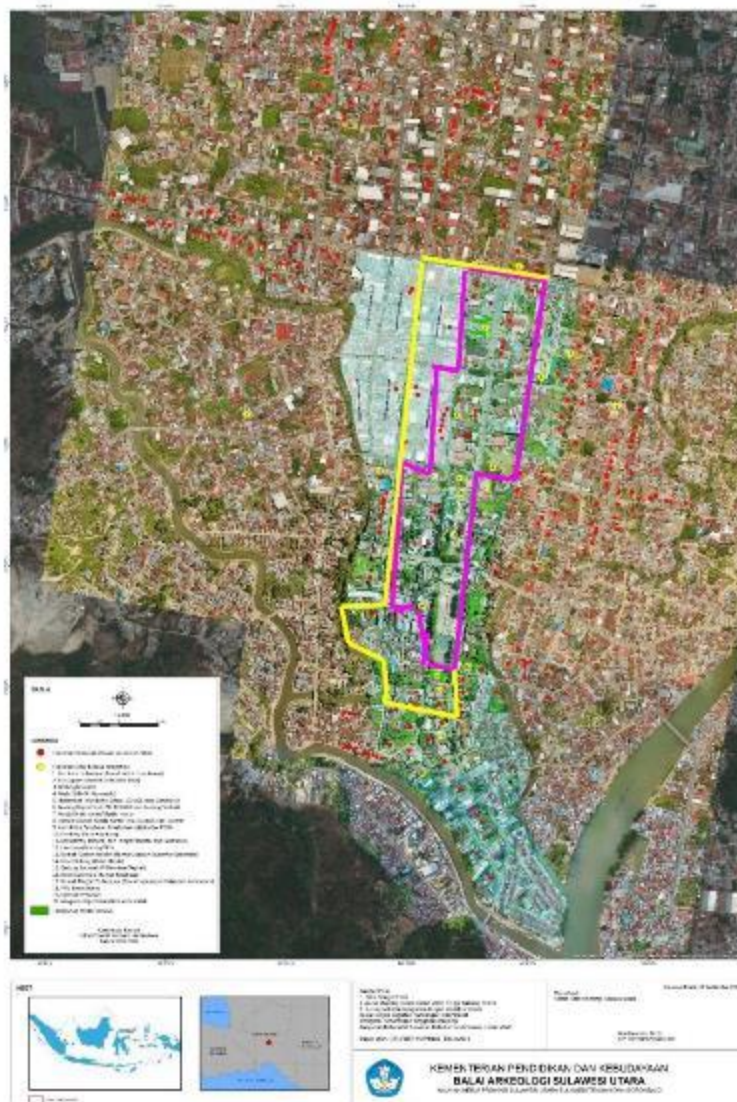


Fig. 3: Map of the distribution of cultural heritage remains in Gorontalo's Old City
 Source: Google Earth image data, aerial mapping drone 2020, and survey of Gorontalo heritage building, modified by Ajeng Wulandari.

Problems of Preservation of *Kota Lama Gorontalo*

It is observed that the cultural heritage buildings in *Kota Lama Gorontalo* are currently facing the threat of damage or even loss. Buildings in *Kota Lama Gorontalo* have undergone many changes or left damaged. This condition will increasingly result in the loss of cultural heritage values and identity owned by the *Kota Lama Gorontalo* area. The problem of the status of the house as a *budel* house (family-owned heritage) is a major factor in the lack of public awareness to maintain cultural heritage buildings. Home maintenance and repair require a lot of money, so residents are reluctant to do renovations because the house is not his. As Indraswara et al., (2022) state that heritage often undergoes change in functions or are deserted by their inhabitants because of the insufficient sustainability of both the building and the surrounding environment, compounded by the presence of contemporary structure. The lack of public concern in protecting the environment of the old city area also exacerbates the damage to buildings. Open space (*Lapangan Taruna*) is used as a trading place by street vendors so that cleanliness becomes uncontrolled. The revitalization of historic cities covers a wide range of objective and physical issues to mental and semantic problems. The history of conservation shows that proper conservation is a well-known issue. The attention of conservationists is gradually drawn from the physical characteristics of space to their meaning and mental aspects. Physical protection is one different level of security (Khorasgani, Villalobos and Eskandar, 2023).

The cases of damage to cultural heritage buildings in *Kota Lama Gorontalo* (Figs 4-7), including the *Societeit Juliana*, *W.B Ledebour*, Kusna Danupojo house, Pendang Kalengkongan house, etc. The *Societeit Juliana* building is in the Dutch Housing complex, established as a gathering place. Data in 2011 the building is still there but in an abandoned state, then in 2018 half of the house was demolished for the construction of a shopping area, and now the other half has also been demolished. Another case is the building of *W.B Ledebour & Co*, a copra exporter company in the colonial period. After independence the building was under the ownership of the Gorontalo Copra Cooperative Association (*Persatuan Koperasi Kopra Gorontalo*), then used as the Gorontalo Regional Company Office (*Persatuan Pedagang Gorontalo*). The building consists of two floors, the first floor uses concrete material, while the second floor uses wood material. Gorontalo Regional Company Office is currently inactive, so the first-floor building is used as a stall, and the second floor is left empty and damaged.

There is a dilemma in the preservation of cultural heritage buildings in *Kota Lama Gorontalo* among the owners. The buildings on the one hand are not maintained and unoccupied, but on the other hand the area is in the economic center and there is a more strategic use interest. Some cases where cultural heritage buildings will be demolished for construction, for example the plan to build a hotel on the site of the Head Official Post Office building (*rumah tinggi*) in 2018. The plan was rejected by the observers and students in Gorontalo, and therefore the construction of the hotel has been canceled, and the building has been left in an unmaintained condition. In addition, the houses of the figures of 'The Incident of January 23, 1942,' Kusno Danupojo and Pendang Kalengkongan are currently in an unmaintained state and will be sold. These examples are just a few of the cases found in *Kota Lama Gorontalo*. If there is no effort for preservation, the building will be destroyed and lost, as will the historical value it contains.



Fig. 4: Society Juliana Building in 2010, 2018, and 2021

Source: Author



Fig. 5: News petition to save cultural heritage buildings.
Source: faktanews.com and www.change.org



Fig. 6: Damage to WB Ledebour & co building.
Source: photograph by Author 2021



Fig. 7: Kusno Danupojo House and Pendang Kalengkongan house
Source: photograph by Author, 2021

Natural factors also pose a threat to the preservation of *Kota Lama* Gorontalo. Its location is in a basin area, flanked by hills, two large rivers namely the Bone River and Bolango River, and Gorontalo Bay makes the area prone to flooding. The worst conditions occurred in Bugis Village and the Police Dormitory (location of Fort *Oud* and *Nieuw Nassau*). This condition became the concern of King Botutihe when building Gorontalo City by making two large canals (*Tanggi Kiki* and *Tanggi Da'a*) and several small canals (*Tanggi Lo Ilota*, *Tanggi Lo Soeloedadoe*, and *Tanggi Lo Delomo Bongo*) to smooth the flow of water in the rainy season. The canals still exist and function but have narrowed at some point. In addition, some canals have been closed and then made into roads, especially on canals located in densely populated settlements. Changes in the function and shape of the canal cause its function to be less optimal,

causing flooding during the rainy season. Floods that occur every year in *Kota Lama* Gorontalo in the long term, cause buildings to be submerged in water, thus accelerating weathering and damage to building foundations. The flood that hit *Kota Lama* Gorontalo area has been going on for a long time. Based on historical records, floods in Gorontalo have occurred since 1694 caused by land slopes, short rivers, and rapid weather changes (Amin, 2012). The results of the 2019 study proved that the Gorontalo Police Dormitory area (the location of Fort Nassau) at a depth of 2.5 meters, had at least four floods (Marzuki, 2019). Based on old photos from the KITLV collection, there was a major flood in Gorontalo in the 1920s that submerged most of Gorontalo city. The Taruna field area and its surroundings are submerged in water of more than 1 meter. The flood that hit Gorontalo was a seasonal flood, often even within a month, there were more than one flood.

Gorontalo is also a region prone to tectonic earthquakes. This is due to the existence of two faults, namely the north coast fault that cuts the North Gorontalo region to the Sulawesi Sea and the south coast fault that stretches from the southeast in Tomini Bay to the northwest, cutting Gorontalo City to the east side of Gorontalo Regency, including in Lake Limboto. Over the past 10 years, there have been 30 moderate (5-5.9 SR) and strong (6-6.9 SR) (<https://earthquake.usgs.gov/earthquakes/> accessed August 7, 2021) earthquakes. The existence of faults and areas located on the coast cause *Kota Lama* Gorontalo to have a high risk of tsunami. Based on tsunami catalog data published by the Meteorology, Climatology and Geophysics Agency in 2018, there were several earthquakes and tsunamis around the Sulawesi Sea and Tomini Bay. In a span of 10 years (1932-1942) there were three earthquakes and tsunamis in Tomini Bay. The largest earthquake and tsunami that occurred in Tomini Bay occurred in 1939 with a magnitude of 8.6 on the Richter scale.

It can be concluded that the preservation of *Kota Lama* Gorontalo is faced with two main problems, which are human factors and natural factors. Human factors include lack of awareness to perform preservation, unclear ownership status of private buildings, and expensive repair costs. Meanwhile, natural factors include areas prone to flooding, earthquakes, and tsunamis, which can threaten the sustainability of buildings.

Application of Historic Urban Landscape (HUL) Approach, in the Context of *Kota Lama* Gorontalo: Opportunities and Challenges.

As explained above, *Kota Lama* Gorontalo has a long history as the forerunner of the city of Gorontalo in its present form. Throughout its history, the city has developed a rich cultural heritage, shaped by the Islamic and colonial periods. The city has produced a rich cultural heritage from the Islamic and colonial eras. However, the city's cultural heritage is currently facing challenges due to ongoing urban development and a lack of attention from the relevant authorities.

Given the important position of *Kota Lama* Gorontalo as a historical city as well as the current urban center, integrated research is needed to preserve the existence of cultural heritage. As stated by Hardiansyah et al., (2023) the shape of cities and sustainable development is driven by concepts that emphasize not only development to meet the present generation but development that meets future generations). Therefore, the implementation of the HUL approach is important because it seeks to address these needs. This approach includes four main components, namely: knowledge and planning, community, engagement, regulatory system, and funding.

a. Knowledge and planning:

Making good planning and management must pay attention to the historical, cultural, social, and architectural aspects of the city environment. The management plan of *Kota Lama* Gorontalo must be preceded by integrated environmental research to identify more clearly the form and character of the city-dwelling community and its natural-cultural resources. The results of the study will be integrated into project-based planning. The mapping and documentation of the city's heritage in *Kota Lama* Gorontalo is still in its infancy, so there is an urgent need for a detailed survey and

mapping of the city's natural, cultural, and human resources. The management plan of *Kota Lama* Gorontalo area must be well thought out and contain timescales and priorities. Timescales include short-term, medium-term, and long-term plans. Short-term plans are for example one or two years, medium-term plans are three to four years, and long-term plans are above five years. Planning is not only a technical aspect, but also non-technical.

Management planning must refer to the rules applicable in planning and management of world heritage, in accordance with a complex system in which several institutions, objectives, work practices shape the nature and influence the results of the management and maintenance process (Makuvaza *et al.*, 2018; UNESCO, 2023). The articulation between different levels of governance (vertical) and multiple stakeholder (horizontal) depends on the level of completeness, consistency, and aggregation of roles and actions assumed by each stakeholder group. This management system includes an institutional framework consisting of several organizations and promotes multi-level and multi-actor interaction to guarantee that participation contributes to sustainable development. Flexibility within institutions responsible for wider management is important to create close relationships with the various institutions associated with a particular site, and to accommodate new concepts that emerge, as well as there must be sufficient resources (human, financial and intellectual) (Cunha Ferreira *et al.*, 2023).

Third World countries often create conflicts between new development projects and old areas. Conservation of historical and cultural heritage is sometimes given low priority and urban development policies tend to focus on property development (Engelhardt, 1997; Stovel, 2002). The need for commercial space, especially in the central business district, to meet the needs of city dwellers sometimes calls for urban renewal and redevelopment of historic areas located mostly in central urban locations. leads to the demolition and replacement of old areas by commercial buildings, hotels, and various urban areas (Ghazzeh, 2020).

This also happens in Gorontalo because the old city area is the central business and economic area. Old buildings are turned into new buildings for commercial purposes. Strategies and actions that can be applied include formulating strategies for preserving the old city area by accommodating ongoing development. The development carried out did not eliminate the "spirit" and identity of the *Kota Lama* area. Planning specific actions that can be carried out include regulating legislation, providing incentives, and socialization to the wider community.

b. **Community engagement:**

Identifying stakeholders from public and private groups and their roles in the preservation of *Kota Lama* Gorontalo. Previously, the management of Indonesia's cultural heritage was predominantly characterized by a top-down approach. This approach has the positive effect of ensuring that all regulations are implemented at the lower levels. However, it also has the negative effect of reducing the level of community participation. Furthermore, there may be discrepancies between the government's priorities and the community's values and perceptions regarding historical buildings (Titik, Tyas Susanti and Trihoni Nalesti Dewi, 2011). Community engagement must be the primary focus of conservation activities to ensure their long-term viability and benefit the community (Kusuma, 2023). A constructive dialogue with the community is essential for the government to comprehend the community's aspirations and needs in development, and to understand their significance to the community (Fadliyah, 2023). Community participation in efforts to preserve cultural heritage is a fundamental priority in all activities involving cultural heritage objects, from initial planning stages through to implementation and evaluation. It is imperative that conservation efforts yield tangible results, fostering greater public awareness of the vital importance of cultural heritage buildings. This will encourage greater community participation and ensure that the government's role is limited to protection and

supervision, ensuring compliance with legal frameworks governing preservation (Wirastari and Suprihardjo, 2012). For the community to comprehend and recognize archaeological remains with the potential to become cultural heritage, effective communication is essential. This will ensure that the significance of archaeology is not perceived as distant or irrelevant to the community as stakeholders (Ramelan and Arifin, 2012).

The development of the community in Gorontalo is characterized by a multitude of forms and personalities, and there is a notable awareness of the potential inherent in its cultural heritage. It is evident that the capacity to interpret the potential of cultural resources is beyond doubt. However, there is a clear need for retraining to improve the ability to independently identify potential cultural resources.

Community involvement represents one of the strategies employed to "build local partnerships." However, in practice, there is a notable absence of institutional communication and ambiguity regarding the role of local communities during the planning process. It is not uncommon for communities to be excluded from the decision-making process regarding the prioritization and definition of implementation strategies, as well as the actual implementation and subsequent monitoring stages. Furthermore, it is uncertain whether the level of participation achieved is active or passive, such as consultation (Cunha Ferreira *et al.*, 2023). The process of community involvement through maturation is long enough to develop local wisdom in line with their level of development. Local wisdom developed by the people of Gorontalo is that cultural heritage objects have been inventoried and used as regional document material, especially in information related to Gorontalo local history (Rahmatiah and Heryati, 2015). In addition to the above involvement, it is necessary to increase public awareness about the importance of preserving the area and encourage community participation in conservation efforts (Silverman and Ruggles, 2007).

Following organizations are stakeholders in Gorontalo: Gorontalo Heritage Society, *Gorontalo Tanah Pusaka*, *Salumping*, *Komunitas Onthel Bahagia*, Gorontalo Photography Society, Indonesian Tourist Association (HPI), Independent Journalistic Alliance (AJI), *Nou Uti Gorontalo*, Student Association of the Department of History Education, Gorontalo State University, Student Association of Architecture Gorontalo State University, Student Association of the Department of Architecture Gorontalo University, and Student Association of the Department of *Sendratasik* Gorontalo State University. It is anticipated that the documentation will serve as a valuable data source for the Tourism Office, Department of Public Works and Spatial Planning, Agency for Regional Development, and Cultural Preservation Office Region XVII Manado. The government of Gorontalo City has organized the Festival of *Kota Lama* Gorontalo as part of its initiatives to revitalize the area of Kota Lama Gorontalo. The objective is to facilitate community involvement in the preservation of the historical area and to enhance the active role of the community in the region.



Fig. 8: Brochure of the Festival of *Kota Lama* Gorontalo

Source: facebook.com

c. **Regulatory system:**

The regulatory system that provides the framework for the preservation of Indonesia's cultural heritage is *Undang-Undang Nomor 11 Tahun 2010 tentang Cagar Budaya* (Law No. 11 of 2010 Concerning Cultural Property). The extant regulatory system remains incomplete with respect to the designation of buildings as cultural heritage. The establishment of regulations pertaining to Kota Lama Gorontalo as a cultural and historical area has yet to be undertaken at the provincial or municipal government levels. It is imperative that the government establish regulations to support the preservation of Kota Lama Gorontalo. It is imperative that the regulations be crafted in a manner that is mindful of existing legislation, with the aim of avoiding any potential conflicts or inconsistencies. It would be beneficial for the provincial government and Gorontalo City to align their vision and mission regarding the management of the Kota Lama Area. While the specific actions may vary, the alignment of vision and mission across different entities can facilitate the achievement of shared goals. The extant regulations pertain solely to buildings that have been designated as cultural heritage. The establishment of regulations pertaining to the Kota Lama area as a historical or cultural heritage zone remains a pending matter. In addition to the establishment of regulations, it is of paramount importance to reinforce the institutional capacity for the effective implementation of plans.

d. **Funding** (*Financial tools*):

Funding aims to build human capital capacity building and support profitability from innovative development rooted in tradition. Thus, the welfare of urban communities can increase along with the values of their cultural and natural resources. Currently, there is no clear financial strategy to fund the preservation and management of *Kota Lama* Gorontalo area. This is a significant challenge given the financial tools essential to make the HUL approach sustainable.

One of the strategic steps to finance the management of *Kota Lama* Gorontalo area is the establishment of a Management Agency. The process of establishing a Management Body by discussing the options available formally refers to the rules in Law Number 11 of 2010 concerning Cultural Heritage article 97, namely:

- (1) The Government and Local Government shall facilitate the management of Cultural Heritage Areas.
- (2) The management of the area as referred to in paragraph (1) shall not be contrary to the interests of the community towards Cultural Heritage and social life.
- (3) The management of Cultural Heritage Areas as referred to in paragraph (1) shall be carried out by a management body established by the Government, Regional Government, and/or customary law communities.
- (4) The Management Body as referred to in paragraph (3) may consist of elements of the Government and/or Regional Government, the business world, and the community.

The establishment of a level Management Body can be led by the Gorontalo City Government in collaboration with other parties who have strong networks (Fig 9). This effort is driven by each of the government and community elements who can create a balance of power in the management of the *Kota Lama* Gorontalo Heritage Area Management Agency. The organizational structure of the Management Agency is needed to run this cultural heritage area management system in an integrated manner and support the achievement of its management objectives.

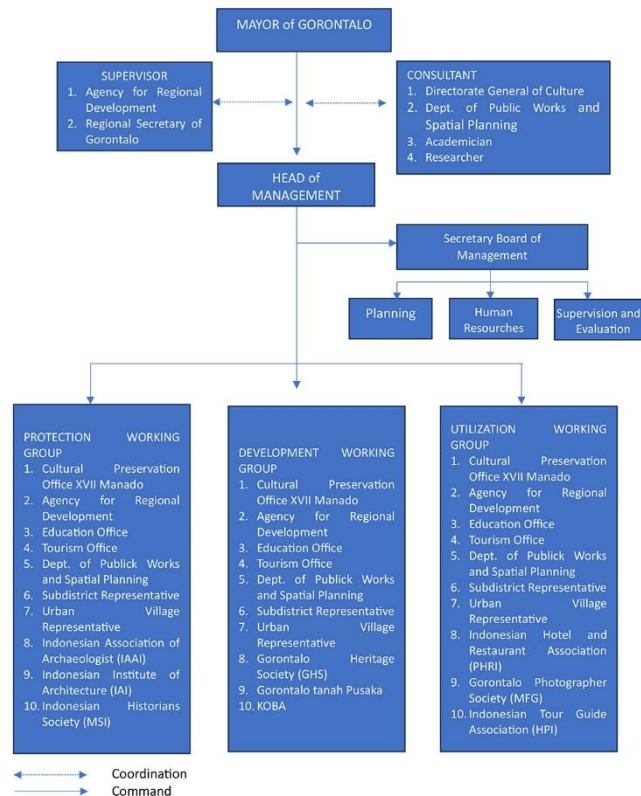


Fig. 9: Composition of the Management Agency of *Kota Lama* Gorontalo
Source: drawn by Author, 2021.

The success factor for the implementation of HUL in addition to these four components is monitoring and evaluation. The monitoring progress is carried out periodically within a certain time of the plan and its results. Evaluation is carried out against the goals that have been set and adjusts the plan as needed to achieve the desired results. Monitoring and evaluation activities should be carried out by a supervisory board involving elements of the government, private sector, and community.

Conclusions

This research reveals that urban dynamics have changed the physical and morphology of *Kota Lama* Gorontalo. The mapping of the historical layers of *Kota Lama* Gorontalo shows the origin and evolution of the city and cultural remains that still survive today. *Kota Lama* Gorontalo has an extraordinary universal value with the existence of buildings that reflect a variety of architectural forms and technologies as well as landscapes that provide episodes of human history clearly, in which recorded events and interactions of people and landscapes.

It draws the following conclusions

1. This study has identified cultural heritage that is part of the historical layer of *Kota Lama* Gorontalo. This area is rich in cultural heritage that represents the period and becomes a collective memory of long historical events of the city's formation.
2. Cultural heritage remains have a high level of threat to destruction along with the development of *Kota Lama* Gorontalo as an economic center and also natural disaster.
3. *Kota Lama* Gorontalo has the potential to apply the HUL approach, as this research has identified a number of factors that contribute to its suitability. These include the presence of cultural heritage that forms part of the historical layer, a regulatory system, communities involved in preservation, and funding management planning. This accumulated data may serve as the foundation for implementing the HUL approach.

It is recommended that this research be followed up with the gathering of intangible heritage to produce a comprehensive plan for historic urban areas. The city of Gorontalo is currently the subject of attention with regard to the HUL approach. This paper concludes that these values should be taken as a point of departure in the management and development of the city. Through this approach, it is possible that future development planning will be more prudent and of a higher quality in terms of understanding the city of Gorontalo.

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Author Contributions

Vivi Sandra Sari performed writing the original draft-preparation, design the methodology, and data curation. Irfanuddin Wahid Marzuki carried out writing original draft, conceptualization, and data curation. Kristiawan carried out data curation and design the methodology. Ujon Sujana, Nurachman Iriyanto, and Yohanes P. Erick A performed data curation and validation. Putra Kamajaya and Ajeng Wulandari contributed to the visualization of data. Singgih Tri Sulistiyono was overseein the writing review and supervising the article writing process.

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