

Heritage as Tourism Potencies on the Riverbanks of Banjarmasin City

Fitri Wulandari
Departement of Architecture
Universitas Muhammadiyah
Banjarmasin
fitri.wulandari@umbjm.ac.id

Evan Elianto Supar
Departement of Architecture
Universitas Muhammadiyah
Banjarmasin
evanelianto@umbjm.ac.id

Humairoh Razak
Departement of Architecture
Universitas Muhammadiyah
Banjarmasin
humairoh.razak@umbjm.ac.id

Abstract— Banjarmasin has been declared as one of 10 (ten) Indonesia's heritage cities pilot project. Compared to other cities, the 102 rivers that flow along Banjarmasin form a unique character of the city. Since long time ago, the expansion of power, religion, culture, and trading related to these rivers. Therefore, the settlements and its activities are always close to the rivers, so that many heritage sites are on the banks of the river. Heritage sites, traditional buildings, culinary and community activities on the river banks can be considered as potencies of the heritage tourist attraction. At the moment, the area is accessible by public transportation mode. However, to create the atmosphere of the river city and to prevent the extinction of river transportation as well as to create the visitor interaction with the river community, Banjarmasin needs a stronger connection between heritage sites and the character of the river city. This research focused on exploring the potencies of heritage tourism in Banjarmasin both tangible and intangible, in the riverside. To explore the history and culture of Banjarmasin use field observation and literature study. The results show that Banjarmasin has a variety of tangible and intangible's heritage potentials that can be developed into river heritage tourism

Keywords— *Heritage tourism, River Tourism, Urban Heritage, Banjarmasin*

I. INTRODUCTION

The Banjarmasin city is inseparable from the Barito River and its tributaries. Located on the banks of Barito River and passed by Martapura River, make Banjarmasin had a strategic place in inter-island trade traffic. In the Dutch era, Banjarmasin became the port of entry and exit for the entire Barito River and was a transit port for ships coming from Singapore and Java to the east coast of Kalimantan.

Kuin as an entrance to the Banjarmasin from the Barito River has developed as a port, market and central of the Kesultanan Banjar. At the moment, the artifacts of Kesultanan Banjar are not seen in the Banjarmasin, also some traditional buildings were damaged or abandoned. To preserve and conserve the heritage in Banjarmasin need the special attentions and actions from the stakeholder. Optimization and development of heritage tourism by empowering elements and landscapes of cultural-historical artifacts

could be an alternative to preserve and conserve the heritage. In addition, as cultural and historical artifacts, the riverside settlements and the community life of river banks, the river also has formed the Banjarmasin City. Optimization of the potencies of a heritage artifact landscape, both to develop the heritage tourism as well as a branding as city of a thousand rivers.

Based on this reason, this study aims to find out what the heritage potencies on the banks of the river in Banjarmasin and to check whether the object can be used as a tourist attraction. The research begins by tracing the history of Banjarmasin city, plotting to the map, exploring the area which has a historical value of Banjarmasin and identifying heritage in those areas.



Fig 1. Banjarmasin River's Map
Source: Water Resources and Drainage Agency of Banjarmasin

II. THE STUDY OF HERITAGE TOURISM

A. Heritage

The scope of heritage has broadened from a concern for physical heritage such as historic monuments and buildings to groups of buildings, historic urban and rural centers, historic gardens and to non-physical heritage, including environments, social factors and, lately, intangible values [Yahaya Ahmad, 2006; 292–300]

According to UNESCO, 1972, physical heritage can be considered as cultural heritage for the physical characteristic as follows; 1) Monument: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science; 2) Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science; 3) site: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.

Apart from that, the convention stated the natural features considered as natural heritage are as follows : 1) natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; 2) geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; 3) natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty. (UNESCO, 1972).

In line with UNESCO, ICOMOS as a broad concept of the heritage that includes tangible assets, such as natural and cultural environments, encompassing of landscapes, historic places, sites and built environments as well as intangible assets such as collections, past and continuing cultural practices knowledge and living experiences (ICOMOS, 1999).

Cultural heritage is an expression of the ways of living, developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions, and values. Cultural heritage is often expressed as either intangible or tangible cultural heritage. (ICOMOS, 2002).

While both UNESCO and ICOMOS agreed in principle that the scope of heritage should cover both cultural and natural heritage, the term 'cultural heritage', which includes monuments, groups of buildings and sites, has not always been followed at national levels. In Indonesia, The Indonesian Heritage Trust (BPPI) collaborates with the International Council on Indonesian Monuments and Sites (ICOMOS) and the Ministry of Culture and Tourism in 2003 has declared the 2003 Indonesian Heritage Conservation Charter were agreed that the heritage of Indonesia is the legacy of Nature, Culture, and *Saujana*. Natural heritage is the construct of nature. Cultural heritage is the legacy of thought, emotion, intentions, and works, singularly, and together as one nation, and from the interactions with other cultures throughout its length of history. *Saujana* heritage is

the inextricable unity between nature and cultural heritage in space and time. Cultural heritage includes both tangible and intangible legacies.

B. Tourism

Though each industry defines product components according to its own realities, tourism product can be thought of as six components aligned in the logical sequence, namely attraction, access, activity, services, qualified staff, and promotion. All tourism products begin with an attraction. Without tourist attractions, there would be no tourism (Gunn 1972:24 on Alan A. 1987).

An attraction is an object, person, place, or concept that draws people either geographically or through remote electronic means so that they might have an experience. The experience can be recreational, spiritual, or otherwise (David C. Brown & Jennifer Stange, 2010). In essence, tourist attractions consist of all those elements of a "nonhome" place that draw discretionary travelers away from their homes. They usually include landscapes to see, activities to take part in, and experiences to remember. Yet it can sometimes be difficult to differentiate between attractions and non-attractions. Transportation (e.g., cruise liners), accommodations (e.g., resorts), and other services (e.g., restaurants) can themselves take on the attributes of an attraction, further complicating the distinction between various segments of the tourism industry. At times, tourists themselves can even become attractions (MacCannell 1976:130-1 on Alan A. 1987).

The cultural-historical attraction includes all human constructions, practices, and remains (archaeological). It includes all manifestations of human evolution and cultural expression. In some cases, it includes ideas of particular people or events that are interpreted through objects and places like a house or a person's possession, like some famous philosopher's eyeglasses or the house of a military commander (David C. Brown & Jennifer Stange, 2010).

C. Heritage and tourism

Based on the Ministry of Tourism of Indonesia, which classify the tourism destination in Indonesia most visited, the cultural tourism (cultural) has been the number one with 60%, while nature (nature) is 35% and man-made 5%. From the culture developed are cultural and historical heritage tours, pilgrimage / religious tours (heritage and pilgrimage tours) 20%; culinary and shopping tourism 45%; and city and village tours (35%). Nature consists of marine tourism products (marine tourism) 35%; ecological tourism (ecotourism) 45%; and adventure tourism (adventure tourism) 20%, while man-made is developed in MICE tourism (MICE and event tourism) 25%; sports tourism (sports tourism) 60%; and integrated tourism objects (integrated tourism area) 15%.

The choice to re-use the inheritance architecture design actually has the aim that heritage is able to

finance itself through the use that has an economic value. [Adisakti, 2009] As said by Rypkema (2002 in Adisakti 2009) in his book "Historical Preservation Economics: A Community Leader's Guide" explicitly emphasizes that the Preservation of Heritage is an Economic Development. The economic development of heritage preservation described in 100 topics such as the heritage preservation create the new jobs and the heritage preservation make an economic sense.

III. METHOD

This research is a historical, descriptive research. Studying the history of Banjarmasin city, then plotting to the map. The data analysis method is qualitative descriptive. For conducting data analysis by collecting secondary data and primary data. Secondary data were obtained from the Banjarmasin's Government, interview with historical expert and literature study. While primary data were obtained by the survey of the field to find the heritage potencies in Banjarmasin city.

IV. DISCUSSION

A. *The History Of Banjarmasin*

Banjarmasin area was originally a village called "Banjarmasih" at the estuary of the Kuin River and led by Patih Masih. In 1526, Pangeran Samudera has been The Sultan of Banjar and living at Kuin. Then Banjarmasin developed as a port and trade center, central government, the center of resistance to the hinterland, and the central to spreading Islam (Saleh, 1971). In 1612, the Dutch shot down the Kuin Village, so the royal capital moved from Kuin Banjarmasin to Martapura Banjar District. During this period, the Kampung Kuin (old Banjar) being rebuilt. In 1663 there was a coup by Prince Surianata against the Pangeran Ratu's government in Martapura and resulted in a compromise, Prince Queen reigned in Martapura and Prince Surianata reigned in Banjarmasin. Pangeran Surianata or appellation as Sultan Agung controls trade, gold mines from the inland, and plantation products. At this time the trading activity was growing rapidly. In the early 18th century, Britain tried to take control of the Banjarmasin which had an impact on 1701 Kuin Village burned to dispel the English people. Then, the city activity center moved to Tatas Island.

Based on the agreement in 1747 the Tatas Island was leased to the Netherlands. In 1756 the Dutch built fort Tatas and started construction of a colonial city in the around. Tatas Island is an area surrounded by the Barito River, Kuin River, and Martapura River as if look likes an island so that called the Tatas Island. In the north, Tatas Island is the Old Banjar (Kuin), the former capital of the first Banjar Sultanate, and in the east of the island of Tatas is Sungai Mesa Village, where the Sultan Adam's palace located. On 4 May 1826 Netherlands and Sultan Adam held a new agreement, which handed over Tatas Island, South Kuin, Burung Island, Bakumpai Island to the Netherlands. Based on this agreement, Banjarmasin city divided into two, Tatas Island at the center of the

Dutch military, trade and shipping activities. Whereas the Kampung Keraton to the North Kuin river became the center of the government, trade, and shipping of the Banjar people. In 1849, Banjarmasin (Tatas Island) became the capital of the Southern and Eastern Divisions of Borneo. Whereas Tatas island with Tatas Fortress became the center of the Dutch East Indies government, which is now the center of Banjarmasin today.

In the last of the 18th century, the Sultanate of Banjar ruled by the minister, namely Tumenggung Suta Dipa which living at the Kampung Keraton. After Tumenggung Suta Dipa passed away, the King inaugurate Anang, Pangeran Suta Dipa's son to be a minister with the title of the Maesa Jaladeri. So the village now famous as Kampung Sungai Mesa. During the time of the Sultan Adam, the Kampung Sungai Mesa was an important district because the the palace of Sultan Adam existence (1825-1857). Close from the village of Mesa, was the Kampung Seberang Mesjid. Named Seberang Mesjid because the place is in the opposite of the Jami Mosque. Jami Mosque is one of the oldest Mosque in Banjarmasin after Sultan Suriansyah Mosque. In 1804 to attract the sympathy of the scholars, the Dutch gave the grant to the renovation Jami Mosque at Teluk Masjid.

At the end of the 18th century, the Sultanate of Banjarmasin placed the 'Mahkamah Syariah' as a judicial bureaucracy, which actually played a role in developing Islamization networks to various corners of Banjarmasin through the roles of Mufti, Qadhi, Caliph, Khatib, Penghulu, and Bilal. The Mahkamah Syariah Network with its Islamization is held by Bubuhan Tuan Surgi Sheikh Muhammad Arsyad Al-Banjary. In this period, developed the Jingah river village on the Martapura Riverbanks, in the north of the Kampung Seberang Mesjid. The Kampong Sungai Jingah existence is inseparable from Syech Jamaludin Al Banjari, the grandson of Muhammad Arsyad Al Banjary. After returning from Mecca in 1894, Sheikh Jamaludin was decided to preach and in 1899 he awarded by the Dutch the title of Surgi Mufti which means holy leader. Syech Jamaludin died at 8 Muharram in 1348 H, which was then buried in the dome he built before he died on the Kampung Sungai Jingah.

Since the mid-16th-century Chinese people have stayed over in Banjarmasin. The record states that in 1806 Chinese Ships carrying merchandise tethered their ships for days on the river in the Pacinan, in the opposite of Tatas Island. The economic activities also seen from the trade office, Rumah Gadang (large and luxurious house) at along the Martapura Riverside (Pacinan Street) and on Jalan Rantau Kuliling Ilir, and a two floors shophouse lined the Pasar Baru district. The houses show the influences of colonial architecture that is thick and decorated by typical Banjar ornaments, but applies the basic pattern and configuration of traditional Chinese-style spaces.

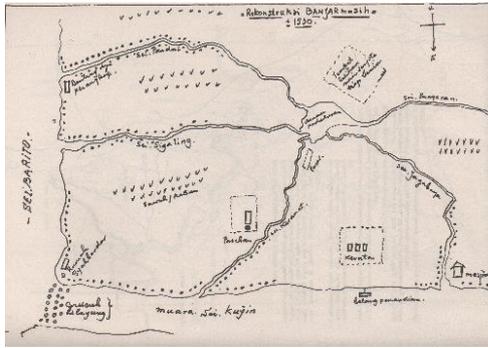


Fig 2. Kuin Old Map
Source: Banjarmasin (Saleh, 1981)

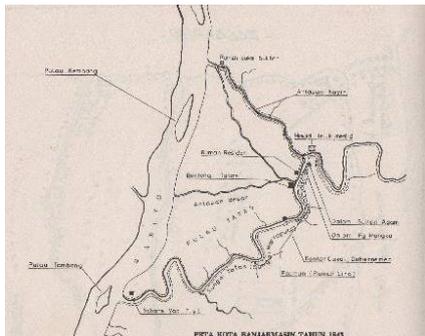


Fig 3. Tatas Island and Teluk Mesjid Old Map
Source: Banjarmasin (Saleh 1981)

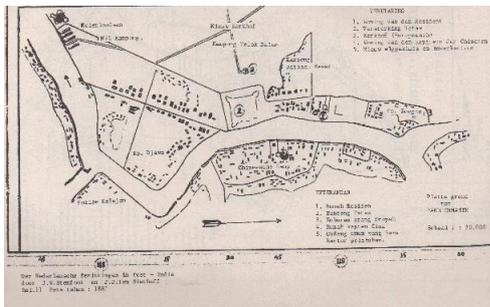


Fig 4. Pacinan Old Map
Source: Banjarmasin (Saleh 1981)

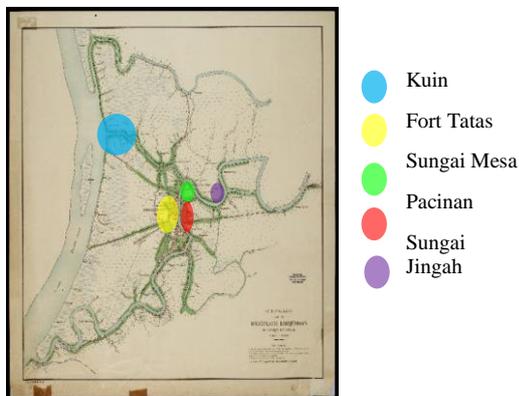


Fig 5. The Historical Kampong in Banjarmasin based on Research
Source: Personal Analysis

B. Banjarmasin Heritage Sites

1. Natural Heritage

Banjarmasin city is in the riverbanks of Barito River and Martapura River which have many canals (*anjir/antasan, handil/tatah, and saka*). The canals function for agriculture, transportation infrastructure, and as water reservoirs and suppliers at high tide, to cut the water overflow and avoid flooding. In the past, the canals also used for defense, which built around the fort as found in the Tatas Fortress.

Banjar people know three types of canals. First, *Anjir* (also called *Antasan*) is a kind of primary channel that connects between two rivers. *Anjir* functions in the public interest with the emphasis as an agricultural irrigation system and means of transportation. Secondly, *Handil* (also called *Tatah*) which is a kind of channel whose mouth is in the river or in *Anjir*. *Handil* is made to deliver water to the agricultural land area. *Handil* is smaller than *Anjir* and belongs to a group or certain ingredients. Third, *Saka* is a tertiary channel to channel water, which is usually taken from *Handil*. This channel is smaller than *Handil* and is family or private. According to Schophuys (1969), the canals in the form of *Anjir, Handil, and Saka* are original Banjar irrigation systems, seen as unique. Even the toponym of the name of the area and the road in Banjarmasin based on the name of the river and its subsidiaries, such as Sei Jingah, Sei bilu, Handil Bakti, Antasan kecil, Antasan besar, Saka permai, and many more.

TABLE 1. THE LIST OF CULTURAL HERITAGE

Kampung	Tangible	Intangible
Kampung Kuin	<ul style="list-style-type: none"> Traditional Banjar buildings The tomb of Sultan Suriansyah Sultan Suriansyah mosque 	<ul style="list-style-type: none"> Soto Kuin Baayun Maulid
Kampung Sungai Jingah	<ul style="list-style-type: none"> Sungai Jingah Mosque-Jami' The tomb of Pangeran Antasari The tomb of Syekh Jamaludin (Kubah Surgi Mufti) Traditional Banjar buildings Waja Sampai Kaputing Museum 	<ul style="list-style-type: none"> Banjar traditional culinary Sasirangan cloth crafts Soto Banjar
Kampung Pacinan	<ul style="list-style-type: none"> Joglo Gudang Klenteng Soetji Nurani 	
Kampung Seberang Mesjid and Kampung Sungai Mesa	<ul style="list-style-type: none"> Traditional Banjar buildings 	<ul style="list-style-type: none"> Sasirangan cloth crafts Banjar traditional culinary (lontong orari, babongko) Wooden carved craft

2. Cultural Heritage

The Banjarmasin's historically cultural, social, economic and physical cannot be separated from the river existence. Banjarmasin has the number of the wealth of cultural and historical artifacts, especially in relation to the Barito and Martapura River and its subsidiaries. Based on the observation in historical areas in Banjarmasin, has been found several cultural heritage as follows:

3. Saujana

One of the Banjar river cultures is the floating market in Kuin village, Banjarmasin and particularly in Lok Baintan, Banjar district. The floating market existence cannot be separated from the river's culture of Banjar tribe. Most of Banjar people live on the riverbanks, they used the river for transportation flow or human mobilization, a place to market trade commodities and fulfill household needs, such as drinking water, bathing, and others.

The floating market existence in Kuin can be traced since the Banjar Sultanate Palace. The Palace was always not far from the port, the square, and the mosque. The port at Kuin estuary accommodate the interaction between traders and buyers who are buying and selling on a boat, or between residents who live on the riverbanks and boating traders. The combination between the river and the floating market could be potentially as *Saujana*.

C. Banjarmasin River Tours

Famous as city of a thousand rivers, the government saw that the river and the environment belonging along the river as Banjarmasin identities. Began in 2014, the government held a river tour as a tourist attraction. The government creates several routes along the rivers which called river-based tourism. Based on the major of Banjarmasin legalization, there are three zoning for the river-based tourism. The north there are eighteen routes, west zone there are four routes and south zone, twelve routes. This river tour brings the tourist to go along the river by *kelotok* (Banjar traditional boat) which start at the Floating Market siring tendean.

At the moment, the river tours just flowing along the river without turn down to the riverside. There is no connection between the river and the riverside area has been the main reason, then most of the heritage potencies unmaintained well, and damaged indeed. Another reason is the lack of knowledge about heritage sites and people awareness of some heritage

sites. Heritage sites and the river cannot separate from Banjarmasin histories. The timeline histories include the area belonging should understand as one package. It is a way to understanding the character of Banjarmasin as a river city.

Based on the research, there are a lot of heritage sites along the river which have potencies as tourism attractions and strengthen the image of the river city. The heritage potencies and river tours could be an alternative to optimize tourism in Banjarmasin.

V. CONCLUSION

Based on the research, has been found that

1. Heritage sites, traditional buildings, culinary and community activities on the river banks can be considered as potencies of the heritage tourist attraction
2. Banjarmasin has a variety of tangible and intangible's heritage potencies that can be developed into river heritage tourism.
3. To create the atmosphere of the river city and to prevent river transportation extinct. As well as building the visitor interaction with the river community, needs a stronger connection between heritage sites and the character of the river city.

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