

# FORT ROTTERDAM'S CONTRIBUTION TO THE DEVELOPMENT OF CULTURAL HERITAGE

<sup>1</sup>Sri Rezky Meiliana, <sup>2</sup>Syamzan Syukur, <sup>3</sup>Mastanning

[puputt0529@gmail.com](mailto:puputt0529@gmail.com)

[syamzan.syukur@uin-alauddin.ac.id](mailto:syamzan.syukur@uin-alauddin.ac.id)

[mastanning.mastanning@uin-alauddin.ac.id](mailto:mastanning.mastanning@uin-alauddin.ac.id)

Universitas Islam Negeri Alauddin Makassar

## Abstract

This research aims to examine the role of Fort Rotterdam as a cultural heritage development in people's lives. This research is qualitative research using library research and field research. The steps in historical research are heuristics, source criticism, interpretation and historiography. The establishment of Fort Rotterdam was initiated by King Gowa IX Tumaparisi Kallonna as a royal defense base and continued by his son Karaeng Tunipalangga. The results of this research show that Fort Rotterdam continues to experience changes in function in each period. The role of Fort Rotterdam as a post-independence cultural heritage development in people's lives can be seen in several aspects of society's social, economic and political life. The role of Fort Rotterdam as a source of increasing understanding regarding history and culture, a means of building social relations, a means of maintaining the local identity of the Makassar community, and improving the community's economy.

**Keywords:** Benteng Rotterdam, Heritage, Contribution, Development.

Received: November 16, 2023

Accepted: Desember 12, 2023

## Introduction

Every nation certainly has its own history which will differentiate it. Differences between nations can be based on the existence of evidence in the form of relics and antiquities which are then referred to as cultural heritage objects which become cultural heritage. Cultural heritage exists as a cultural heritage from the past (the past history) from ancestors, has a very high value of authenticity and credibility within its framework. Therefore, cultural heritage has a plural nature, is full of meaning, contains information and contains various knowledge and technology from the past. Cultural heritage is the

totality of socio-cultural ideas or ideas and values that have developed and prevailed at that time, and are also a bridge that connects the present with the past.<sup>1</sup>

Cultural heritage has different meanings based on several perspectives, but has the same meaning. The Heritage Lottery Fund in 2003, stated that cultural heritage is something that can raise awareness of identity that is passed down to future generations in the form of culture, local traditions, oral history, cultural heritage buildings, landmarks and so on.<sup>2</sup>

Culture and civilization are sometimes identified as forms of human creativity, feeling and initiative that are born from human ideas or thoughts. Civilization is a concept, realized from the results of experience that produces ideas whose proof must be through empirical testing.<sup>3</sup> Every human being certainly has a civilization, as did the people who lived in the city of Makassar which had a large and successful kingdom at that time, namely the Gowa Kingdom. Holder of political control and shipping activities and trade routes in South Sulawesi, especially during the time of the 9th king of Gowa, Tumapa'risi Kallonna. Makassar Port began to be developed as a commercial port. The strategic location of Makassar port made Makassar port a good and safe port. Along with the fall of the trading port in Malacca to the Portuguese, many traders came to Makassar.<sup>4</sup>

Makassar then emerged as a city that holds a lot of history and culture, both in the form of physical and non-physical culture. One of the physical cultures of Makassar that still exists and has been preserved to this day is Ujung Pandang Fort or what is now known as Fort Rotterdam. Fort Rotterdam is the result of the glory and greatness of the Gowa Kingdom, which once triumphed in eastern Indonesia, both on land and at sea. Fortresses, which initially only functioned as a defense and security system for a kingdom,

---

<sup>1</sup>I Made Sutaba, "Cagar Budaya, Sang Penutur Masa Silam: Sebuah Penelitian Pendahuluan" p. 29-30

<sup>2</sup>Nur Ikhwan Rahmanto, Bakti Setiawan, Agam Marsoyo, "Advice Planning DP2WB dalam Pelestarian Bangunan Cagar Budaya: Kasus Perkotaan Yogyakarta" *Jurnal Sejarah, Budaya dan Pengajarannya* (12) No. 2, 146-158 (Desember 2018), p. 147 <http://joirnal2.um.ac.id/index.php/sejarah-dan-budaya/article/view/4895>

<sup>3</sup>Ahmad Muzayyin, "Esensi Falsafah, Konsep dan Teori Peradaban" *Majalah ilmiah tabuh: Ta'limat, Budaya dan Humaniora*, (2018), p.2

<sup>4</sup>Mutmainnah, Najamuddin, dan M. Rasyid Ridha, "Kerajaan Gowa Pada Masa Pemerintahan I Mangarangi Daeng Manrabbia 1593-1639." *Attoriolog Jurnal Pemikiran Kesejarahan dan Pendidikan Sejarah* Vol. 19 No. 1 (2021), p. 2

are increasingly experiencing a change in function in accordance with the interests and development of human civilization.

Based on the Big Indonesian Dictionary (KBBI), the word fort is a building that provides shelter or defense. If we look at the aspect of building a fort, two principles can be found, namely: The construction of a fort is based on the principle of self-defense from attacks by enemies or outside parties and forts are built with the intention of maintaining the desire for control over the colony.<sup>5</sup> The construction of the fort was in the coastal area and only provided a gap at the river mouth. This strengthens the statement that a fort is always built with a defensive function in mind.

The fort is a historical object which later became a cultural heritage object. The process of preserving the fort as a cultural heritage is carried out through a revitalization stage. Revitalization itself is an effort to bring back social activities and economic activities in historic buildings or areas that have lost elements of their initial functional vitality by incorporating new functions in an effort to increase their attractiveness with the aim of reviving their vital elements. Revitalization is a manifestation of cultural heritage development activities which aim to encourage economic development for the sake of preserving cultural heritage and improving community welfare.

The fort is a colonial building with historical heritage in material form and as concrete evidence of historical events that prove the resistance of Indonesian heroes from the Kingdom of Gowa.<sup>6</sup> Ujung Pandang Fort was the only fort that was not destroyed, but was taken over by the Dutch and reconstructed on a large scale to suit Dutch interests, then Ujung Pandang Fort changed its name to Fort Rotterdam to commemorate the birthplace of Speelmen. Fort Rotterdam has different roles and functions in each period, up to the role of Fort Rotterdam as a cultural heritage object today and has become one of the iconic buildings in the city of Makassar, South Sulawesi. Based on this, the author is interested in conducting research related to the contribution of Fort Rotterdam as a cultural heritage development for the city of Makassar by drawing on a main problem in this research, namely the role of Fort Rotterdam as a cultural heritage development in people's lives.

---

<sup>5</sup>Hanafiah, Djuhan., *Pertahanan Keamanan* (Jakarta: Intermedia, 1989), p. 23

<sup>6</sup>Sagimun, M.D., *Benteng Ujung Pandang* (Jakarta: Proyek Pengembangan Media Kebudayaan, 1992), p. 1

Research related to Fort Rotterdam has been carried out by several previous researchers, including an article by Nurul Fadilah in the Journal of Islamic Discourse Volume 9 Number 1, 2021 with the title "Preservation of Rotterdam Fort Post Bongaya Agreement in Makassar" explaining the importance of Fort Rotterdam as a historical destination site and form of preservation of the fort after the Bongaya treaty.<sup>7</sup> Then there is Jumardi in the Candrasangkala Journal Vol 4 No.2 entitled "Fort Rotterdam Fort Site as a Learning Source and Tourism Destination in Makassar City: Physical Architectural and Historical Overview" in 2018 discussing the Rotterdam fort as evidence of the Cultural Heritage of the Gowa kingdom. still preserved today. Furthermore, Muhlis Hadrawi's writing in the Proceedings of the 9th Asbam International Conference with the title "From Ujungpandang to Rotterdam: Transfer of Power and Name of Fort Based on Lontara" in 2016 discusses the transfer of power and functions at Fort Ujungpandang after the Makassar war broke out as recorded in the text. ancient Gowa Kingdom, namely Lontara Bilang (daily records) and Attoriolong (historical records).<sup>8</sup>

## Methods

This research aims to describe and analyze the role of Fort Rotterdam in the development of cultural heritage in people's lives. This research uses several approaches, including historical, anthropological and socio-economic approaches. This research is qualitative research, the data source was obtained through library research as a primary source and field studies (filed research) as a secondary source or supporting source. Data sources come from books and scientific articles that are related as well as data from direct interviews with parties who have a better understanding of Fort Rotterdam.

## Discussion

### 1. The role of Fort Rotterdam in community life as cultural heritage development.

Fort Rotterdam is included in one of the cultural heritage buildings of Makassar City which is managed by the Region XIX Cultural Heritage Conservation Center (BPCB). Fort Rotterdam is present as a cultural heritage which was later used as a cultural heritage building in Makassar City which certainly has important value,

---

<sup>7</sup>Nurul fadilah, "Preservation of Rotterdam Fort Post Bongaya Agreement in Makassar" *Jurnal Diskursus Islam Jilid 9 Nomor 1* (April, 2021), p.1 DOI:10.24252/jdi.v9i1.17792

<sup>8</sup>Muhlis Hadrawi, dkk, "From Ujungpandang to Rotterdam: Transfer Power and Name of Fort Based on Lontara" *Proceedings of the 9th Asbam Intrnational Conference*, Social Science, Education and Humanities Research 660 (2021), p.1 DOI: <https://doi.org/10.2991/assehr.k.220408.075>

especially in several fields, including in the fields of science and culture, social and economic.

a. Increased understanding related to culture and historical science

Indonesia is a country that has quite a few historical buildings in the form of forts, some of which have gone through a restoration process. Among these forts, there are Fort Vredenburg in Yogyakarta, Fort Duurstede in Maluku and also Fort Ujung Pandang or Fort Rotterdam in Makassar.<sup>9</sup> The fort has important value in economics and education as a learning resource, especially a historical learning resource. Through a direct approach between students and cultural sites or heritage, each student can increase understanding and love for their homeland. Fort Rotterdam is the main destination for students who want to know and see firsthand the heritage of the Gowa Kingdom in the past.<sup>10</sup> Fort Rotterdam as a tourist destination containing history and culture contributes to the development of public understanding, especially for students.

The La Galigo Museum, which covers all aspects of South Sulawesi's cultural heritage, can be seen directly in the museum inside Fort Rotterdam. So, of course its role is very big for the people of South Sulawesi, especially Makassar City, as a tourist attraction and historical and cultural learning object for all groups.<sup>11</sup>

In the Fort Rotterdam area there is the La Galigo Museum which contains many collections, not only prehistoric collections, but also contains collections such as numestics, ceramics, ancient manuscripts, ethnographic collections including objects resulting from previous human culture and technology, art, tools and other objects. is man-made from four indigenous tribes in Makassar (Makassar, Bugis, Toraja, and Mandar). Not only that, in this museum there are also objects relics from local kingdoms such as weapons used during the independence revolution. The La Galigo Museum, in an effort to increase understanding regarding the history and culture of society, can be classified as a special learning tool or medium for teachers and students.

---

<sup>9</sup>Departemen Pendidikan dan Kebudayaan, Seminar Sejarah Perjuangan Rakyat Sulawesi Selatan Menentang Penjajah Asing, (Jakarta: Proyek Inventarisasi dan Dokumentasi Sejarah Nasional, 1983), p. 107

<sup>10</sup>Muh. Anugerah Saputra, dkk, "Peran Benteng Rotterdam di Kota Makassar sebagai Sumber Belajar Sejar" *Jurnal Phinisi Integration Review Vol.5 No.3* hal.624-634, (Oktober, 2022), p. 631 <https://doi.org/10.26858/pir.v5i3.37549>

<sup>11</sup>Wawancara dengan ibu Hj. Irwani Rasyid, Kapokja Dokumentasi dan inventarisasi, kantor Balai Pelestarian Cagar Budaya Sulawesi Selatan Wilayah XIX

Fort Rotterdam has experienced development, not only as a destination for study tours about history, but also as a center for cultural development that students need to study civilization during the Gowa Kingdom. Fort Rotterdam as a cultural heritage building really makes a contribution to the field of education.

After entering Rotterdam, we were facilitated because one of the roles of Fort Rotterdam is in the field of education, so we were allowed to carry out this activity from 1986 until now. The focus is meetings in the field of English. Fort Rotterdam in the field of education provides a role as a forum for English language activists which is used as a location for English language meetings and discussions by a community called Benteng Pananyua English Club (BPEC) which operates in the field of developing English for all groups. This community, which aims to improve English language competence, is routinely held on Sundays and is located in the courtyard of building J in the Fort Rotterdam area.

The BPEC is open to the public and is free of charge so that quite a few people come to practice their skills and increase their confidence in speaking English and increase their vocabulary through small discussions, meetings and debates using English according to the material prepared every week by the committee BPEC itself.

#### b. Building Social Relations

Nowadays, Fort Rotterdam is not only used as a tourist site, but there are many social and artistic activities taking place such as holding art festivals, exhibitions, art performances and so on, which can then build friendly relations between fellow visitors.

Fort Rotterdam is often used as not only a tourist attraction, but also there are many people who carry out social, religious and cultural activities, such as holding meetings, cultural performances, such as music concerts or carrying out ceremonial activities from several agencies.<sup>12</sup> This shows that it is often used as a place to carry out various social activities such as meeting places, artistic and cultural performances and even as a place to carry out official activities from agencies. The existence of Fort Rotterdam to this day not only acts as a forum for introducing history and culture, but also acts as a forum for young GenZ people to develop their culture.

---

<sup>12</sup>Wawancara dengan ibu Hj. Irwani Rasyid, Kapokja Dokumentasi dan inventarisasi, kantor Balai Pelestarian Cagar Budaya Sulawesi Selatan Wilayah XIX.



**Image: Cultural Festival Celebration in Fort Rotterdam, MCN, Under the Poetic Star.**

**Source: Ministry of Education and Culture's Cultural Site and Makassar International Writers Festival website.**

### c. Means of Maintaining Local Identity

In the 1992 Law No. 5 states that cultural heritage is a cultural property belonging to the nation which has value and significance in increasing knowledge and developing historical values related to cultural and scientific knowledge.<sup>13</sup> Protection and preservation measures in order to revive a nation's local identity and national interests.

The Fort Rotterdam building is a cultural heritage in Makassar City which gives it a sense of place because the building has strong character values and has become a local identity in the urban area.<sup>14</sup> The construction of forts by the Gowa Kingdom is a sign that the nobles of the twin kingdoms of GowaTallo used to have insight into the future.<sup>15</sup> This can be a reason for future generations to this day to still feel proud as the generation who inherited a historic building which has now become a national cultural heritage area.

Fort Rotterdam is now not just an ordinary tourist spot, but has become a superior cultural heritage tourist destination and is very important to visit. Fort Rotterdam is a leading tourist destination with the La Galigo Museum located in the Rotterdam Fort area. The La Galigo Museum is much sought after by tourists both domestic and foreign. This is because the La Galigo Museum contains quite a few prehistoric and historical collections, ancient manuscripts, several ethnographic collections and several collections of relics from local kingdom

---

<sup>13</sup>Muhammad Syaifulloh dan Basuki Wibowo, "Pemanfaatan Benda Cagar Budaya Sebagai Potensi Pariwisata dan Ekonomi Kreatif Bagi Masyarakat Sekitar di Kota Pontianak Kalimantan Barat", *Jurnal Sejarah, Budaya dan Pengajaran* Vol.10, No.2 (2016), p. 222 <http://journal2.um.ac.id/index.php/sejarah-dan-budaya/index>

<sup>14</sup>Firda Ayu Atika, dkk, "Creative Placemaking pada Ruang Terbuka Publik Wisata Bangunan Cagar Budaya untuk Memperkuat Karakter dan Identitas Tempat", *Jurnal Arsitektur* No.01 Vol. VI, (Januari-Juni 2022), p. 137 <https://doi.org/10.36040/pawon.v6i1.3810>

<sup>15</sup>Muhlis Hadrawi, dkk, "From Ujungpandang to Rotterdam: Transfer Power and Name of Fort Based on Lontara" Proceedings of the 9th Asbam Intrnational Conference, Social Science, Education and Humanities Research 660 (2021), p.547 DOI: <https://doi.org/10.2991/assehr.k.220408.075>



Gambar: Beberapa Koleksi Museum La Galigo  
Sumber: Dokumentasi Pribadi

### c. Increasing Economy

Tourism is an economic sector that plays an important role and makes a significant contribution to economic sectors such as transportation, refinery, handicrafts, manufacturing, horticulture, agriculture and others.<sup>16</sup> Fort Rotterdam, which was later used as a tourism destination in Makassar City, certainly has quite an important role in the economic realm, seen from the popularity of Fort Rotterdam as an open public space and a leading historical tourism object in Makassar City.

Fort Rotterdam is able to revive the economy, especially in the tourism sector because it provides opportunities for street vendors, souvenir sellers, travel businesses, transportation, and increases the income for tourism tour guides.<sup>17</sup> The role of Fort Rotterdam as a cultural heritage in people's lives is developed through the tourism industry.

Development is an effort to increase potential value, revitalization and adaptation in a sustainable manner and does not violate conservation regulations. The development of cultural heritage is carried out by considering the principles of benefit, authenticity and important values contained in the cultural heritage. All community activities in the Fort Rotterdam area are dominated by trade, office and residential activities.<sup>18</sup> Increased supervision so that the community can support regional development and relocation of

---

<sup>16</sup>S. Shankar, "Impact of Heritage Tourism in India-A Case Study", *Internasional Journal of Innovative Research in Information Security (IJIRIS)* Issue 2 Vol.6 (Juni 2015), p.61 <https://tinyurl.com/yn7z3325>

<sup>17</sup>Wawancara dengan bapak Taufik, Tour Guide (Pemandu), Fort Rotterdam

<sup>18</sup>Hayati, "Factors That Influence Revitalization Area on Fort Rotterdam Makassar", *Internasional Journal of Engineering Research & Technology (IJERT)* Vol. 5 No. 01 (Januari, 2016), p. 468-469 DOI: 10.17577/IJERTV5IS010461



street vendor arrangements so as not to eliminate the uniqueness of the Fort Rotterdam area.

### Conclusion

This research has described the contribution of Fort Rotterdam to the development of cultural heritage, so it can be concluded that Fort Rotterdam as a cultural heritage contains important values that play a role in science, social and economic matters. Fort Rotterdam through the La Galigo museum presents a journey of history and previous human culture. Apart from that, social and artistic activities are often held which provide a forum for community interaction. Fort Rotterdam also has economic value in terms of the tourism industry in Makassar as a leading and popular tourist destination in Makassar City and is one of the most popular tourist destinations from both domestic and foreign visitors.

### BIBLIOGRAPHY

- Fadilah, N. dkk "Preservation Of Rotterdam Fort Bongaya Agreement In Makassar." *Jurnal Diskursus Islam*, Vol 9 nomor 1, April 2021
- Hadrawi, M., dkk, "From Ujungpandang to Rotterdam: Transfer Power and Name of Fort Based on Lontara" *Proceedings of the 9th Asbam Intenational Conference, Social Science, Education and Humanities Research* 660 (2021)
- Hanafiah, D. (n.d.). *Pertahanan Keamanan*. Jakarta: Intermasa.
- Haryati, "Factors That Influence Revitalization Area on Fort Rotterdam Makassar" *Internasional Journal of Engineering Research & Technology* Vol.5 No.01 (Januari 2016)
- Mattulada. *Sejarah, Masyarakat dan Kebudayaan Sulawesi Selatan*. Makassar: hasanuddin University Press, 2019
- Mutmainnah, dkk "Kerajaan Gowa Pada Masa Pemerintahan I Mangarangi Daeng Manrabbia 1593-1639." *Attoriolog: Jurnal Pemikiran Kesejarahan dan Pendidikan Sejarah*, Vol. 19 No. 1, 2021
- Muzayyin, A. "Esensi Falsafah, Konsep dan Teori Peradaban." *Majalah Ilmiah Tabuh: Ta'limat, Budaya, Agama dan Humaniora*, 22(2) (2018)
- Rahmanto, Nur, Ikhwan, dkk "Advice Planning DP2WB dalam Pelestarian Bangunn Cagar Budaya: Kasus Perkotaan Yogyakarta." *Jurnal Sejarah, Budaya dan Pengajarannya*, (12) No. 2, h. 146-158, Desember 2018
- Sagimun, M. D., *Benteng Ujung Pandang*. Jakarta: Proyek Pembangunan Media Kebudayaan, 1992
- Saputra, M. A., dkk, "Peran Benteng Rotterdam di Kota Makassar sebagai Sumber Belajar Sejarah" *Jurnal Phinisi Integration Review* Vol.5 No.3 (Oktober, 2022), h. 631 <https://doi.org/10.26858/pir.v5i3.37549>
- Syaifulloh, M dan Wibowo, B., "Pemanfaatan Benda Cagar Budaya Sebagai Potensi Pariwisata dan Ekonomi Kreatif Bagi Masyarakat Sekitar di Kota Pontianak

Kalimantan Barat”, Jurnal Sejarah, Budaya dan Pengajaran Vol.10, No.2 (2016)  
<http://journal2.um.ac.id/index.php/sejarah-dan-budaya/index>

Sutaba, I, Made. "Cagar Budaya, Sang Penutur Masa Silam: Sebuah Penelitian Pendahuluan": Jurnal Kebudayaan, Vol. 14 No. 1, Agustus 2019

Wawancara dengan bapak Taufik selaku Tour Guide Fort Rotterdam dari DPD HPI  
Prov. SulSel

Wawancara dengan ibu Hj. Irwani rasyid selaku Kapokja Dokumentasi dan Infentarisasi  
BPCB Wilayah XIX

Wawancara dengan bapak Hadi Suarno seorang Guru mata pelajaran Bahasa Inggris,  
Bahasa Jepang dan PPKN pada SMK 10 Makassar dan SMK Kartika 07