

Identify the Place Brand Communication Elements of “Benteng Kuto Besak” Palembang

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Abstract—*Benteng Kuto Besak has precious cultural and historical values that have the potential to become one of the leading tourist attractions in Palembang. To become a good destination, a tourism place must have strong branding. The intended branding is not treated the same as a product but has more or less the same characteristics and treatment for a city. This study uses qualitative research with primary data types (interviews) and secondary data (observation and literature study). The data collection techniques in this study are triangulation techniques with sources and triangulation with methods. This study concludes that by showing the history/characteristics that exist in Benteng Kuto Besak tourist destination in the community can make branding in that place because the right place branding certainly has many supporting factors, one of which is the uniqueness and historical value. At Benteng Kuto Besak, this is what attracts researchers to examine, especially on the identity of Benteng Kuto Besak as a tourist destination seen from the four elements of Place Branding Communication, namely functional, emotional, relational and strategic advantage.*

Keywords— *Buildings, Tourist Destinations. Place branding, Benteng Kuto Besak*

I. INTRODUCTION

The ‘Kedukan Bukit’ Inscription, which is dated 682 AD, is the oldest inscription found in Palembang. The inscription tells of a king who acquires magical powers and leads a large military force over water and land, setting out from Tamvan delta, arriving at a place called “Matajap,” and (in the interpretation of some scholars) founding the polity of Srivijaya. The “Matajap” of the inscription is believed to be Mukha Upang, a district of Palembang.

As the capital of the Srivijaya kingdom, this second oldest city in Southeast Asia has been an important trading center in maritime Southeast Asia for more than a millennium. The empire flourished by controlling the international trade through the Strait of Malacca from the seventh to the thirteenth century, establishing hegemony over polities in Sumatra and the Malay Peninsula. Sanskrit inscriptions and Chinese travelogues report that the kingdom prospered as an intermediary in the international trade between China and India. Because of the Monsoon, or biannual seasonal wind, after getting to Srivijaya, traders from China or India had to stay there for several months waiting for the direction of the wind changes or had to go back to China or India.

Thus, Srivijaya grew to be the most significant international trade center, and not only the market but also

infrastructures for traders such as lodging and entertainment also developed. It functioned as a cultural center as well. Yijing, a Chinese Buddhist pilgrim who stayed in today's Palembang and Jambi in 671, recorded that there were more than a thousand Buddhist monks and learned scholars, sponsored by the kingdom to study religion in Palembang. He also recorded that there were many “states” under the kingdom called Srivijaya / Shili Foshi.

During Napoleonic Wars in 1812, the sultan at that time, Mahmud Badaruddin II repudiated British claims to suzerainty, which was responded by British by attacking Palembang, sacking the court, and installing sultan's more cooperative younger brother, Najamuddin to the throne. The Dutch attempted to recover their influence at the court in 1816, but Sultan Najamuddin was uncooperative with them. An expedition launched by the Dutch in 1818 and captured Sultan Najamudin and exiled him to Batavia. A Dutch garrison was established in 1821, but the sultan attempted an attack and a mass poisoning to the militia, which was intervened by Dutch. Mahmud Badaruddin II was exiled to Ternate, and his palace was burned to the ground. The Sultanate was later abolished by Dutch, and direct colonial rule was established.

Since the abolition of the Palembang Sultanate in 1825 by the Dutch, Palembang becomes the capital of the Residency of Palembang, encompassing the whole territory who will be South Sumatra province after independence, led by Jan Izaäk van Sevenhoven as its first resident.

From the late nineteenth century, with the introduction of new export crops by the Dutch companies, most notably robusta coffee, Palembang rose again as an economic center. During early 20th century, the development of the petroleum and rubber industries in Palembang Residency caused unprecedented economic growth to the city, which brought about the influx of migrants, an increase in urbanization, and development of the socio-economic infrastructure, brought the residency into one of the “three giants” in the export economy of the Netherlands East Indies, together with the East Sumatran Plantation Belt and Southeast Kalimantan in the 1930s. In addition, Palembang became the most populous urban center outside Java during that time.

Palembang emerged as a sultanate in 1659 with Sri Susuhunan Abdurrahman as its first king. But in 1823 the sultanate of Palembang was abolished by the Dutch East Indies government. After that Palembang was divided into two long residencies, and settlements in Palembang were

divided into Ilir and Ulu areas. On 8 October 1945, Resident of South Sumatra, Adnan Kapau Gani, with all Gunseibu officers, raised the Indonesian flag during a ceremony. On that day, it was announced that Palembang Residency was under the control of Republicans.

Palembang was occupied by Dutch after an urban battle between the Republicans and the Dutch on 1–5 January 1947, which is nicknamed *Pertempuran Lima Hari Lima Malam* (Five Days and Nights Battle). There were three fronts during the battle, which are Eastern Ilir front, Western Ilir front, and Ulu front. The battle ended with a ceasefire, and the Republican forces were forced to retreat as far as 20 kilometers (12 miles) from Palembang.

Palembang City is the oldest city in Indonesia. There are so many cultures and historical backgrounds in Palembang, making this city an attractive tourism destination, especially when looking at the history contained therein. One place that has a selling value as a true tourism potential is a variety of attractions that exist along the Musi river, such as ‘Benteng Kuto Besak,’ *Kampung Kapitan*, ‘*Kemaro Island*’, *Kampung Arab Al Munawar*, and various other places.

Among the tourism destinations above, ‘Benteng Kuto Besak’ (BKB) is one of the oldest because of the origin of Benteng Kuto Besak. More precisely, the 4th palace of the Sultanate of Palembang Darussalam. ‘Benteng Kuto Besak’ has cultural and historical values that have the potential to become one of the leading tourist attractions in Palembang. For becoming a well-known tourism destination, a place must have a strong identity to continue building as a branding. The intended branding is not treated the same as a product but has characteristics and treatment that is more or less the same for a city.



Fig. 1. Main gate of Benteng Kuto Besak

As in figure 1, the main gate of Benteng Kuto Besak is still original since it is still functioning as a palace. Benteng Kuto Besak was built in 1780 during the reign of Sultan Mahmud Badaruddin I. The building was operated as the palace of the Sultanate of Palembang Darussalam. However, in 1821, the only fortress in Indonesia built by the natives was controlled by the Dutch East Indies colonial army. Today, ‘Benteng Kuto Besak’ is managed by the Regional Military Command (Kodam) II / Sriwijaya. The building is used as the Kodam Sriwijaya Health Office as well as the institution's hospital. As a result, the people of Palembang and tourists are not free to enjoy the splendor of the fort.

Benteng Kuto Besak is a historical tourism spot because it is located along the Musi river, very famous for its architecture that looks simple from the outside but is uniquely rich in historical facts in the inside. But unfortunately, ‘Benteng Kuto Besak’ can only be traced from the outside. In contrast, according to historical documentation, the Fortress has a long history and a mix of various cultures that should be highlighted as unique and distinctive to make branding excellent tourist attractions in Palembang.

This research also traces previous research related to Benteng Kuto Besak, one of which is the research conducted by Kabib Sholeh and Dina Sri Nindiati *The Existence of the Ampera Bridge Against the Social, Cultural, and Economic Development of Palembang Ulu Society 1950-2010*

The Result In other aspects such as the socio-cultural life of the community that continues to grow to become a civil society, religious diversity is also developing, of course, the influence of ethnic diversity and foreign tribes who come to Palembang. In the economic field, the Ilir Palembang community after independence until 1960 did not differ much from the pre-independence periods. The Ulu community mostly traded, some were farming, gardening, and government employees. The geographical area of Ilir Palembang greatly influenced the economic conditions of its people.

Anta Sastika was also researching the Significance Value of the Kuto Besak Fortress Area as a Heritage of the City of Palembang. Using descriptive qualitative methods, analyzing the development of the Kuto Besak Fortress area, in particular, explaining the importance (significance value) contained in it. The result is that the Benteng Kuto Besak area has a high significance value, where this area is evidence of the struggle of the Indonesian people against colonial rule and became a forerunner to the development of Palembang since the 17th century which has a pattern of cities and structured zoning.

II. LITERATURE REVIEW

A. Place Brand Communication

Place Brand Communication is an analytical perspective that is carried forward-looking at that the definite branding of marketing and marketing practices related to the articulation of policies within the institution Towards effective place brand management. However, placing the branding strategy refers also to the real way of arranging space to put forward specific ways of physically making a place. Hanna & Jenifer defined Place branding, and associated areas such as destination branding, location branding, and place image development, are receiving increasing attention [1]

Brands became the most critical asset of a company, A brand is not only a symbol that separates one product from others, but it is all the attributes that come to the consumer’s mind when he or she thinks about the brand. Such characteristics are tangible, intangible, psychological, and sociological features related to the product [2]. The brand is a personality the customer refers to concerning the product. A brand is a promise of something.

Govers and Go mention that place brand can thus be defined as ‘a representation of identity, building a favorable internal (those who deliver the experience) and external (with visitors) image (leading to brand satisfaction and loyalty;

name awareness; perceived quality; and other favorable brand associations) [3].

Previous models of place branding that has played a central role in developing the model in this paper are: the relational network brand [4], city image communication [5] a model of destination branding [6], destination branding process [7], the 7A destination branding model [8] and city brand management [9]

The right place of branding certainly has many supporting factors, one of which is the uniqueness and historical value. At Benteng Kuto Besak, this is what attracts researchers to examine, especially the identity of 'Benteng Kuto Besak' as a tourist destination seen from the four elements of Place Branding Communication described by Kavaratzis & Asworth [10] namely as functional, emotional, relational and strategic excellence.

The four elements of Place Branding Communication used in this study are using four components in constructing place branding, namely functional, emotional, relational, and strategic advantage. Following is the description of Ashworth & Kavaratzis related to the above elements. That means that to brand the place, whether a country, a region, a city or a neighborhood, is understood and treated as a brand or a multidimensional construct, consisting of functional, emotional, relational and strategic elements that collectively generate a unique set of associations with the place in the public mind (Ashworth & Kavaratzis) [10]

"That means that for the purposes of branding the place, whether a country, a region, a city or a neighborhood, is understood and treated as a brand or a multidimensional construct, consisting of functional, emotional, relational and strategic elements that collectively generate a unique set of associations with the place in the public mind"

We see so many cultures and historical backgrounds in Palembang, making this city one of the attractive tourist destinations, especially when looking at the history contained therein. One that has a selling value as an attractive tourism potential is a variety of attractions that exist along the Musi river, such as Benteng Kuto Besak, Kampung Kapitan, 'Kemaro' Island, Kampung Arab Al Munawar, and various other places.

Among the tourist destinations above, Benteng Kuto Besak is one of the oldest because the origin of Benteng Kuto Besak or commonly abbreviated as BKB has initially been a palace. More precisely, the 4th palace of the Sultanate of Palembang Darussalam. In the history of the 'Kesultanan Palembang' and the movement of the sultanate's castle became an interesting history of being studied. Benteng Kuto Besak has precious cultural and historical values that have the potential to become one of the leading tourist attractions in Palembang. A place must have strong branding. The intended branding is not treated the same as a product but has more or less the same characteristics and treatment for a city.

Benteng Kuto Besak is a new tourist spot because it is located along the Musi river, which is very famous for its architecture that looks simple from the outside but is uniquely rich in historical facts. It has a fascinating history and a mix of various cultures that should be highlighted as unique and distinctive to make branding excellent tourist attractions in Palembang. The right place of branding certainly has many

supporting factors, one of which is the uniqueness and historical value. At Benteng Kuto Besak, this is what attracts researchers to examine mainly the identity of Benteng Kuto Besak as a tourist destination seen from the four elements of Place Branding Communication described by Kavaratzis and Ashworth [10] namely functional, emotional, relational and strategic excellence.

The number of tourist attractions in Palembang needs to have a place branding to have a unique identity of the tourist attractions to be promoted. Kuto Besak Fortress as one of the leading tourist attractions in Palembang, is now always a destination that is developed by the city government as a historical place. Still, the history of the Kuto Besak Fortress building this can only be enjoyed from outside the building, without any tourism center or other exploration related to Benteng Kuto Besak there. The museum is no longer functioning, so, sadly, tourist attractions such as Benteng Kuto Besak do not become attractive destinations for visitors.

Based on the background of the problem outlined above, the problem can be identified that people do not know yet what kind of history and culture is contained in Benteng Kuto Besak as one of the leading tourist destinations in Palembang

From the identification of the problem above, it can be formulated the problem in this study is "How to Place Brand Communication in Benteng Kuto Besak as one of the tourist destinations along with the Palembang city Musi river." The scope of this research is only to focus on tourist destinations along the Musi river, which is Benteng Kuto Besak, located on Sultan Mahmud Badarudin street, 19 Ilir, Kec. Bukit Kecil, Palembang City, South Sumatra, seen from the four elements of Place Branding Communication described by Kavaratzis and Ashworth [10]

III. RESEARCH METHOD

In this study, the method used is a qualitative research method with a descriptive approach. Data collection techniques using observation, interviews, and literature study. According to Marshall (Sugiyono on Hayat) [11] explains that through observation, researchers learn about the behavior and the meaning of the expression. For the stage of checking the validity of the data, the technique used in this study is the Triangulation technique and for the data analysis technique used by Miles and Huberman on Ardianto [12], Data Reduction, Data Display and Conclusion or Verification.

IV. RESULT AND DISCUSSION

Benteng Kuto Besak (BKB) has a series of history in terms of function, culture related to and related to the ownership of this fort. Benteng Kuto Besak, from time to time, changed service; this became a historical journey for the city of Palembang, where the history of change and ownership functions became a unique attraction for visitors both locally and internationally.

Related to the history of BKB, researchers will explain from several periods, namely the sultanate of Palembang Darussalam, the Dutch colonial period, and the post-independence period. Each exposure to this period will be associated with the culture that influences the process of cultural meaning contained in the history of BKB.

Benteng Kuto Besak, during the Sultanate of Palembang, Benteng Kuto Besak, is a 'keraton' or palace building which

in the XVIII century became the center of the Palembang Sultanate. The idea of establishing Benteng Kuto Besak was initiated by Sultan Mahmud Badaruddin I (1724-1758), and the construction was completed by his successor, Sultan Mahmud Bahauddin II (1776-1803). 'The Jangut Banyan keraton' /palace was moved to the region of Benteng Kuto Besak by Sultan Mahmud Badaruddin I or known by the name Sultan Mahmud Badaruddin Jayo Wikramo who ruled in 1724-1758.

Benteng Kuto Besak during the Dutch Colonial Period, Furthermore, after becoming a 'keraton' or palace, BKB at that time finally fell into the hands of Dutch colonialism. When it was first built in 1803, Sultan Mahmud Baddarudin II issued a policy to continue to strengthen the defense of the Palembang Darussalam Sultanate by establishing fortresses. In 1821, the only fort in Indonesia built by the natives was controlled by the Dutch East Indies colonial army.

When they heard that the British were going to attack the Palembang Darussalam Sultanate, SMB II ordered most of his troops to stand guard at Borang Island Fortress under the command of his own younger brother, Ahmad Najamudin. The hope was that the British forces would not be able to penetrate the Borang Island Fortress because their troops were already prepared there. However, Borang Island Fortress was easily penetrated. Because the number of soldiers in the palace was small, SMB II took the initiative to immediately order to retreat to the interior while preparing a strategy.

Based on interviews with museum guards that Sultan Mahmud Badaruddin II surrendered to the enemy to avoid defeat, the following conversation:

"The retreat of Sultan Mahmud Baddarudin II and his troops into the interior also avoided the defeat of SMB II from the British forces. Traditionally, in the Sultanate of Palembang Darussalam, the Sultan was still legitimate. Because SMB II still had the symbols and attributes of royal greatness, even though SMB II was not in his palace, and did not experience defeat which resulted in him surrendering to the enemy ". (Interview with Museum officer of SMB II, November 2, 2019)

Benteng Kuto Besak, during the post-independence era, On October 8, 1945, South Sumatra Resident, Adnan Kapau Gani, and all Gunseibu officers raised the Indonesian flag during the ceremony. On that day, it was announced that the Palembang Residency was under Republican control. Palembang was occupied by the Dutch after a city battle between Republican and Dutch forces on January 1-5, 1947, dubbed the Battle of Five Days and Five Nights. There were three fronts during the battle, namely the Ilir Timur front, the Ilir Barat front, and the Ulu front. The fighting ended in a ceasefire, and Republican forces were forced to retreat 20 kilometers (12 miles) from Palembang.

During the occupation, the Netherlands formed the federal state of South Sumatra in September 1948. After the transfer of sovereignty on December 27, 1949, the State of South Sumatra, along with other federal states, formed the short-lived United Republic of Indonesia, before these countries were abolished and reintegrated into The Unitary State of the Republic of Indonesia on August 17, 1950. Benteng Kuto Besak at that time functioned as TNI headquarters.



Fig. 2. Benteng Kuto Besak

This fort has three gates, namely on the northeast and northwest sides, and the main entrance on the southeast side (see figure 2). At present, the fort has undergone many changes. Chronologically, the archeological remains that this place originated from the Sultanate of Palembang Darussalam and the Dutch Colonial.

Specifically, archeological remains from the Sultanate of Palembang Darussalam are the perimeter walls and the southwest gate. In contrast, archeological remains from the Dutch colonial era are the main gates and several buildings contained within the fort. Based on its architectural style, the structures inside the fort were identified as Indis-style, which developed in Indonesia in the early twentieth century.

Benteng Kuto Besak, which was previously a Dutch colony, is considered to have originated from cultures in Java, Malay, and the Netherlands. Benteng Kuto Besak was once a Javanese palace, which could prove that Kuto Besak Fort was a mixture of cultures before the dutch colonialism. Javanese Culture in Benteng Kuto Besak, BKB was initially a 'keraton' or palace; the origin of the name Palembang has several versions. One version links Palembang with the Javanese word, limbang, which means cleaning the ore or metal from the ground or other external objects. Separation is done with the help of a tool in the form of a small basket to sift the soil containing metal or seeds in the river flow.[13]

Pa is the preposition used by Javanese to designate a place for business or circumstance. This version is closely related to Palembang's role in the past as a place to wash gold and tin ore. Another version connects Palembang with the word 'lembang', which means the land that was washed away by water to the edge describe by Van Sevenhoven [14]. Both of these versions indicate the importance of water as an element of Palembang's environmental landscape.

The Palembang language combines vocabulary from Palembang Malay (dialect o) with Javanese. Kuto means a city, castle, fortress, stronghold derived from the Sanskrit word. The fort initially started to built-in 1780 with an unknown architect, and its implementation was handled by a Chinese. The time needed to build this fort is approximately 17 years.

Ancient Malay Culture / Palembang Culture, The culture of Palembang society, began in the Sriwijaya kingdom as the most significant maritime kingdom in the archipelago, which experienced a peak of glory in the 7th century AD during the

reign of Balaputeradewa. At that time, Palembang was the center of the spread of Buddhism in Southeast Asia. Srivijaya also played a role in spreading the Malay language throughout his colonies in the archipelago, Malaysia and southern Thailand. Then Srivijaya began to diminish its influence in the 11th century because it was attacked by the Cola kingdom from India and finally faded.

The name of 'Palembang' has appeared where the Palembang army was defended. At that time, Kuto Besak functioned as the residence of R. Keer (Resident of Bangka-Belitung, which also featured as a military commander). This fort also works as a boarding village, residential location, or base camp for the elite four hundred Dutch soldiers. After the independence of Indonesian, this fort became the headquarters of Kodam II Sriwijaya, where there was also a public hospital owned by the army in the back area.

The second process is identifying emotions. Benteng Kuto Besak, as the 3rd palace, became the pride of the community, local people guarded a palace. But, during the Dutch colonial period, local people tend to be afraid and avoid 'Benteng Kuto Besak' as a Dutch headquarters; this also influences the existence of a new elite theory of the people becoming more alert. After independence, 'Benteng Kuto Besak' still has a pride because, at that time, war and conflict again occurred, so the TNI became a guardian to be proud of at that time. However, the Sultanate period has been abolished, but 'Benteng Kuto Besak' has become a symbol of the struggle of the Palembang Darussalam Sultanate. The fort is a matter of Pride as one of the historical heritages and deep meaning for the people of Palembang. however, the community did not have a deep emotional attachment to BKB because they were not permitted to access the area within the fort

The relational element is the third element. Relational aspects are formed from the relationship, and the relationship between BKB building functions with ownership and emotional relations with the community around the building. The link between the function of the building with the Dutch government, the center of government, the fortress and everything related to the relationship with the authorities

The last one, strategic elements. As part of the government, 'Benteng Kuto Besak' should have vital ease to be developed as a potential tourist attraction. Still, unfortunately, this fort is restricted closed to everyone, especially tourists. Since the government proudly promotes this fort as one of the tourism destinations, they should rethink how to explore 'Benteng Kuto Besak' more open for the public. So, the histories behind will stay aware and can continue to be preserved as a legacy of historic buildings and witnesses of the Indonesian people struggling to seize and maintain their independence. 'Benteng Kuto Besak' became a tourist center that was worked on by the government but was limited to photos and historical highlights in the media. Being a place for various events. However, it is still within the jurisdiction of the government that management has never been entrusted to the private sector. Based on this research, place branding represents an effective, 'high-road' approach to business attraction, especially in the tourism sector. This place branding also needs more evaluation in the strategy;

Brand evaluation refers to the processes that are undertaken in order to gather feedback on brand image and experience [13].

V. CONCLUSION

Place Branding communication has four elements: functional, emotional, relational, and strategic in formulating the aspects of excellence from 'Benteng Kuto Besak'(BKB). Before building a place branding, these aspects become a foundation for shaping and formulate promotion strategies to sell this fort as one of the tourism destinations. So it can be concluded, as a building that has a historical and cultural identity, 'Benteng Kuto Besak' should be a tourist destination that can be optimally exploited by visitors. Some excellence that can be maximized to sell 'Benteng Kuto Besak' as one of the leading tourist destinations is the wealth of history, the meaning of changes in the function of building values, and cultural acculturation contained therein. This element can be seeded to be able to compare 'Benteng Kuto Besak' as a historical and cultural tourist destination in the city of Palembang.

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