

Remnants of the Dutch Infrastructure in Banda Aceh During the Independence Revolution

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Abstract

The feud between the Dutch and Indonesia again peaked after Indonesia proclaimed independence on August 17, 1945. War broke out in almost every region in Indonesia, Aceh was one of them. The basis of the hatred of the Acehnese towards the Dutch which grew under the spirit of *jihad fisabilillah* [war in the way of Allah] made the *Veranda of Mecca* was never negligent in opposing the Dutch company. Uniquely, the prolonged war that erupted in Aceh did not affect the Dutch heritage buildings in Banda Aceh as the epicenter of the resistance. This study examines the function of the infrastructure of the Dutch colonial remains in Banda Aceh during the Indonesian Independence Revolution. The historical research method is emphasized on utilizing primary sources in the form essays compiled by historical actors and witnesses who lived during the independence revolution, as well as Dutch documents in the form of photographs and maps. According to the result, the Dutch heritage infrastructure in Banda Aceh during the independence revolution did not find any damage caused by war and was used for various revolutionary purposes. These buildings are generally used as the initial function and some of them are used according to the revolutionary war. However, the practice of vandalism in the form of crossing out and pasting information dissemination stickers often took place in the buildings at that time.

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Introduction

In 1873, the Dutch attempted to extend their rule by assaulting Banda Aceh, the Sultanate of Aceh's capital. Banda Aceh was formally paralyzed a year after the incident, and its name was changed to Kutaraja. The war, however, proceeded to extend throughout Aceh and lasted until 1903. Both sides suffered significant material and spiritual losses during the battle. Especially for the people of Aceh, who have developed a loathing for the Dutch as a result of the conflict (Reid, 2011, p. 14).

The hatred embedded in the Acehnese people is also driven by the existence of religious doctrines. When the Acehnese go to war, they rely on Islamic values so that the war they run is a divine decree for 'self-defense' (Feener, et al., & Koninklijk Instituut voor Taal-, 2011, p. 188-189). Because the adversaries they fought were

unbelievers, the struggle with the Dutch was not just for physical self-defense, but also for the sake of upholding the religion. As a result, the Acehnese's anti-Dutch sentiment was so strong that they were able to gain independence. The breadth of the resistance area against and expelling the Dutch who tried to return to Indonesia as an independent country can be measured by the spirit of the Acehnese against the Dutch, not only in the Aceh region, but also outside the cage (Medan Area) against and expelling the Dutch who tried to return to Indonesia as an independent country.

In their dominance over Aceh, the Dutch established the historic capital of the Aceh Sultanate as the seat of government. Banda Aceh has continued to flourish in terms of infrastructure since its name was changed to Kutaraja. The Dutch continued to develop until the end of their rule, which was then taken over by the Japanese Military Government. The Netherlands invested heavily in infrastructure development, constructing several military, government, and public institutions. Military colonies, governor's hall, BAPERIS building, SMAN 1 Banda Aceh building, Bank Indonesia building, telecommunications tower, water tower, and *kerkoff* (Dutch army cemeteries) are all still visible today in Banda Aceh. During the colonial period, urban planning regulations were generally enacted for the benefit of settlement and service to Europeans and citizens of other nations of equal rank (Sujiyati & Ali, 2015, p. 14).

The researchers made an effort to review a number of earlier studies, the first of which was the investigation that had been conducted by Iswanto et al. (2021), *Dutch Colonial Infrastructure Development in Takengon 1904-1942*. Before the arrival of the Dutch in Takengon, more specifically before the turn of the 20th century, the only roads connecting the surrounding areas to Takengon were difficult-to-navigate footpaths that were only accessible on foot. When the Dutch began to occupy Takengon, one strategy they employed to gain the support of the local population was to construct the connecting road infrastructure between Bireuen and Takengon. This project spanned 101 kilometers, cost 1.5 million guilders, and was finally finished in 1914. Joannes Benedictus van Heutsz is credited with coming up with the concept for this new development. Because of the construction of a government center on the banks of the river in 1908, Takengon eventually became the administrative hub for the Dutch government. The conclusion of construction on the road from Bireuen to Takengon has resulted in an increase in the number of people coming from other regions, including the Chinese, the Minang, and the Acehnese. The Dutch also shipped laborers from Java to work on their coffee and pine plantations. Following the construction of roads, the Dutch moved on to the construction of government buildings, markets, and schools (Iswanto et al., 2021, p. 23). Unlike the Dutch development in Banda Aceh, the Netherlands did not need to build roads first in order to build infrastructure in Banda Aceh.

Second, researchers attempt to investigate Lauren Yapp's study, *The future in the past: colonial modernity as urban heritage in contemporary Indonesia*, which discusses modern colonial architecture in Indonesian cities. According to this study, urban rejuvenation occurs not only in major cities such as Jakarta and Bandung but also in

secondary cities. This study focuses on Pasar Johar, which was erected by Dutch colonials to modernize the cityscape. Lauren Yapp is also assessing the construction of Pasar Johar after it was destroyed by fire on May 9, 2015, with the intention of not overlooking the new building's historic colonial heritage (Yapp, 2020, p. 4).

Third, the study was based on Muhjam Kamza et al.'s (2021, p. 24-25) research, which was titled *Historical Study of the Role of the Juang City: Bireuen For The Indonesian Independence Revolution Period*. This article examines the role of Bireuen City as a city of struggle during the Indonesian independence revolution, 1945–1949. This research is more focused on the role of the city without focusing on the legacy of colonial buildings. However, there is the *Afdeeling Noord Kust van Aceh* building, which was built on September 7, 1934, by the Dutch colonialists. The building was used by Indonesian fighters as the headquarters of TRI/TNI Division X in facing the Dutch onslaught during the revolution for independence. The building became the center of government in the face of Dutch military aggression. Until now, the *Afdeeling Noord Kust van Aceh* building has been well preserved without losing colonial historical traces in revitalizing it.

From the three previous studies above, the researcher wants to examine colonial heritage buildings in Banda Aceh, especially changes in building structures after being converted for the benefit of Japan in the Greater East Asia War, used by Indonesian fighters in the revolutionary war for independence, and now used for the benefit of the Indonesian government. In addition to examining changes in the structure of colonial buildings, this research also wants to get a conclusion on the causes of the Dutch buildings still surviving in Banda Aceh as the basis for the struggle of the Acehnese people against Dutch colonialism.

Method

The author of this report is interested in learning about Banda Aceh's past situation. As a result, the author employs a historical approach: (1) Topic selection, (2) Heuristics/source collecting, (3) Source verification/criticism, (4) Interpretation, and (5) Historiography are the steps of the historical method (Kuntowijoyo, 2005, p. 63). In terms of subject selection, the author emphasizes the need of finding an engaging topic and having enough sources, as well as doing an initial research observation. The author then goes to the Ali Hasjmy Library, Aceh Information Documentation Center Library, History Education Library Syiah Kuala University, Syiah Kuala University Main Library, and the Library of the Aceh Cultural Heritage Preservation Center to collect written sources, both written by revolution actors and official agency documents regarding Colonial heritage. In addition, the author gathered information from Zainoen (92), Abu Syammah (91) and other witnesses and culprits during the revolutionary time, as well as observations of the residual remains in Banda Aceh City. After that, Abdulkadier (94), a historical actor who plays a *teuntra ureung muslimin*, was interviewed (Aceh troops against the Dutch).

In the source criticism stage, the authors conducted testing on the sources obtained. The test is carried out by checking the authenticity of the source

(authenticity) then followed by checking the truth of the contents of the source (credibility). After the source has successfully passed the testing phase, then the source can be used to reconstruct historical events. The author does the interpretation of the source. In this stage the authors conduct an analysis of these sources. Then enter the last stage, namely historiography, in this case the arrangement is done chronologically so that the sources obtained can become a comprehensive information.

Infrastructure in Banda Aceh during the Colonial Period

The development of an area is critical in order to obtain the intended area. Similarly, the Dutch were successful in gaining control of Banda Aceh. The city, which had been ravaged by the war, had to be rebuilt by the Dutch before it could be utilized again. The Dutch colonial government's actions were inextricably linked to a number of causes.

Banda Aceh City is separated geographically by Krueng Aceh, which divides between western and eastern sections (View Figure 1). This separation is very useful in structuring the city of Banda Aceh that you want to build. In addition, the arrangement of the city was also influenced by the sultanate period. The Dutch also built this city on the site of the capital city of the Sultanate of Aceh, although the sultanate buildings no longer exist (BPNB, 2002, p. 11). Therefore, it is not unexpected that Dutch urban planning has not changed significantly since the previous era.

During the Dutch period, a colony for immigrants remained in the western section of the city area. The villages in question are Peunayong, which is populated by Chinese, and Keudah, which is populated by Indians. Since the Sultanate of Aceh, this migrant settlement has existed. The Netherlands had little trouble locating a suitable location for Eastern European immigration. The Dutch also used the western portion of the city to construct churches, military hospitals, garrison villages, cinemas, and abattoirs. Government structures, including as residences for civil and military authorities, the Baiturrahman Mosque, schools, and others, have been constructed in the eastern section of Krueng Aceh. Meanwhile, the eastern half of the city serves as a business district as well as a residential area for Dutch residents.

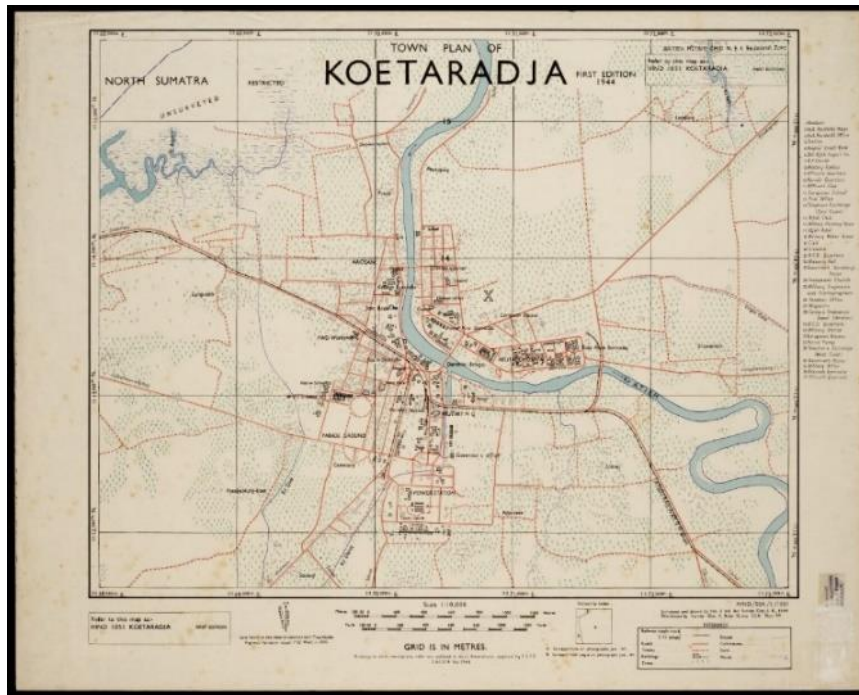


Figure 1. Kutaraja Map, 1944
Source: KITLV, 2004.

The Sultan's servants lived in Kandang; his employees in Meurduati; and traders and foreigners in the Jawa village. The villages of Pande and Keudah were also under the Sultan's control (Van Langen & Bakar, 2002, p. 33). Langen paints an image of indigenous villages under the Sultanate of Aceh. Indigenous peoples like as Acehnese, Malays, and Javanese lived in the area during Dutch colonial authority. It should be noted, however, that the Acehnese in Banda Aceh were not as numerous as they were under the Sultanate. Since the Dutch took authority, many Acehnese who were enslaved eventually opted to flee the city.

The Dutch division of functions in each region, whether they were dwellings, offices, entertainment venues, or military buildings, was exceptionally well-organized. This suggests that Dutch development was superior than that of the preceding age. The Dutch's segregation became evident with the partition of settlements based on race, such as in Peunayong, Keudah, Blang Padang, Meurduati, and Kampung Jawa. The purpose of segregation is to demonstrate the existence of class disparities between races and to prevent the transfer of various types of diseases, which, in general, are always connected with the houses of indigenous people. This is owing to the perception that indigenous people's dwellings are filthy, resulting in the spread of numerous diseases.

In urban development, the Netherlands also employs Krueng Aceh. In Eastern culture, the river serves as the focal point of community life, making riverbank communities notorious for their slums. The Dutch converted the river, which was formerly a location of work, into a place for relaxation in response to this custom. In Banda Aceh, the Netherlands use the concept of developing a water front city, which transforms a river into an attraction or recreational facility (BPNB, 2002, p. 8). The

objective is to transform the river from a slum into a fashionable neighborhood. This is seen at the *De Javasche Bank* (DJB) building on the riverbank (View Figure 2).



Figure 2. *Kantoor van De Javasche Bank* in Koetaradja (1918-1925)

Source: Roosmalen & Wagenar, 1937.

Alterations are also occurred in a structure's composition. During the reign of the Aceh Sultanate, wood was the material of choice for building construction. During the colonial period, concrete was introduced, and many buildings were constructed from it. There are also structures comprised of wood and concrete. The rapid expansion of Banda Aceh has transformed the city's traditional appearance into a more modern one (as refer in Table 1).

Table 1. Dutch Colonial Buildings in Banda Aceh

| No | Name | Location | Year founded |
|---|-------------------------|------------------------|--------------|
| Government and Military Facilities | | | |
| 1 | Governor's Hall | Wil. Keraton | 1880 |
| 2 | Resident House | Assistant Keudah | - |
| 3 | Governor's House | Secretary Blang Padang | - |
| 4 | Military Settlement I | Neusu | - |
| 5 | Military Settlement II | Kuta Alam | - |
| 6 | Military Settlement III | Peunayong | - |
| 7 | Governor office | Wil. Keraton | 1883 |
| 8 | Resident Office | Assistant Keudah | - |
| 9 | Atjeh Tram Office | Sukaramai | 1890 |
| 10 | <i>De Javasche Bank</i> | Keudah | 1916 |
| 11 | <i>Atjeh Drukkerij</i> | Keudah | 1900 |
| 12 | Telecommunication Tower | Sukaramai | 1903 |
| 13 | <i>Kerkoff</i> (Burial) | Sukaramai | 1880 |

| No | Name | Location | Year founded |
|---|---------------------|-------------------|--------------|
| Government and Military Facilities | | | |
| 14 | Train station | Wil. Keraton | 1874 |
| Public facilities | | | |
| 15 | MULO | Kampung Baru | - |
| 16 | Europesch School | Lagere Peuniti | 1917 |
| 17 | Holandsch School | Chinese Peunayong | 1922 |
| 18 | Holandsch School | Ambonsche Peuniti | 1917 |
| 19 | Baiturrahman Mosque | Kampung Baru | 1881 |
| 20 | Catholic church | Pante Pirak | - |
| 21 | Protestant Church | Wil. Keraton | - |
| 22 | Loji Freemasonry | Kampung Baru | 1897 |
| 23 | Loji Prins Federick | Keudah | 1880 |
| 24 | Aceh Bioscoop | Peunayong | - |
| 25 | Rex Bioscoop | Peunayong | 1930 |
| 26 | Deli Bioscoop | Kampung Baru | 1930 |
| 27 | Atjeh Club | Wil. Keraton | - |
| 28 | Atjeh Hotel | Kampung Baru | - |

Source: Sufi, Wanti, Seno, & Djuniat, 1997, p. 52-66.

Table 1 demonstrates that some of the facilities constructed prior to 1900 had a critical role in the governance and conquering of Aceh as a whole. The governor's hall, governor's office, *Atjeh tram* office, railway station, and *kerkoff* are only a few examples. Conquest was accomplished not just via battle, but also by propaganda, such as the reconstruction of the Baiturrahman Mosque in 1877 to gain the goodwill of the Acehnese people (Wibowo, 2017, p. 139). Military communities and military hospitals, he believes, were also constructed prior to 1900, because the war had been raging from 1873 and had not concluded until 1903. Military settlements and hospitals were, of course, required at the time.

After the year 1900, the Dutch colonial authority began to experience growth. In addition to government and military structures, schools and leisure venues were also constructed. The school was built based on the *Trias van Deventer* concept from 1901, which included irrigation, migration, and education. In terms of education, the Dutch desired to acquire administrative personnel with low salaries and to instill Western principles in the people of Aceh (Abdullah, 1985, p. 33).

Dutch Colonial Relics during the Japanese Occupation

Beginning with Japan's surprise attack on Pearl Harbor on August 7, 1941, it also marked the beginning of Japan's push into Southeast Asia, including Aceh. As a result of Japan's growth in Southeast Asia, conditions in the Dutch possessions became

adverse. This may be seen in the early years of 1942, when Dutch dominance in Indonesia began to crumble.

Because the environment in Southeast Asia did not allow for a similar situation in Aceh, a series of events occurred that weakened Dutch control. In anticipation of a deteriorating situation, the Dutch government summoned the *uleebalangs* for questioning, as the *uleebalangs* held political and economic power in their region (Romdloni et al., 2019, p. 128). The Dutch government grew increasingly unpredictable after the conference at the governor's pavilion failed to yield any outcomes, which were deemed non-cooperative by the traditional leaders since no single traditional leader could explain the occurrences. The traditional leaders in question are the *uleebalangs*, and there were *uleebalangs* who did not attend the meeting without clear news, while those there were hesitant to deliver clear information. The disagreeable attitude was a natural thing, since it was a manifestation of the animosity that had been ingrained thus far, as well as the desire to break free from Dutch dominance (Piekaar, 1998, p. 134-136).

Colonel Gosenson (Aceh Territorial Command) took steps on February 15 to relocate the military headquarters (Kutaraja) to the mountainous territory of Takengon, which would serve as the Netherlands' last line of defense, as a result of the Netherlands' increasingly precarious situation (Alfian, 1982, p. 9). The policy of relocating the military headquarters is correct since Japan will sooner or later assault the Aceh region, particularly the coastline. The policy of relocating the military epicenter did not necessarily result in the abandonment of Banda Aceh, as the government's seat remained in this city. Banda Aceh had to be abandoned by the European civilian population in the end.

The situation got increasingly precarious as March 1942 progressed, especially when he learned that the Japanese had reached Sabang on March 11, 1942. Major Broek gave the order to depart the city in reaction to the circumstances. European civic society was also instructed to travel to Takengon, which has now become the military headquarters. The Ambon school, which had previously been supplied with fuel and munitions, was burned before leaving the city (Piekaar, 1998, p. 232-234).

According to Piekaar's remark, the Dutch evacuation from Banda Aceh City, which resulted in the burning of the school, is consistent with Zainoen's claim that the Dutch set fire to the Peuniti region before to the Japanese invasion of Aceh (Interview, 15 Juli 2021). The burning/annihilation was a Dutch military technique designed to make the region that had been vacated by the enemy less valuable, as a portion of it had been destroyed.

After the city of Banda Aceh was abandoned, some Acehnese entered and committed murder and robbery at the residency office, government offices, and the Resident's household, among other homes (Piekaar, 1998, p. 234). Because the resident's home and resident's office were still operational during the Japanese occupation, it would be inaccurate to call it annihilation. So what is meant is looting, not annihilation. On March 12, 1942, Banda Aceh was declared an open city because the Dutch East Indies police stripped off their uniforms and hid in their homes,

allowing the populace to seize everything the Dutch had left behind, both in their homes and in offices and warehouses. - the firm's warehouse. At midday, Japanese forces entered the city and left it in its current state. People come in droves to get their hands on the spoils of war (Hasjmy, 1985, p. 103).

At the outset of his entrance, Japan was viewed as a savior, but in reality, his presence in Aceh represented the continuation of the Dutch colonization. Japan's first effort in Aceh was to establish government order. The Japanese government system is comparable to the Dutch government system. The Resident (*Syu-Chu-chokan*) and the ranks below him, including *afdeling* (*Bunshu*), *onderafdeling* (*gun*), *uleebalangschaap* (*son*), *kemukiman* (*ku*), and *gampong* (*kumi*), continue to hold the top positions in the Japanese government (Alfian, 1982, p. 10-12). The most notable change is the renaming of the governmental organization into Japanese terminology with the same meaning as during the Dutch colonial period.

The use of the same government system as in the Dutch period resulted in the same instruments for government institutions, one of which was buildings, as in the preceding time. As a result, structures that are the heritage of the Dutch colonial period are still utilized for their original purpose, or the Japanese government has renovated a number of buildings. The governor's hall is the only structure that still functions as it did during the Dutch era. The previous mansion of Resident J. Pauw was used as the residence of Syazaburo Iino, a Japanese *shu-cho-chokan* in Aceh. At the time, this mansion was also utilized as a gathering place for Acehnese authorities. Despite the fact that this structure was one of the targets of theft by Acehnese after the Dutch left the city, it was not harmed and was eventually repurposed by the Japanese military authority (Nasruddin et al., 2018, p. 89).

Additionally, there is the Atjeh Durkkerij building, which is still utilized as a printing facility by the Japanese government, which at the time published the newspaper "*Atjeh Shimbun*" (Sudirman, 2012, p. 18). Utilizing a printing press controlled by the Dutch to create a newspaper was crucial for propagandizing and consolidating Japanese dominance in Aceh. Colonial heritage in the form of entertainment places was also utilized in accordance with its original purpose by the Japanese populace. One of these is the Aceh Cinema, which can be found in the Kampung Baru neighborhood. The cinema building in Kampung Baru was renamed *Eiga Heikyusya*. The word has the meaning "Film" if it is interpreted (Talsya, 1990, p. 5).

There was a red and white flag raising at the *Atjeh Syu Keimubu* Office (now the office is the BAPERIS Office) which is next door to Chokan's official residence. Referring to the BAPERIS Office, a building which is now referred to as "Gedung Juang" was the Office of the Governor/Resident during the Dutch colonial administration. This indicates that the Governor/Resident Office during the Japanese occupation has changed its function to *Atjeh Syu Keimubu* (Aceh regional police office) (Hasjmy, 1985, p. 152).

De Javasche Bank Building is the other structure receiving a transformation. The Japanese closed the DJB facility on October 20, 1942, during their occupation (Nasruddin et al., 2018). The DJB Building was forced to close owing to the liquidation

of Dutch colonial government banks, which was mandated by Law No. 13/1942, which required the liquidation of former enemy (Dutch) banks. During the Japanese occupation, the DJB Building was rendered inoperable due to the closing of Dutch-owned banks (Poesponegoro & Notosusanto, 2010, p. 44). After Indonesian independence, a number of state-owned businesses were created through nationalization, including *De Javasche Bank*, which was renamed Bank Indonesia (Wardodjo, 2019, p. 102). Kuta Alam's military hospital barracks have also undergone functional modifications. During the Japanese occupation, the hospital barn used as a prison facility for Europeans left behind in Banda Aceh (Piekaar, 1998). The case of the arrest of Dutch nationals or former members of the Dutch military must be pursued, as failure to do so could compromise Japan's position.

Several more Dutch heritage buildings remain unknown in terms of their presence and usage, although scholars assume that other structures were still in operation throughout the Japanese occupation and that their functions did not alter significantly. This was owing to a bureaucratic structure that resembled that of the Dutch period. Even if the structure is converted or demolished, it is safe to presume that it will be done for military purposes. There was further devastation during the brief Japanese rule, since numerous steel structures and infrastructure were removed for military objectives due to the World War II scenario (Wirjomartono & Tjahjono, 2009, p. 292).

Legacy of the Dutch Colonial during the Revolution of Independence

The defeat of Japan in the Asia Pacific War and the proclamation of Indonesian independence on August 17, 1945 in Jakarta were events that the people of Aceh were not immediately aware of. However, several employees at the *Atjeh Shinbun* office (the Japanese Occupation's newspaper office) were aware of not just the loss, but also the news of the proclamation. K. Yamada, a high-ranking officer in the *Atjeh Shinbun* who appears to be "against" the Greater East Asia conflict, frequently mentions Japan's setbacks. Not only that, but on August 18, Yamada mentions the pronouncement that reverberated across Jakarta (Hasjmy, 1985, p. 148-151).

News of Indonesia's independence began to spread by word of mouth in Banda Aceh. People were perplexed by the news since they were unaware of the true situation. This was due to the fact that the information obtained was not yet official, and there was still a Japanese administration in control in Aceh at the time. However, with the appointment of T. Nyak Arief as the Aceh Resident by the central government, the situation surrounding the actuality of independence grew increasingly evident. Because there was already a supreme power other than the Japanese government at the time, the appointment of T. Nyak Arief clarified the issue even more. The wheels of the Aceh administration, which has a government center in Banda Aceh, began to turn slowly as a result of this appointment. T. Nyak Arief convened senior government officials on October 15, 1945, to urge for the seizing of offices. T. Nyak Arief and the youngsters will do it themselves if it is not done (Reid, 2012, p. 263).

The raising of the flag signifies that the current government offices are now under the sovereignty of the Acehnese. On August 24, 1945, the most heroic flag-raising episode occurred at the *Atjeh Syu Keimubu* office (the Aceh Police office during the Japanese period), simultaneously signifying that the office had been liberated from Japanese control and became the first Indonesian Police office in the Aceh region (Alfian, 1982, p. 33-34). Additionally, flag-raising continues at offices held by the Japanese.

Concurrently with the violent takeover of offices. Resident T. Nyak Arief was also responsible for the government's diplomatic efforts with the Japanese. Until an incident occurred at the Lhoknga airport, diplomacy continued. The incident was a struggle between Japanese troops attempting to defend the airport and Acehnese forces attempting to seize control of the airfield. As a result of this occurrence, Japanese and Acehnese officials were required to intercede to resolve the disagreement, which led to an accord with the Japanese.

In order to safeguard his people, S. Lino, the most prominent Japanese person at Aceh, petitioned Aceh Resident T. Nyak Arief for protection and permission to reside in Blang Bintang, one of the Japanese military base's bases at the time. This was afterwards agreed upon by the resident of Aceh. With this agreement, Japanese rule in Banda Aceh came to an end, and only the Indonesian government existed in the city. The Japanese presence in Aceh ended with their withdrawal from Ulee Lheu port (Talsya, 1990, p. 155).

Despite all of the events that transpired throughout the transition period until the Japanese left Aceh, the Japanese supported the Indonesian government indirectly. Despite this, Japan insisted on continuing to rule until the advent of the Allies, as evidenced by its attitude during discussions with Acehnese officials. Nevertheless, judging by the sentiments outside the conference, Japanese authorities provided indirect support, such as permitting the Acehnese to grab the guns and Chokang S. Iino's donation of 100,000 yen to the Aceh Resident, which was accepted by Teuku Muhammad Ali Panglima Polem.

As word of the defeat of Japan and the proclamation of independence spread, word also spread that the Dutch colonial authorities would re-enter Aceh. In the early months after independence, the Allies dropped booklets claiming that the Dutch were attempting to return to Aceh. The arrival of the Dutch produced dissension among the Acehnese populace (Talsya, 1990, p. 7). Some groups have a strong desire for Indonesia to be independent and free of colonialism; others want the return of Dutch sovereignty to Aceh so that they can regain the influence they lost under Japanese rule; and the final group is apolitical and will follow their leaders' orders (Amin, 2014, p. 4-5).

In regards to those who are not politically informed, Abdulkadier stated that he has no enmity towards the Dutch country. However, when he learned of the country's independence, he was overjoyed and decided to join the struggle against the Dutch in Pangkalan Brandan (Interview, 19 Juli 2021). The proposed statement is also consistent with Piekaar's observations; at the conclusion of Dutch control, it may be asserted that the people of Aceh have accepted Dutch rule, as evidenced by their diminished

resistance to Dutch rule (Piekaar, 1998, p. 1). The acceptance of Dutch control by the Acehese people was natural, as the initial military-focused approach (Violent Penetration) was deemed to have failed and the focus shifted to the inculcation of Western values (Penetration Pacifique). By instituting a Western education system, the Dutch have altered their approach in hopes of creating a new group that is not hostile to the Dutch by shifting the orientation of Islamic principles to Western values (T. Abdullah, 1985, p. 33).

The presence of Indonesian officials in Aceh residency had a significant impact. With the hosting of gatherings in Banda Aceh buildings that fanned the enthusiasm of the Acehese people at the time, edicts were released to define the direction of the nation's aspirations till fatwas of Acehese ulema incited war against the infidel nations. who attempted to subvert the independence of Indonesia. These measures foster cooperation between the Acehese administration, ulama, and populace. In their fight for independence, the people of Aceh employed a variety of strategies, including the utilization of Dutch colonial-era structures. For the cause of the revolution, the people of Aceh utilized their colonial legacy, which served as offices, headquarters, and gathering places.

The utilization of colonial structures at the time was controversial. Why are the Acehese, who are very religious and fought for decades in the Aceh war with the spirit of jihad fisabilillah and the spirit against the infidels, instead using colonial facilities in the form of architectural products from the nation they have been fighting since 1873, which should have been destroyed because it is a symbol of the Dutch nation's power, instead using colonial facilities in the form of architectural products from the nation they have been fighting since 1873, which should have According to A. J. Piekaar, who stated in the previous section that at the end of Dutch colonial rule, the Acehese were more passive (not reactionary like before) and could be said to have slowly accepted the existence of Dutch power, this can be seen when looking at the end of the Dutch colonial era. This claim was backed up by the evidence of Abu Syammah, a local with a Dutch education who said that there were no dark incidents during the Dutch colonial period (Interview, 18 Juli 2021). If it is tied to Dutch policy in the form of adopting Western education, then this is the outcome of internalizing Western values through education, which is utilized to build an obedient group for the Dutch.

Utilization of the Dutch colonial legacy by the Acehese is natural. Because the hostility within the population is not as great as it was during the Aceh War. A huge number of Acehese who have received an education in the West is one of the reasons they do not detest as much as they did during the Aceh War. Even if there is a tremendous and overwhelming hostility, it would only be directed against political-minded individuals with a better Western education than the ordinary population and those with an Islamic education. People have a sensible mindset as a result of their education, thus they choose to take use of the existing colonial heritage.

Despite the fact that no colonial heritage was destroyed, the Acehese people did conduct acts of destruction during the independence revolution. While graffiti was

found on a structure in Banda Aceh that read "freedom or death, independence, once independence remains independent, etc." In Banda Aceh, anti-Japanese brochures were widely disseminated; some were displayed on store walls, train coaches, tamarind trees, electrical poles, and markets." According to the scholar, the devastation must have occurred in the colonial buildings that dominated the entire city of Banda Aceh at the time (Hasjmy, 1985, p. 296; Talsya, 1990, p. 14).

The act of destruction was also inextricable from the state of apathy brought on by the news of Japan's loss before the replacement administration had appeared. This confusion of values and norms is what gives rise to these damaging activities. The situation began to improve marginally following the establishment of the T. Nyak Arief-led Aceh government. However, the situation was not fully favorable until the Japanese evacuated Banda Aceh via the port of Ulee Lheu.

When the Acehnese have complete control over the situation in the city, the destruction caused by scribbling on walls and pasting leaflets will cease. After the proclamation was issued and the Japanese fled, Banda Aceh City became the epicenter of all independence-related events. Various meetings were organized to discuss the current issues, such as the condition of conflict and the improvement of the administration. As it turned out, the Dutch were still still conducting operations, such as the 7-12 November 1946 offensive on Lhoknga, which attempted to dominate Kutaraja so that they could clamp down on the Acehnese who were fighting on the Medan Area front at the time. This attack is an example of the Dutch attack on Aceh to halt the Banda Aceh government. At that time, a variety of decisions were made in response to the Dutch's intensifying onslaught on Aceh (Zamzami, 1990, p. 137).

Among the judgments made are decisions concerning the city's infrastructure. The Sumatran commander issued the following directive: "If we are forced to abandon an object or city, destroy anything of value to the enemy" (Talsya, 1990, p. 326). In 1947, there was a similar appeal to demolish the city if it were overrun by the enemy. On July 25, the commanders of the Rencong Division and the Teungku Chik Ditiro Division issued daily orders, one of which stated, "If we are forced to abandon an object or a city, destroy anything helpful to the enemy" (Hasjmy, 1985, p. 227). Based on the two remarks, it appears that an attempt is being made to destroy the city for military goals; this may also be done when the city is under enemy hands. However, until the conclusion of the revolution, Banda Aceh remained one of the safest cities in the country and could not be taken by the enemy, preventing these acts of damage.

At that time, colonial heritage buildings were utilized in the national interest. Several structures have undergone a change in function in response to these interests. In 1948, the Catholic Church, which is located adjacent to Krueng Aceh, was used as the Student Army Supervisory Staff Command's headquarters (Hasjmy, 1985, p. 280). Because of the severe revolutionary environment and the growth of the spirit of *jihad fisabilillah*, it is quite likely that the church was no longer utilized.

Then *De Javasche Bank* building which has not been used since the Japanese Occupation. During the revolution this building was used as the Aceh DPR building, precisely in 1946 (Talsya, 1990, p. 331). It was then renamed the DPR building for North

Sumatra two years later (View Figure 3). On September 7, 1946, the building in the Blang Padang region that housed the association of freemasonry groups changed its name to Banda Aceh 1 State High School (Nasruddin et al., 2018, p. 133). The Dutch colonialists constructed schools to garner public support and to conform to their ethical political objectives. (Putri et al., 2021, p. 10).



Figure 3. North Sumatra Parliament Building in Kutaraja

Source: A. Abdullah, 1985.

The function of these three buildings has altered, while the remaining buildings continue to serve their original purposes. Changes are limited to the building's name, the agency that oversees it, and the restrictions for its use. Similar to the MULO school that was converted into an SMPN 1 Banda Aceh building. During the revolution, *Deli Bioscoop*, which had already changed its name to *Eiga Heikyusya*, renamed itself Garuda Cinema. The Atjeh Hotel, which served Europeans and Japanese during the colonial period, was already open to the general public during the revolution. In addition, on March 2, 1949, the regulation was modified so that the Atjeh Hotel was solely for high-ranking personnel (Talsya, 1990. p. 123-127).

Conclusions

After the Dutch raid on Banda Aceh, the city's infrastructure had to be improved so that the Netherlands, under its rule, could carry out various types of development in order to establish a habitable metropolis. In reality, Dutch authority was not permanent, therefore the infrastructure constructed by the Dutch became a symbol of their legacy. Surprisingly, the legacy infrastructure, particularly buildings, is utilized until independence is established. This was owing to the reasonable attitude of the Acehnese, it turned out. The rational attitude was shaped by the introduction of the Western education system and the development of the Islamic education system at that time. The rational worldview has a significant impact on how the Acehnese view

colonial legacy structures. As a result, the people of Aceh resolved not to destroy their cultural history, as it had so many benefits. Despite the fact that small-scale destruction occurred in order to disseminate anti-Japanese and pro-independence propaganda through pasted flyers, there were no major incidents.

Regarding the use of infrastructure from the Dutch colonial period, when Aceh fell to the Japanese, almost all of the existing buildings were used according to their colonial-era functions, with the exception of the governor's office, which became the police station, and the DJB Building, which was not used. This was also experienced when the Acehnese seized control from the Japanese. Several buildings, including the *De Javasche Bank* building, the freemasonry building, and the Catholic church, underwent function changes as a result of the revolutionary circumstances when these facilities were under Acehnese administration. In general, however, the infrastructure of the Dutch legacy is still utilized in accordance with the building's original purpose.

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