Journal of Social Studies Research **(E-ISSN: 3090-4730)**
Volume 3, Nomor 2 (Juli-Des, 2025), 167-176
DOI: 10.33059/jssr.v3i2.11441
[Submited; 12/05/2025] [Reviewed: 15/06/2025] [Published: 10/07/2025]
Published by: Samudra University, Langsa-Aceh, Indonesia

Dutch Colonial Buildings as Evidence of the Fusion of Local and Foreign Cultures

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Abstract

The Dutch Colonial presence in the Langsa region brought a significant influence on infrastructure development and cultural change in the area. The buildings left over from the Dutch Colonial period in Langsa are physical evidence of the interaction between the Dutch and the Acehnese people at that time. Therefore, the Dutch colonial building in Langsa City is clear evidence of the interaction of local and foreign cultures that occurred during the colonial period. Buildings such as Balee Juang, post office, PTPN1, School House (SMP N 1 Langsa), hospital (converted to SD N 1 Langsa), house of worship (mosque and temple), PDAM Langsa tower, Shophouse (Shop House), Pendopo, Kreta Api Station (converted into Satpol PP and WH offices located in the city of Langsa). The existence of this colonial building not only serves as a historical heritage, but also as a cultural identity that enriches Langsa City. However, the preservation of these buildings faces challenges, including a lack of appreciation of their historical value. Therefore, a collective effort is needed to maintain the authenticity and function of colonial buildings as part of the cultural heritage that connects the past and the present. The research used in this study is a historical or historical research method. The steps of historical research are heuristic, verification, interpretation, and historiography.

Keywords: *Buildings, Relics, Dutch Colonial*

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Abstrak

Kehadiran Kolonial Belanda di wilayah Langsa membawa pengaruh yang signifikan dalam pembangunan infrastruktur dan perubahan budaya di daerah tersebut. Bangunan-bangunan peninggalan masa Kolonial Belanda di Langsa menjadi bukti fisik dari interaksi antara Belanda dan masyarakat Aceh pada masa itu. Oleh karna itu, Bangunan kolonial Belanda di Kota Langsa merupakan bukti nyata interaksi budaya lokal dan asing yang terjadi selama masa penjajahan. Gedung-gedung seperti Balee Juang, kantor pos, PTPN1, Rumah Sekolah (SMP N 1 Langsa), rumah sakit (dialih fungsikan menjadi SD N 1 Langsa), rumah ibadah (masjid dan Vihara), tower PDAM Langsa, Ruko (Rumah Toko), Pendopo, Stasiun Kreta Api (dialih fungsikan menjadi kantor Satpol PP dan WH yang berada dikota langsa). Keberadaan bangunan kolonial ini tidak hanya berfungsi sebagai warisan sejarah, tetapi juga sebagai identitas budaya yang memperkaya Kota Langsa. Namun, pelestarian bangunan-bangunan tersebut menghadapi tantangan, termasuk kurangnya apresiasi terhadap nilai historisnya. Oleh karena itu, diperlukan upaya kolektif untuk menjaga keaslian dan fungsi bangunan kolonial sebagai bagian dari warisan budaya yang menghubungkan masa lalu dan masa kini. Penelitian yang digunakan dalam penelitian ini adalah metode penelitian sejarah atau historis. Langkah-langkah penelitian sejarah yaitu, heuristik, verifikasi, interpretasi, dan historiografi.

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Kata kunci: *Bangunan, Peninggalan, Kolonial Belanda*

Introduction

The Dutch entered the Aceh area through trade routes and sea transportation routes between Aceh and Asian and European countries. The Dutch built railways and highways to make it easier to travel, Only three years after the expansion of its network to Sigli (outside Aceh Besar), 1898, the Aceh railway network had reached Idi (East Aceh), and two years later (1903) it had entered Langsa. Furthermore, the government tried to connect the Aceh railway with the Deli train (Deli Spoor) whose network ended at Pangkalan Brandan (North Sumatra). During the Dutch Colonial period, the Dutch Colonial began to build buildings.

At that time, the Dutch controlled the mainland of Aceh for a fairly short period of time But during its colonial period, the Dutch made many changes to the land of Aceh. Especially in construction and in Langsa which used to be a member of East Aceh district.

During the Dutch colonial period, the Dutch used architectural styles that originated from Europe which were introduced by the Dutch to each colony. Dutch colonial architecture in Indonesia is dominated by the Dutch East Indies style with a colonial image that has been adapted to the climate and the local environment. This architecture is very unique because Dutch colonial buildings have their own characteristics. The characteristics of Dutch colonial architecture at that time between 1624-1820 in the Netherlands were symmetrical facades, materials of bricks or wood without lining, entrance with two doors, entrance next to the building, symmetrical plan, large windows with wooden frames and having dormers.

The Dutch built and left many traces of history, including heritage buildings that are silent witnesses to the historical journey of Aceh. The buildings of the Dutch Colonial period on the East Coast of Aceh are physical evidence of the interaction between the Dutch and the people of Aceh at that time. In addition, these heritage buildings also provide evidence of cultural changes that occurred in Aceh during the Colonial period. The Acehnese people at that time were involved in interactions with foreign nations, and the Dutch influence was reflected in the arts, culture, and customs that developed in the region.

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The symbol of social and cultural change that occurred during the Dutch Colonial period can be seen from the relics in the form of these buildings. These heritage buildings have very important historical and cultural value. They reflect the period of colonialism and social transformation that occurred in Aceh. In addition, these buildings are often centers of cultural and tourism activities, attracting local and foreign tourists. By studying and understanding these heritage buildings, valuable historical stories can be revealed and promote a better understanding of Aceh's past.

Along with the rapid growth in the East Aceh coastal area (East Aceh Regency, Langsa City, and Aceh Tamiang Regency) today, we are witnessing an increasing population density. This is reflected in the condition of the building that still retains the characteristics of old Colonial heritage buildings. Although these buildings are beginning to be eroded by the changing times, it is important to protect and preserve them. This area has significant historical value, as it holds the relics of its time.

Method

Method, from the Greek: methodos, which consists of meta (after, above) hodos (a way, a way).1 Method has historically described a way or way to achieve or build something. We approach a field of knowledge methodically if we study it according to plan, work on its specific areas, arrange the pieces logically and generate as many relationships as possible. Finally, we try to know each and every thing not only that it exists but also the "why" it exists as it is. So we want to know not only the facts but also the reasons or basis of these facts. Historical is the answer of the past about humans and their surroundings as social beings that is scientifically and completely arranged, covering the sequence of facts of the time with interpretations and explanations that provide an understanding of what has passed. In other words, history is a field of science that systematically investigates the entire development of society and humanity in the past, along with all its events with the intention of critically investigating. In historical research, four methods are used, namely: heuristic, source criticism, interpretation, and the last is historical writing (historiography) which is the final result of a research.

Discussion

History of the Dutch Entry into Langsa

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Langsa was founded by immigrants from Minangkabau, a person named Datoe Dajang in the 18th century. At that time he became the leader, but as the leadership progressed, he was replaced by his son, Tengku Chik Bantara Blang. When the Dutch came to Langsa led by Tengku Chik Bantara Blang who immediately rejected his arrival, the dispute between the Langsa leader and the colonial government peaked on May 18, 1877. After carrying out a very powerful battle, On that day, Tengku Chik Bentara Blang was forced to sign a statement as a form of rebuke to the Dutch kelonial and then exiled.

The Dutch presence in the city of Langsa in the period 1877-1942, they built infrastructure by building railways and highways to facilitate transportation. In 1898 the Dutch colonial government built infrastructure until it reached Sigli and in 1903 the building of the railway network at that time had reached Langsa, then connected the Aceh railway network with the existing railway network in Dideli which reached the Berandan base.

Langsa was built to become the capital during the Dutch colonial rule with the intention of meeting the needs of the plantation industry which required good administration. Before his arrival, the Dutch built a port to export and import goods. The development of Langsa as the capital city and also the existence of the port have a very large impact on economic development and trade activities so that there is a lot of infrastructure development.

The Netherlands has lost many historical relics, including historic buildings. Dutch colonial buildings have a very unique architecture and adapt to the climate in certain regions, this building has special characteristics such as symmetrical façade, material of brick or wood without cladding, entrance with two door leaves, entrance on the side of the building, symmetrical plan, large windows with wooden frames, has a dormer. Relics of Dutch buildings are scattered throughout the region, the building is also found in Langsa.

Dutch Heritage Buildings Langsa

1. Museum building (Balee Juang)

The Langsa Museum building is located in the center of Langsa City. The Langsa Museum building was built in the 20th century around the 1910s. The Balee Juang Building is a historic building built by the Dutch Colonial with a typical Dutch architectural design. The Langsa Museum consists of two floors, with a terrace on the

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second floor overlooking the street. Although the courtyard is not too large, the building area of the Langsa Museum reaches about 838 square meters, with a land area of about 905 square meters. Overall, the Langsa Museum building has a white color with a red roof. Ventilation is installed on the roof and there is the inscription "Balee Juang" under the roof In Langsa City, this building is known as Bale Juang and is one of the very large historical sites. Bale Juang has a lot of historical value in the struggle for independence with European-style architecture. In the period leading up to independence, the Bale Juang building was even used as a place to print money, because at that time the Dutch currency was replaced by rupiah. Sakarang, the current Bale Juang Museum offers a variety of historical collections that attract visitors, including students, students, and the general public, both from inside and outside the region.

2. Pendopo

This pavilion was built in the span of time between 1903 and 1930. During the Dutch Colonial era, this pendopo was a building that functioned as an official house for the head of the Dutch Colonial who came to Langsa City. Currently, the Pendopo functions as the official residence of the mayor of Langsa. The location of this Pendopo is in the city center and not far from the Dutch Colonial heritage buildings. This Pendopo office has an area of 10x15 M2 and has a large yard and is surrounded by a fence in the courtyard of this Pendopo there is a park and picket post at the gate, the entrance to this Pendopo has two entrances, each entrance has a picket post, this picket post is also white and the fence is also white. There are several buildings built around the Pendopo in their entirety are white and the red roof is still in one fence. On the front terrace of the entrance above it there is a garuda logo and gold decorations. Almost the entire building of this Pendopo is made of stone and there are some made of wood. The windows in this Pendopo building still use wooden windows and pentilation.

3. Satpol PP and WH offices

The Langsa City Satpol PP & WH Office Building is suspected to have been established in the early 20th century, around the 1910s, along with the construction of the Langsa Museum Building. In the Dutch Colonial era, the Satpol PP and WH Office was a railway station office that functioned as a stopover for Dutch Colonial soldiers and goods sent from outside the area. Now it has been converted into the Langsa City Satpol PP and WH Office which is directly adjacent to the Langsa Museum Building. The Satpol PP and WH offices are made of bricks and have a yard that is not too large because of its

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existence on the side of the road and in the center of the city. The Satpol PP and WH Offices are only supplemented with white fences and on the iron fence is black around the Office and the color of the Office has begun to fade. The Satpol PP and WH offices extend to the back and the windows extend to the side. Each window has one pentilation and the main door directly faces the road. The Satpol PP and WH offices have four entrances and two gates, and only one picket post is located at the entrance.

4.PDAM tower

The PDAM Tower is one of the Dutch Colonial relics built in 1928 and still exists today during the Dutch Colonial period which is used as a water reservoir for the daily needs of Dutch soldiers and families. Now this PDAM Tower is still functioning as a water reservoir for the PDAM office and several nearby community houses. The PDAM office currently functions as a place to pay for water by the community, the existence of this PDAM Tower in the city center, the PDAM Tower and the PDAM office are still in one fence. The area of this PDAM Tower is 77 M2 and the height of this PDAM Tower is 20 meters. This PDAM Tower is made of stone whose white color from this Tower has begun to fade. This PDAM tower has three levels and has stairs that go directly to the top. Each level has a rest area and an iron handle. The yard around the PDAM Tower is large, but part of the yard on the PDAM Tower is overgrown with bushes. Meanwhile, the PDAM office is also white and has modern doors and windows.

5. Shophouse (Shop House)

This Shophouse building is one of the Dutch Colonial heritage buildings that still exists today. This shophouse building during the Colonial period functioned as a residence as well as a place of sale for the wives of Dutch Colonial soldiers. Until now, this shophouse building is still functioning as a place to sell for the people of Langsa City. This shophouse building is divided into two places, one is in the back shop area or Chinatown store and the front store area. This shophouse building is also used by the community to sell and their residence and one of the buildings is used as a place to make soy sauce factories. The condition of the Shophouse building is no longer maintained because it has not been abandoned and some are well maintained. The building size of this shophouse is 10x5 m2, this shophouse is located in the center of the city and is located in Gampong Daulat Langsa Kota district. This shophouse is made of stone only the windows and asbestos is made of wood. This shophouse does not have a yard because of its existence on the side of the road, this shophouse is all white paint and the roof is black

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and some are white because the roof has been replaced with a new one. Every existing shophouse still uses wooden and pentilled windows and doors in this shophouse some still use wooden doors with sliding models and some have been replaced with aluminum doors with sliding models as well.

6. Post Office

This Post Office is located adjacent to the Langsa Museum Building, the Post Office is directly opposite the Langsa Museum Building. This Post Office with an area of 58,769 M2 of the current building has been added with several new buildings without destroying the old building, and the entire building is white only on the pillars and the main door which is pink which is the typical color of the Post Office, and on the lower wall is black, in front of the main door there is a building that has been added and is black. To the right and left of the main door there are windows that are also black, the window on the left is a glamming window. While the roof is red and there are several pentatillations in this building. This Post Office has been surrounded by fences and added a garden. This Post Office building in the Dutch Colonial era was used as a Post Office place to receive letters or parcels sent from other areas while for now it is used as a Post Office as well.

7. House of Worship

- Vihara

This temple building already existed before the entry of Islam into Aceh. After the entry of Islam in Aceh, the building of this temple was outside the region or converted. After the Dutch Colonial entered Aceh and entered the city of Langsa, this temple building was built and rehabilitated because it had been eaten up by age during the Dutch Colonial era in 1905, this temple was built in the Buddhist community which during the Dutch Colonial era was occupied by many Buddhists. This temple was built and expanded 25x30 meters. The temple is built in the central market of Langsa City, the building of this temple is mostly built with bricks and there are some parts made of wood and there is a statue that is considered a god by Buddhism made of wood. But with the passage of time, statues made of wood were replaced by statues made of stone and cement, in the 58th era of Dutch Colonialism in the Vihara area was more occupied by Chinese people.

- Mosque

The construction of this mosque was on the initiative of Dutch Colonial officials in East Aceh (at that time Langsa City was still joined by East Aceh), because almost all the

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people in Langsa City were Muslim. This mosque is called the Istiqamah Mosque built on an area of approximately two hectares with a building area of 11x11 meters and in 1968 it was expanded to approximately 30x30 meters. This mosque was built in 1901, the first mosque was built and the oldest mosque in Langsa City, this mosque was built during the time of Ulee Balang (Ampon Chik Langsa) namely Teuku Banta Beureudan. This mosque is in the middle of the housing of gampong community members and is located behind the MAS school house. At first this mosque was built with half permanent but in 1971 on the initiative of the residents and was named the Istiqamah mosque and also replaced with a permanent mosque but the roof that was once made of wood was still reinstalled after the completion of the wall part until now it is still standing.

8. School house

- SMPN 1 Langsa

The SMPN 1 Langsa school building is located not far from the city center. The SMPN 1 Langsa School Building has an area of 495 M2 and the building has been added with more modern buildings with the times while the old building is still used and the entire SMPN 1 Langsa Building is yellow and has wooden windows in each classroom. The SMPN 1 Langsa School Building is made semi-permanent and the roof is two-storey on the first level while the second level is black and has a courtyard made of stone in the middle of the yard there is a volleyball court and has and windows in this building with an elongated shape and have a pentilation above the window and pentilation between the roof on the first and second levels. The SMPN1 Langsa building in the Dutch Colonial era was also used as a school for the children of the Nobles and the children of Ulee Balang and now it is still used as a school until now.

- Hospital

The Dutch Colonial Heritage Hospital was used as a place of treatment or treatment for Dutch soldiers and families who were wounded on the battlefield and hospitals. but now the hospital has been used as a school for SDN I Langsa. SDN 1 Langsa is located in the city center which is directly adjacent to SMPN 1 Langsa. The area of SDN 1 Langsa is 400 M2 and the SDN 1 Langsa building is made semi-permanent, the two-story roof is red and the windows are elongated and have pentilation, pentilation also exists between the roof of the first floor and the roof of the second floor as well and the building of SDN 1 Langsa has been added with a modern building.

9. PTPN 1 office

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The PTPN I Langsa City office is estimated to have been built when the Dutch Colonial made rubber and oil palm plantations in the East Aceh, Langsa City and Aceh Tamiang areas. And the PTPN I Office is used as the headquarters of rubber and oil palm plantations. Until now, the PTPN I Office is still used as the headquarters of rubber and oil palm plantations. The area of PTPN I Office is 3,540 M2. Plantations of that size are all under the auspices of the PTPN I office, but unfortunately around the plantation there are several residential buildings from the Dutch Colonial era that have been destroyed and built more modern buildings, and on the roof of the central part of the PTPN I building there is also kupiah meuketop (Teuku 55Umar hat). The surrounding area of the PTPN I Office has plantations and residents' housing, the PTPN I Office building is entirely built with bricks.

Conclusion

Historical heritage buildings are a rich reflection of local and foreign cultures, reflecting the long journey of civilization that has been passed by an area. Through the architecture, ornaments, and construction techniques used, these buildings not only retain aesthetic value, but also become a silent witness to the interaction between different cultures that influence each other. For example, many historical buildings in Indonesia show Hindu-Buddhist, Islamic, and European colonial influences, all of which contribute to a unique cultural identity. By preserving and studying these buildings, we not only honor the heritage of our ancestors, but also enrich our understanding of the diversity and cultural dynamics that exist in society.

Through the preservation and research of historic buildings, we can dig deeper into how local culture evolved and adapted to foreign influences without losing its identity. In addition, these buildings also have great potential in supporting cultural tourism, which can provide economic benefits while increasing public awareness of the importance of historical heritage. By maintaining the existence of this historic building, we not only preserve the traces of the past, but also strengthen a sense of pride in the cultural richness that we have and foster a spirit of tolerance for cultural diversity that has become part of the nation's journey.

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