

ARCHAEOLOGICAL RESOURCES OF BUTON SULTANATE AS TOURISM ASSETS AND POTENTIAL RESOURCES FOR THE RELIGIOUS HARMONY IN INDONESIA

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Abstract

The Buton Sultanate has given birth to many glorious past legacies, which we can now see in the form of historical relics, customs, and archaeological resources. The Buton Sultanate has produced several archaeological resources worthy of being fantastic historical tourism destinations, one of which is the Buton Palace Fortress. This study aims to analyze the Buton Sultanate's archaeological resources as tourism assets and potential resources for the religious harmony in Indonesia. This research uses a qualitative descriptive method with an archaeological and historical approach. Data were obtained through focus group discussions, interviews, and observations. Based on the data obtained through historical research and field observations, historical traces of the Buton Sultanate in the Baubau City area and its surroundings still exist as archaeological resources. The Buton Palace Fortress demonstrates the evolution of Buton's socio-cultural system and serves as an educational historical tourist attraction, thus becoming one of Baubau City's tourism assets. These archaeological resources at least show that the Buton Sultanate has given birth to a wealth of history and culture that is very thick with Islamic values in the lives of its people, making Islam the basis of the local culture of the local community.

Keywords: Archaeological Resources; Tourism Assets; Religious Harmony

INTRODUCTION

Indonesia is the largest archipelagic country in the world, consisting of more than 17,000 islands. Indonesia is the only country with a very high diversity in ethnicity, language, culture, and religion. This is the uniqueness of Indonesia. Therefore, the shape of harmony in Indonesia cannot just be ignored. There are many interesting archaeological finds to observe, from prehistoric objects (fossils) and evidence of the presence of Hindu-Buddhist and Islamic cultures to the arrival of foreign invaders, all marked by temples, mosques, tombs, forts, and so on. Several archaeological findings make Indonesia a country rich in cultural resources.

The Islamic dawah was spread peacefully through trade, arts, marriage, and

education. The early arrival and development of Islam in Indonesia were brought by Arab scholars, traders, Sufi scholars, and Sultans, who developed Islam through their respective strengths (Nasution 2020). Arabization has an impact on changes in mindset, lifestyle, and the aesthetic order of traditional art (Samiarsih 2025). Two of the most important characteristics of Islamic art are arabesque and calligraphy, which also do not influence Indonesian culture much.

Even though Indonesian culture is very diverse, in the tourism sector, it is said that Indonesia is increasingly lagging in competition in the ASEAN region compared to Malaysia, Singapore, and Thailand. Likewise, these four countries in the ASEAN region have attractive tourism characteristics such as culture and natural resources (Chang et al. 2011). This issue is crucial for finding a solution, considering that Indonesia is a country rich in culture, traditions, and historical relics with potential for tourism. One such Islamic historical legacy is the Buton Sultanate, located in Bau-Bau City, Southeast Sulawesi. Therefore, this article aims to analyze the Buton Sultanate's archaeological resources as tourism assets and potential resources for the religious harmony in Indonesia.

Islam came after Hinduism and Buddhism brought fundamental influence and change in the social order. Society quickly accepted Islam which, in quantity, made them experience very rapid development, especially by the teaching principle that humans were equal. In addition, the dawah approach uses local wisdom, supported by the character of Muslim traders and Islamic broadcasters who were friendly and easy to get along with anyone. Here lies the power of Islamic broadcasting to attract the people's attention in the archipelago.

The Islamic Sultanate also left sacred buildings where worship was in the form of mosques. Relic mosques in the 15th to 16th centuries have specific shapes. The mosque remains are believed to result from a transitional architectural form between Hindu-Buddhist culture and Islamic culture. Such a situation produces a specific mosque architectural form and cannot be separated from the previous culture.

The glorious period of the Buton Kingdom/Sultanate (since its establishment in 1332 and ending in 1960) lasted \pm 600 years and has created a legacy of a very glorious past. We can now see historical relics, customs, and archaeological resources. In other words, through several heritages, the Buton Sultanate has created some archaeological resources, and deserves to be an amazing historical tourist destination, including the Buton Palace Fort

heritage site.

The existence of multi-ethnic Nusantara activities with superior products received a positive response by *Multibangsa*, a tangible manifestation of interaction. The atmosphere of interaction is the key to all social life because there will be no life together without interaction. The general form of social processes is interaction (which can be called a social process) because interaction is the main condition for social activities. Interaction is a dynamic social relation involving the relationship between individuals and human groups (Mulyadi and Liauw 2020). Interaction involves various human harmonies, such as ethnicity, customs, and religion. The social interaction that describes the harmony between the Bugis Muslim and Hindu communities in Bali is harmoniously embodied in the *meyama-braya* tradition (Arjawa and Zulkifli 2021).

In the context of Indonesia, the factor of religious harmony is necessary. For Indonesia, religious harmony has been declared as part of national harmony. It is no exaggeration to say that there is no harmony without harmony between religious believers. Without dialogue, there can be no inter-religious harmony that can produce cooperation and tolerance. Tolerance will work if everyone has no other way to smooth out differences but desires to coexist peacefully (Broer et al. in Arjawa and Zulkifli, 2021).

The term *harmony* in religious relations became popular after K. H. M. Dahlan first uttered it, the Minister of Religious Affairs of the Republic of Indonesia at the Opening Speech of the Inter-religious Deliberation at the Supreme Advisory Council (DPA) in Jakarta on 30 November 1967. The word *rukun* in the Great Dictionary of Indonesia is defined as something that is fulfilled for the validity of a job (Tim Penyusun KBBI 2016). While the notion of *harmony* is a unity consisting of various elements, and each of which reinforces the others. In principle, religious people will get along well if they openly acknowledge and accept the existence of other religions that are different from their own.

In harmony, there are reciprocal relationships that are mutually exclusive, such as accepting each other's differences without weakening each other, mutual trust in the honesty of others, mutual respect for self and other people's beliefs, mutual respect for the implementation of other people's beliefs, and giving each other the same meaning for something for togetherness. Religious harmony means adherents of religions who live together and cooperate tolerantly. In other words, harmony lives because there is tolerance.

Religious tolerance means that each religious community allows and maintains a conducive atmosphere for people or adherents of other religions to be able to carry out their worship and religion without being hindered by anyone (Jamrah 2015).

In *tolerance*, there are some positive elements such as openness, honesty, patience, resilience, and togetherness through encounters with one another. Tolerance is an attitude and action that respects and values others. Thus, there is a positive insight from differences and builds a common life in tolerance. From this understanding, tolerance means allowing differences to survive in an atmosphere of harmony and peace. In other words, harmony means a peaceful life both internally and between religious communities, built on tolerance. Tolerance (Arabic = *tasamuh*), as stated by Umar Hasyim, is giving freedom to fellow humans to carry out their beliefs or regulate their lives and determine their fate, not violating and not contradicting the conditions for the creation of order and peace (Hasyim 1979).

Indonesia, which is inhabited by a religious and tolerant society, can be understood through several local skills. One of the manifestations of this skill is reflected in the architecture of the buildings and the findings of artefacts, in which we will see, among others, in the architecture of Prambanan Temple, Borobudur Temple, the Great Mosque of Demak, Menara Kudus Mosque, ceramics, and potteries. This proves how harmonious and peaceful the spread of Islam in the archipelago was in the past in the subtle art of interfaith architecture that influenced each other.

At this stage, archeology as a cultural science should be treated as a tool of introspection and reorientation. Indonesian archaeologists must reveal the values contained in archaeological resources. The archaeologist's task then becomes a translator or interpreter of the present version of the past culture; in other words, archaeological knowledge must be seen as a social product of the present (Hodder 1989). Archaeological resources must be interpreted according to society's current social and political context. Archaeological resources in the form of artifacts allow one to examine the material of expression in religious beliefs outside the main source, namely, religious figures (Davies 2013). An archaeologist's function as translators if material culture is seen as a text (Hodder 1989).

Budi Sukada stated that the arrival of Islam from the Middle East and India brought by Sufis and other propagators of Islam did not change the Hindu-Buddhist buildings (Sukada 1998). He also stated that the arrival of Islam from the Middle East and India, brought by Sufis and other propagators of Islam, did not change the Hindu-Buddhist

buildings. The diversity of influences in the field of architecture causes the diversity of forms of Islamic architecture in Indonesia. According to Sufism, a mosque is a picture of nature or humans in its microcosm. The presence of Allah in mosques is displayed through transcendental symbols (Salam 2000). Architectural heritage generally reflects the close political ties between Muslim rulers. Its characteristics are the division of three elements: the basic part, the main building and its structure; centralized design; layered *tajug* roof; outside portico; additional terrace in front of the building; gated courtyard; tower; and graves in the courtyard of the mosque. Almost all mosques in Java have the above elements, especially the *tajug* roof. The multi-layered *tajug* roofs on ancient mosques are a continuation of the pre-Islamic tradition of religious buildings (reliefs of temples in the 13th and 14th centuries in Java. The *meru* roofs found in temples in Bali are estimated to be older than the 13th century). The basic idea of the *meru* roofs is the same as that of the multi-layered pagodas of Buddhist structures in North Asia and adapted into wooden construction.

Anthony Reid's book, *Southeast Asia in the Age of Commerce 1450-1680*, is also important to further study, regarding his statement that the origin of the multi-layered *tajug* roof of mosques is still a matter of debate (Reid 1988). Sulaiman (2014) said that the Center for Religious Research and Development presents local traditions such as *gotong royong*, *nyadran*, *sonjo*, and Eid together, which are part of the wisdom of Javanese traditions. This tradition is part of an old tradition that new religions, especially Islam, have modified. So that through this tradition, communication can be established between a community and local beliefs that have clotted.

Perhaps it is true what some archaeologists say, including Ian Hodder, that cultural heritage does not only have a single public but is plural (Hodder 1989). Each party feels interested and wants to take advantage of the cultural heritage. According to Schiffer (1977), some assess the importance of cultural heritage in terms of science (for recitation and academic testing), ethnicity (identity and background of a particular nation's life), aesthetics (evidence of noble artistic creations), and the public (public interest commonly), including for public education, tourist attraction, and economic benefits. This difference in interest can be a source of conflict or conflict. Sensitive and conflictual issues in inter-religious relations can shift cultural heritage from the expected harmony of life (Lon and Widyawati 2019).

METHOD

Research Design

This study was designed as qualitative descriptive research with archaeological and historical approaches. Through these two approaches, they could be broken down and sorted as follows:

- a) Observation of the literature, surveys, and interviews which were expected to obtain archaeological data for later identification of cultural content and chronology;
- b) Description and analysis (formal, spatial, and temporal), which were expected to obtain a typology of cultural content and sites as research areas;
- c) Patterns of distribution of cultural contents and sites where mosques were founded, and locations where ceramics were found, as well as site chronology;
- d) Interpretation/explanation of the archaeological data structure between sites; relationships between data on sites and between sites. At this level of interpretation, attempts would be made to reconstruct the plot of the location where the mosque was built, and the locations where ceramics were found in several research locations can be achieved.

Data collection

The data collection techniques used in the study were: (1) in-depth interviews, which would be conducted in a focused and intensive manner; (2) observation, which was carried out to collect data related to the existence of archaeological resources in the palace area of the Buton Sultanate of Baubau; (3) document/documentation analysis, which was conducted to obtain data regarding the description of the existence of the subject under study, as well as to complement the data obtained from observations and interviews. The interviews were reached through, among others, visits, and/or Focus Group Discussions (FGD), taking place from 6-10 September 2019. Among the figures and/or resource persons who were successfully reached: Dr. Munafi Laode (Anthropologist), H. Lulu (public figure, entrepreneur), Hasyaruddin (Philologist), dr. Izzat Manarfa (Sultan of the Buton Sultanate), and Ali Arham (Head of Tourism, H.M. Tashdiq, Chancellor of STAIN in Baubau).

Data Analysis

Therefore, research conducted with several levels of research would operationally be pursued through several stages of research, namely:

- a) Pre-analysis would be used as a stage to compare various written sources with the results of interviews.
- b) Analysis, including (1) space: the place where an event/activity/role of the spread of Islam is carried out; (2) time: span/temporal dimensions of the phases of the spread of Islam, and; (3) culture: aspects of cultural content that gave special/general characteristics to the research location at the beginning of the spread of Islam.

The target of cultural analysis was the artifactual data, which was tried to analyze specifically. The benefit of a special analysis was to identify and obtain an overview of the architectural style of the mosque that influenced the temple building (similarities and differences, distribution, and chronology). Therefore, the analysis would be carried out in two ways: (1) observing the attributes possessed by the artifact and (2) observing the physical forms of artifacts.

Taxonomic classification, as an effort to identify the artifact's origin based on the attributes carried by the artifact, which was expected would be able to group the forms of artifacts according to their origins.

Interpretation, as an effort to combine textual data and artifactual data directed at the reconstruction of the traces of Islam, would be initiated through or by juxtaposing and testing textual data with artifactual data.

This study will use information and data taken from two sources, namely:

- a) archaeological resources at the research site (primary sources);
- b) bibliographic sources and documentation, namely data originating from library materials in the form of encyclopedias, books, scientific articles published in mass media such as magazines and newspapers, scientific journals and research reports, and data published by research institutions or other related institutions. This field data was collected with several instruments, such as observation and in-depth interviews.

RESULTS AND DISCUSSION

By looking at the definition of harmony, the presence of the Buton Sultanate, which

leaves a very abundant archaeological resource, is certainly not in vain for anyone interested in observing anything that provides an example for present and future generations - it has provided many examples in efforts to keep establishing harmony in life.

The Palace building was a center of cultural activity since Hindu times, and this continued in Islamic times. In addition, the palace also became the center of the kingdom, where the king ruled, and a place to live. So, according to the cosmic-magical view of life rooted in Indonesian cultural traditions, the palace becomes the center of occult activities that affect all people's lives. The layout and arrangement of the wards in the palace complex cannot be separated from the philosophy of life in an agrarian feudal culture. The aesthetic value of each ward in the palace complex is seen in the external structure and the interior.

The meaning of the archaeological resources of the Buton Sultanate's heritage

Ornaments were engraved on the pillars, beams, ribs, and ceilings according to the rules of palace art. Indeed, the appearance of the decoration is not only for beauty (aesthetic) but also for the status or sacred (symbolic) value of the palace. *Pineapple and Dragon* is a symbol used by the Butonese community, especially the roofs of houses on stilts in the Buton Palace and buildings on Buton Island, where pineapple carvings and small dragons can be found behind them. When we see a traditional house or a roof in the form of a traditional house, there is always a picture of a pineapple and a dragon on it. These two objects complement each other and are located on the roof, both front and back. A pineapple symbol is placed in a standing position on the front roof, and a dragon is crawling towards the pineapple, and vice versa; the same symbol is also placed on the rear roof. The use of the dragon as a symbol of this region shows the existence of local expressions that are built based on cultural background (Sanufi and Abbas 2021).



Figure 1. Pineapple and Dragon Symbol (Source: budiheaven.blogspot.com 2018)

Pineapple is a symbol of the Wolio Sultanate with a long history. According to tradition, the ancestors of the Butonese chose pineapple as a symbol based on several reasons, which were then interpreted for its meaning for the Butonese. Some of these meanings are: (1) Pineapple is easy to grow and live anywhere. It symbolizes the nature of resilience and tenacity in life, whether in sandy, rocky areas or any climate. This symbolizes Butonese society can adapt anywhere (Jasrub and Sifatu 2018). Pineapple also has thorny leaves, which means Buton has a power that cannot be arbitrarily disturbed. However, pineapples have sweet and fresh flesh, a sign that the Butonese people are kind at heart even though they have power. (2) Even though the tree is low, it looks mighty. This illustrates the nature of leadership that is humble but chivalrous. (3) All the leaves with serrated edges (thorns) are swords and shields that symbolize a formidable defence and security system. (4) A crown or umbrella symbolizes greatness and glory above the fruit. (5) Around the fruit, there are many shots, symbolizing the meaning of being easy to breed. (6) Filled with sweet and juicy fruit, symbolizing a prosperous life for all people. (7) The whole skin of the fruit is full of eye and ear shadows, meaning that the state has many information channels to maintain the government's integrity and stability. Pineapple's sweet fruit is like the government's desire to bring its citizens to a sweet or prosperous life. But to get to success, sometimes there are many obstacles symbolized by the thorn in the pineapple. Pineapple also illustrates that the Butonese are strong and live anywhere when they wander. They are also easy to adapt to the customs in the outside area inhabited. The dragon symbol has a meaning, and it is also a symbol of Buton coming from the influence of the Bamboo Curtain Country. In the past, who became the first king in Buton, according to tradition, came from China, namely Putri Wa Kaa Kaa (King of Buton I).

Remains of the Buton Sultanate Fort

Keraton Buton is the center of power of the Buton Sultanate, which has a long history. Its existence is also one of the most important factors in marking the growth and development of the Butonese culture so that the Buton Palace becomes the cultural center of the Butonese community, which still exists today as a tourist destination (Figure 2). When the author had the opportunity to visit this tourist destination some time ago, the remains of the historical heritage of the Buton Kingdom were still visible. Amazingly, the Buton Palace Fort, a historical tourist attraction, is one of the largest forts globally and was recorded in the Guinness Book of World Records in 2006 (Fikri 2016).



Figure 2. Buton Sultanate Fort (Source: TEMPO 2025)

This fort serves as a connecting road between the palace and the surrounding villages. Meanwhile, based on his philosophy, the number 12 indicates the number of holes in the human body. Each door has a different shape and material of manufacture. Some are made of wood, and some are made of stone. The fort is also equipped with 16 guard posts (bastions). Each gate (*lawa*) and bastion is guarded by four to six cannons. There is a *godana-oba* (gunpowder warehouse) in the south right corner and an ammunition store on the left. The Buton Palace Fort is the core area because it has a high sacred value. In addition to establishing the core area: the old port, Lipu Katobengke, Wajo, Baadia, and Sorawolio (interview results with Ali Arham, 2019)

Through the stretch and several variants of the heritage of the Buton Sultanate both

within the Fort Palace area and outside, it shows the number in the hundreds and stretches from Kaledupa, Wanci, to the northern tip Buton Island in Kulisusu. All of the forts and their contents are silent witnesses who want to say that threats kept coming and going in this area in the past. The fort is a cultural artefact that provides a sense of security and an effective defense mechanism to protect all citizens from creating a sense of security in the ark of love for the Creator. The Butonese then built a tradition of negotiation and contact with other nations through the fort. This fort also lays out the history of alliance with Western nations (interview results with H. Lulu, 2019).

Buton Palace is one of the most important historical places in Baubau city and its surroundings. This is because the Buton Palace is one of the historical evidence and witnesses in this region. As a historical source, the Buton Kingdom includes historical traces of the transition to the entry of Islam to Indonesia and witnesses to the long history of colonialism in Indonesia. Relics in the form of buildings that have been standing for a long time and objects that are witnesses to the history of the continuity of the Buton Kingdom have the potential as local historical sources.

The Legacy of the Buton Sultanate as an Islamic Tourism Destination

As a local historical source, the remains of the Buton Sultanate are empirical evidence that must be utilized. As the centre of power of the Buton Sultanate, The Buton Palace has many historical relics that have the potential as national and even international tourist destinations. Islamic values are presented in Islamic tourism, a legacy of the Buton Sultanate. This perception of Islamic values will affect tourist satisfaction, later affecting loyalty (Preko, Mohammed, and Ameyibor 2020). Tourists will be motivated to get happiness and blessings from Allah (Saleh, Kamaruzzaman, and Desky 2022).

Currently, the management of the historical heritage of the Buton Sultanate in the Buton Fort Palace area is carried out by the Baubau City government through the Department of Culture and Tourism. The initial step of the efforts to preserve the Buton Palace Fort area has been carried out by the Baubau City government, including the determination of the Buton Palace Fort Area as a special historical heritage area that is regulated in Baubau Mayor Decree No. 105 of 2003. Conservation efforts carried out in the area include an inventory of cultural heritage objects found in the area and efforts to maintain these heritage objects.

The Management of the Buton Palace carried out by the Tourism Office has made it easier for visitors and researchers to utilize the palace environment as a source of research for scientific works or as a tourist spot. After the issuance of the Baubau City government regulation no.105 in 2003, Kraton Buton was inaugurated as one of the historical tourist attractions. Through the Tourism Office, the Baubau City Government has made it one of the historical tourist attractions so that the historical remains of the Buton Sultanate in the Buton Palace are the responsibility of the government. The Baubau City Government has begun to restore and repair the remains of the Buton Palace to be of interest to both local and foreign tourists.

Baubau City Tourism Office succeeded in realizing the Buton Palace as a tourist spot and a place that can present historical experiences. This makes the Buton Palace currently visited for tourism purposes and as a location for scientific research. The development and growth of the Buton Palace under the supervision of the Tourism Office was extraordinary because the Buton Palace, which was considered by Indonesian historiography as an area that cooperated with the Dutch and was labelled a traitor, was eventually forgotten by the public. This is a result of the management carried out by the local government, which has attracted the interest of one of the Indonesian historians, Prof. Dr. Susanto Zuhdi, to write a book entitled *The Neglected History of Buton, Labu Rope Labu Wana*. This book reveals the position of the Buton Palace, which was squeezed by the two great hegemonies of the Gowa and the Ternate Kingdoms so that the Buton Sultanate tried to get out of this hegemony and cooperate with the Company. However, by applying ecological aspects to the structure of the Sultanate's society, commercial network, material culture, the Buton Sultanate prevailed in its territory (Mujabuddawat 2016).

Historical Traces of the Buton Palace as a Form of Educational Tourism

The Buton Palace is one of the most important historical places in Baubau and its surroundings. This is because the Buton Palace is one of the pieces of evidence and witnesses of history that occurred in this area. As a historical source, the Buton Kingdom includes historical traces of the transition to the entry of Islam to Indonesia and witnesses to the long history of colonialism in Indonesia. Relics in the form of buildings that have been standing for a long time, as well as objects that are historical witnesses of the continuity of the Buton Kingdom, including the palace fort, kamali, Cuban mosque, baruga, sultanate flagpole,

sultan's grave and ancient graves, the hiding cave of the King of Bone named Arung Palaka while escaping at the Buton Palace and other antiques such as genealogical maps, royal household utensils, war tools, ceramics, and royal documents.

Empirical evidence from the relics of the Buton Sultanate is appropriate and/or must be used by teachers as a source of local history in history learning. Given the importance of local history as part of understanding National History, the performance and creativity of history teachers are the most decisive factors for realizing this goal. Local history plays a very important role in shaping historical awareness, especially in the digital era, so that it can foster a sense of love for the homeland and strengthen national identity (Syahputra, Sariyatun, and Ardianto 2020).

The efforts of the Tourism Office in managing the Buton Palace is the right step because, without such management, the Buton Palace would not have become an interesting historical tourist spot at this time, and the Buton Palace would not be known by the world and won several awards such as the 2006 MURI Record as the largest fort in the world and hosted the National Palace Festival in 2012. After being designated a Heritage City in 2012, Baubau City has done an inventory of Micro Heritage Assets and the Zoning of Priority City Heritage Areas. The zone was created based on the distribution pattern of macro heritage assets in Baubau City, which is related to the existence of the Buton Palace landscape as a masterpiece of the Baubau Heritage City. Tourism management is a challenge for the Tourism Office. Efforts made to brand the local culture are not enough for tourism development. The need for cultural tourism is no longer a passive excursion and introduces tourists to cultural resources, but tourists are invited to feel and experience local identity by participating in local culture (Jelinčić 2019). Tourists will prefer to explore to get new experiences and creative stories to share through their social media, so a more creative packaging of cultural tourism is needed (Graf 2019).

The collection of manuscripts, the archives of the Buton Palace, which are stored in AM Zahari's library as a written source media, can be used openly by teachers and the public who desire to study history in the form of historical texts/manuscripts of Buton which are still stored in AM Zahari's library, the Urban Planning Journal which published by the Department of Tourism and Information obtained from the indigenous people of Buton Palace. Its existence, very positive and dynamic towards creating an understanding of the

objects in this museum, adds insight into the history and culture of the past for history teachers and students so that the love for Buton's history will be higher in the future.

The Wolio Palace Fort area is still neatly arranged, but in some places, it has begun to crumble and be renovated. The northern part has begun to be porous, and some of the stones have fallen. In the past, the fort whose construction was made of rock was inhabited by the sultan, officials, and the sultan's employees. Unfortunately, some homeowners are now replacing their wooden houses with brick houses. The people living in this fort area still apply the original culture packaged in various cultural arts displays, often displayed at traditional ceremonies. This is the potential of the local community. One of these potentials can be explored and utilized by involving them as reliable tour guides. The relevance of the guide's previous personal experience is conceptualized as practice-based informal learning (Albrecht, Moscardo, and Dwyer 2022). The guide's personal experience can be identified as important in selecting integrated tour content. In addition, the development of tourism potential has not been evenly distributed, access to tourist objects and the availability of funds and infrastructure and waste management are not yet good in tourist attraction areas.

Globalization has led to a decline in public concern for cultural preservation (Talib and Sunarti 2021). The existence of a sense of ignorance and concern for the meaning of history has resulted in the historical value in Indonesia being invisible and decreasing. Another impact of the lack of concern for historical values is that historical values are increasingly disappearing, historical places are not maintained, and historical places are lost (Baidawi and Dewi 2019).

Historical objects in Baubau City were recorded by the Cultural Heritage Preservation Center (BPCB) of Makassar; there are 14 objects recorded. These objects consist of tombs, fort structures, palaces/traditional houses, and mosques. The amendment to the Law on Cultural Conservation makes these objects fall into the category of being in the process. For this reason, it must be re-determined by the local government by issuing a Decree. Based on the Regional Spatial Plan (Neighborhood Association) Baubau City 2011-2030, two areas are designated as Cultural Conservation areas. The two areas, namely the Buton Palace and Badia, are cultural heritage areas. Table 1 contains a list of Baubau City's Archaeological Green Open Spaces, which are part of the regional spatial planning.

Table 1. Baubau City Archaeological Green Open Space

No	Name of Green Open Space	Status	Wide (Ha)
1	Luar Benteng Keraton	belonging to the sultanate	2,96
2	Dalam Benteng Keraton	belonging to the sultanate	3,40
3	Luar Benteng Sorawolio	belonging to the sultanate	0,75
4	Dalam Benteng Sorawolio	belonging to the sultanate	1,25
5	Luar Benteng Kolese	belonging to the sultanate	1,00
6	Dalam Benteng Kolese	belonging to the sultanate	1,00
7	Taman Rumah Adat Kamali	belonging to the sultanate	1,25
8	Taman Rumah Adat Batulo	belonging to the sultanate	0,35
9	Taman Rumah Bonto	belonging to the sultanate	0,85
Total			12,81

Source: Document of Masterplan RTH Kota Baubau, 2023

At this time, the Buton Palace complex has indeed been used as a tourist spot. However, the utilization of cultural resources is still far from what is expected. Several tourism assets, especially cultural resources, are underutilized or not empowered to the fullest. This is understandable because the Baubau City Government is still in the stage of revamping various objects in the form of restoring the walls of the palace forts and tombs and installing information boards on most objects. In addition, the Tourism Office should define specific local cultural values while at the same time trying to restore the authenticity of the culture. By defining cultural values and cultural authenticity, cultural uniqueness will continue to be maintained (Debeş 2011). This step will bring cultural products into tourist destinations to support the regional economic sector.

CONCLUSION

Based on data obtained through historical tracing and field observations, historical traces of the Buton Sultanate in the Baubau City area and its surroundings still exist as archaeological resources. Teaching local history material will be able to increase students' awareness of the importance of understanding history so that it can foster a sense of love for the homeland and harmony in cultural diversity. This shows that the historical heritage of the Buton Sultanate is a tourism asset whose preservation needs to be continuously improved by the Baubau City government.

Archaeological resources, at least the Buton Sultanate, have given birth to a wealth of history and culture that is very thick with Islamic values in the lives of its people, making

Islam the basis of local culture for the local community. For the Butonese community, Islam is an unavoidable reality; the history of the Butonese as a Muslim community continues to this day. This demonstrates that the Buton people lived in harmony with diversity. Therefore, it can be said that the archaeological resources of the Buton Sultanate also have potential and significance in relation to efforts to build harmony in religious life in Indonesia.

In the future, community participation should be increased again. As heirs and owners of archaeological remains, local communities are involved in the management, both at the planning, implementation, and evaluation stages. Policies that consistently involve communities in improving their standard of living will impact the protection of sites and artifacts. Through policies that consistently involve communities in their use, archaeological resources can be preserved for the benefit of development itself.

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