

Relics of the Kingdom of Srivijaya in Palembang as a Source of Local Historical Learning

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Abstract

History subjects are compulsory subjects as one of the realms of social sciences. Good history learning is learning that is able to foster interest and ability in students in constructing present conditions by associating them with the past to become a topic of historical learning. The relics of the Kingdom of Srivijaya in Palembang as a learning source are one of the alternatives that can be done in integrating local history in historical learning materials, namely by inserting examples of local events or events to then be illustrated and associated with national history. Learning local history by utilizing the relics of the Kingdom of Srivijaya in Palembang as a source of learning is very important for students as a means to get to know and know about events that have occurred in their area. Relics of the Kingdom of Srivijaya in Palembang are Talang Tuo and Karang Anyar Site and Bukit Siguntang to support historical learning in high school in accordance with the material of the Hindu-Buddhist kingdom in Indonesia. The methods used in this study are descriptive qualitative methods with data collection techniques, namely observation, interviews, literature studies, field studies. The results of historical learning research are very important to teach because learning the history of the past in order to carry out a good future life and will instill an attitude of historical awareness towards students.

Keywords

relics of srivijaya; historical learning



I. Introduction

The role of education is to provide facilities that allow education to flow smoothly, both structurally and institutionally. Structurally, it requires the realization of an organizational structure that can regulate the flow of the educational process (Saputri, 2019: 371). Institutionally, the educational process is instituted in the organizational structure to emphasize the educational process in such a way that it can take place in a regular way, continuously following human needs and development in which it tends towards a high level of ability through historical events in the environment (Aldila et al, 2019: 142). Education is the foundation of a successful career, financial freedom, the ability to think and reason critically and to make informed decisions. Without education we will be limited to perform tasks and we will be ignorant to the things that are happening in and around our surrounding, and according to Martin Luther King, a people without knowledge is like a tree without roots. For education to be of great value, curriculums should be implemented. (Philips, S. 2020)

History is an event in the past due to human actions that brings about changes and development of life over time in a sustainable manner. As a historical event that occurred in the past has a very unique nature and only occurs once, so that a historical event will not be repeated. Because of the nature and impact exerted in the continuous change and

development of life for every human being, making history is very important to learn so that humans can take lessons from these historical events to make the future better (Musadad, 2011: 3).

In the 2013 curriculum, this history subject is a compulsory subject as one of the realms of social sciences. Good historical learning is learning that is able to foster students' interest and ability in constructing present conditions by associating them with the past to become a topic of historical learning. In order not to fall into conservative learning, the ability to carry out this construction must be firmly instilled. Contextuality in historical learning must be strengthened by associating historical material with students' personal experiences (Syahputra et al, 2020: 81).

The purpose of historical learning is the historical way of thinking, this is due to the continuity of elements of the past, present, and change, values in the social order to reinterpret to the changing times over time (Wineburgz, 2006: 46). Indonesia has so many events or relics of local history, both unknown and known to the people in Indonesia. Likewise, the Province of South Sumatra certainly has so many relics of local historical events both known by the public and which are still very rarely known, one of them in Palembang. One thing that deserves attention is the historical relics of the Kingdom of Srivijaya which has rarely been known in Palembang (Setyawan et al, 2021).

Srivijaya is called as the strongest maritime kingdom that has ever existed in the archipelago. Not only mastering the archipelago, Srivijaya also explored Southeast Asia and the Strait of Malacca. Unfortunately, at this time the center of the Kingdom of Srivijaya is unknown. However, world history researchers mention the kingdom of Srivijaya is located in Palembang, South Sumatra. Retno Purwanti from the Archaeological Research Center of South Sumatra said, Palembang is the center of the Kingdom of Srivijaya based on relic inscriptions found in Palembang. All of these inscriptions were written using Pallawa script from ancient Malay (Muljana, 2006: 129-130). The relics of the Kingdom of Srivijaya in Palembang are a source of local historical learning with its characteristics as a unique relic because it is evidence of Hindu-Buddhist relics. This relic is important in the local history learning section in Palembang because it is from this relic of the Kingdom of Srivijaya that students can think historically (historical thinking) and can know that the Hindu-Buddhist Era has occurred in Palembang, South Sumatra, not only in other provinces, as has been taught through textbooks. Students will also understand that Palembang has a long history and a high level of culture and can be used as a learning material about the process of change and development of Palembang society itself (Sholeh, 2017: 176).

Local history is essentially inseparable from national history. In principle, all historical events or events written in the Indonesian national history book are local events. According to Nugroho Notosusanto (1984: 10) Indonesia's national history as a macro unity is a frame of reference for local history that can be viewed as a micro entity. This indirectly explains that local history is a micro element that builds a macro unity called national history (Idris et al, 2021).

Based on several explanations that have been stored, it is actually known how the urgency of learning history and locally based history becomes a part of it. However, the important position of local history as part of historical learning is not directly proportional to the reality on the ground. So far learning is only stuck in a rigid classroom atmosphere isolating knowledge students can only imagine what the teacher is saying according to the package book as well as LKS. By studying history, it is hoped that students can get to know and know about their previous lives so as not to forget where they came from and can take lessons from all the events that have occurred in their area.

II. Research Method

This research approach is qualitative descriptive with data collection techniques, namely observation, interviews, literature studies, field studies to gather relevant information related to research problems. Collection of data based on documents and libraries and written sources related to research problems. To analyze the data that has been obtained, researchers conduct data analysis through data analysis strategies in order to get an overview of the research object (Sugiono, 2016). Then John Creswell (2016: 4), stated that descriptive qualitative research is a way to explore and express meanings that are considered to come from social problems by utilizing documentation to gather information that is relevant and related to the problem to be researched.

III. Result and Discussion

3.1 Kingdom of Srivijaya

As we understand that the history of Srivijaya began to be known since 1918 Prof. G. Codes, successfully revealed the transliteration of China, which mentioned the transliteration of China, which mentioned Shi-Li-Fo-Shih Same with Srivijaya. This has until now become a common grip. From then on the history of Srivijaya developed and attracted the attention of historians. Then it was also discovered a fact that after the disappearance of Chinese news, about Shih-Li-Shih, in different times. At the same time, with San-Fo-Tsi There is a data showing that the name Srivijaya is also still used so there is an assumption that San-Fo-Tsi It is Srivijaya.

The Kingdom of Srivijaya is the largest maritime kingdom in the archipelago. The Kingdom of Srivijaya located in Palembang, South Sumatra, has existed since the 7th century AD. Its founder is named Dapunta Hyang Sri Jayanasa. The establishment of the kingdom of Srivijaya began with the holy journey of Dapunta Hyang. Where at that time, Dapunta Hyang Sri Jayanasa made a holy journey or so-called siddhayatra By boat and carrying 20,000 troops. Together with his troops, Dapunta Hyang finally built the Kingdom of Srivijaya in South Sumatra. Later, he expanded the kingdom to Jambi to Peninsular Malaysia. The Kingdom of Srivijaya is a Buddhist kingdom. It is said that the name Srivijaya taken from Sanskrit has a meaning "Sri" which means light or glowing and "Wijaya" Which means victory or glory. Thus, the meaning of the name Srivijaya is a glorious victory. Unfortunately, at this time it is not known the center of this Srivijaya kingdom. However, world history researchers say the kingdom of Srivijaya is located in Palembang, South Sumatra. Retno Purwanti from the Research Center of The Archaeological Center of South Sumatra said, Palembang is the center of the Kingdom of Srivijaya based on relic inscriptions found in Palembang. All inscriptions are written in pallawa characters or letters from ancient Malay (Muljana, 2006: 129-130).

Judging from archaeological data, the location of Srivijaya in Palembang obtained very strong evidence. Most of the Srivijaya inscriptions found in Palembang such as Kedukan Bukit Inscription, Talang Tuo Inscription, Telaga Batu Inscription, five pieces of inscription fragments, as well as stones that tell "Siddhayatra". On one of the fragments of inscriptions found in Palembang there is a description of the silence of "perdatuan" (Palace of the king). The Telaga Batu inscription mentions various big names or royal officials, both civilian and military, which can only be found in the capital or government center of a country, such as: crown prince, concubine of the king, senopati, judges, ministers, to the palace cleaners and palace servants. And also, in Palembang many found Buddhist statues that are now stored in the Museum "Rumah Bari" Palembang.

3.2 Relics of the Kingdom of Srivijaya in Palembang

a. Tuo Gutters (Talang Tuo)

Talang Tuo comes from the word Talang and the word Tuo. Gutter is high and dry soil compared to the surrounding soil in the form of lebak and swamp. Gutter soil can be distinguished from the surrounding land, usually located higher with vegetation plants or dry land trees, such as reeds, fun or puspa (*Scima walici*), meranti, sand tembesu, medang, and plants / trees that live in other dry land. Tuo means long, Talang Tuo can mean dry land that has been long. Location of Tuo Gutter in position S-2°58'0,725'' E 104°40'35,446''. Talang Tuo is an important place in the history of Palembang. In the early 20th century in this place found Srivijaya inscriptions containing the construction of cri kecetra park by Daputa Hyang Sri Jayanasa in the 7th century AD. The inscription discovered by LC Westenenk in 1920 contains a date number of March 23, 684 AD written using the old Malay pallawa letters consisting of 14 lines. This inscription was first read by van Ronkel and Bosch which is published on the pages of Acta Orientalia (Saputro et al, 2020: 10).

Talang Tuo which in the colonial period until the old Order period is a clan forest that serves as a forest wood supply for the residents of the Talang Kelapa clan. This clan forest used to still hold various types of bamboo, fruit trees, sago, enau, betel nut and so on. Talang Tuo is an inscription from the Kingdom of Srivijaya that explains the development of Buddhism in Srivijaya, states the obedience of King Dapunta Hyang to Sri Jayanasa in realizing Buddhism, and is a symbol of the representative gods in the world. Most inscriptions are known to make rules about the formation of rural areas or regions for development. Inscriptions are historical relics in the form of stones carved with ancient scriptures containing messages, information, warnings, laws and others (Sholeh, 2017: 178).

b. New Coral Site (Situs Karang Anyar)

The naming of Karang Anyar Site follows the name of the village that surrounds this area administratively. New Coral comes from two words Coral which means series and new which means new. The name of this area means a new network. This area was designated as a site on December 22, 1994 which has an area of 20 hectares. The establishment of this area as a site is based on the results of an aerial photo survey by the Bakorsurtanal team (National Land Survey Coordination Agency) in 1984. Aerial photos show that in this area there are large square-sized ponds, natural river networks, artificial rivers and canals in a very large area. Srivijaya Royal Antiquities Garden Museum located Jl. Syakhyakirti, Karanganyar, Gandus, Palembang, South Sumatra with Kordinat S-3°10,262'' E 104°443,008'' Taman Purbakala Kerajaan Sriwijaya or formerly known as Karang Anyar Site is a former residential and park park associated with the kingdom of Srivijaya located on the north bank of the Musi River in the city of Palembang, South Sumatra (Yuliati et al, 2018).

Based on the interpretation of aerial photos in 1984 shows that the appearance of the new Coral site is a feature in the form of water buildings that as a whole consist of a pond and two islands, namely Nangka island and Cempaka island, as well as canals, with an area covering 20 ha. The trenches located on the right-left of Nangka Island are a link to the Musi River, namely: Sawah River 1, Jong River, Kedukan River/Soak Bujang. Around the Karang Anyar site there are other archaeological sites, namely the shingle field site which no longer exists, Kambang Unglen Site, Lorong Jambu Site, and Kramat Pulo Site. A number of other archaeological findings were also found both from the results of surveys and excavations, findings that were intended, among others: ceramics and pottery and

broad beads (Muskala Kanwil Field Ministry of Education and Culture of South Sumatra Province, 1990: 15).

c. Siguntang Hill (Bukit Siguntang)

Bukit Siguntang site is a small hill that is 26 meters above sea level and is the highest landscape in the city of Palembang. Bukit Siguntang is considered sacred by some Malay communities in Sumatra and the Malay Peninsula, because it is the ancestral place of the Malays. Bukit Siguntang is also considered the location of Parameswara, the King of Palembang who brought down the kings of the Malay Peninsula. Bukit Siguntang is the highest hill in Palembang, so the selection of this location as a place of worship must go through careful consideration. The location of Siguntang Hill in the highest area is certainly also a cosmological reflection in Buddhism. Siguntang Hill contains ancient relics in the form of statues, brick arrangements, inscriptions, Fragments of Chinese ceramics originating from the Kingdom of Srivijaya, namely the 7-10th centuries AD. In addition to archaeological data, evidence of the existence of Bukit Siguntang is also mentioned in historical sources, namely the Malay History Book from the 17th century AD. In the days of Srivijaya, Bukit Siguntang played an important role as a place of worship and pilgrimage for Buddhists. Another role of Bukit Siguntang is as a community meeting location in Sriwijaya. With these three important roles, Bukit Siguntang is considered the heart of the Kingdom of Srivijaya. In Islamic times, Bukit Siguntang was considered the place of origin of Malay kings in the archipelago. Another role of Bukit Siguntang in Islamic times is as a place to take oaths in case of disputes between citizens (Nadeak, 2016: 14).

Bukit Siguntang is located in Bukit Lama Village, West Ilir District I Palembang. Bukit Siguntang comes from the word Bukit which means high ground, Siguntang comes from the word nguntang which means Floating. Bukit Siguntang is a sacred place and full of charisma according to the views of the Malays of the 14th to 17th centuries AD. Archaeological findings contained in Siguntang Hill are brick structures, stone stupas, Buddhist statues, bodhisattva statue fragments to Buddha from bronze material, round pedestal, pedestal in the form of lotus pads, gold plates, ceramic fragments, pottery fragments, according to the news except the stone building structure all the findings are brought to the Central Museum of Jakarta (Suswandari et al, 2021: 75).

3.3 Relics of the Srivijaya Kingdom in Palembang as a Source of Local Historical Learning

Kartodirjo (1992: 209), history is a science, history is also one of the social sciences because the focus of its study also concerns humans, as well as studies from other social sciences such as sociology, geography, anthropology, politics and economics. But the approach is different from other social sciences, history focuses more on the development of human activities in the past. Even Louis Gottschalk (1985: 28), said that most of humanity's past cannot be reproduced. In human life, there will always be events. The Great Dictionary of Indonesian also explains that history means the origin or descent of events and events that actually happened in the past, leaving only history. In fact, historically, human actions are called events that are used as objects of observation that have disappeared from view. Studying history is to acquire the knowledge to compare, as a guideline, a handle in being in the face of everything in the future (Wirawan et al, 2017: 79).

Good historical learning is learning that is able to foster students' interest and ability in constructing present conditions by associating them with the past to become a topic of

historical learning. In order not to fall into conservative learning, the ability to carry out this construction must be firmly instilled. Contextuality in historical learning should be reinforced by associating historical material with students' personal experiences. Learning resources are used to facilitate and assist students in understanding historical materials. Learning resources are essentially one of the components of an instructional system that includes messages, people, materials, tools, techniques, and the environment, which can affect students' learning outcomes. Learning resources in local historical research relate to the whole event, perpetrators, witnesses and historical relics (Syahputra et al, 2020: 81).

The findings and results of this study are about the use of local history, namely the relics of the Kingdom of Srivijaya in Palembang which are used by history teachers in supporting historical learning in the classroom. During this time the historical learning carried out in the classroom taught to students only uses old methods and simple learning models. As well as the lack of depth of discussions taught and listed in history textbook handbooks and even the use of local history learning is more or less widely used by teachers for use in historical learning. The material in the Kingdom of Srivijaya was not fully taught. So far, history teachers only use teaching materials using printed books and LKS (Student Worksheets). The use of local history learning using the relics of the Kingdom of Srivijaya in Palembang has never been discussed outside the context of Sriwijaya material in printed books or LKS (Student Worksheets) so that local-based history learning is less effective for students to get to know the wisdom of local history in their area.

In learning, history teachers also recognize that it is difficult to present more interesting and innovative history lessons due to some obstacles, such as the busy administration of teachers in schools. So that the learning innovations that students want or expect are not noticed. In line with Astuti's opinion (2021: 79), this makes students' knowledge and understanding of local history in Palembang less. This is in line with what was stated by Susanti et al (2021: 8), the majority of students do not know and know the local history around them, including the history of the relics of the Kingdom of Srivijaya. In addition, knowledge about Sriwijaya's heritage in Palembang is also very minimal, this makes teachers only do conventional learning and less in demand by students. With some research results and findings of this research can be used as a reference in developing local historical materials to support and improve students' thinking skills in historical learning in the classroom. Teachers here as facilitators of material materials used by students for historical learning. Learning local history is very important to be taught in schools, with the aim that students can know their local identity and can appreciate the ethnic and tribal identities that exist in other parts of Indonesia.

In general, local history is an event of a place or a locality, geographical boundaries of residence of ethnic groups or stories of groups of people who are within a limited geographical area itself (Tiller, 2020:21). Broadly speaking, the form of local history studies that have been conducted in Indonesia can be divided into four groups. (1). A study focused on a particular event, (2). Studies that place more emphasis on structure, (3). Studies that take the development of certain aspects within a certain period of time, (4). A science that studies a general history that describes the development of an area over time. In the sense of Indonesian history, local history means the history of the Indonesian region. The determination of the breadth of local history, although based on the author of history, remains inseparable from scientific principles in the historical sciences or historian agreements that are acceptable to everyone (Bahri et al, 2021: 73-74).

Learning local history is an integral part of the effort to cultivate functional values to convey and instill knowledge. Historical education needs to transfer the ethical and moral

values underlying one's way of thinking, behaving, and behaving in order to create harmony in the lives of individuals, community groups or nations in building peace, tolerance and willingness to accept differences. It is clear that history has didactic values that invite the next generation to take wisdom and lessons from the experiences of their ancestors. In addition, so that their role models can be role models for their descendants.

The use of relics of the Kingdom of Srivijaya in Palembang as a learning resource is one of the alternatives that can be done in integrating local history in historical learning materials, namely by inserting examples of local events or events to then be illustrated and associated with national history. Taught and students are required to think historically, students can be trained through the medium of learning on historical materials. Also referring to nature itself, basically local-based history is an important aspect that supports the implementation of the historical learning process. Through this knowledge and understanding, students will find it easier to know directly and more closely about the process of change and development that surrounds their lives and can think historically (historical thinking). This makes historical learning with local themes in school an important part of the historical learning process by placing more emphasis on knowledge of the locality of historical events so that students can get to know the history of the surrounding environment (Chasanah et al, 2021: 18).

The relics of the Kingdom of Srivijaya in Palembang as a source of local historical learning with its characteristics as a unique relic because it is evidence of Hindu-Buddhist relics. This relic becomes important in the local history learning section in Palembang because from the relics of the Kingdom of Srivijaya, students can think historically (historical thinking) and can know that the Hindu-Buddhist era once took place in Palembang, South Sumatra not only in other provinces as has been taught through textbooks. Students will also understand that Palembang has a long history and also a high level of culture and can be a learning material about the process of change and development of Palembang society itself. In addition, the relics of the Kingdom of Srivijaya in Palembang become important in the learning part of local history also because of some of the vital functions it has for the people of Palembang, namely as; 1) Historical and cultural evidence; 2) Historical and cultural sources; 3) Objects of historical and cultural science; 4) Mirror of history and culture; 5) Media for education and contribution of cultural values; 6) The nation's cultural education media of all time; 7) Media to cultivate the personality of the nation in the field of culture and national resilience; 8) Protect history and culture; 9) Cultural attractions (Saputro et al, 2020: 6).

IV. Conclusion

The relics of the Kingdom of Srivijaya in Palembang as a source of local historical learning with its characteristics as a unique relic because it is evidence of Hindu-Buddhist relics. Local history learning is very important to be taught in schools, with the aim that students can know about their identity and be able to appreciate ethnic and tribal identities in other regions in Indonesia by considering learning principles and stages in student development. Through such knowledge and understanding, students will find it easier to know directly and more closely about the process of change and development that exists around their lives and can think historically (historical thinking). In addition, the relics of the Kingdom of Srivijaya in Palembang become important in the learning part of local history also because of some of the vital functions it has for the people of Palembang, namely as; 1) Historical and cultural evidence; 2) Historical and cultural sources; 3) Objects of historical and cultural science; 4) Mirror of history and culture; 5) Media for

education and contribution of cultural values; 6) The nation's cultural education media of all time; 7) Media to cultivate the personality of the nation in the field of culture and national resilience; 8) Protect history and culture; 9) Cultural attractions.

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