

Heritage of Islamic in Palembang as a Learning Resource

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Abstract: The focus of this research is to study the Heritage of Islamic history in Palembang as a learning resource. This research using methods of historical research by to rediscover *tangible heritage* of Islamic in Palembang. Palembang as the oldest city and has a complete historical heritage of Islam. The *tangible heritage* are Agung Palembang mosque, Kuto Batu and Kuto Besak. The another heritage are funeral of Sabo Kingking, Cinde Walang, Sultan Mansyur, and Kawah Tengkurep. Such a complete heritage are use to learning resources for the students, so they can be familiar with their local history.

1 INTRODUCTION

Palembang as an ancient city has a very complete history, starting from the Hindu-Buddhist era, especially the kingdom of Sriwijaya scattered in Palembang (Bronson and Wisseman, 1975:223), because Palembang is the rich and strategic territory (Wade, 2009: 5). The Islamic era in Palembang from the old times of the Palembang Lamo and then the era of Sultanate Palembang Darussalam is located in Palembang. Historical and diverse history that can be utilized by the people of Palembang both for tourism purposes and for the development of science and technology. The development of science and technology can take advantage of the history of research and for education. The world of education can take advantage of these historical remains for learning, especially for constructivist learning.

The constructivist approach to learning and instruction has been proposed as an alternative to the objectivist and some cognitive approaches to education (Mishra, 2015:100-110). Constructivist learning that invites students to their real world, it can learn directly the history of existing in Palembang City because it is in their own environment. Therefore lecturers must prepare such learning creatively for example by making the learning resources that can be used by students. Based on the above description it can be raised the problem of this paper is: how used relics of Islamic history in Palembang for a source of learning. While the purpose to examine the use of relics of Islamic History in Palembang as a source of learning.

2 METHOD

Historians approach research in much the same way that scientists do, they identify a line of inquiry. (Wolf, 2018: 282-284). Includes a history of the information collection method as needed from various sources (heuristics), testing the credibility and authenticity (source criticism), analysis and synthesis of interpretation of historical facts and writing or historiography (Gottchalk, 1986:38).

The first stage in the research of historical Heuristic, i.e. is an early stage in the history of the method in the form of the collection of historical sources, both written and oral. In this stage the author looking for historical sources by collecting libraries that are relevant to the topics covered through a study of the literature, direct observation and interviews. Oral history can reveal how individual values and actions shaped the past, and how the past shapes present-day values and actions, so this research uses the oral interview (Trusall:1)

Then proceed with the criticism of sources, this stage is done reading the top sources of yesteryear and to evaluate it critically. Subsequent interpretation, after passing a critical reading, the author gathers the information about a period of history that is being studied. The final phase of historiography, writing is the result of research by presenting research results in the form of a search.

3 RESULTS AND DISCUSSION

Referring to the problems then this paper will be directed to the study of:

3.1 History of Palembang Islamic Civilization

Islam came to Palembang, around the 7th century AD brought by Arab traders (Kevin, 2014:14). Palembang Islamic government is actually already under the authority of Ario Dillah but in the early 16th century AD began to form and grow a government that has a pattern of Islam that is the government of Palembang Lamo is still vasaal from the government of Demak-Pajang, and Mataram. Then the government of the Islamic caliphate under the Sultanate of Palembang Darussalam since 1675 M, especially during the Sultan Abdurrahman Khalifatul Mukminin Sayidul Imam (Kimas Hindi) proclaims Palembang to become a sultanate. The system of government used to have in common with the government of Umayyah and Abbasid caliphates (Rosenthal, 1965 : 17-24)

Since then Palembang became a sultanate who played a major role in the development of Islamic civilization. The following genealogy in the independence from the Javanese protectorate until abolished by the Colonial government is seen through the Figure 1.

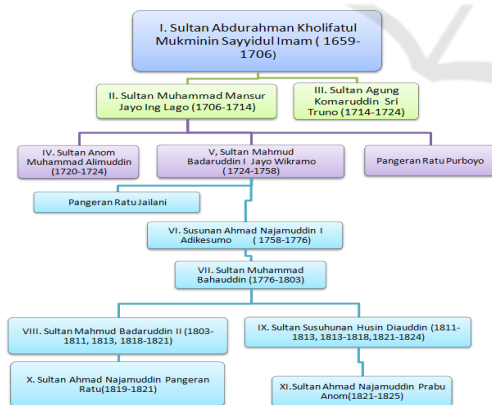


Figure 1: The Sultante of Palembang.

From the Figure 1, the official Palembang became Islam then the sultan began to clean up in realizing Palembang as an Islamic sultanate. One by one facilities-infrastructure began to be built for the progress of civilization on Palembang. In addition to the mosque, kuto and funeral are a symbol of Islam

began to be built, religious activity intensively activated by the sultan of Palembang Darussalam.

3.2 The Ancient History of Islam in Palembang

3.2.1 Mosque

Sultan Ratu Abdurrahman Khalifatul Mukminin Sayidul Imam has built an old mosque near in the Beringin Janggut. However, because the mosque is made of wood and a little capacity, then during the reign of Sultan Mahmud Badaruddin I established Agung Palembang mosque to meet the needs of worship of the muslim. Agung Palembang mosque is now an additional building, while the original mosque building is located on the inside. The part that still looks from the outside is the minarets of the mosque that roof and shape similar to Chinese pagoda. Agung Palembang mosque according to the building design technology experts has a beautiful uniqueness in which the mosque combines several building technologies as well, namely the original local technology of Palembang, Nusantara, China, Arab, Turkey and Europe. For examples is the calligraphy found in Agung Palembang mosque an Arabic style (Hattstein, Markus and Peter, 2003: 20)

In the addition Agung Palembang mosque there is also Jami Kiai Marogan mosque. The located is 13 meters east of the Musi River, or 75 meters south of the mouth of the Ogan River, Kampung Karang Berahi, Kertapati village, Seberang Ulu Subdistrict 1. The mosque was founded by Kiai Haji Abdul Hamid bin Mahmud in 1871 M and was reprinted on 6 Shawwal 1310 H. Then there is also the Jami Sungai Lumpur mosque, located 50 meters south of the Lumpur river, 70 meters to the east of the Musi river. Currently administratively located in the village of 11 Ulu, District Seberang Ulu 2. The Mihrab never overhauled. Above the mihrab there is a writing embossed with Arabic letters, reading 1289 H, which was probably the year of its foundation.

The technology roof of the Agung Palembang mosque later became the prototype of mosque in the city of Palembang, proved the Ki Marogan and Jamik mosque. The mud river has the same roof, which is two-tiered and curved in Chinese style.

3.2.2 Kuto/Keraton

As a sultanate that has a big influence, then in Palembang in Islamic history record there are four Kuto ever built. The first is Keraton Kuto Gawang at least has stood 100 years, before burned down by the VOC in 1659. This Kuto is home of Palembang

Lamo which then burned down by the Dutch. The second Kuto is Beringin Janggut. This Kuto of Sultan Abdurahman has not been found at all about the location.

However, during the time of the sultan Muhammad Bahaudin (1774-1803 AD), the Sultanate of Palembang Darussalam in 1737 was built Kuto by near Tengkuruk river, known as the keraton Kuto Tengkuruk or Kuto Batu. This Kuto has 4 baluwarti (bastion), its length and width is 164 m. Kuto is located on the "island" which is surrounded by a river in front there is Musi river, behind the Kapuran river, beside the up stream is Sekanak river and down stream of Tengkuruk river. This Kuto is the third of sultanate of Palembang (Hanafiah, 2007: 9).

In the reign of Sultan Mahmud Badaruddin I, he initiated the construction of the fourth Kuto which at the same time as Kuto Besak. Its construction was completed by his successor Sultan Mohammad Bahauddin, reigning in 1776-1803. The architecture of Kuto Besak has the distinctive characteristic of showing that the Palembang sultans have been well acquainted with the technology of fortifications. The building is surrounded by high stone walls also surrounded by a moat of defense. It is remarkable that the Palembang sultans knew about the creation of a fortress that had been tested by the Dutch in the Palembang war, long before the fortresses were built by Europeans in the archipelago.

3.2.3 Funeral

Palembang city has a lot of funeral, but the cemetery has a very unique architectural value, for example funeral of "kawah Tekurep", built for the grave of the sultan himself and his family in 1728 on the hill side Musi River. The place was called Lemabang, this name could be indicated if the hills were indeed a high or elevated ground. From his final resting place, as if the Sultan still wants to keep an eye on the development of people's life in the city of Palembang. This "kawah Tekurep", cemetery complex consists of four cupola, three cupola deliberately dedicated to the graves of the sultans of Palembang city and another cupola for the sons and daughters of Sultan Mahmud Badaruddin, the Sultanate of Sultanate and Hulu-Balang of Sultan Palembang. There were three sultans buried in this compound, namely Mahmud Badaruddin I, Mahmud Bahauddin, Ahmad Najamuddin, the three of sultans' tombs each having a cupola and accompanied by the empress's queen and sultan's priest. The entire tomb has a headstone Demak type (Purwanti, 2004: 23)

3.3 Heritage of Islamic as a Learning Source

Heritage is an element in the thinking of their predecessors who became the orientation, observed and developed by subsequent generations (Tushnet,1987:83). Historical learning can be done in several ways. First, through insertion on several national historical topics that have correlation with local events. For example in the event of resistance in the colonial period, the lecturer can high light the role of Sultan Mahmud Badaruddin II in the fight against England and the Netherlands. Secondly, through a special study of historical sites, museums, and libraries as well as visits to places of mutual relevance. This can be done once a semester to introduce the history and culture of the local community. Third, through team teaching, lecturers work together with experts from related disciplines. Lecturers collaborate to discuss local issues interdisciplinarily, for example discussing the building of Kuto Besak by presenting architectural experts, military experts and archaeologists.

Thus the remains of Islamic history in the Palembang City can be a real source of learning for students in the development of science. Through learning can be done through out of class (out class of history teaching). Through this concept, historical and cultural learning will be more meaningful for learners and can support learning targets. The emergence of Islamic history as a source of learning, in the end can build learners of the culture of the region and bring a sense of love so that they will try to maintain and preserve it.

4 CONCLUSIONS

Palembang is very rich in history, especially the remains of Islamic history that can still be found to this day. The remains are mostly in the form of buildings, left in can be used for learning history of Islamic civilization. The remains are like mosque, kuto and funeral. Remains as a force that brought great changes to the civilization of Palembang, let alone Islamic civilization is the embodiment of various elements that have been mixed in the course of its history up in Palembang.

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