

# RAISING PUBLIC AWARENESS IN PRESERVING HISTORICAL HERITAGE SITES OF PATAH SEMBILAN STONE IN LANGKAH SERENTAK LIMBAI SEAYUN LAND

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**Abstract:** This journal aims to examine the historical events or relics that developed in the Senamat Ulu Village, Bathin III Ulu Sub-district, Muaro Bungo Regency, Jambi Province. This article uses historical methods by library research, including archival studies, observations and interviews with related sources. Departing. From the history, uses with make sense and conscience things to know the history around us, the existence of the Batu Patah Sembilan historical become the tools to tell the importance of the presence of this site in the birth of civilization on Earth "Langkah Serentak Limbai Seayun". With the preservation of the existing historical sites, it will be able to provide many benefits to various aspects of people's lives in the Ulu Senate as well as identification of that village. A historical relic from the Great Stone Age (Megalithic) to this day can still be able to know by its history and existence, and also about the historical stories that have developed in the civilization of society from generation to generation.

**Keywords:** Historical Heritage, *Senamat Ulu, Batu Patah Sembilan.*

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## PRELIMINARY

Every time of civilization, it will leave a form of heritage that becomes an identity or a lesson that to provide learn and studies of the remains. Without history in the past, there will never be a future in a civilization. Therefore, the future should not to forget the existence of past civilizations in the past. Historical awareness is a form of attitude reflection based on mental conditions or conditions that can show at the level of appreciation of the meaning and nature of history.<sup>1</sup>

Historical awareness is interpreted as a form of a sense of life towards history to understand that events that occur at the present time are seen as a continuation of events or events that have occurred in the past, as well as events or events that occurred in the past. in the present has a direct effect on future events.<sup>2</sup> An awareness of history will be achieved by an individual or a person through an understanding of history and skills in thinking to be able to analyze and be able to appreciate the activities of human civilization in the past.

Only with historical awareness can mistakes that existed in the past be learn as lessons so that they do not repeat themselves in the future.<sup>3</sup> Therefore, it is very important for the efforts and awareness of the community in an area where historical heritage sites are located to always continue to strive to maintain and preserve the existence of historical sites in that environment. Of course, to be able to raise and increase this awareness, it must begin with a sense of historical awareness. People who are born, live and develop in the social and cultural environment at the site are the front line as a shield for the relay of history.

Those who certainly have the same historical and cultural background should be at the forefront of preserving and maintaining the existence of existing historical heritage sites. The sense of historical life in each community should be deeply instilled with a sense of awareness and importance in maintaining and preserving existing historical and cultural heritage. The local community in the area should actually be able to maintain their identity in the area. The importance of increasing public awareness in maintaining and preserving existing historical heritage is still a challenge in itself to race against an era of life that is eroding to reduce the sense of historical life.

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<sup>1</sup> Widja. Dasar-Dasar Pengembangan Strategi serta Metode Pengajaran Sejarah. Jakarta: Depdikbud. 1989. P.556.

<sup>2</sup> Soedjatmoko. "Sejarawan Indonesia dan Zamannya". Dalam Soedjamoko et.al. Jakarta: Gramedia. 1995.

<sup>3</sup> Kuntowijoyo. Pengantar Ilmu Sejarah. Yogyakarta: Bentang Budaya. 1995.



As if the awareness of the meaning of historical heritage is often underestimated. In fact, if it is not the people or residents in the area who maintain and maintain the existence of the relics of the past, the relay of inheritance of the existing historical heritage will not be able to be found and studied in future generations. So it is feared that if the sense of consciousness fades and disappears, then the historical continuity of the existing heritage will not be able to continue and be found in future generations.

### **THEORETICAL BASIS**

In this journal, it is based on the theoretical basis quoted from the reference to the Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Conservation in Article 55 which reads "Everyone is prohibited from intentionally, preventing, obstructing, or warning efforts to preserve Cultural Conservation". This is again reinforced in Article 57 that "Everyone has the right to save the Cultural Conservation owned or controlled by him in an emergency or forcing rescue action to be taken". Then Article 58 paragraph (1) also explains that "Saving the Cultural Conservation is carried out for:

- a. Prevent damage due to human and/or natural factors that result in changes in the authenticity and values that accompany it; and
- b. Preventing the transfer and transfer of ownership and/or control of Cultural Conservation that is Contrary to the provisions of the laws and regulations".

Cultural change is caused by two kinds of causes, namely: causes that come from within, namely from the supporting community itself and causes that come from outside, namely from outside the community.<sup>4</sup> From this theory, it can also be seen that society has a very important role in culture, in this case the culture in question is Cultural Conservation/Historical Sites, which are part of society.

### **RESEARCH METHODS**

The research method used is the literature study method. In this library method or literature study is a method known as the method of collecting data based on books, scientific articles, journals, and other written sources that have a relevance related to the research problem being studied. In this study, the researcher analyzed the data obtained by using a descriptive qualitative data analysis strategy.

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<sup>4</sup> Soekmono. Pengantar Sejarah Kebudayaan Indonesia I. Yogyakarta : Anggota IKAPI. 2012.



Descriptive qualitative research is defined as a form or way to be able to explore and reveal a meaning that comes from social problems.<sup>5</sup> This is inseparable from the activity of using documentation to be able to collect information that is relevant to the problem being studied by the researcher.

Literature searches are not only carried out as a first step in preparing a research framework, but this is also a form of being able to utilize the library resources in obtaining the necessary research data.<sup>6</sup> A researcher should take several stages including: Initial data collection.<sup>7</sup>

This is done by collecting books, scientific articles, journals and other written sources, carrying out data processing which in this case is done by briefly describing the relationship between each study through data reduction, drawing temporary preliminary conclusions that can change if there are strong facts found in the data. collecting data, testing the validity of the results of the research, drawing conclusions from the results of the study.

## RESULTS AND DISCUSSION

### 1. To Know the Big Stone Age

The Big Stone Age or better known as a period called Megalithic is a term which at that time was where humans in the development of civilization, most of all aspects of life that existed from them had used or had been able to create objects from rocks with large sizes. In addition, at this time humans also helped improve civilization in the aspect of culture made of large stones and until the development of Neolithic civilization and the Bronze Age period.

At the stage of the spread process where this period was reached by going through two waves of periods, namely the Old Megalithic Period which spread to the archipelago, this period lasted during the 1500-2500 B.C, supported by the existence of the Square Ax (Proto-Malay) and the period. The next period is the Young Megalithic Period, which spreads

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<sup>5</sup> Creswell, J. W. Research Design : Pendekatan Metode Kualitatif, Kuantitatif dan Campuran (Keempat). Pustaka Pelajar. 2016. P.4.

<sup>6</sup> Zed, M. Metode Penelitian Kepustakaan (Pertama). Yayasan Obor Indonesia. 2014.

<sup>7</sup> Bungin, B. Penelitian Kualitatif. Putra Grafika. 2010.



across the archipelago in the period 100-1000 B.C, supported by the birth of the Dongson or Deutro Malay Culture.

As a result of civilization from the existence of these two periods, it has succeeded in leaving some evidence of historical heritage which of course can be proven by several forms of findings in the form of large stone buildings or large rock objects such as Dolmen, Stone Graves, Sarcophagi, Punden Beundak, Menhirs, Statues and Sculptures.

## **2. The Culture in the Megalithic Period**

In the Megalithic Period, leaving the traditions that took place at that time, the thing that stands out from this period is the practice of culture with the characteristics of involving the shape of a monument composed of large stones (Megalithic). The development of civilizations in various parts of the world including the Middle East, Europe, South Asia, East Asia, Southeast Asia, to the Polynesian Region. In Indonesia itself, this megalithic tradition has developed from the New Stone Age which almost coincided with the Perundagian Age with different characteristics from the traditions in Europe, although with parallel aspects. According to Von Heine Geldern, he classified the megalithic tradition into two groups, namely the Old Megalithic which developed in the Neolithic period and the Younger Megalithic which developed in the Paleometallic period.

However, although it can be related to prehistory, the megalithic tradition does not only refer to a certain era of civilization, but as a form of expression that can develop because of a belief in the existence of spiritual, magical or metaphysical powers. Apart from these large stones which are always associated and can be used as a symbol of the power of magical elements or can often be found as altars, tools in ceremonies to funeral processions. So this megalithic tradition also involves the structure of a certain space or architecture, so that there are also objects in the form of metal, pottery, and beads. In a different place, In the use of this megalithic tradition, it can also be seen in the art forms of stone carving (stone carving) to statues that resemble certain figures.

It had experienced widespread things in the pre-Hindu-Buddhist period. In Indonesia until the 21st century where there are people who still support this cultural tradition to come close to its original form. This can still be found in several ethnic groups or circles in the country such as



Nias, Batak, Sumba and Toraja. Not only that, there are also layers that exist in the form of later cultural acculturation which can still be found in the Balinese, Sundanese (Bedouin people) and Javanese. It should also be noted that according to Jean-Pierre Mohen, there are three criteria for megalithic culture in the European part, namely: 1) The existence of a mounded grave (Tumulus): 2) Burial Procession, and 3) There's a big rock

### **3. History of the Batu Patah Sembilan Site**

This historical site is a form of relics during the Megalithic civilization. The shape of the site resembles a menhir shape with a rectangular area at the top which is smaller than the volume of the menhirs measuring about 2.60 x 1.89 x 2.48 meters. This historical site, for the community in Senamat Ulu Village, Bathin III Ulu Sub-district, Bungo Regency, is known as Batu Patah Sembilan. A large stone with a slightly curved and complete with marks that can be found on the surface of this stone. Signs that can be found on the surface of this rock are tiger footprints, baby footprints, chicken claws, grinding stones, giant footprints which are part of the history of Bungo Regency. From this site, it can be seen that the stone is said to be part of nine shards, while the whereabouts of seven of them have not been identified until now. However, this historical site has been designated as one of the cultural heritages in Jambi Province. However, this historical site is not well known in Jambi or areas outside Jambi Province. The location of this historical site is located in Senamat Ulu Village which is approximately 60 Km from Muaro Bungo City. With such a long distance, if there is a newcomer from outside the Senamat Ulu Village who visits to see this site, then it will be a part of pride for the local residents. For this historical site, it has been designated as one of the cultural heritages in Jambi Province. However, this historical site is not well known in Jambi or areas outside Jambi Province. The location of this historical site is located in Senamat Ulu Village which is approximately 60 Km from Muaro Bungo City. With such a long distance, if there is a newcomer from outside the Senamat Ulu Village who visits to see this site, it will be a part of pride for the local residents. For this historical site, it has been designated as one of the cultural heritages in Jambi Province. However, this historical site is not well known in Jambi or areas outside Jambi Province. The location of this historical site is located





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Regarding the history of the naming for Batu Patah Sembilan on this site, it is based on the writings of one of the writers in his book and as an elder in the Senamat Ulu Village, namely Guru Hasan Bawi, that the name has been passed down to the community from generation to generation. Not only that, the book has also become a reference for the people of Senamat Ulu Village in giving mention of the historical site. In addition, a leaf from a piece of paper was also found, namely an inscription written by Guru Hasan Bawi which was written decades ago and is also a silent witness to the historical story of the stone. In that piece of paper, Guru Hasan Bawi also tells a little story from the history of the Batu Patah Sembilan site.

At first the story of the history of the stone came from Datuk Lang Gagah who came from Pariaman on his way to Pagaruyung. After that, he again continued by climbing Mount Kerinci and descending Mount Urai until he arrived at Tanah Abang which is now located between Timbolasi Village and Sangi Village, Muara Buat area. Then, Datuk Lang Gagah continued his journey to Pinang Sebatang and Datuk Lang Gagah decided to go upstairs so he could peek at the deer with golden horns. The mouse deer belongs to Datuk Lang Gagah's sister named Putri Si Unduk Pinang Masak with the title Princess Continues Eyes. This princess had nine millipedes of polished hair, nine cubits and nine fathoms fathoms.

However, even though Datuk Lang Gagah was able to request that the mouse deer be returned, the son refused to return it so that a negotiation was carried out with the result of negotiations that the Javanese son married Putri Si Unduk Pinang Masak. After that, the marriage was continued by releasing a pair of male and female ducks to be able to look for the shoots of Jambi Sembilan Lurah. From the release of a pair of ducks, five were found in Batang Hari, Batang Bal, Batang Siyek, Batang Asam, Batang Beko and Batang Jujun. While the other four were found in Batang Tebo, Batang Bungo, Batang Pelepat and Batang Seni Amat. In Batang Senamat, art is defined as a small meaning. Therefore, the



historical site of Batu Patah Sembilan in Senamat Ulu Village as the Youngest Stone in the Pucuk Jambi Sembilan Lurah with seven other stones has not been found (Unseen). The base of Batu Patah Sembilan starts from Bukit Barisan in the area near Mount Patah Sembilan, this mountain is coupled with three other mountains, namely Mount Raman, Mount Sati, and Mount Patah Sembilan.

With the position of Mount Patah Sembilan which is in the middle while Mount Raman (right) and Mount Sati (Left). To be able to see directly the presence of traces or marks on the surface of the stone, a wooden ladder with a ladder length of about two meters has been provided. The ladder will help us to be able to reach the top surface of the rock and of course must remain under surveillance for our safety to occur. The people of Senamat Ulu Village believe that in the past the ancestors carried out various activities on the surface of this rock. This is the basis for various signs of life such as tiger footprints, chicken claw marks, baby footprints, grinding stones, and so on.

This has been going on for thousands of years so that people are unable to explain in detail the history of this site. They can only believe that every trace of the marks on the surface of the stone has been petrified due to natural processes. In 1997 an assessment activity was carried out by the Jambi Province Cultural Heritage Preservation Center. This site is one of the megalithic relics. During the Megalithic period, the stones found in Senamat Ulu Village were classified as Menhirs as a result of megalithic culture at that time. For that it is very important to preserve one of these past cultures.

#### **4. The Importance of Raising Public Awareness in Preserving the Preservation of the Batu Patah Sembilan Historical Site**

In a community environment consisting of heterogeneous conditions. This situation all the population including the old, the younger generation, socio-cultural and different backgrounds in each individual. The young generation is one of the components that really need to be involved in a development in various aspects. This is because the young generation as a very potential thing to be able to support the success they have in terms of new knowledge, innovative and creative ideas to build the nation. As the nation's successor, youth should be able





to carry out their role, including in the role of history. As an event or events that have passed, not infrequently history is considered an ancient thing by society.

However, people should never forget history to determine the future. If we don't have awareness we will lose our identity and of course we will become a sick nation. It is possible that conditions like this are happening, therefore we experience confusion about an identity.<sup>8</sup> In the midst of this modern civilization, awareness of the importance of preserving the existing historical heritage should continue to be strengthened. By maintaining and preserving every historical heritage that exists, we can also find out the values contained in an event to form a better personality.

Apart from normative reasons, a socialist urgency is indispensable because the community also has an important role in preserving the Batu Patah Sembilan historical site in Senama Ulu Village. In addition, the role of community leaders in terms of efforts to preserve historical sites is something that must be done. Because the historical site is a track record in the past which has become a must to be cared for and preserved because to be able to give a message from the events that occurred at that time.

The preservation of the area around the cultural conservation/historical site is a series of processes of conservation, interpretation, and management carried out on an area with the aim that the cultural meaning contained therein can be well preserved. In an effort to preserve the scope of cultural conservation/historical sites, it is necessary to provide opportunities for the community who should be culturally responsible for the area to be able to participate in the preservation. The criteria for the success of conservation can be measured by the uniqueness of the area, the history of the area, the privileges of the area and the participation of the community.

Cultural change is caused by two kinds of causes, namely as follows: internal causes that come from the community as its own supporters and external causes that come from the community

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<sup>8</sup> Anis, M. Z. A. Sejarah, Kesadaran Sejarah dan Pupusnya Identitas Nasional. 2016. P.491.



environment.<sup>9</sup> So if based on this theory, society certainly plays a very important role in culture where the culture is a Cultural Conservation or Historical Site that is part of the community itself.

Therefore, if the community cares about the Batu Patah Sembilan Cultural Conservation/Historical Site, it will be very possible to prevent damage to this historical site and if the community is very concerned about the existence of this historical site, then there will be no negative influence coming from outside the environment because of the Senamat Ulu community. It also requires the attention of the Muaro Bungo Regency Government, the Department of Culture, Tourism, Youth and Sports by participating with a team of experts in the field of preserving the historical site.

The existence of the preservation of Cultural Conservation/Historical Sites will be an inspiration in order to keep away from the feeling of historical alienation and cultural poverty. So rather than that, it will be very important to develop an understanding of the preservation of Cultural Conservation objects while still paying attention to harmony, as well as balance, continuity between physical and socio-cultural aspects. Because these two aspects cannot be separated in supporting efforts to preserve the Cultural Conservation object itself.

This Legal on the Importance of Preserving Cultural Conservation/Historical Sites refers to the Law of the Republic of Indonesia Number 11 of 2010 concerning Cultural Conversation Article 55 which reads that " No one shall intentionally prevent, inhibit, or thwart the Cultural Conservation Preservation program." (Setiap orang dilarang dengan sengaja mencegah, menghalang-halangi atau mengagalkan upaya Pelestarian Cagar Budaya). Furthermore, it is further strengthened in Article 57 which states that " Anyone shall be entitled to carry out the Salvation of Cultural Conservation owned or controlled in emergency condition or that forcing the salvation act. " (Setiap orang berhak melakukan upaya penyelamatan Cagar Budaya yang dimiliki atau yang dikuasainya dalam keadaan darurat atau yang memaksa untuk dilakukan tindakan upaya penyelamatan).

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<sup>9</sup> Soekmono. Pengantar Sejarah Kebudayaan Indonesia I. Yogyakarta : Anggota IKAPI. 2012.



Furthermore, Article 58 paragraph (1) also explains "Saving the Cultural Conservation is carried out for:

- a. Prevent the damage due to the human being and/or natural factors rendering the change of its authenticity and values; and (Mencegah kerusakan karena faktor manusia dan/atau alam yang dapat mengakibatkan berubahnya keaslian dan nilai-nilai yang menyertainya, dan)
- b. Prevent the removal and transfer of ownership and/or control of Cultural Conservation contradictory to the provisions of the legislation. (Mencegah pemindahan dan beralihnya suatu kepemilikan dan/atau penguasaan Cagar Budaya yang bertentangan dengan ketentuan peraturan perundang-undangan).

Overall, it can be understood that culture has contained a whole understanding of social values, as well as social norms, science and the whole of social, religious, and other structures. In addition to all the intellectual and artistic statements characteristic of society. Culture also becomes a concept system that is inherited in symbolic forms so that humans can communicate, preserve, develop knowledge about life and attitudes towards life.

## 5. Benefits of Preserving the Batu Patah Sembilan Site

From the Batu Patah Sembilan Historical Site, it has its own uniqueness which can become an identity which of course can be introduced to every other area. For this reason, several benefits will be obtained in maintaining the preservation of this historical site, including the following:

- a) As a source of knowledge and cultural knowledge. In this case, by being able to utilize and preserve the existence of this Site, it will be able to provide an understanding of the history of the ancient people as a cognitive approach from time to time.
- b) Become a tangible form of evidence of past historical events. The existence of historical heritage sites is still there from time to time to be a form of responsibility by the current generation in order to preserve it. Thus, providing an opportunity in the future to be able to study historical events as oncrete evidence of the historical events of the Batu Patah Sembilan site itself.
- c) As an icon or regional identity. Likewise with the Batu Patah Sembilan site, if its existence is sustainable, Senamat Ulu Village



will continue to be known as an icon of this village which is famous for its historical legacy in the form of Batu Patah Sembilan.

- d) Supporting the regional economy. The preservation of the site that is well maintained will be able to invite the interest of travelers outside the area to come to visit this site. The existence of these visitors will be able to open up opportunities for the region in making this a source of foreign exchange for regional treasury income.

## CONCLUSION

Preservation is one of the efforts taken to preserve the Cultural Conservation or archaeological heritage that has not been designated as a Cultural Conservation. This preservation is carried out so that this archaeological heritage can be preserved and avoided from damage which can be said as a form of protective action. Through this preservation, it is also to be able to rebuild public awareness of the existence of a Cultural Conservation or Historical Site as evidence of civilization in the past in order to be able to continue the milestones of the historical relay in future generations in order not to lose the identity and symbolic of civilization in the region.



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