

The Potential of Islamic Archeology of Talang Pangeran Village as a Source of Local Historical Collection of Ogan Komering Ilir Regency

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Abstract: Indonesia will be very rich in relics from ancient times, one of them located in the village of Talang Pangeran where the village has a lot of relics the relic buried in it is one of the relics found in the village gutter princes are ancient tombs, tomb houses, their buildings, as well the knick-knacks contained in the building that characterize the building. The purpose of this study is to determine the potential of Archeology. What Islam is in the village of Talang Pangeran and will be used later as a source of learning local history. In this study the author uses a qualitative descriptive method which starts from observation activities, interviews, documentation, literature study. In the village of Talang Pangeran has a very rich historical heritage and that all needs to be preserved and developed so that it is not lost in time. Therefore researchers are trying as much as possible to preserve it again and can be useful for the researcher and the village community Talang Pangeran.

Keywords: Historiography, Islamic Archeology, Local History

A. Introduction

History is a picture of the past of humans and their surroundings as social beings, which are compiled scientifically and completely. History is a story of changes, events, or past events that have been given interpretations or reasons and linked so as to form a complete understanding. The word "history" entered the treasury of the Indonesian language after the acculturation of Indonesian culture and Islamic culture since the 13th century. In line with its position and special meaning as a branch of science (Notosusanto, 1988). With the development of modern technological science, history has terminology, there are several historical meanings as follows which are quoted E. Bernheim states that history is a science concerning the development of humanity. R. G. Collingwood said that the objects of historical research are all human actions in the past. Ruslan Abdulgani argues that history is a branch of science that systematically examines and investigates the overall development of society and the development of humanity in the past along with all its events with the aim of critically assessing all the results of the research and investigation to serve as guidelines for the present and the process which will come.

South Sumatra has unique historical characteristics, starting from the settlements of migrant fishermen and Austronesian farmers who came from mainland Asia to form new colonies on beaches, valleys and mountains on the islands of the archipelago (Idris, 2016). Islamic archeology is a science that studies past human cultures through a systematic study of material data left behind. Systematic studies include discovery, documentation, analysis, cultural values, norms, customs, customary laws and interpretation of data in the form of artifacts (material culture, such as stone axes and temple buildings) and ecofacts (environmental objects such as rocks, topography, and fossils) or features archaeological sites.

The typical research technique is archaeological excavation, although surveying techniques are still used. Archaeologist is a term for scholars, practitioners, or experts in the field of archeology. The goals of archeology are varied and become a long debate. Among them is the so-called archaeological paradigm, namely compiling cultural history, understanding human behavior, and understanding the process of cultural change. Because it aims to understand human culture, this science is included in the humanities group. Even so, there are various auxiliary sciences that are used, including history, anthropology, geology, (with the knowledge of the earth-forming layers which are the reference for the relative age of an archaeological find), geography, architecture, paleoanthropology and bioanthropology, physics (among others with carbon c -14 to get the absolute date). In particular, archeology studies the culture of the past, which were old, both in prehistoric times (before writing was known), and historical times (when there was evidence of writing). In its development, archeology can also study contemporary culture, as popularized in the study of modern material culture (modern material culture).

Because it relies on objects from the past, archeology really needs the preservation of these objects as a source of data. Therefore, another discipline was developed, namely the management of archaeological resources or more broadly the management of cultural resources.

Based on the Big Indonesian Dictionary (KBBI) that potential is an ability that has the possibility to be developed, strength, ability. Historical heritage objects will later be used as historical learning resources (Wandiyo, 2022).

Potential is something that must be considered and looked at further, it is intended that all the advantages and potential that are usually developed can be maximized perfectly. Of course all of this cannot be separated from the role of all related parties, either directly or indirectly. The Indonesian archipelago, with a land area of two million square kilometers, is nearly three times larger than Texas. But if we count the

area of the sea between the islands, the area is much larger. From west to east, namely from the western point of Sumatra to the Australian border in Papua, the distance is almost 5,000 km.

The island of Sumatra is located in the westernmost part of the Indonesian archipelago. Astronomically, the island is located at coordinates 5° 40 North Latitude to 5° 69 South Latitude and 95° 16 to 106° 45 East Longitude. Its geographical position stretches from the Northwest to the Southeast. The length from the other end north (precisely the southeasternmost tip) is about 1,650 km and the width between the two heaviest points to the east point on the widest part is about 350 km. The total area of this island is around 473,606 km² (ASNAN, 2016 in Eltafia, 2019). Southern Sumatra is one of the largest islands in Indonesia which has so much cultural wealth in each region (Idris, 2021).

In South Sumatra, to be precise in Talang Pangeran Village, Ogan Komering Ilir Regency, there is a potential for Islamic archeology which must be explored and its existence known and can be used as a source for compiling local history. The main objective of the author of conducting this research is to find out and analyze the potential of Islamic archeology in the village of Talang Prangeran, besides that the author also wants to know the traditions and culture of the village of Talang Pangeran. The benefits that can be drawn from this research are to know and understand the potential of Islamic archeology in Talang Pangeran Village, as well as to add insight and knowledge.

B. Methods

The method used in this study is a qualitative descriptive method in which the research uses a systematic (sequential) collection of sources and it is necessary to use in-depth data sources. Qualitative descriptive research is conveyed in words that are appropriate according to the respondent, as they are in accordance with the research question, after completion then an analysis is carried out using what words are the background of the respondent behaving (thinking, feeling, and acting) like that unlike the others, reduced, triangulated, concluded (given meaning by the researcher), and verified (re-consulted with the respondents). In qualitative research there are at least three things that are described, namely the characteristics, activities, or events that occurred during the research, and the environmental conditions where the research took place (Gunawan, 2013; Sugiyono, 2013; Wibowo, 2014).

C. Results and Discussion

A Brief History of Talang Pangeran Village

Based on the results of my observations in Talang Pangeran Village, Talang Pangeran Village is located in Teluk Gelam District, Ogan Komering Ilir Regency, where there are many Islamic archaeological remains such as ancient tombs, old houses, and various cultures found in Talang Village. Lord. Regarding cultural issues, Talang Pangeran village and Palembang are still exactly the same culture regarding food and drink, the hallmark of Palembang food is pempek as well as Talang Pangeran village.

Culture in food and drink in Palembang has historical factors starting from Sriwijaya's relationship with India starting in the 2nd century AD through trade routes while spreading the food system that was owned and combined with typical Palembang food and drinks. And all of that needs to be preserved so that it doesn't get lost in time, we need to know that today's youth have forgotten a lot of history and customs left by ancient ancestors to protect it all, we as the millennial generation must continue and develop so that it stays awake and continues to shine today's era.

The majority of the population in Talang Pangeran Village are farming, one of the agricultural products owned in Talang Pangeran Village is rice, palm oil, rubber. Talang Pangeran Village will be rich in socio-cultural customs where the people are still thick with ancient ancestral culture. The majority of the population in Talang Pangeran Village adheres to Islam, so it's no wonder that in the village of Talang Pangeran there used to be a religious shop that was respected by the community where we know that a religious shop or called a cleric is the most meritorious person because he always spreads good advice and always invites Allah to get guidance. And Ridho from the almighty.

State of Nature

1. Rainfall Climate

Talang Pangeran Village has a wet tropical climate (type b), with a dry season ranging from May to October, while the rainy season is ranging from November to April.

2. Customs

Talang Pangeran Village is mostly a tribe of pegagan where the language used is Malay.

3. Flora and fauna

The flora and fauna are tropical plants and animals. And there are also fruits such as bananas, papayas, sweet potatoes. Food in the form of rice, vegetables. Domestic animals consist of cows, goats, chickens, ducks, and sheep.

4. Administrative Region

The last 2015 census in the village of Talang Pangeran amounted to 1656 people and the results of the data obtained during the last 2015 census interview, and with a population density of 0.864 people.

Ancient Graves in Talang Pangeran Village

Graves are a very important form of Malay Islamic culture, the placement and construction of a tomb building takes into account the values prevailing in society at that time (Idris, 2019).

There are several ancient tombs in the yard of local residents which have been made into plantation areas, where there are 8 tombs, the tombs are old, you can say they are ancient tombs, the condition of the soil around the tomb area is loose black sediment from river floods, around the tombs there are rubber trees, duku, cacao, jando rio, banana, bamboo, jengkol, durian, tembesu, and shrubs. And the position is 38.81 meters above sea level north of 339 u, south of 3, 29'31.77°, east of 104'48'27,74°, and west of 285°.

The first tomb

The first tomb building is building F, 2.3 m wide, 2.18 m long, and 17 cm high. Brick size 12 x 28, 2 cm high, and 2.90 m apart. The condition of the first tomb seems to have experienced human intervention so that it looks like the structure is not original. The piles of bricks appear to have been deliberately stacked in an irregular arrangement of bricks and do not have a specific pattern without adhesive. There are no special marks on the tomb. Nissan is another that residents use as grave markers on their heads.



Figure 1. The first Tombs

The second tomb

The second tomb building with a length of 2.18 m, width of 1.6 m one layer of brick. The second tomb is in a similar condition to the first and the damage seems to be more severe than that of the first. The condition of the second tomb has suffered damage, its shape is no longer symmetrical. Irregular conditions characterized by the use of cement.

The grave marker in the form of a tombstone on the head has been broken. It seems that the tombstones were made of clay and no inscriptions have been found on the tombstones. The thickness of the tombstone at the top is 6 cm and the bottom is 7.5 cm. The tombstone was cut into three parts, one at the bottom, two at the top, and three at the top of the tombstone. At the head of the tomb, a tombstone was also found. Nissan is another that residents use as grave markers on their heads.



Figure 2. The Second Tombs

The third grave

Tombstone three found 4 headstones made of clay, the bottom of the gravestone is 10 cm thick, 20 cm wide and 30 cm long. The third tombstone is in the third cemetery on the west side. It seems that this tombstone is buried in the ground, it is estimated that the height of the third tombstone is + 44 cm considering that when the research was carried out the excavation of this gravestone was embedded + 13 cm in the ground. It is 7.2 cm thick. The third headstone, measuring 32 cm high, 16 cm wide, 8 cm thick at the top, 10.3 cm thick at the bottom, was found broken.



Figure 3. The Third Tombs

The fourth grave

The fourth tombs building is 2.28 m wide, 3.80 m long, with a height of 25 cm from the ground. The fourth headstone was found in a half-stricken position and split in half. It seems that what was found was 14.5 cm thick at the bottom, 12.3 cm at the top was found in a broken condition.

It seems that this tomb was made using the no space technique, as evidenced by the fact that the northern part of the tomb on the east side still looks original with a layered structure of more than 6 layers, the condition of which has been destroyed, leaving 20% of the authenticity of the building.



Figure 4. The Fourth Tombs

The Fifth tomb

The fifth tomb building with a length of 2.90 m and a width of 1.93 m is in an irregular condition. The fifth tomb building on the west side of the fourth tomb is in an irregular condition in the form of piles of bricks which appear to be new tombs as evidenced by

several bricks with the AN and R H inscriptions. These bricks do not use cement as an adhesive, apparently using the no space technique. This brick measures 22x9x4.5 cm.



Figure 5. The Fifth Tombs

The sixth tombs

The sixth tomb is on the west side, this tomb has undergone repairs by using cement as an adhesive. The shape of the tomb extends from west to east so the tomb facing north is in the form of a 5-storey punden.

The outer part of the tomb is 3.50 cm x 3.36 cm long, the second part is 3.15 cm x 3.55 cm, the third part is 3.20 cm x 2.40 cm, the fourth part is 2.68 cm x 1.15 cm, the fifth part 2.40 cm x 90 cm. The second level is 8.5 cm, the third level is 3.5 cm, the fourth level is 3 cm, and the fifth level is 4.5 cm.

However, in the fifth grave, ancient bricks were found which were larger than modern bricks which appeared to be 4.8 cm high, O 14 m 14 cm, L 14 cm. Two bricks were 29 cm long, 14 m wide. 8 m, 16 m wide, 1 m long in a cut state, the fourth brick is 20 m long, 5 cm high, 14 cm wide.

This tomb saw the condition of the bricks built during the colonial and sultanate periods. Tomb one consists of 6 layers of no space bricks with brick structures made in the colonial and sultanate periods. The first tomb consists of 6 layers of no-space bricks with brick structures made during the colonial and sultanate periods with 3 bricks embedded outside the ground surface.



Figure 6. The Sixth Tombs

The Seventh tombs

With a length of 1.80 m, a width of 8.5 m, Kirangga Saibun is nicknamed Merry Bandar. Besides that, the role of preachers, religious teachers and hajjis is very important in the spread of Islam, besides that the role of the river and its children (Idris, 2019).



Figure 7. The Seventh Tombs

The eighth tombs

With a length of 2 m, a width of 1.20 m, this tomb is irregular, the brick structure has been damaged because the brick structure is overgrown with acacia trees. The distance between the 8th tomb and the third tomb is 6.30 m. The tomb also has no characteristics or markers and does not face the Qiblah.

Tomb 8 position north south facing west position 336 ° northwest, S, 3°29'42,5", T, 104°48'26,91"34,41 MDPL. At the foot of the tomb is overgrown with tembesu trees, at the bottom overgrown with duku trees, the condition seems to be using the no space technique, and the conditions are already irregular. It is estimated that this tomb has more than 4 brick arrangements, Palembang sultanate type bricks.



Figure 8. The eighth tombs

The Tomboh House

Based on the results of an interview with Mr. Sudirman as the head of the village of Talang Pangeran, the building in ancient times was intended to be used as a factory by the Dutch, and the building was a hiding place for the Dutch, because inside the factory there was a tunnel or underground passage. For its current condition, the warehouse is abandoned and filled with trees around the warehouse and filled with moss, the warehouse area is in a bush which is close to the residents' plantations.

For the current conditions, the condition of the tomboh house is abandoned, filled with shrubs and the condition of the building is no longer neatly arranged due to exposure to rain and conditions where it is in an open space. From the shape of the bricks used, you can see the bricks with an elongated shape. You can be sure that in ancient times this hiding place was tight because the location and place were far from the residents' yards and the building was not wide enough. For the style of the building itself, it is like an ordinary house building.



Figure 9. The Tanah Tomboh

The Compound Building

Based on the results of an interview with Mr. Sudirman as the head of the village of Talang Pangeran that their building is an old house or can be called a stilt house made of wood, where inside the building there are carvings that are characteristic of their building. Their buildings have their own distinctive style where they use wood and there are carvings that are the main attraction. Where the province of South Sumatra is indeed famous for its stilt houses made of wood, one of which is their building. Traditional houses are made of wood in the form of logs and boards. Wood with wooden pillars as the foundation so that it is commonly called a stilt house using roofs made of various materials ranging from leaves, palm fiber, wood, shingles, bamboo, clay tiles, cement tiles, and other covering materials (Idris, 2017).

South Sumatra is indeed very famous for building houses on stilts which are scattered in areas such as Lahat, Palembang, Kayu Agung, Musi Banyuasin and many more. That is what is characteristic and has uniqueness and as a result of the turn of the era there are also not nearly the same, but this house with a hundred pillars is one of the relics of Prince Redjed which is located in the area of SugihWaras Village, Ogan Komering Ilir Regency (Wandiyo, 2020). Many residents use the authenticity of the stilt houses made of wood, many are overhauled using a mixture of cement.



Figure 10. The Gubah Building

Jars that are in their building houses where these jars were used to store rice at the time could even be used to store clean water. Indeed, in ancient times the objects used were all handmade or homemade, where the jars were made of clay which were shaped in such a way that they could be used for storing water and rice.

Nowadays, not many people use this jar anymore because of the changing times, people follow trends more and there are many different kinds of factories that create various forms of creation to attract and entice customers. So there are not many jars that are found in the community that can be said to be steps; only a few still have and use the urn.



Figure 11. The Urn



Figure 12. The Flower Crafting

The roofs of their houses, which use roof tiles and some use zinc, appear to have been damaged because they have been exposed to sunlight and rain for a long time. From the texture it looks like the roof of a house in general, but above there is a picture showing a circular symbol which is characteristic of their buildings. From the shape of the roof, it has a rectangular shape that extends and is interspersed with wood that supports the roof.



Figure 13. The Roof Symbols

D. Conclusion

Based on the results of the research and discussion that the author has conveyed, the potential for Islamic archeology in the village of Talang Pangeran is very rich because many people do not pay attention to the existence of ancient relics buried in it, one of which is what I examined, ancient tombs, tomboh houses, their buildings as well as home decoration knick-knacks contained in their buildings, one of which has carvings that are characteristic of these buildings, apart from that there are jars that are rich in benefits, although now their existence is quite rare and even rarely found. Nowadays, not many people use these jars again, due to the changing times, people follow trends

more and there are many various kinds of factories that create various forms of creations to attract and entice customers. So that there are not many jars that are found in the community, it can be said that only a few steps still have and use these jars. As well as the attractive circular roof which is the hallmark of this building.

E. Acknowledgment

We would like to express our gratitude to family, friends and team and PGRI University of Palembang who participated in assisting in the preparation and collection of data regarding the Potential of Islamic Archeological oh Talang Pangeran Village as a Source of Local History Collection in Ogan Komering Ilir Regency

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