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BUMIAYU TEMPLE SITE (SOUVENIR FROM THE SRIWIJAYA KINGDOM) AS A SOURCE OF LOCAL HISTORY LEARNING

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ABSTRACT

Indonesia is a diverse country and has various cultures. The cultural values possessed are often referred to as local wisdom values. The value of local wisdom can become a way of life for society. The Bumiayu Temple site, which became a souvenir of the Sriwijaya Kingdom, is proof that local wisdom values are developing. The value of local wisdom at the Bumiayu Temple Site can be used as a source of local history learning which aims to provide students with knowledge of identity, national identity and the value of tolerance. This research uses a qualitative descriptive method, with data collection techniques namely observation, interviews and documentation. Then the data analysis technique applies an interactive analysis model, namely data collection, data reduction, data display, data verification and drawing conclusions. The research results show that learning local history is very important to teach students in order to learn the value of the past in facing future life.

KEYWORDS: Education, Local History, Bumiayu Temple Local Wisdom

1. INTRODUCTION

Education is a plan and effort to achieve change in the civilization of a nation. Understanding of education is very diverse. Education is often interpreted as a way to humanize humans. According to Shah, education means caring and training. In other words, education is defined as a process of changing individual attitudes and behavior and an effort to mature oneself through the process of teaching and training [1]. In simple terms, education is defined as an effort to develop an individual's personality in accordance with the values and culture that exist in society.

Individual personality and character are greatly influenced by learning experiences through their own environment, such as the family environment, educational environment, and community environment. The level of influence of this experience is greatly influenced by the individual's own educational process from primary education to higher education [2]. Instilling community values and culture can be carried out by implementing Local History learning.

Local history has various meanings, one definition of local history was presented by Carol Kammens (2003). Local history is the study of past events, individuals or communities which can focus on places, people and events that occurred in certain locations [3]. Local history is a product that originates from social interactions within a small community. In learning local history there is an element of students' closeness to historical sources and memories as a connection to alternative aspirations to local community values [4].

Values that are internalized in individuals and become a reference for behavior in society are called local wisdom. The country of Indonesia, which consists of various nations and cultures, of course has various local wisdom values from all corners of Indonesia [5]. One of the local history materials that contains local wisdom values and is still not widely explored is the Local History material at the Bumiayu Temple Site which played a role in the development of the Sriwijaya Kingdom.

The Sriwijaya Kingdom, which is thought to have ruled from the 7th to 13th centuries AD, played an important role in the history of maritime trade in the Southeast Asia region [6]. With its strong military capabilities, Sriwijaya succeeded in controlling trade in the Malacca Strait, an important route connecting China and India at that time. The Strait of Malacca is the center of strategic economic activity, and Sriwijaya's military strength plays a role in maintaining the security of trade routes, especially from the threat of pirates.

Apart from its role as a trade guard, Sriwijaya is also active in international trade, especially in the distribution of spices and agricultural products such as camphor and pepper. Sriwijaya's involvement in this trade network not only increased the kingdom's wealth, but also strengthened its position as a major player in regional geopolitics. Sriwijaya's role as manager and protector of trade routes is not only economically beneficial, but also supports stability and economic growth in the region.

Archaeological remains from the classical period in the South Sumatra region are often connected with the existence of the Sriwijaya Kingdom which ruled for quite a long period, as stated by Purwanti [7]. 7th to 14th century AD. Therefore, archaeological remains become physical evidence that supports historical records, enriching understanding of classical civilization in South Sumatra and the historical legacy left by the existence of Sriwijaya.

Archaeological discoveries in the area provide a deeper view of people's lives in the past, including cultural, economic and social aspects that developed during the Sriwijaya period in power. Artifacts and classical building structures provide a valuable window for historians and archaeologists to reconstruct the daily life of the Sriwijaya people and their impact on the development of the South Sumatra region. Thus, research related to archaeological remains in South Sumatra not only functions as historical imaging, but also as a key to understanding the dynamics of civilization during the classical period in Indonesia.

The civilization that witnessed the Sriwijaya empire and stood as the mandala of its trade center, namely the Bumiayu Temple Site. This site is in the form of a temple complex due to several separate temple buildings. Each relic in the Bumiayu Temple Complex has its own meaning regarding Hindu and Buddhist religious beliefs. These statues, ceramics and reliefs provide clues about the rituals, religious symbols and iconography used in carrying out ceremonies in the temple [8].

With the presence of Hindu and Buddhist cultural relics in the Bumiayu Temple Complex, we can see how important temples were as ritual and spiritual sites for society during the classical period. The existence of this relic also confirms the role of the temple as a center of religious activity, a place where ceremonies take place that connect humans with the supernatural world, and as a forum for the expression of beliefs and respect for powers that are considered sacred.

The Bumiayu temple area, which is located on the banks of the Lematang River and at the junction where the Siku River flows, forms an environment rich in rivers and tributaries. In the eastern part, there is the Prabung River, while in the northern part, there is a river known as Rebat Jambu. This area is also surrounded by tributaries or ditches, which border it from various directions, including the Tebat Siku River in the west and the Lubuk River in the south. The existence of residential areas around this temple area is a prominent feature, showing that this is not only a historical building complex, but also an environment that continues to be inhabited by people [9].

2. METHODOLOGY

This research uses a qualitative descriptive method with a focus on souvenirs from the Sriwijaya kingdom at the Bumiayu Temple site. The main aim is to provide an in-depth description of the conditions or events related to Sriwijaya royal souvenirs at the Bumiayu Temple site. Through a qualitative approach, this research aims to explain the phenomenon holistically regarding the elements of Sriwijaya kingdom souvenirs that can be found at the Bumiayu Temple site. It is hoped that the results will provide a richer understanding of aspects of local history learning.

The data collection process involves the application of several techniques, including observation, interviews, and documentation. The initial step was observation, where researchers directly observed the situation at the Bumiayu Temple site which was related to souvenirs from the Sriwijaya kingdom. By involving these observations, researchers seek to gain in-depth insight into the visual and contextual aspects of Sriwijaya royal souvenirs at this location. The next step is interviews, where researchers try to get more detailed information from various parties who are related to the Sriwijaya kingdom souvenirs at the Bumiayu Temple site. These parties may involve historians who understand the history of the temple or temple workers who are directly involved in maintaining and researching artifacts. Interviews are directed at obtaining interpersonal dimensions that can enrich data with diverse views and knowledge. Not only that, the data collection process also includes documentation, namely collecting information from various documents relevant to Sriwijaya royal souvenirs at the Bumiayu Temple site. These documents may include historical notes, previous research reports, or

records of temple restoration work. By combining these three techniques, this research aims to present comprehensive and well-verified data.

Efforts to ensure the validity of the data in this research used triangulation techniques. This is in accordance with what was explained by Sutopo [10] that triangulation involves four special techniques, namely data triangulation, method triangulation, researcher triangulation, and theory triangulation. First, data triangulation requires researchers to collect information from various different sources, so that the data obtained becomes stronger and more reliable in research. Second, method triangulation requires the use of different methods to collect similar data, which can increase the accuracy and validity of research results. Third, researcher triangulation involves testing research results by other researchers to ensure objectivity and consistency of findings, in accordance with the diversity of historical information. Finally, theoretical triangulation allows researchers to apply more than one theoretical perspective in analyzing and understanding data [11].

This research uses method triangulation and data triangulation to increase the trustworthiness and reliability of research findings in describing Sriwijaya royal souvenirs and local history at Bumiayu Temple. Data triangulation is used to combine data from various sources to help ensure that the picture provided reflects the actual reality of the Bumiayu Temple site environment. Meanwhile, the use of triangulation methods in this research provides a more complete and in-depth perspective on the historical phenomena observed. Therefore, this triangulation technique is the basis for improving the quality and validity of data in exploring the local history of Bumiayu Temple so as to minimize potential bias and ensure that the resulting findings reflect the actual reality around Bumiayu Temple.

The data analysis process in this research applies an interactive analysis model which consists of four main components: data collection, data reduction, data display, and verification and drawing conclusions [10]. Each step in this model is designed with the aim of producing an in-depth understanding of the Sriwijaya kingdom souvenirs at the Bumiayu Temple site as a source of local history learning. The process starts from collecting information through observation, interviews and documentation techniques, then continues with data reduction, where the collected data is selected, focused and simplified. The next step is display data, where information is organized to describe conclusions and potential actions that can be taken. Finally, verification and conclusion drawing are carried out to ensure that the analysis results are consistent, meaningful and reliable.

The interactive analysis model applied by researchers is implemented with a scheme that reflects these stages. This scheme helps organize the data analysis process in a systematic and structured manner. The use of this model provides a basis for researchers to understand the complexity of the Sriwijaya kingdom souvenir phenomenon at the Bumiayu temple site as a source for in-depth learning of local history. Thus, the interactive analysis model provides a clear structure in dealing with the complexity of Sriwijaya kingdom souvenir data at the Bumiayu Temple site and ensures that the

results of the analysis provide a meaningful contribution to the understanding of the phenomenon under study and provide a basis for potential further action as a source of local history learning.

3. RESULT AND DISCUSSION

3.1 Bumiayu Temple Discovery Process

The Bumiayu Temple site is located in Bumiayu Village, Tanah Abang District, Pali Regency, South Sumatra. Bumiayu Temple is on the edge of the Lematang River and is at the intersection of the mouth of the Siku River and is surrounded by tributaries of the Lematang River [12]. The Bumiayu Temple site was first published in the report Hindu Monuments in the upperlands of Palembang in 1864 by E.P. Tombrink who visited Lematang Ulu. During the visit, 26 Hindu relics were found in the form of transit statues, one of which was the Nandi statue. Then a controller named A.J. Knaap discovered the ruins of a 1.75-meter-high brick building which was the former Gedebong-Udang palace [13].



Figure 1: location of the bumiayu temple site
Source: Google Maps



Figure 2: Lematang River's
Source: Relasipublik.com

The National Archaeological Center carried out the first excavations in 1990 by excavating the first mound which is currently called Temple 1. Then subsequent excavations until 2007 resulted in the discovery of several brick buildings in the form of temples and the remains of building foundations [14]. To date, 12 earth mounds have been found containing brick fragments which are the remains of temple buildings. Of the 12 mounds, several fragments that can be identified as temple buildings,

namely Temple 1, Temple 2, Temple 3, Temple 7 and Temple 8, then Temple 4, Temple 5, Temple 9 and Temple 10 are building debris that cannot yet be restored [7].

Seeing its strategic position at a river crossing and the involvement of various natural elements, the Bumiayu temple area provides a more complete picture of the role of geography in the formation of historical sites. The existence of rivers and streams surrounding the enshrinement not only provides aesthetic value, but is also a determining factor in settlement patterns and daily life of the surrounding community. In this way, this area provides concrete evidence that the temple is not only considered an ancient site, but also a living part of the surrounding landscape.

The importance of the Bumiayu temple area is not only in the historical context, but also in our understanding of the relationship between humans and the natural environment. The continued existence of residential areas around the enshrinement illustrates how historical heritage can become an integral part of local community life, providing continuity and deep meaning between culture and nature.

3.2 Architectural Art of The Bumiayu Temple Site

The Lematang River bank area was a potential area from the preliterate and script era with the discovery of several archaeological sites until it developed into a residential area and public infrastructure. One of the script sites that is a trace of a civilization on the banks of the Lematang River is the Bumiayu Temple Site [15]. The Bumiayu Temple site is a Hindu and Buddhist temple site. The development of Hindu influence at the Bumiayu Temple Site is estimated to have occurred in the 9th century, as a result of ongoing trade flows [16]. Then, around the 13th-14th century AD, the influence of the Tantrayana school entered the Bumiayu Temple area, brought by the Singhasari Kingdom through the Pamalayu expedition. The influence of the Tantrayana school was identified with the discovery of Temple 1 which contained Lingga Yoni [17].

Based on field findings, the building structure of the Bumiayu Temple Site, especially temple 8, temple 2, temple 1 and temple 3, are temple buildings that functioned as sacred buildings for places of worship for Hindus and Buddhists during the Sriwijaya Kingdom. Then the other temple buildings were identified as complementary temples, because no elements were found that indicated they were worship buildings [7]. Field findings also explain that temple 1 and temple 3 are Hindu temple buildings, while temple 2 and temple 8 are Buddhist temple buildings [18].



Figure 3: Temple 1
Source: Personal Documentation



Figure 4: Temple 2
Source: Personal Documentation



Figure 5: Temple 3
Source: Personal Documentation



Figure 6: Temple 8
Source: Personal Documentantion

Cultural acculturation is a phenomenon where two cultures interact and merge into one, without losing each other's authenticity. This process can occur due to various factors, one of which is the existence of new cultural elements that develop in a community environment [19]. Bumiayu Temple in the interior of South Sumatra is concrete evidence of the process of cultural acculturation. On this site, you can see the development of Hindu, Buddhist and Tantric beliefs simultaneously. The temple buildings are decorated with relief motifs of humans, animals and plants, reflecting the cultural diversity that is accommodated and accepted within the temple complex.

The mixture of culture and belief in the architectural art of the Bumiayu Temple Site shows the value of local wisdom during the Sriwijaya Kingdom. The relief motifs found in the Bumiayu Temple building have their own value, such as human (divine) reliefs depicting humans' closeness to the god or creator, animal reliefs (cows, lions, parrots) showing several sacred animals in Hindu belief, then floral relief motifs (tendrils, lotus flowers) show humans' closeness to nature in order to remain balanced in living life [20].



Figure 7: Human Relief
Source: Personal Documentation



Figure 8: Parrot Bird Relief
Source: Personal Documentation



Figure 9: Froral Relief
Source: Personal Documentation

3.3 The Role of the Bumiayu Temple Site in the Development of the Sriwijaya Kingdom

The Sriwijaya Kingdom is a maritime kingdom which in the context of a trade and commerce country is of course a kingdom that controls water areas. The Sriwijaya Kingdom had full control over the trade transit port in the Malacca Strait. Traders from various nations such as China and India had to go through the Malacca Strait to carry out trade to various places, especially to enter the archipelago [6]. In maritime history the Strait of Malacca is a very important shipping and trade route, namely as a passageway for traders passing through important ports around the Indian Ocean and the Persian Gulf, that is why the Strait of Malacca is the gateway to the Western and Southern trade routes of China as a trade route. east towards China. The emergence of large ports on both the West and East Coasts of Sumatra has made the Strait of Malacca a trade route connecting the Sriwijaya kingdom with China and other foreign traders [21].

The economic process continues with the buying and selling process carried out between the Sriwijaya Kingdom and traders from other Kingdoms. Many commodities are sold and come from the Sriwijaya Kingdom itself, this is where the Bumiayu Temple Area plays a role. The Bumiayu Temple area, which is located on the banks of the Lematang River, has a strategic position as a distribution route for trade commodities.

Bumiayu is a very important mandala for Sriwijaya. The area along the Lematang River is a fertile area that has been a human habitation since prehistoric times. The Lematang River plays an important role because it has direct access to production centers in the western highlands of South Sumatra, in Pasemah. The Bumiayu region, with its Lematang River, finally has a strategic position in the distribution of agricultural, forest, gold or iron ore commodities for the central region in Palembang. And of course, the Bumiayu region eventually achieved certain prosperity as a Sriwijaya mandala [22]. Reflected by the evidence of the remains of its civilization, perhaps there is no other Sriwijaya mandala in South Sumatra that can match Bumiayu. The peak of Bumiayu's prosperity is estimated to have occurred in the period between the 11th and 13th centuries AD. As the central region of the second level of the Sriwijaya government structure, it is possible that Bumiayu has developed to rival the main center in Palembang. Moreover, that period is known as the decline of Sriwijaya due to the invasion of Rajendra Chola's troops from India [23].

Chinese news states that in the 11th century AD Sriwijaya then moved the center of its power from Palembang to Jambi. As a result of the political events that occurred, central control over Bumiayu was weakened. This gives local Bumiayu elites the freedom to maintain their power. Or even, develop it yourself. Autonomous and sovereign [22].

3.4 Bumiayu Temple Site as a Local History Learning

History learning plays an important role in providing broader insight to students, especially regarding local heritage in South Sumatra. Through understanding history, students can identify and analyze past events and cultural heritage that had an impact on the development of the region. History also acts as a valuable lesson to prevent the repetition of mistakes in the past, teaching students not to repeat events that could harm society [17]. Therefore, understanding history can form students' awareness of positive values that can be applied in everyday life.

Furthermore, learning history provides inspiration for students to develop ideas and innovations from learning experiences. Knowledge of local historical remains can be a source of creative ideas and has the potential for further development. Students can be stimulated to dig deeper into interesting and relevant aspects of history, as well as apply critical thinking in designing solutions to today's challenges. History not only teaches lessons from the past, but also provides positive encouragement for students to become agents of change and innovators in the future.

The importance of knowledge about the cultural heritage of the Sriwijaya Kingdom cannot be underestimated. Therefore, the Bumiayu temple site in South Sumatra is a very valuable learning resource to help students understand local history. These relics provide an in-depth picture of the life and culture that developed during the reign of the Sriwijaya Kingdom. Through exploring the Bumiayu temple site, students can experience firsthand the rich culture and history that exists in the South Sumatra region.

The Bumiayu temple site is not just a collection of old stones, but is a window into the past that can open students' minds to the history of the local area. From reliefs to statues, every detail on this site contains historical values that can be used as interesting teaching material. Learning about the Sriwijaya Kingdom becomes livelier and more relevant when students can see for themselves the cultural heritage left behind, including advances in art, architecture and belief systems.

Archaeological evidence in the Bumiayu Temple implies religious acceptance and tolerance that existed amidst the domination of Buddhist-based kingdoms, such as the Sriwijaya Kingdom. The discovery of statues with different beliefs shows that people at that time were able to practice their beliefs simultaneously, creating an inclusive social framework. Bumiayu Temple is not only a place of worship, but also an arena for cultural harmonization and interaction that strengthens the multicultural richness of the South Sumatra region.

Exploring the cultural heritage of the Sriwijaya Kingdom through the Bumiayu temple site gives students the opportunity to develop the skills of observation, analysis and historical interpretation. A learning process that involves visual aspects and direct experience in the field can increase students' interest and understanding of local history material. In this way, the Bumiayu temple site is not only a historical place, but also a source of memorable and enjoyable learning for students in understanding and appreciating the history of Indonesian culture.

4. CONCLUSION

The Bumiayu Temple site as a souvenir of the Sriwijaya Kingdom is not only a form of tangible relic, but is also proof of the existence of Hindu civilization that developed under the auspices of the Sriwijaya Kingdom. The existence of the Bumiayu Temple Site provides an illustration that in Bumi Sriwijaya there has been a relationship of religious tolerance in society. The Bumiayu Temple site has local wisdom values that can be a reference for students in living life in society. Through learning Local History, the aim is to build students' knowledge about their identity and love the identity of each tribe in Indonesia.

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