

History of Segara Kembang Village OKU Regency as a Local History Learning Resource for Daarul Aitam High School Palembang

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Abstrak

Desa Segara Kembang merupakan salah satu desa yang terletak di Kecamatan Lengkiti, Kabupaten Ogan Komering Ulu (OKU), Provinsi Sumatera Selatan. Rumusan masalah pada penelitian ini yaitu bagaimana sejarah Desa Segara Kembang Kabupaten OKU sebagai sumber pembelajaran sejarah lokal di SMA Daarul Aitam Palembang. Dari permasalahan inilah peneliti memiliki tujuan untuk mengetahui sejarah Desa Segara Kembang mulai dari kepuyangan desa, pendiri desa, keadaan desa pada masa Kolonial Belanda, penjajahan Jepang sampai dengan Indonesia Merdeka untuk dijadikan sebagai tambahan dalam proses pembelajaran khususnya mengenai sejarah kelokalan yang ada disuatu daerah supaya tercapai pembelajaran yang efektif dan efisien, serta dapat menambah wawasan dan pengetahuan mengenai nilai sejarah di desa tersebut bagi masyarakat Desa Segara Kembang Kabupaten OKU. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif. Hasil penelitian dan pembahasan menunjukkan bahwa Desa Segara Kembang memiliki cerita sejarahnya tersendiri dengan ditemukannya banyak bukti sehingga dapat menambah pengetahuan serta wawasan terkait pentingnya sejarah kelokalan yang berada disuatu daerah di Indonesia. Masyarakat dan peserta didik juga dapat mengenal jati diri suatu daerah melalui sejarah lokal.

Kata kunci: desa segara kembang, sejarah lokal, sumber pembelajaran sejarah.

Abstract

Segara Kembang Village is one of the villages located in Lengkiti District, Ogan Komering Ulu (OKU) Regency, South Sumatra Province. The formulation of the problem in this study is how the history of Segara Kembang Village, OKU Regency as a source of local history learning at Daarul Aitam Palembang High School. From this problem, the researcher aims to find out the history of Segara Kembang Village starting from the village kepuyangan, the founders of the village, the state of the village during the Dutch Colonial period, the Japanese colonization until Indonesia's Independence to be used as an addition to the learning process, especially regarding the local history that exists in a region in order to achieve effective and efficient learning, and can add insight and knowledge about the historical value of the village for the people of Segara Kembang Village, OKU Regency. The method used in this research is descriptive qualitative method. The results of the research and discussion show that Segara Kembang Village has its own historical story with the discovery of a lot of evidence so that it can increase knowledge and insight related to the importance of local history in an area in Indonesia. The community and students can also recognize the identity of a region through local history in Segara Kembang Village.

Keywords: segara kembang village, local history, history learning resources.

INTRODUCTION

South Sumatra is one of the provinces in Indonesia with its capital city located in

Palembang. Geographically, South Sumatra is bordered by Jambi Province in the north, Bangka-Belitung Province in the

east, Lampung Province in the south, and Bengkulu Province in the west. Astronomically, it is located between 1-4° South latitude and 102-106° East longitude. Topographically, the South Sumatra region on the East Coast consists of swamps and brackish soil that is influenced by tides. In South Sumatra Province, there is one regency, namely Ogan Komering Ulu (OKU) Regency with the capital city in Baturaja. This district is famous for the largest population of the Ogan Tribe in South Sumatra. However, there are also Komering, Daya, Javanese, Lampung, Minang, Batak, and Balinese tribes. The Daya tribe is a tribe that is widely found in Segara Kembang Village, OKU Regency. Segara Kembang Village is one of the villages in Lengkiti Sub-district, OKU Regency, South Sumatra Province

History is an event carried out by humans in the past (the past human event), occurs only once (einmalig) and does not repeat itself to become history that humans must know in the following period (Sukaryanto, 2005, p. 41). Etymologically, the word history comes from Arabic, namely *syajarah*, meaning the tree of life, roots, descendants, and origins. It is named so because the focus of the discussion of history in the classical period was to trace the origins and genealogy (lineage), which was generally described as a "descendant or family tree" (from roots, branches, leaves, to fruit) (Sulasman, 2014, p. 15).

History is an understanding of the past that will be related to the present. History education and learning should make students to be as close as possible to the community, because the history taught and the values contained in an event are taken from stories that occur in the community. Therefore, the outcome of learning history should be how students who are part of society can appreciate and preserve these values, especially the environment in which the students live (Amin, *Heritage of Local History Values Through Formal and Informal History Learning for High School Students in Kudus Kulon*, 2010, pp. 4-5).

Local history is the history of a "place", a "locality", whose boundaries are determined by the "agreement" proposed by the author of history (Abdullah T., 1985, p. 15). This definition is not much different from what is stated by (Kammen, 2003, p. 9) which states that Local history is the study of the past events, or people or groups, in a given geographic area. The focus of the local history can be the place itself, the people who lived there or events that took place in a particular location.

Basically, awareness of history is already owned by every community in everyday life. For example, in the family, a child will be introduced to the family tree by the parents so that the child knows who his relatives are. Informal history education is often delivered

through folklore or oral history traditions, such as stories about the origin of the name of an area or stories of heroism in the past. Therefore, the history subject matter taught in schools should be taken from the values that emerge or already exist and have long been embedded in society. Thus, history lessons can also be used as a means or medium to maintain the identity of a nation or region (Amin, 2010, pp. 5).

One of the areas that has local history in it is Segara Kembang Village, Lengkiti District, Ogan Komering Ulu Regency. In Segara Kembang Village, there are still hereditary stories that are still told today, such as the history of local history in Segara Kembang Village, Ogan Komering Ulu (OKU) Regency.

The teaching and learning process or learning process is an activity to implement the curriculum of an educational institution in order to achieve educational goals. The purpose of education is to lead students to changes in behavior, both intellectual, moral and social, so that they can live independently as individuals and social beings. In achieving these goals, students interact with the learning environment that is arranged by the teacher through the learning process (Rivai, 2001).

Most students consider history as a very boring subject, because it always memorizes dates and remembers the past, making students bored and sleepy with the

material presented by the teacher and difficult to understand. History learning in Indonesian national education is more intended only to know about an event, figures, time, and place of occurrence, but not all know the reasons and spirit behind the historical event.

One of the teacher's efforts to increase students' response to history subjects is to create history learning related to their environmental situation. History learning activities require a medium to develop a sense of concern and interest in their regional realm, so that they then dig deeper into what has been there.

The formulation of the problem in this study is how the history of Segara Kembang Village, OKU Regency as a source of local history learning at Daarul Aitam Palembang High School. From this problem, the researcher aims to find out the history of Segara Kembang Village starting from the village head, the founders of the village, the state of the village during the Dutch colonial period, Japanese colonization to Indonesian Independence. The benefits that can be taken from this research are that it can be and provide conceptual contributions for similar research, can be used as additional material in the learning process, especially regarding the history of localization in an area in order to achieve effective and efficient learning. For the people of Segara Kembang Village, OKU

Regency, it can add insight and knowledge about the historical value that exists in their village, and for the researchers themselves, it can add insight and understanding of science, especially regarding the history of Segara Kembang Village, OKU Regency. From this background, researchers have the desire to conduct research with the title "History of Segara Kembang Village, OKU Regency as a Source of Local History Learning at Daarul Aitam High School Palembang.

METHOD

The research site is located in Segara Kembang Village, OKU Regency, South Sumatra. At this research location, researchers are looking for data that will later be used so that it can facilitate the research process. After that, from the data that has been collected, researchers will create teaching materials that will be taught to 11th grade students at Daarul Aitam Palembang High School.

The object of research is the History of Segara Kembang Village, OKU Regency as a Source of Local History Learning at Daarul Aitam High School Palembang. The reason researchers chose this object is so that students know and understand the meaning and value of the history of Segara Kembang Village, OKU Regency. As we know that currently the community and students do not know much about the meaning and value of the history of Segara Kembang Village, OKU Regency.

The informants in this research are Mrs. Hayuning as the daughter-in-law of Bustari Hasan who once served as Pasirah Marga Kiti in Segara Kembang Village, then, the researcher also interviewed Mr. Sadiya Padani as the grandson of Bustari Hasan, and Mr. Arifin who is one of the people of Segara Kembang Village. As well as the Head of Daarul Aitam High School Palembang and the History Teacher of Daarul Aitam High School Palembang

The method used in the research is descriptive qualitative. The research method is a procedure or step used by researchers to obtain data from their research, in other words, it can facilitate researchers in obtaining this data. The research method in general is a scientific activity carried out in stages, starting with determining the topic, collecting data and analyzing data so that later an understanding and understanding of the topic of certain symptoms or issues is obtained. It is said to be gradual because this activity takes place following a certain process, so there are steps that need to be passed in stages before moving on to the next stage (Raco, 2010).

Qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Taylor, 1975, p. 5). According to Koentjaningrat (1983) cited by (Suwendra, 2018) qualitative research is research in the field of humanities and humanities

with activities based on scientific disciplines to collect, describe, analyze, and interpret facts and relationships between facts of nature, society, behavior, and human spirit in order to find principles of knowledge and new methods in responding to these things.

The reason the researcher chose the descriptive qualitative method is because it is in accordance with the research to be carried out, namely regarding the history of Segara Kembang Village, OKU Regency as a source of local history learning, in which case the researcher must analyze and describe the results of the research. Then the points of the research results will become a source of local history learning.

It can be concluded that the qualitative descriptive method can be used to describe a situation or an event, in this case the researcher wants to describe everything related to the research title, namely the History of Segara Kembang Village, OKU Regency as a Source of Local History Learning at Daarul Aitam Palembang High School.

The data sources used in this research are primary data sources and secondary data sources. Primary data sources were obtained from data, archives, and documents related to the history of Segara Kembang Village, OKU Regency. Secondary data sources obtained were the results of observations and

interviews with parties in Segara Kembang Village, OKU Regency.

Data collection techniques are very important in a study. Various things related to data collection must be understood by researchers. If the researcher does not understand the data collection process, it can result in conclusions that can be accounted for. Data collection techniques used in this study, namely:

1. Field Observation

Field observation is one of the basics in research. At this stage the researcher directly observes the situation around the target research site and makes systematic notes on the symptoms that occur in the field.

According to Morris (1973: 389) cited by (Hasanah, 2017) defines observation as the activity of recording a symptom with the help of instruments and recording it with scientific or other purposes. It is further said that observation is a collection of impressions about the surrounding world based on all the capabilities of the human senses.

Researchers have conducted field observations in advance to the research location, namely Segara Kembang Village, OKU Regency. When conducting field observations, researchers visited the oldest house in the village, which is the residence of the Pasirah who once led in Segara Kembang Village, which is still often lived in by his descendants. It can

be concluded that field observation is a method of collecting data by recording, documenting everything that is obtained during the field.

2. Interview

An interview is a conversation directed at a particular problem, this is an oral question and answer process, where two or more people are physically present. Interview (interview) is data collection by asking directly between (officer) researchers and respondents. Interviews are a good tool for researching: a person's opinions, beliefs, motivations, feelings, projections for the future (Sutopo, 2006).

Interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be researched, but also if the researcher wants to know things from respondents that are more in-depth and the number of respondents is small, this data collection technique bases itself on self-report or self-report, or at least on personal knowledge and beliefs (Sugiyono, 2010).

To obtain data, the researcher conducted an interview with Mrs. Hayuning as the daughter-in-law of Bustari Hasan who once served as Pasirah Marga Kiti in Segara Kembang Village, then, the researcher also interviewed Mr. Sadiya Padani as the grandson of Bustari Hasan, and finally Mr. Arifin who is one of the people of Segara Kembang Village. It can be concluded that an interview is an

activity carried out directly by researchers to sources to obtain information related to the Local History of Segara Kembang Village, Ogan Komering Ulu Regency, OKU.

3. Documentation

This documentation technique is used to study various sources of documentation. The use of this technique is intended to reveal events, objects and actions that can add to the researcher's understanding of the symptoms of the problem under study (Rukajat, 2018). This technique was used to collect data sourced from Segara Kembang Village, OKU Regency. When conducting field observations, researchers have documented several relics found in Segara Kembang Village. It can be concluded that documentation is a way to analyze and reveal events or events in research by taking data in the form of pictures or documentation in the field.

4. Literature Study

Literature study is a technique of collecting data from various written sources or literature, both primary and secondary, which is then processed data or quoting references to be displayed as research findings so as to produce knowledge to draw conclusions. Researchers have conducted a literature study of several manuscript records found in Segara Kembang Village

The data analysis technique used in this study is to use qualitative descriptive analysis. Noeng Muhadjir (1998: 104) quoted by (Rijali, 2019) suggests the

notion of data analysis as an effort to systematically search and organize records of observations, interviews, and others to improve the researcher's understanding of the case under study and present it as findings for others. Meanwhile, to improve this understanding, the analysis needs to be continued by looking for meaning (Sugiyono, 2010).

According to Miles and Huberman cited by (Sugiyono, 2013, p. 337) there are three paths of qualitative data analysis, namely data reduction, data presentation, and conclusion drawing. This process takes place continuously during the research, even before the data is actually collected. The following are 3 (three) paths of qualitative data analysis: (1) Data Reduction, Data reduction is the first step and component in the analysis which is a process of selection, focusing, simplification, and abstraction of all types of information written in full in field notes. and (2) Data Presentation, Data presentation is an assembly of information and descriptions in the form of a complete narrative to further enable research conclusions to be made. This data presentation is organized based on the points contained in the data reduction and presented using sentences and language. Verification conclusion drawing is the result of analysis that can be used to take action (Sugiyono, 2010).

Based on the explanation above, technical data analysis is a process carried

out by researchers to systematically search and compile data obtained from field observations, interviews, and literature studies by organizing data in categories and breaking down into units to select which ones are important and which ones will be studied and make conclusions so that they can be understood by researchers and others, in order to gain knowledge about the history of Segara Kembang Village, OKU Regency to be used as a source of local history learning at Daarul Aitam Palembang High School.

RESULTS AND DISCUSSION

Kepuyangan Segara Kembang Village

According to the historical and genealogical notebook written by the late Zulkarnain Bustari, son of Bustari Hasan, who is one of the Pasirah Kiti clans in Segara Kembang Village, it is stated that the oldest Puyang in Segara Kembang Village are a). Puyang Dunungan, b). Puyang Sang Ratu Tua, c) Puyang Sang Ratu Muda, and d). Puyang Sinang Raja.

Based on the historical story of the parents in Segara Kembang Village, it is stated that there was a Puyang who came known as Puyang Diabab, where the arrival of this Puyang is not known where he came from, but there are some people who think that Puyang Diabab came from Java. In the

story, it is mentioned that Puyang Diabab had advised and gave a mandate for the people of Segara Kembang Village to make a grave in the form of a memorial for him and bury all worship equipment in the form of clothes and prayer mats if Puyang disappeared without knowing where it was. The grave is still there today, located in the old Segara Kembang Village or TiuJami.

The grave contains the tools of worship of Puyang Diabab when he was still there and some of his clothes in the form of robes and other important clothes were also handed over specifically to community leaders at that time. During the Dutch Colonial era, Puyang Diabab's grave was investigated by the Dutch at that time and it was true that the grave only contained clothes and worship tools (Observation Notes on January 11, 2023).



Figure 1. Tomb of Puyang Diabab (Personal Collection Documentation 2023)

From the explanation above, it can be concluded that scientifically Puyang Diabab is a propagator of Islam called the incarnation of the nine saints whose real name is Sheikh Malik Ria Maulana. The original Puyang from Segara Kembang Village is Puyang Dunungan.



Figure 2. Tomb of Puyang Dunungan (Personal Collection Documentation 2023)

Founder of Segara Kembang Village

Segara Kembang Village has moved 4 (four) times and experienced name changes. The first village was called Padang Cermin Village which was led by Depati Amit Lamp. Not long after, the people of Padang Cermin Village moved and made a village on the side of the Leng kayap river called Negeri Cahya Village, after which it moved for the third time in Ulu Negeri Cahya Village which was then named TiuJami Village or old Segara Kembang Village. However, the village was moved the last time because according to local residents in the old village often experienced flooding and finally this last move was named Segara Kembang Village until now.

There are two opinions on the meaning of the name Segara Kembang Village, the first according to some people is Segara which means Segera and Kembang which means Developing. So, when put together it becomes Desa Segera Berkembang, but to make it easier to mention it, it is finally known as Segara Kembang Village (Interview with Mr. Arifin on January 11, 2023). However, some argue that Segara Kembang was named because the name of the river hole in the village is Lubuk Segara.

Segara Kembang Village was first led by Depati Sinyar Bulan and was still under Pasirah Bumi Agung of Muara Dua. Not long after Depati Sinyar Bulan ruled Segara Kembang Village, he was replaced by his son, Depati Ngutak. Depati Ngutak became the village Pasirah holding Segara Kembang, Bumi Kawa, Tajung (now merged with Tanjung Village), and Bulatan and not under Pasirah Bumi Agung anymore because Depati Ngutak was a brave person so the four villages were named "Marga Kiti". It is called Marga Kiti because the access road to the location passes through a river called the Kiti river. It is said that the residents of Marga Kiti came from Mahanggin/Mehanggin Village, which at that time was included in the Bumi Agung (Buay Rawan) Muaradua Clan. During the time of Depati Ngutak there was a war with the Abung Tribe from Lampung who wanted to colonize the Kiti Clan and the LengKayap Clan, but the

Abung Tribe troops were defeated. After that, Depati Ngutak was replaced by his son named Pangeran Singo (Interview Mr. Arifin on January 11, 2023).



Figure 3. Tomb of Depati Ngutak
(Personal Collection Documentation 2023)

Segara Kembang Village during the Dutch Colonial Period

When the Dutch Colonial entered the Segara Kembang area, it was led by Depati Singo, who was the son of Pangeran Singo, as the Pasirah of Marga Kiti. But at that time Depati Singo was no longer able to be Pasirah. After Depati Singo left his position, Marga Kiti experienced a power vacuum. Because the Kiti Clan seemed to have no government, finally the Dutch Gouvernment in Palembang appointed Batin Penghulu as Pasirah of the Kiti Clan but under the government of Pangeran Tumenggung and the Dutch Gouvernment in Palembang (Historical Data Notes of Segara Kembang Village, 1970).

After Pasirah Batin Penghulu died, the leadership was replaced by his son named Sadi by choice of the Dutch Gouvernment. Then after becoming Pasirah, Sadi was given a title by the

Dutch Government, namely Pangeran Suroyudo or known to the residents of Segara Kembang Village as Pangeran Sadi and at that time the boundaries of the afdeeling and the boundaries of the clans were held and the Assestent / Resident and Countrolens lord sat in Muara Dua to give permission to the clan (Historical Data Notes of Segara Kembang Village, 1970).

At that time the Kiti Clan was held by the Countrolens of Muaradua, which was not long after the Countrolens in Baturaja. At that time the Kiti Clan was governed by the Gouverment under the orders of the Countrolens of Baturaja (Ogan Ulu) and the clan's villages were changed so that they would not be too full, including the villages of Penantian Sukaraja, Gedung Pakuon, Sundan, Tualang were included in the Kiti Clan. The people of Penantian Sukaraja, Gedung Pakuon, Sundan and Tualang are all descendants of Gunung Tiga berbahasa Daya (Historical Data Records of Segara Kembang Village, 1970).

During the reign of Prince Sadi, Bulatan Village moved to the banks of the Kiti River and changed its name to Karang Endah Village until now. Karang Endah was named Karang Endah because there were many beautiful white coral stones there but now they are gone.

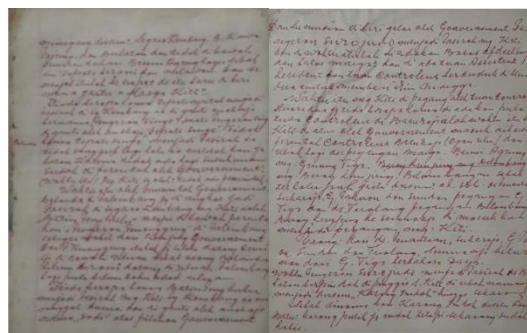


Figure 4. Historical data of Segara Kembang Village
(Personal Collection Documentation 2023)

While still serving as Pasirah, Prince Sadi passed away in Mecca while performing the Hajj pilgrimage. Although he was buried in Mecca, the family still made a grave in which there were only Prince Said's clothes and religious equipment (Interview with Mrs. Hayuning on January 10, 2023).



Figure 5. Tomb of Prince Sadi
(Personal Collection Documentation 2023)

For a while, the one who replaced Pasirah's duties was the eldest son of Prince Sadi and his second wife Inton Jenong from Karangendah Village, named Pembarap Hamong or Pembarap Padan, which means the right hand of Pasirah at that time. But not long after, Pembarap Padan died and his younger brother,

Pangeran Abdurahman, the first son of Prince Sadi and his first wife Raden Ayu from Tualang Village, was appointed as Pasirah Marga Kiti.

Prince Sadi's marriage with Raden Ayu did not have any offspring for a long time. Because of this, Prince Sadi decided to remarry Inton Jenong. After this marriage, Prince Sadi had several descendants including Pembarap Hamong or Pembarap Padan, the eldest son of Prince Sadi from his second wife (Inton Jenong). A few years later, when Pembarap Padan became an adult, Prince Sadi had offspring with his first wife (Raden Ayu), namely Pengeran Abdurahman, his second son from his first wife (Zulkarnain, 1962). After that, the son of Pangeran Abdurahman, Depati Abduroni, was appointed as Pasirah to replace his father. This was followed by Moh. Arif, who was the fifth son of Prince Sadi and Bakidah from Karangendah Village, who was appointed as Pasirah to replace Depati Abduroni. There are not many records or archives that explain the reign of Pangeran Abdurahman, Depati Abduroni and Moh. Arif at that time.

After Pasirah Moh. Arif, the government was replaced by Prince Moh. Hasan who was appointed in 1933. Prince Hasan was the eldest son of Pembarap Padan. Prince Hasan until his descendants lived in the old house in Segara Kembang Village. The house was often used for discussions and gatherings with the

community and was often used to welcome important guests so that anyone could visit the house in the past (Interview Mrs. Hayuning on January 10, 2023).



Figure 6. Photo of Prince Hasan with the Pasirah of Komering Ulu (Personal Collection Documentation 2023)



Figure 7. Side View (Personal Collection Documentation 2023)



Figure 8. Inside of the Old House (Personal Collection Documentation 2023)

During the reign of Prince Hasan, many records were written in a book entitled *Overzicht Harga Belasting Marga Kiti*. The first writing of the book was made in 1935. There is a record of the

number of residents in Marga Kiti during the reign of Prince Hasan. In 1936 there were 820 people, in 1938 there were 793 people, in 1940 there were 750 people, in 1941 there were 736 people, and in 1942 there were 768 people. There is also an old receipt from the reign of Prince Hasan, dated 1934, which contains information on the receipt of salary money for October-December 1934.



Figure 9. Book Overzicht Harga Belasting Marga Kiti
(Personal Collection Documentation 2023)

Other evidence that the Dutch Colonials once occupied Segara Kembang Village can be seen from the discovery of two Dutch stamps found in the house of Prince Hasan's residence in Segara Kembang Village. The stamp is made of wood on the handle and brass on the stamp. The following is the description of the two stamps:

1. Stamp 1, 12 cm high and 3.5 x 4 cm in diameter. In the center of the stamp is the inscription Marga Kiti, above it is the inscription Onder Afdeeling, and below it is Komering Oeloe. The writing is written in capital letters

(Observation Notes on February 6, 2023).



Figure 10. Stamp 1
(Personal Collection Documentation 2023)

2. Stamp 2, has a height of 10 cm. The top of the stamp reads Marga Kiti, the middle reads Voorzitter Der Marga Road, and the bottom reads Oviden Van Komering Oeloe (Observation Notes on February 6, 2023).



Figure 11. Stamp 2
(Personal Collection Documentation 2023)

After Prince Hasan, it was Hajiman who served as Pasirah. However, before Hajiman became Pasirah, Bustari Hasan, the son of Pangeran Hasan, was appointed by the Dutch colonial government.

Segara Kembang Village During the Japanese Colonization Period

During the Japanese Occupation, the Kiti Clan was still led by Pasirah Bustari Hasan, the son of Pangeran Hasan. This is evidenced by the existence of a notebook or archive that dates back to 1942 where Japan first colonized Indonesia.



Figure 12. Photograph of Bustari Hasan in his youth and old age
(Personal Collection Documentation 2023)

During Bustari Hasan's reign from 1942 to 1945 during the Japanese colonial period, a road tax was applied which was written in an archive or record book in 1942, in the book explaining the handover of road tax from the village kerio-kerio which later the road tax would be submitted to Paduka Tuan Kepala Negeri in Martapura and Baturaja.



Figure 13. Book of the Japanese Colonization Period Until Indonesia Merdeka

(Personal Collection Documentation 2023)

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During his reign, Bustari Hasan also opened and built a small river named Way Tias River (Interview Mrs. Hayuning on January 10, 2023).



Figure 14. Way Tias River
(Personal Collection Documentation 2023)

It can be concluded that from 1942 to 1945 the Japanese colonial period was led by Pasirah Bustari Hasan and there was no change of Pasirah.

Segara Kembang Village during the Indonesian Independence Period

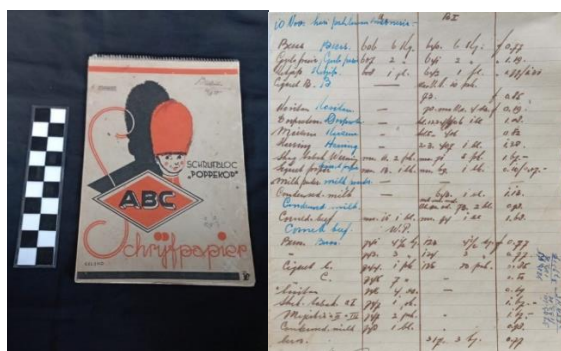
During the first Indonesian independence period, Segara Kembang Village was still led by Pasirah Bustari Hasan. This is evidenced by the existence of an archive or record book in 1945, in which year the road tax was still applied and handed over to Wedana Komerling in Martapura.

There is also a 1949 Marga Kiti Cashbook Journal used in 1949 until December 31, 1950. Judging from the contents in the book that there are salaries received by village kerios in Marga Kiti, which are as follows:

1. Kerio Tualang: 15 Rupiah
2. Kerio Gedung Pakuon: 47.50 Rupiah

3. Kerio Sukaraja: 25 Rupiah
4. Kerio Segara Kembang : 47.50 Rupiah
5. Kerio Bumi Kawa: 47.50 Rupiah
6. Kerio Karang Endah: 50 Rupiah

There was also a record of donations for Indonesian Heroes' Day on November 10, 1949. The donations included: rice, sugar, soy sauce, cornstarch, warning (tobacco), milk powder, corned beef, etc. During the reign of Pasirah Bustari Hasan, there were also 39 B.B. employees.

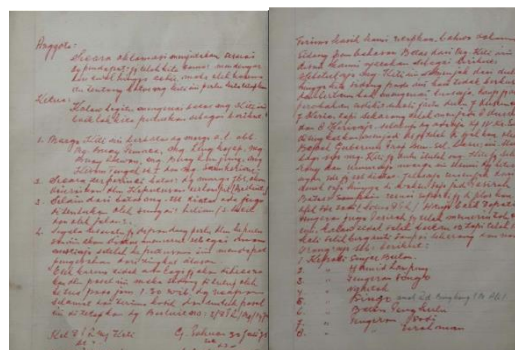


No.	Nama	Jenis	Jumlah	Nilai
1.	Pasirah Bustari Hasan	Rice	10 kg	1000
2.	Pasirah Bustari Hasan	Sugar	10 kg	1000
3.	Pasirah Bustari Hasan	Soy sauce	10 kg	1000
4.	Pasirah Bustari Hasan	Cornstarch	10 kg	1000
5.	Pasirah Bustari Hasan	Warning (tobacco)	10 kg	1000
6.	Pasirah Bustari Hasan	Milk powder	10 kg	1000
7.	Pasirah Bustari Hasan	Corned beef	10 kg	1000
8.	Pasirah Bustari Hasan	Other	10 kg	1000
9.	Pasirah Bustari Hasan	Other	10 kg	1000
10.	Pasirah Bustari Hasan	Other	10 kg	1000

Figure 15. Hero's Day Donation Record 1949
(Personal Collection Documentation 2023)

Around 1950 Bustari Hasan resigned as Pasirah and was replaced by Pasirah Hajiman. The story of Pasirah Hajiman's reign cannot be confirmed due to the lack of records or archives explaining his reign, but there is one record that mentions the handover of goods from Bustari Hasan's reign to Pasirah Hajiman. After Pasirah Hajiman took office, Pasirah Bustari Hasan was re-elected as Pasirah Marga Kiti until around 1969 or 1970 (Interview with Mr. Sadiya Padani on April 29, 2023).

After that, the last Pasirah was appointed, namely Pasirah Abdullah Said. During the reign of Pasirah Abdullah Said, there are records of a meeting in 1975 regarding the boundaries of the Kiti Clan and also at the meeting it was explained that during his reign there were 8 hamlets and 8 Kerio.



No.	Nama	Jenis	Jumlah	Nilai
1.	Pasirah Bustari Hasan	Rice	10 kg	1000
2.	Pasirah Bustari Hasan	Sugar	10 kg	1000
3.	Pasirah Bustari Hasan	Soy sauce	10 kg	1000
4.	Pasirah Bustari Hasan	Cornstarch	10 kg	1000
5.	Pasirah Bustari Hasan	Warning (tobacco)	10 kg	1000
6.	Pasirah Bustari Hasan	Milk powder	10 kg	1000
7.	Pasirah Bustari Hasan	Corned beef	10 kg	1000
8.	Pasirah Bustari Hasan	Other	10 kg	1000
9.	Pasirah Bustari Hasan	Other	10 kg	1000
10.	Pasirah Bustari Hasan	Other	10 kg	1000

Figure 16. Historical data of Segara Kembang Village
(Personal Collection Documentation 2023)

The reign of Pasirah Abdullah Said was the last Kiti Clan reign in Segara Kembang Village, because in 1983 there was a decision to abolish the Clan system in Indonesia and replace it with a Village Head system through democratic elections from all the people. At that time, Bustari Hasan's eldest son, Thamrin Bustari, was elected and became the Head of Segara Kembang Village and a community leader in the village.

Local History Learning Resources at Daarul Aitam High School Palembang

After making teaching materials related to the History of Segara Kembang Village, OKU Regency, this research is in accordance with the three Basic

Competencies in the 11th grade Indonesian History syllabus, namely KD 3.1 Analyzing the process of entry and development of European colonialism (Portuguese, Spanish, Dutch, British) to Indonesia, KD 3. 5 Analyze the nature of the Japanese occupation and the response of the Indonesian people, and KD 3.7 Analyze the proclamation of independence and its meaning for the social, cultural, economic, political and educational life of the Indonesian people, researchers conducted interviews with Mrs. Hesti, S.Pd as a history teacher at Daarul Aitam Palembang High School.

Before the interview the researcher explained related teaching materials accompanied by pictures of evidence of heritage so that students better understand the explanation of the material being taught and also submitted lesson plans and syllabuses in accordance with the material to be taught. In this interview Mrs. Hesti gave the opinion that this material is very effective to be taught at school because it can add insight and knowledge to students and appreciate the values contained in local history.

Researchers were given advice to use the Pitcure and Pitcure method because by using this method students become more effective and active in analyzing the problems provided (Interview Mrs. Hesti, S.Pd on May 20, 2023).



Figure 17. Interview with History Teacher of Daarul Aitam High School Palembang (Personal Collection Documentation 2023)

From the explanation above, it can be concluded that teachers must use models and methods that are in accordance with the material to be taught. So that students become more active in learning and can increase their interest in understanding the learning taught by the teacher.

CONCLUSION

Based on the results of research and discussion in accordance with the research objectives, it can be concluded that Segara Kembang Village located in Lengkiti District, Ogan Komering Ulu (OKU) Regency, South Sumatra Province has its own historical story which has been told from generation to generation accompanied by evidence in the form of archival records and others.

In this research, it has been explained about the local history found in

Segara Kembang Village, OKU Regency, there are lessons that we can take about local history in Segara Kembang Village. In addition, the discovery of the amount of evidence stored by the village community and the descendants of the previous Pasirah Kiti clan can strengthen the local history found in Segara Kembang Village. This is one of the historical values that we can take in this research.

From the amount of evidence that researchers have found, it is very helpful to research and to increase knowledge and insight related to the history of Segara Kembang Village starting from Kepuyangan and Village Founders who explain the origin of Segara Kembang Village, the Clan System found in Segara Kembang Village, Segara Kembang Village during the Dutch Colonial Period, Japanese Colonization, to Indonesian Independence. In this research there are also important figures important figures in the history of Segara Kembang Village, OKU Regency, such as Pasirah who once led the Kiti Clan.

Hopefully, this research can add back to the insights of the community and students regarding the importance of local history in an area in Indonesia and build historical awareness and national character. In addition, it can add insight to recognize the identity of a region through local history in Segara Kembang Village.

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