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THE UTILIZATION OF THE SIDO ING REJEK TOMB AS A RESOURCE FOR LOCAL HISTORY IN SOUTH SUMATRA

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ABSTRACT

This study examines the historical and educational significance of the Sido Ing Rejek Tomb in Sakatiga, Ogan Ilir, primarily addressing the lacuna in academic research and public awareness regarding its potential as a local historical resource. The research employed a library-based methodology, focusing on the synthesis and critical analysis of pertinent secondary literature (historical texts, journals, and local records) to reconstruct the role of royal cemeteries in Palembang historiography and their application in education. Findings reveal the Tomb's dual role as a material and symbolic heritage. Materially, it provides tangible evidence for historical and archaeological analysis; symbolically, it embodies the legacy of anti-colonial resistance, collective memory, and cultural identity in South Sumatra. The analysis underscores the significance of oral traditions, ritual practices, and community narratives in ensuring the Tomb's generational salience. This approach contributes to historical discourse by integrating local perspectives often marginalized by dominant narratives, while also illustrating the site's capacity for historical education and character development. The research is limited by its reliance on secondary sources, specifically the absence of direct field research or archaeological validation; consequently, the empirical veracity of the analysis is preliminary. This constraint, however, creates ample opportunities for future interdisciplinary research engaging historians, archaeologists, anthropologists, and local communities. In conclusion, the Sido Ing Rejek Tomb should be conserved and developed not merely as a historical site but as a crucial vehicle for historical education and sustainable cultural tourism, making it an invaluable asset for reinforcing academic inquiry and national identity.

I. INTRODUCTION

History constitutes a crucial element for national development. A nation with a historical legacy possesses a robust foundation, facilitating its future trajectory (Susilo, Budi, Kuwoto, & Purwata, 2025). History functions as a repository of lessons, enabling the comprehension of past societal errors. History is purposeful and must be examined as an instructive element. History, therefore, serves as an active, instructive experience, rather than a passive heritage. Historical comprehension is thus essential. Through historical knowledge, individuals comprehend their origins and contextualize their place within the historical narrative. The national imperative to "Remember history," as stated by Bung Karno (Asmara, 2019), remains pivotal. Consequently, to glean vital insights and comprehensively understand the nation's trajectory, it is imperative to reconstruct past events using accessible and verifiable historical sources.

The reconstruction of a civilization's history is fundamentally dependent on the availability and diversity of its historical sources. These sources constitute the primary evidentiary basis for comprehending the political, social, cultural, and economic dynamics of the past (Hati, Anisa, Bratisya, & Fitriana, 2025). In practice, historical writing is frequently dominated by overarching narratives from colonial and national historiographical viewpoints, which tend to obscure or suppress distinct local histories (Husna, 2024). In this context, documenting local history is essential to ensure that regional narratives are not overshadowed by overarching accounts. South Sumatra is a region rich in local history.

South Sumatra possesses a profound and intricate historical legacy, encompassing the maritime prominence of Srivijaya, the magnificence of the Sultanate of Palembang Darussalam, and the complexities of the colonial era (Wijaya, Sagita, Meylva, Safitri, & Oktapiani, 2025). A particularly significant era was the decline of the Palembang Kingdom, characterized by intense opposition to the Vereenigde Oost-Indische Compagnie (VOC) (Wargadalem, 2023). During this volatile period, Prince Sido Ing Rejek (birth name: Abdurahim), the 11th and final ruler of Palembang, reigned until 1659. His name, signifying "King who died in sorrow," encapsulates the tragic conclusion of that era (Pratama, 2020). Nevertheless, a review of the literature suggests that this rich local history, including the Sido Ing Rejek narrative, is underutilized in contemporary history education. The resulting absence of local historical sources in educational materials diminishes students' connection to their regional identity, thereby leaving the contextual dimensions of historical instruction inadequately addressed.

Prince Sido Ing Rejek was a pivotal leader in the opposition to the VOC. This resistance escalated following incidents like the commandeering of a Chinese vessel by Anthonij Boeij and the seizure of the Mataram crown prince's ship by Cornelis Ockersz, culminating in Ockersz's assassination on August 22, 1658, and the VOC's subsequent obliteration of the Kuto Gawang Palace on November 24, 1659 (Hanafiah, 1996). This defeat compelled the Prince to withdraw to

Sakatiga, Indralaya, where he eventually died and was interred (Sustianingsih, Yati, & Iskandar, 2019). In exile, he maintained his resistance strategies while simultaneously functioning as a cleric, thereby establishing a spiritual legacy. Nonetheless, accounts of this conflict are frequently skewed by biased colonial documentation, necessitating alternative interpretations derived from nonverbal sources, such as burial sites. The Sido Ing Rejek Tomb Complex in Sakatiga is a crucial historical monument that signifies the finality of the Palembang dynasty, embodies local resistance, and serves as a center for religious propagation. The Tomb's significance as a historical source stems from its existence as both a material and symbolic artifact, offering concrete evidence of local conflicts, reinforcing cultural identity, and functioning as a contextual learning tool for students to bridge national and regional history.

Prior investigations into Sido Ing Rejek, including a study by Maharini & Yusuf (2025), **have** primarily centered on the community's perceptions of the Tomb Complex in Sakatiga Village, Ogan Ilir. This research demonstrates the Tomb is perceived not merely as a conventional burial site, but as a nexus of historical and religious significance. The local community recognizes the Tomb as a symbol of resistance and a spiritual hub, though their historical comprehension of its dimensions remains partial. This prior work highlights the emerging public interest in site preservation but simultaneously reveals a lack of comprehensive research to fully uncover its historical-archaeological potential. This lacuna strongly suggests the necessity for additional research to examine the Tomb as a nonverbal historical artifact for elucidating past socio-cultural dynamics.

Simultaneously, a study by Rakasiwi et al., (2022) focused on the development of digital history teaching materials centered on Prince Sido Ing Rejek as the principal figure. This study employed the Problem-Based Learning (PBL) model to design and evaluate the efficacy of digital books in enhancing students' historical awareness. The results demonstrate that digital books effectively foster students' interest and historical awareness of local figures, specifically the values of perseverance exemplified by Prince Sido Ing Rejek. Crucially, this research is limited to the pedagogical dimensions of history education and does not thoroughly investigate the biographical reconstruction or historical context of Prince Sido Ing Rejek.

This study argues that existing research on Sido Ing Rejek and his tomb has yet to fully realize the site's potential as a historical resource. This research investigates the overlooked historical, archaeological, and cultural dimensions, underscoring the Tomb's substantial significance as a repository of local history. This will be achieved through the examination of material culture (architecture, symbols, and tomb orientation) in conjunction with oral traditions and historical records. This research introduces a novel methodology that positions the Sido Ing Rejek Tomb as a principal source for reconstructing local historical narratives, thereby challenging the predominance of colonial documentation. Ultimately, this research will enhance academic scholarship while offering tangible benefits for site conservation, the advancement of historical education, and the promotion of educational tourism in South Sumatra.

II. METHOD

This study employs library research methodology. This approach entails the collection, synthesis, and critical analysis of data derived exclusively from literature, thereby excluding direct field observation. The defining characteristic is the engagement with various textual and archival sources, including books, scientific journals, proceedings, articles, dictionaries, historical documents, and digital resources (Wiyanarti, Supriatna, & Winarti, 2020). This method was selected based on the premise that an in-depth examination of the Sido Ing Rejek Tomb, as a repository of local history in South Sumatra, could be effectively executed using thoroughly documented written sources, and simultaneously address constraints concerning research scope and timeframe.



Figure 1: Literature Study Method Procedure

Data collection involved the aggregation of diverse written records from both printed and digital repositories, encompassing local history monographs, academic journal articles, proceedings, and pertinent official websites. The collected data was subsequently subjected to a descriptive-analytical methodology, entailing the elucidation of the literature's contents and a critical interpretation of the findings. This process was designed to yield a comprehensive understanding of the Sido Ing Rejek Tomb's significance and utilization in the reconstruction of South Sumatra's local history.

III. RESULTS AND DISCUSSION

The Sido Ing Rejek Tomb as a Source of Local History

Tombs, as historical artifacts, possess a significance that transcends their function as mere final resting places. They embody the historical trajectory of a society, imbued with profound symbolic, cultural, and historical meaning. Graves function as concrete indicators of demise, simultaneously safeguarding the narratives, principles, and collective identities associated with the departed (Anggraini et al., 2025). From a historiographical viewpoint, graves serve as palpable cultural artifacts that are both physically manifest and symbolically potent, embodying interpretations influenced by their socio-cultural context. Tombs, particularly those of prominent figures, are crucial for reconstructing local history, as they reveal the social, political, and cultural

dynamics that have shaped community identity. Ultimately, tombs serve as both archaeological heritage and historical mediums that integrate tangible and intangible elements in historical research (Lestari & Hudaidah, 2023).

In local historical studies, specific tombs are frequently regarded as possessing dual significance: serving as tangible evidence of the past and embodying ideological values for society. Tombs mark the terminus of an individual's life journey and encapsulate narratives pertaining to the social, political, and economic dynamics of their era (Cahyani & Rizaldi, 2024). In South Sumatra, the Sido Ing Rejek Tomb holds substantial historical and symbolic value. This figure is recognized as pivotal in the opposition to VOC hegemony, which had, during that period, imposed a rigid trade monopoly and subjugated the indigenous population through various exploitative economic policies (Ilham, Dian Cahyani, & Rusgianti, 2020).



Picture 1. Sido Ing Rejek Tomb Complex
Source: Personal Documentation

The Sido Ing Rejek Tomb is perceived by the local community as a potent symbol of the anti-colonial struggle, embodying collective bravery and resolve. This account of bravery has been transmitted across generations via oral traditions, pilgrimage rituals, and folklore that uphold heroic principles. This process demonstrates that symbols of resistance transcend material historical elements, persisting within the community's cultural practices. This aligns with Vansina's (1985) assertion that oral traditions are crucial for preserving community history, particularly where written records are scarce or subject to colonial oversight and bias. According to Halbwachs's (1992) theory of collective memory, sites such as the Sido Ing Rejek Tomb preserve the continuity of community identity through the intergenerational transmission of historical symbols. Collective memory thus serves both as a recollection of the past and as a mechanism for shaping contemporary identity and perspective. Consequently, pilgrimages to these graves are not

only spiritually significant but also function as a vital social practice linking communities to their ancestral heritage (Zahara, Delvira, Septiani, & Rahmi, 2025). These sites, therefore, possess both a material and an ideological dimension.

From an ideological standpoint, the Sido Ing Rejek Tomb symbolizes the enduring values of resistance inherited by the local community. Its existence functions as a memorial that perpetuates awareness regarding the imperative of autonomy and justice. Consequently, local history must be regarded as a crucial domain for identity construction, where symbols, such as the tombs of heroic figures, contribute fundamentally to the reinforcement of national consciousness (Syahputra, Sariyatun, & Ardianto, 2020). Historically, the Sido Ing Rejek Tomb serves as a potent testament to resistance against VOC hegemony. The resistance spearheaded by Sido Ing Rejek exemplifies the concerted efforts of local leaders to uphold the sovereignty and dignity of their populace against colonial subjugation. This account of resistance enriches Indonesia's historical narrative by emphasizing not only national figures but also the indispensable role of local leaders in the nation's struggle (Mareta & Jamil, 2022).



Picture 2. Sido Ing Rejek Tomb
Source: Personal Documentation

Moreover, the Tomb's existence is corroborated by material evidence directly applicable to historical inquiry. The site's architecture, associated epigraphs, and enduring oral traditions within the community collectively constitute credible primary historical sources (Adnyani, Margi, Sugiartha, & Si, 2016). This material evidence robustly authenticates narratives transmitted across generations. The integration of archaeological evidence and oral traditions thus yields a more comprehensive understanding of Sido Ing Rejek and the socio-political circumstances surrounding his struggle (Prasetyo, 2022). The oral traditions surrounding the tomb illustrate the community's preservation of its collective memory of this individual (Iqbal Birsyada, Ananto Wibowo, Andani,

& Seta Adi, 2025). Accounts of Sido Ing Rejek's bravery and resolve are transmitted intergenerationally as a mechanism for honoring and safeguarding the principles of perseverance. Within the domain of historical inquiry, oral traditions constitute a critical component of local historiography as they encapsulate the community's specific interpretation of past events. This demonstrates that history is documented not solely in official colonial archives but also persists within the collective memory of the community through folklore (Nurrahmani & Indrahti, 2017).

Beyond its historical value, the Sido Ing Rejek Tomb possesses considerable cultural significance. Serving as a local pilgrimage site, its function transcends mere memorialization to encompass profound spiritual significance. The consistent practice of pilgrimage illustrates the profound, enduring connection between the community and their forebears (Mariadi, Wahid, & Fakhri, 2023). The practice of pilgrimage to this site signifies both spiritual reverence and a deliberate endeavor to reinforce enduring local cultural connections.

The Sido Ing Rejek Tomb has evolved into a communal nexus that reinforces social cohesion among the populace. The customs of pilgrimage and specific festivities linked to the site foster social interaction, thereby enhancing communal solidarity. This phenomenon demonstrates that historical sites are perceived not merely as static relics of the past but as integral components of a dynamic social existence. These activities further serve to socialize the younger generation to local heroic figures and facilitate their comprehension of the struggles embedded in their history (Hobsbawm & Ranger, 1983). The significance of this Tomb to local cultural identity is incontrovertible. The inhabitants of South Sumatra construct their collective identity through symbols bequeathed by their forebears, key among which is the heroic narrative of Sido Ing Rejek. This cultural identity functions both as a unifying mechanism and a distinguishing factor from other communities, thereby underscoring the region's historical and traditional distinctiveness. The perpetuation of local identity through such tomb sites enhances Indonesia's cultural diversity within the framework of national cohesion (Koentjaraningrat, 1990).

The Sido Ing Rejek Tomb constitutes a repository of local history, defined by two primary dimensions: its historical significance regarding the resistance against the VOC and its supporting material evidence, and its cultural and social value, reflected in pilgrimage traditions and the reinforcement of local identity. These two dimensions are mutually reinforcing, rendering the tomb not merely a physical artifact but a vibrant emblem within the communal collective memory. Consequently, the utilization of the Sido Ing Rejek Tomb as a resource for local history carries profound implications for history education. By examining the historical and cultural values embedded within the site, the younger generation can be motivated to comprehend the indispensable role of local figures in the nation's struggle and to cultivate an appreciation for cultural preservation. Ultimately, the Tomb serves as both a testament to the past and a cornerstone for establishing a future trajectory grounded in local history and tradition.

The Utilization of Graves in Local Historical Instruction

The historical source-based learning approach is a pedagogical strategy that prioritizes the utilization of authentic evidence from the past as the core instrument in the educational process. Historical sources may encompass documents, archives, artifacts, oral traditions, and historical sites that provide an authentic representation of human history (Wijaya, Alauwiyah, & Pahlevi, 2025b). This approach exposes students to textbook narratives while providing direct learning experiences that cultivate skills in historical analysis, interpretation, and event reconstruction. Consequently, source-based history education is vital for cultivating students' historical thinking and fostering a critical understanding of the past.

The utilization of local historical sources in education is increasingly vital, as it connects abstract historical concepts with students' tangible, contextual experiences. Local sources, such as the burial sites of revolutionary figures, megalithic structures, and regional documents, enable students to comprehend that history originates not solely from centers of power but is also profoundly influenced by social dynamics across diverse regions. This further cultivates the understanding that local communities' contributions are pivotal to the nation's trajectory, thereby rendering historical study more contextual and pertinent (Zubair, Azzahid, & Maulana, 2024). To provide a clearer picture, the material can be analyzed and aligned with learning outcomes as follows:

Learning Objectives / Outcomes (CP – Independent Curriculum)	Material Analysis (Tombs as Sources of Local History)	Relation to Pancasila Student Profile
Students can critically identify, analyze, and interpret historical sources.	Graves function as tangible manifestations of material culture, providing direct evidence of local history and socio-cultural values.	Critical Thinking Students develop skills in analyzing and interpreting sources.
Students understand that history is shaped not only by central authorities, but also by local communities.	These sites underscore the pivotal contributions of local figures and communities to both historical resistance and enduring cultural continuity	Global Diversity students value cultural diversity and local heritage.
The students demonstrated character values such as patriotism, respect for their ancestors, and solidarity.	The graves of heroic figures symbolize sacrifice and struggle, which can be internalized as ethical values that inform daily conduct.	Faith and Character (Strong Faith, Devotion to Worship, and Noble Character) & Mutually Beneficial Cooperation.

Students are able to connect past events with present-day identities and challenges.	Local historical sites facilitate contextual learning, establishing a tangible link between historical narratives and contemporary societal realities.	Creativity & Independence Students connect historical insights with current issues.
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Tabel 1. The Purpose of Local History Material in Learning

The necessity of employing local historical sources aligns directly with Indonesia's current educational policy, which mandates a contextual approach. The Merdeka Curriculum obligates educators to provide instruction relevant to students' lives through project-based methodologies and the exploration of their immediate surroundings (Wijaya, Andika, & Syarifuddin., 2025). The integration of local sources into the curriculum profoundly enriches content and strengthens students' national identity by enabling them to interpret the nation's history through a contextual, regional perspective (Dwi Aria Yuliantri, 2015). Thus, the study of history transcends simple knowledge acquisition; it also serves as a means for character development.

At the strategic level, local historical sources can be optimally utilized through immersive field studies or direct visitation to historical sites (Mediatati, Wuryani, Nugroho, & Purwiyastuti, 2024). Visitation to the graves of regional historical figures affords students empirical experience in firsthand observation, documentation, and analysis of historical evidence. These activities enable students to recognize historical symbols while cultivating inquiry skills that foster intellectual curiosity, contextual comprehension, and the capacity to link historical facts to contemporary life. Moreover, structured dialogues grounded in historical documents and scientific literature constitute a critical, complementary strategy for leveraging historical sources (Tafonao, Manik, Hulu, & Hasibuan, 2024). Educators can foster a critical interpretation of events by presenting primary sources, such as archives, manuscripts, or local historical records, to students. Such discussions train students to evaluate sources, scrutinize the veracity of historical data, and recognize that history frequently emerges from socially constructed narratives imbued with specific perspectives. These activities fundamentally foster the development of profound and contemplative historical thinking skills.

Moreover, the incorporation of local historical sources into education must fundamentally aim to enhance character development. Historical sites, such as heroes' graves, serve as loci for contemplating the values of sacrifice, patriotism, and nationalism, offering students aspirational models for emulation. By prioritizing the affective domain, history education transcends mere cognitive acquisition, thereby directly influencing students' integrity and national identity. This initiative directly aligns with the national educational objective of emphasizing exemplary character development alongside knowledge acquisition (Pratama, 2020). Beyond fostering nationalism, the utilization of local historical sources is rich in indigenous wisdom pertaining to

daily life. Values such as cooperation, ancestral reverence, and social solidarity are frequently ingrained in cultural practices associated with these historical sites. When students are encouraged to explore and comprehend this local wisdom, they acquire not only knowledge of historical events but also cultivate a cultural identity that fortifies the national identity in the face of globalization (Jati, 2022).

Furthermore, aligning this material with the Pancasila Student Profile is imperative, as it serves as a foundation for student character development. Employing tombs as a resource for local history allows students to scrutinize historical data while actively promoting the essential tenets of the Pancasila Student Profile, including fidelity and devotion to God Almighty and ancestral reverence, critical assessment of historical sources, cooperation in site preservation, autonomy in knowledge acquisition, innovation in connecting history to modern contexts, and global diversity through appreciation of local cultural identity as part of national heritage.

Thus, tomb-based historical education can fundamentally enhance the achievement of curriculum goals while fostering graduate profiles that are fully aligned with the national educational vision.

Consequently, the adoption of a history-based learning methodology that incorporates local context is pivotal within the field of secondary history education. This method not only enhances the cognitive comprehension of history but also fundamentally links it to the development of students' attitudes, ethical values, and national identity. By employing comprehensive strategies, including immersive field studies, critical document analysis, and character value reinforcement, history education can provide a more dynamic, contextual, and transformative learning experience for Indonesian youth.

Obstacles and Initiatives to Conserve the Tomb of Sido Ing Rejek

The Sido Ing Rejek Tomb is a notable historical site in South Sumatra, serving as a powerful symbol of the local community's resistance against the colonial hegemony of the VOC. Nevertheless, its enduring existence is jeopardized by numerous significant preservation challenges. The principal concern centers on the absence of thorough scientific investigation into the Tomb's nature and context. Current historical scholarship is largely limited to general overviews of the Palembang community's resistance, failing to provide a comprehensive analysis of the site's archaeological, anthropological, and socio-cultural significance (Maharani & Yusuf, 2025). The lack of academic research has led to inadequate scientific documentation for the development of preservation policies (Rakhman et al., 2025). The persistent absence of comprehensive data has critically impeded the Sido Ing Rejek Tomb from attaining a necessary prominence in the national historiographical discourse. This site holds the intrinsic potential to become a prominent symbol in the history of anti-colonial resistance in South Sumatra. Therefore, an immediate necessity exists for rigorous interdisciplinary research—involving historians,

archaeologists, anthropologists, and cultural experts—to bolster the scholarly credibility of this crucial heritage site.

Moreover, a considerable challenge remains the insufficient public awareness regarding the profound historical significance of the Sido Ing Rejek Tomb (Syahputra et al., 2020). Most individuals perceive the site merely as a conventional burial ground, thereby failing to comprehend the significance of the struggle and the emblem of resistance it embodies. This deficit in historical literacy renders the Tomb highly susceptible to deterioration from environmental factors and human activities that actively compromise conservation initiatives. Insufficient public awareness adversely impacts local community engagement in site preservation efforts. The preservation of local history necessitates active community engagement, given that they constitute the primary stakeholders nearest to the site. In the absence of robust community support, preservation initiatives invariably prove superficial and transient. Consequently, it is imperative to adopt community-oriented strategies—including socialization, education grounded in indigenous knowledge, and cultural festivals—to enhance historical literacy and intrinsically link the Sido Ing Rejek Tomb to the communal identity of the local populace (Nabilah, Rokhmawan, Shofi, Nuriya, & Hidayati, 2024).

A further impediment materializes within the educational domain. The insufficient integration of local historical sites, such as the Sido Ing Rejek Tomb, into the educational curriculum impedes students' appreciation of their historical significance. Textbooks rarely reference this Tomb or the associated local resistance history, thereby creating a significant knowledge deficit among younger generations regarding their regional heritage (Wijaya, Alauwiyah, & Pahlevi, 2025). The deficiency in this representation within formal education fundamentally undermines students' sense of identity and cultural belonging. Policymakers and educators must ensure the systematic integration of local historical narratives into historical curricula, complemented by supplementary learning resources and site visits that facilitate students' direct engagement with this heritage.

Numerous conservation initiatives have been undertaken by the local government, academic researchers, and community stakeholders. The government aims for the site's official designation as cultural heritage, while researchers endeavor to explore its historical significance through constrained investigative efforts. Conversely, local communities persistently uphold traditional practices associated with the Tomb, which hold spiritual importance and function as a mechanism for informal site management. This collaboration among various parties illustrates a collective, albeit suboptimal, awareness of the site's value. Nevertheless, these disparate measures remain insufficient, lacking integration into a cohesive, sustainable management framework. The preservation of this historical site mandates a comprehensive regulatory framework and management strategy that integrates education, research, and tourism (Jarevsi & Yusuf, 2025). The administration of historical sites in Indonesia demonstrates that preservation efficacy is

predominantly determined by the degree of synergistic collaboration among the government, academic institutions, and civil society stakeholders.

The establishment of a regulatory framework and management strategy that effectively amalgamates education, research, and tourism is essential. The successful administration of historical sites in Indonesia demonstrates that preservation efficacy is predominantly determined by synergistic collaboration among the government, academic institutions, and civil society stakeholders. Integrating the Sido Ing Rejek Tomb into educational institutions' local history curriculum represents a viable and necessary strategy. This methodology enables students to comprehend the profound significance of the struggle symbolized at this site from an early age through curriculum instruction and immersive field excursions (Feronica, 2025). Furthermore, continuous academic inquiry must be rigorously promoted to elevate the site's recognition and credibility within the scientific community. The tourism sector, concurrently, should leverage its educational function by transforming the Tomb into a site that garners public engagement while strictly preserving its sanctity and historical integrity (Nabilah et al., 2024). Through the implementation of sustainable management strategies encompassing education, research, and tourism, the Sido Ing Rejek Tomb can be decisively designated as a primary local historical site and a nexus for learning, cultural identity formation, and historical tourism.

Consequently, preservation must not only sustain the site's physical attributes but also ensure the transmission of intangible values—namely, struggle, nationalism, and indigenous knowledge—to future generations. For this initiative to achieve true sustainability, collaboration among the government (responsible for regulation and protection), academic institutions (engaged in scientific research), and the community (which safeguards traditions and cultural heritage) is imperative. This tripartite collaboration promotes comprehensive, inclusive, and sustainable conservation, thereby ensuring that these sites function not merely as static relics of history but as dynamic instruments for cultural and educational continuity.

IV. CONCLUSION

The findings of this study establish that the Sido Ing Rejek Tomb in Sakatiga, Ogan Ilir, functions not merely as a burial site but as a historical resource possessing dual significance: material and symbolic. The physical presence of the Tomb Complex constitutes concrete evidence amenable to rigorous historical, archaeological, and anthropological inquiry. Symbolically, the Tomb embodies the Palembang populace's anti-VOC resistance, functioning as a conduit for collective memory transmitted through oral traditions, pilgrimage rituals, and local cultural practices across generations. Therefore, the Sido Ing Rejek Tomb must be perceived not merely as the burial site of a historical figure, but as a multifunctional entity transcending its physical attributes. It functions as a monument to the anti-colonial struggle, encapsulating the collective memory of community resistance, and simultaneously serves as a spiritual center, intertwining

religious practice with ancestral reverence. This site fundamentally shapes the cultural identity of the South Sumatra populace, facilitating the intergenerational transmission of local wisdom, communal solidarity, and national spirit through pilgrimage practices and oral traditions. This affirmation validates that local history is not an adjunct to the national narrative but an indispensable, fundamental component that significantly enhances national historiography. In sum, this research underscores the profound, multi-layered significance of the Sido Ing Rejek Tomb.

The strengths of this study reside in its capacity to underscore the indispensable significance of local history to the national narrative and to facilitate the imperative integration of education, cultural preservation, and historical tourism development. However, a limitation of this study is its reliance on literature review, resulting in a lack of direct field observation or comprehensive archaeological documentation. These deficiencies present clear opportunities for subsequent multidisciplinary research that directly engages historians, archaeologists, anthropologists, and local communities. Collaborative research development among government entities, academic institutions, and the community holds profound promises for enhancing: (1) education (via history curriculum integration); (2) preservation (through safeguarding and site revitalization); and (3) sustainable educational tourism. This strategy will enable the optimal utilization of the Sido Ing Rejek Tomb as a vibrant local historical heritage, yielding substantial advantages for future generations and fundamentally enhancing national identity.

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