



**DIAKRONIKA**

Vol. 18 No. 2 Th. 2018 p: 65-70

ISSN: 1411-1764 (*Print*) | 2620-9446 (*Online*)

<http://diakronika.ppj.unp.ac.id>

---

## Study Of Historical And Cultural Tourism In Siulak, Kerinci Regency Jambi

Apdelmi

apdelmi1985@gmail.com

Univervitas Jambi

### ***Abstract***

---

*Kerinci Regency is located at the West of Jambi Province. The regency has the highest number of tourism in Jambi province, according to the Department of Tourism and Culture of Jambi Province in 2014. Kerinci was ranked first in terms of the number of Tourism and 20 of them were historical/cultural tourism. Kerinci has a great opportunity in the development of the historical tourism sector. However, at present the attention to the historical tourism sector is still lacking. This research uses qualitative descriptive method where data is obtained from interviews and documentation. The results showed that several places in Siulak have the potential to be developed as historical tourism objects, but due to the lack of maintenance, it is necessary to take corrective steps to make these objects become historical tourism.*

***Keywords:*** *historical tourism, cultural tourism, Siulak, Kerinci*



This work is licensed under the Creative Commons Attribution-Share Alike 4.0 International License.

## Introduction

The regency, nicknamed Bumi Sakti Alam Kerinci is located in the west of Jambi Province. This area is in the form of a plateau between 500 and 1.500 meters above sea level. Kerinci Regency is a fertile region, has an interesting and unique natural and regional history potential. Kerinci has the highest number of tours in Jambi, according to the Department of Tourism and Culture of Jambi Province in 2016, Kerinci Regency was ranked the first in terms of number of tours, 20 of them were historical/cultural tourism (Jambi., 2016).

In the era of regional autonomy, the diversity of the tourism sector has become one of the important sectors and supports the government's program in developing creative economy businesses that are being explored lately. Relevant to this, it is reasonable if this fact is one of the important factors to make historical tourism as one of the competitive advantages, especially from the tourism sector. Therefore, spurring tourist attraction in the era of regional autonomy becomes very important (Adi & Hakim, 2010; Adi, Nasir, & Saputro, 2014). The development of the historical tourism sector will support increased community income and economic growth in the local area.

Siulak is one of the sub-districts that has historical tourism potential, old barn buildings, big historical era and some ancient manuscripts found in this area. But unfortunately its existence is only known by the elders and the customary stakeholders (pemangku adat). Through its potential to be developed into historical tourism is quite promising. Therefore, it is necessary to study the historical potentials that can be developed into historical tourism in Siulak.

## Methods

This research is a historical research that uses qualitative descriptive method. The data is obtained through interviews and documentation. The location of this study is in the District of Siulak, Kerinci Regency, Jambi Province (Jambi., 2016).

Siulak Subdistrict is one of the districts in Kerinci Regency. There are 26 Villages in this Subdistrict. Siulak is the center of Kerinci district government. Siulak borders with Air Hangat sub-district and Gunung Kerinci subdistrict. There are several historical relics that can be developed into historical (Rahariyoso Dwi, 2017)

This Tomb (Figure 1) is located in Siulak Panjang Village, Siulak District. Depati is a term used for the highest position in the Kerinci. Depati heads the country or hamlet from the same hamlet. Depati Mangkubumi is one of the descendants of Gento Suri, a child from Imam Bajeli and Puri Sedayu. Depati

Mangkubumi came to power in the 17<sup>th</sup> century at Depati was based in Siulak Panjang. Depati Mangkubumi Putih White The Barajo Tribe is a Warrior who also has the title *Ayam Biring Bersisik 21*.



Figure 1. *Tomb of Depati Mangkubumi*  
Source : internet 2018

This Tomb (Fig. 1) is located in Siulak Panjang Village, Siulak District. Depati is a term used for the highest position in the Kerinci. Depati heads the country or hamlet from the same hamlet. Depati Mangkubumi is one of the descendants of Gento Suri, a child from Imam Bajeli and Puri Sedayu. Depati Mangkubumi came to power in the 17<sup>th</sup> century AD Depati was based in Siulak Panjang. Depati Mangku Bumi Putih White The Barajo Tribe is a Warrior who also has the title *Ayam Biring Bersisik 21* (Rahariyoso Dwi, 2017).



Figure 2. *Umah Lahik Panjang*  
Source : internet 2018

Umah Lahik Panjang (Fig. 2) is one of the traditional Kerinci buildings. This house is a building in the form of a stage that consists of several rows of tenements that are connected to each other. Serves as a residence, usually from one off spring. Or in the Kerinci community called kalbu or one ninik mamak.

Larik means rattling. This house consists of several plots which are connected to each other. One plot consists of one family usually consisting of unmarried fathers, mothers and children. If you are married, the new family will inhabit the new line (Departemen Kebudayaan dan Pariwisata Republik Indonesia, 2009). This long litter consists of three parts, the lower part is intended for livestock, or a place to store the results of rice fields and where to store firewood. The middle part is the main part, is a place to live. While the upper part is usually used to illuminate valuables, such as heirlooms or derivative objects from ancestors.



Figure 3. *Pusako Rajo Simpan Bumi (part of a long barrel weapon)*

*Source : internet 2018*

Rajo Simpan Bumi is a part of Depatitigo based in Siulak Gedang. Rajo Simpan Bumi according to history the real name of Sultan Gagar Bumi Muhammad Alamsyah. Descendants of the Indrapura kingdom. Rajo Simpan Bumi is in charge of storing taxes and all income in the land of a hood. This long-barreled weapon is said to have been used when there was a conflict between Semurup and Siulak around the 16<sup>th</sup> century AD (Miandy & Arifin, 2010).

The Tabuh Sigegar Bumi (Fig. 4) is one of the historical relics made in 1901. The drum is in the middle of Siulak Panjang Village. There fore, it is suspected that the designation of the percussion was used as a notice to the

community, whether for traditional ceremonies, calamities or disasters and so on.



Figure 4. *Tabuh Sigegar Bumi*  
Source : internet 2018

It is a tradition of being grateful for the birth of a child. This tradition is usually do when the child is approximately one month old. Newborn children are taken to the river to bathe. The baby child who will be taken down the bath is usually carried by datung (the sister of the father of the child) who is accompanied by a mother and Bilian or a traditional birth attendant who brings the ingredients of white terasi leaves, cold as setawa, seven kinds of lime water, and three black woven fabrics along 15 cm, one end of this cloth is burned which causes fire and smoke as a torch for the child. Usually maokayie (taking a bath) is paraded to the edge of a river accompanied by a recitation group that chants the barsanji, marhaban and sholawat of the prophet Muhammad SAW.

Saka in Sanskrit means mother or ancestor. The meaning of using saka here is the holder of responsibility. This tradition is in the form of choosing the responsible person in a large family (Firza, 2018). NgenakSko events are usually attended by ninikmamak and previous users of saka. Saka users in a large family are carried out for generations. Sko users have a large responsibility for the whole family of one lineage. He is the one who will take full responsibility for all problems and disputes concerning the family. In this tradition, cutting of male roosters will be cooked and eaten by sko holders. By eating chicken meat, it is expected that the sko holder can be strong and that Tangguh will be able to keep the family intact, and be able to solve all the problems (Ardika, 2004).

From the results of the research that the author neglected, it is known that Siulak Panjang Village in Siulak District has the potential to be developed into a historical and cultural tourism village or an Educational Tourism Village. This is because there are many historical and cultural relics that still exist and are still in force for generations. There is a need for collaboration between the government and the local community in terms of development, ranging from improvements, maintenance and promotion strategies. Therefore, further research is needed on the strategy of developing and promoting historical tourism in the local village.

### References

- Adi, S. W., & Hakim, L. (2010). MODEL REVITALISASI KAWASAN KOTA LAMA DITINJAU DARI ASPEK KEPARIWISATAAN UNTUK MEMACU DAYA TARIK WISATA DAN MENUMBUHKEMBANGKAN WISATA BUDAYA-SEJARAH: KASUS DI SEMARANG, JAWA TENGAH. Semarang: LPPM UMS.
- Adi, S. W., Nasir, M., & Saputro, E. P. (2014). Daya Tarik Wisata Sejarah Budaya: Kasus Atribut Bangunan Kota Lama Semarang.
- Ardika, I. W. (2004). *Pariwisata Bali: Membangun Pariwisata Budaya dan Mengendalikan Budaya Pariwisata dalam Bali Menuju Jagadhita: Aneka Perspektif*. Denpasar: Pustaka Bali Post.
- Departemen Kebudayaan dan Pariwisata Republik Indonesia. UU No. 10 tahun 2009 tentang Kepariwisata (2009).
- Firza. (2018). No Integration of Conflicts Resolution Values in Learning of History: a Case Study in Kerinci. *Yupa: Historical Studies Journal*, 2, 33–43.
- Jambi., B. P. (2016). *Provinsi Jambi dalam Angka 2016*. Jambi.
- Miandy, F., & Arifin, H. S. (2010). RENCANA PENGEMBANGAN DAN PENGELOLAAN LANSKAP KAWASAN OBYEK WISATA DANAU KERINCI, KABUPATEN KERINCI, JAMBI. *Jurnal Lanskap Indonesia*, 2(1).
- Rahariyoso Dwi, D. (2017). *Sejarah Tempat dan Tempat-Tempat Bersejarah Di Jambi*. Yogyakarta: Spasi Books.