

Sandung Ngabe Soekah Like As A Cultural Tourism Attraction Palangka Raya City

Ni Nyoman Ayu Wilantari¹

¹IAHN Tampung Penyang Palangka Raya

¹tariayu19532@gmail.com

ABSTRACT

The attractiveness of historical places and Indonesian cultural heritage is an opportunity for tourist destinations to bring in foreign tourists and domestic tourists. Utilization of historic buildings as tourism products is one way these buildings can continue to survive with the increasing number of modern facilities around them. The Sandung Ngabe Soekah building is included as a cultural heritage Palangka Raya City based on the Surat Keputusan Walikota No. 188.45/552/2020. Ngabe Anom Soekah is the Pambakal who leads the Lewu (Village) Pahandut area and is one of the pioneers in the formation of the capital city of Palangka Raya. Sandung is a place for the bones of people who have died and carry out the tiwah ritual for the Dayak people who are Hindu Kaharingan. Sandung Ngabe Sukah based on the Peraturan Daerah Kota Palangka Raya No. 11 of 2017 Article 12 is included in the Cultural Tourism Attraction.

Keywords: Cultural Tourism Attraction, Sandung Ngabe Soekah, Palangka Raya City

I. Introduction

Indonesia as an archipelagic country has various cultural heritages from the royal era to the colonial period. Various kinds of cultural heritage in the form of objects are often referred to as archaeological objects or historical heritage objects that reflect the life of the cultural development of an area, whether a village, city, or state. The first President of the Republic of Indonesia, Ir. Soekarno once said, "Never forget history because this will make and change ourselves and a great nation is a nation that respects the services of its heroes". The meaning of the statement of Ir. Soekarno is that we as Indonesian citizens and the next generation are expected to remember and respect the history of where we came from and how this country was formed with the sacrifices of the souls and bodies of the heroes so that we can breathe the air of freedom and independence. Changes

towards the progress of the Indonesian nation are carried out in a relay from the predecessors to the next generation.

Cultural experts state that cultural heritage such as historical sites and places have important values not only in the form of local, regional, and national identities but also become a global attraction (Ardiwidjaja, 2018: 3). The attractiveness of historical places and Indonesian cultural heritage is an opportunity for tourist destinations to bring in foreign tourists and domestic tourists. Tourism is believed to be an agent of change through development, both physical, social, and economic development (Setyaningsih, 2016 in Budiningtyas & Sirod, 2021).

Tourism development has an important role in economic, social, and environmental aspects. In the economic aspect, the tourism sector contributes foreign exchange from foreign tourist visits (tourists) and Gross Regional Domestic Product (GRDP) and its components. In the social aspect, tourism plays a role in the absorption of labor, appreciation of the arts, traditions, and culture of the nation, and the enhancement of national identity. In the environmental aspect, it can promote tourism products and services such as the richness and uniqueness of nature and the sea and is an effective tool for preserving the natural environment and traditional arts and culture (RPJM 2009-2014 in Zaenuri, 2012: 3).

The utilization of historic buildings as tourism products is one way out of these buildings that can continue to survive with the increasing number of modern facilities around them (Hayati, 2014). The largest island in Indonesia is Central Kalimantan with its capital city named Palangka Raya. It has a cultural heritage in the form of a building called Sandung Ngabe Soekah and has been included in the cultural heritage of the City of Palangka Raya. The Sandung Ngabe Soekah building is included as a cultural heritage. The City of Palangka Raya based on the Surat Keputusan Walikota Nomor 188.45/552/2020 has determined 8 (eight) cultural heritages, namely Tugu Tiang Pancang Kota Palangka Raya, Pesanggrahan Tjilik Riwut, Rumah Tjilik Riwut, Gedung Serba Guna Tjilik Riwut, Struktur Tower PDAM, Rumah Tradisional Huma Hai Mahin, Rumah Tradisional Sei Gohong dan Sandung Ngabe Soekah. In accordance Undang-Undang Nomor Number 11 of 2010 concerning Cultural Conservation that the government, local government, and

everyone can take advantage of cultural heritage for the interests of religion, society, education, science, technology, culture, and tourism (Peraturan.bpk.go.id).

II. Discussion

2.1. Formation of the Capital of the Province of Central Kalimantan

Ngabe Anom Soekah is closely related to the formation of the City of Palangka Raya. Based on a bibliographic book "Ngabe Anom Soekah Narasi Perintisan dan Sejarah Pembangunan Kota Palangka Raya" written by (Siyok et al., 2019). It is said in the book long before being chosen as a candidate for the capital, Palangkaraya had been managed by a candidate named Ngabe Anom Soekah. Ngabe Anom Soekah was not a pure pioneer, he continued the work his father and mother had started, namely Bayuh and Kambang. Soekah received the titles Ngabe and Anom, titles that were only given to dignitaries and special people at that time, thus Soekah used two great titles at once.

Ngabe Anom Soekah is a Pambakal who leads the Lewu (Village) Pahandut area. Ngabe Anom Soekah's control over the area is recognized by custom and politics by imposing customary law as the highest law in the area. Just like the kings who controlled Banua (the island), Ngabe Anom Soekah controlled Lewu. At that time the power of the Kings, Temanggung, and Pambakal was absolute power and was recognized by the Indonesian political system (Siyok et al., 2019: 5-6). Among the Dayak Ngaju during the Soekah era, there were three kasta or strata, namely Utus Gantung, namely the caste of the rich, noble, and leader, Utus Randah, the commoner, and Utus Jipen, the slaves. As Pambakal, Soekah belongs to the Hanging Utus group. Leaders such as Damang, Tamanggung, Pambakal as well as people with titles such as Patih, Singa, Ngabe, Raden, and Mangku are people who are categorized into the Utus Hanging group (Siyok et al., 2019:37).

On January 23, 1957, RTA Amilono formed Panitia Perumus Pencari atau Pencetus Ibu Kota Provinsi Kalimantan Tengah. The team leader is Mahir Mahar and consists of Tjilik Riwut, George Obus, E Kamis, and the team secretary, Christophel Mihing, as well as expert advisors, namely R Moenasier and Ir. Van der Pijl. After various considerations, this committee decided around Pahandut Village, Jekan Raya Village, and Around Tangkiling Hill as the Capital of Central Kalimantan

Province. Undang - Undang Darurat No.10 of 1957, L.N. No. 53 of 1957, which is the Law for the Establishment of an Autonomous Region of Central Kalimantan Province in Article 2 paragraph 1, states that the capital city of Central Kalimantan is Pahandut. For the time being the Regional Government of Central Kalimantan Province Self-employed is domiciled in Banjarmasin. In the same month, the Committee went to Pahandut village to meet with prominent figures and discuss Pahandut's readiness as the capital city, which would later be known as Palangka Raya (Siyok et al., 2019: 166-167).

Pahandut was designated as the provincial capital of Central Kalimantan based on the emergency law of the Republic of Indonesia Number 10 of 1957 and signed by President Soekarno on May 7, 1957. For almost 9 years the official name of the provincial capital of Central Kalimantan was Pahandut, the official term Palangkaraya used to refer to the capital city of Central Kalimantan Province. based on the undang-undang Republik Indonesia Number 5 on June 17, 1965. The law was signed by President Soekarno on June 14, 1965 (Siyok et al., 2019: 3).

2.2. Sandung Ngabe Soekah

A tourist attraction is one of the important factors that can be an attraction for tourism visits. Promotions that are carried out certainly aim to attract tourists to come to these attractions. In the history of the development of tourism activities in Indonesia, natural and cultural attractions have become an attraction, especially for foreign tourists to come and enjoy these attractions (Sunjayadi, 2019). Sandung Ngabe Anom Soekah, better known as Sandung Ngabe Soekah as a cultural tourist attraction, is one part of promoting the existence of tourism in Palangka Raya City.

Sandung is a place for the bones of people who have died and carry out the tiwah ritual for the Dayak people who are Hindu Kaharingan. Kaharingan is a belief in God Almighty which in Kaharingan is called Ranying Hattala, the Kaharingan Hindu scriptures are Panaturan. Integration of Hinduism and Kaharingan Religions in 1980, based on the Surat Keputusan Dirjen Bimas Hindu dan Budha Departemen Agama RI No: H/37/SK/1980, dated March 19, 1980, concerning the Inauguration of Pengukuhan Majelis Besar Agama Hindu Kaharingan (change from the Grand Council of Indonesian Kaharingan Ulama), as a Religious Institution, has the task of managing and fostering the Kaharingan people and hereinafter referred to as

Hindu Kaharingan (Usop, 2016). The integration of Kaharingan with Hinduism was carried out in the "Sumpah Hambai" procession on April 20, 1980 (Sugiyarto, 2016).

Sandung in the belief of Hindus Kaharingan is a form of a house that is used to store the bones of their ancestors or family members who have passed away died and passed the Tiwah ritual, collecting the bones of those who died in Sandung it was believed that the spirits or spirits of the dead had re-united with their deceased relatives in the Lewu Tatau realm (Sigai et al., 2020). The Hindu Kaharingan religion distinguishes the realm of life into three, namely: the upper realm is called Lewu Tatau Dia Rumpung Tulang Rundung Raja Isen Bakalesu Uhat (the realm of immortality and perfection), the middle realm is called Batang Danum Injan Tingang Nasih Nampui Burung/Pantai Danum Kalunen (the human world), and the underwater world is called the Laut Bapantan Hintan (Siyok et al., 2019: 130)

The Ngaju Dayak people in the past went through several burial processes after their death, the most common being people who were put in a coffin and then buried. When going to ditiwah the coffin is lifted from the grave and the bones are taken and cleaned. These clean bones are inserted into Sandung through the Tiwah procession. In addition to being buried in the usual way, some corpses are stored in a coffin made of logs called Raung and then stored in a place. The hut for storing Raung is called Pasah, so the area where the grave is called Pasah Raung. When it is about to be revealed, the bones from Pasah Raung are taken and cleaned, then put into Sandung. But there are also people whose bodies are burned, then the ashes are stored in a container. After ditiwahkan, the ashes are stored in Sandung. Burning of bodies is usually done for people who are considered Utus Hang figures, namely nobles or tribal leaders. Ngabe Anom Soekah as a Kaharingan adherent is a figure of Utus Gantung and one of the leaders of the Ngaju Dayak who when he died in 1941 his body was burned and his ashes were stored in Sandung after being preached in 1948 (Siyok et al., 2019: 130-131).

2.3. Cultural Tourism Attractions

Tourism is a journey from one place to another that is temporary, carried out individually or in groups, as an effort to find balance and happiness with the

environment in the social, cultural, natural, and scientific dimensions (Kodhyat, 1983: 4 in Primadany, 2013). Tourism is a journey carried out by individuals or groups for a while, there is a movement from one place to another, to enjoy the trip for recreational purposes not to earn income in the places visited and to meet the needs of diverse individuals or groups. ,1996:116 in Putri, 2020).

According to Undang-undang No. 10 of 2009 concerning Tourism, tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government, and local governments. natural wealth, culture, and man-made products that are the target or purpose of tourist visits (jdih.bumn.go.id). The state of nature, flora, and fauna as a gift from God Almighty, as well as ancient relics, historical relics, arts, and culture owned by the Indonesian people, are the resources and capital for tourism development to increase the prosperity and welfare of the people as contained in the Pancasila and the Preamble to the 1945 Constitution (Zaenuri). , 2012:4).

Tourist Attractions (Cooper et al 1995:81 in Kartika et al., 2018) suggest that there are 4 (four) components that must be owned by a tourist attraction, namely: attraction, accessibility, amenities, and ancilla.

1). Attraction is a significant component in attracting tourists to an area, it can become a tourist destination if the conditions support it to be developed into a tourist attraction. To find tourism potential in an area, it must aim at what tourists are looking for. Three capital attractions can attract tourist arrivals, namely: natural resources (natural), cultural tourism attractions, and man-made attractions themselves. The existence of tourist attractions is the reason and motivation of tourists to visit a tourist attraction so that it can make tourists stay for days or even on other occasions tourists can visit the same place.

2). Accessibility Accessibility is the most important thing in tourism activities, means of transportation or transportation services are important access in tourism. This access is identified with transferability, namely the ease of moving from one area to another. If an area is not provided with good accessibility such as airports, ports, and roads, it will make it difficult for tourists to visit tourist destinations. If an area has tourism potential, it must be equipped with adequate accessibility so that the area is easy to visit.

3) Amenity (facilities or accommodation) amenity or facilities are all kinds of facilities and infrastructure needed by tourists while in tourist destinations. Facilities and infrastructure must be avail lodging, restaurants, recreation areas, camping sites, transportation, and travel agents. The infrastructure that is needed for the construction of tourism facilities is roads, water supplies or toilets, electric power, and garbage disposal sites.

4) Ancilliary (additional services) services must be provided by the local government of a tourist destination, both for tourists and tourism actors. The services provided include marketing, physical development (roads, railroads, drinking water, electricity, etc.) services at tourist attractions starting with the service of daily needs (food vendors, drink stalls, or snacks), then trading services (salesmen, builders or other services), then services for convenience and pleasure (gift shops or souvenir shops), then services related to security and safety (clinics, pharmacies, police, and firefighters), Ancillaries are also things that support tourism, such as management agencies, Tourism Information, Travel agents, and stakeholders who play a role in tourism.

Rencana Induk Pembangunan Kepariwisata Nasional (RIPPARNAS) article 14 paragraph (1) letter b explains that the attraction of cultural tourism is a tourist attraction in the form of the creation, taste, and initiative of humans as cultural creatures. Cultural tourism attractions are divided into two, namely tangible cultural tourism attractions and intangible cultural attractions (Wilopo & Hakim, 2017).

Based on Perda Kota Palangka Raya No. 11 of 2017, concerning the Master Plan for Tourism Development of Palangka Raya City for 2017-2028. Article 9 of the Regional Regulation states that the tourism development policy in the City consists of regional tourism destinations, development of tourism attractions, development of public facilities and tourism facilities, community empowerment through tourism, and investment development in the tourism sector. Article 10 of the Regional Regulation explains the strategy for implementing regional policies for tourism destinations which are further divided into Tourism Strategic Areas (KSP) which consist of developments in KSP 1, namely KSP Sei Gohong with the theme of developing conservation tourism, KSP 2, namely KSP Tumbang Tahai

with the theme of developing Education (education culture and conservation education), KSP 3, namely KSP Pahandut with the theme of developing recreational tourism (culinary tourism, family tourism), KSP 4, namely KSP Kalamancangan, with the theme of developing environmental-based tourism or Ecotourism (peraturan.bpk.go.id).

Peraturan Daerah Kota Palangka Raya No. 11 of 2017 Article 12 describes the Tourist Attractions (DTW) in Palangka Raya City, consisting of Natural Tourist Attractions (Batu Banama, Sungai Koran which is part of the Sebangau National Park, Taman Wisata Alam Bukit Tangkiling, Pulau Kaja, Danau Tundai, Danau Tahai, Hutan Ulin Mungku Baru, Hutan Pendidikan, Sei Batu, dan Danau Hanjulutung). Cultural Tourism Attractions (Betang Mandala Wisata, Balanga Museum, Bukit Karmel, Sandung Bawi Kuwu, Sandung Ngabe Soekah, Pura Sali Paseban Batu, Makam Kubah Kuning, Tjajahan Tjilik Riwut, Sei Gohong Tourism Village, Kanarakan Tourism Village, Architect or type of building and traditional Dayak decorations, a variety of regional culinary specialties such as juwu dawen paria, juwu dawen vegetables, and cassava, various freshwater fish dishes, typical Dayak dishes, Festival Budaya Isen Mulang, Tiwah, Festival Bantaran Sungai Kahayan, Festival Danum, Mamapas Lewu, Various types of musical instruments and dances typical of the City of Palangka Raya, Various types of carving, painting, martial arts, and traditional weapons. Artificial Tourist Attractions consist of: Jembatan Sungai Kahayan, Bumi Perkemahan Nyaru Menteng, Bumi Perkemahan Tuah Pahoe, Pasar Blauran, Monumen peletakan batu oleh Presiden Ir. Soekarno, a typical Dayak souvenir shopping center on Batam road, swimming pools, golf courses, the Bundaran Besar area in Palangka Raya City (peraturan.bpk.go.id).

III. Closing

Sandung Ngabe Soekah based on the Peraturan Daerah Kota Palangka Raya No. 11 of 2017 Article 12 is included in the Cultural Tourism Attraction. Initially, Sandung, the Ngabe Soekah family, which was founded in 1898, was on Jalan Nias. There stored the bones of Ngabe Soekah's parents, namely Bayuh and Kambang. In 1987, a severe fire hit Pahandut village and the fire also damaged a small part of the Sandung roof of the Ngabe Sukah family. Then it was moved to the junction of

Jalan Murjani, Jalan Darmo Sugondo, and Jalan Nias (Siyok et al., 2019: 132-133). In addition to the history of Sandung, which the author explained earlier, tourists can see the Sandung building which is now located at a strategic road node (Jl. Murjani - Jl. Nias - Jl. Darmo Sugondo. The sandung is shaped like a miniature small house and is supported by four pillars). made of ironwood, equipped with various decorations and complete traditional symbols of the Ngaju Dayak ethnicity, including the Pantar pole with hornbills (above) and a dragon snake (bottom). the underworld (microcosm); and there are four sapundu poles (animal binding poles) in the ancestral veneration ceremony (tiwah). In the sandung environment, various artifactual remains can be understood that have coherence with religious, spiritual, and ethnographic aspects of the Dayak tribe, especially the Ngaju Dayak. (disparbudpora.palangkaraya.go.id) Under the Sandung building, there is a small cannon belonging to Ngabe Sukah during his stay. at the Head of Pahandut Village (culture.kemdikbud.go.id).



Photo:

Sandung Ngabe Soekah as a Cultural Tourism Attraction in Palangka Raya City
Source: disparbudpora.palangkaraya.go.id.

By visiting Sandung Ngabe Soekah, tourists can learn many things related to the culture of Central Kalimantan, including the history of the founding of Palangka Raya City, whose tourism continues to grow from year to year so it is hoped that it can help the economy of the community.

References

Ardiwidjaja, R. (2018). *Arkeowisata Mengembangkan Daya Tarik Pelestarian*

- Warisan Budaya. Deepublish.
- Budiningtyas, R. E. S., & Sirod, H. M. (2021). Peluang dan Tantangan Pengembangan Pariwisata di Kawasan Cagar Budaya Keraton Kasunanan Surakarta. *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 12(1), 7–15. <https://doi.org/10.31294/khi.v12i1.9978>
- Hayati, R. (2014). Pemanfaatan Bangunan Bersejarah Sebagai Wisata Warisan Budaya Di Kota Makassar. *Jurnal Master Pariwisata (JUMPA)*, 01, 1–42. <https://doi.org/10.24843/jumpa.2014.v01.i01.p01>
- Kartika, T., Ruskana, R., & Fauzi, M. I. (2018). Strategi Pengembangan Daya Tarik Dago Tea House Sebagai Alternatif Wisata Budaya di Jawa Barat. *THE Journal : Tourism and Hospitality Essentials Journal*, 8(2), 121. <https://doi.org/10.17509/thej.v8i2.13746>
- Primadany, S. (2013). Analisis Strategi Pengembangan Pariwisata Daerah (Studi Pada Dinas Kebudayaan Dan Pariwisata Daerah Kabupaten Nganjuk). *Jurnal Administrasi Publik Mahasiswa Universitas Brawijaya*, 1(4), 135–143.
- Putri, L. R. (2020). Pengaruh Pariwisata Terhadap Peningkatan Kota Surakarta. *Cakra Wisata*, 21(1), 43–49.
- Sigai, E. R. L., Rahamawati, N. N., Winawati, & Santang. (2020). Kajian Filosofis Sandung dalam Ritual Kematian Umat Hindu Kaharingan di Desa Parit, Kecamatan Cempaga Hulu, Kabupaten Kotawaringin Timur. *LPPM IAHN -TP Palangka Raya*.
- Siyok, D., Lutt, S. B., & Yankris. (2019). *Ngabe Anom Soekah Narasi Perintisan dan Sejarah Pembangunan Kota Palangka Raya*. PT.Sinar Bagawan Khatulistiwa.
- Sugiyarto, W. (2016). Eksistensi Agama Hindu Kaharingan di Kota Palangkaraya Kalimantan Tengah. *Multikultural & Multireligius*, 15(3), 102–116.
- Sunjayadi, A. (2019). *Pariwisata Sejarah Untuk Generasi Milenial dan Generasi Z*. 03.
- Usop, L. S. (2016). Pergulatan Eliti Lokal Kaharingan dan Hindu Kaharingan: Representasi Relasi Kuasa dan Identitas. *Jurnal Pendidikan Ilmu Pengetahuan Sosial (JPIPS)*, 6(2), 157–167. <https://doi.org/10.37304/jpips.v6i2>
- Wilopo, K. K., & Hakim, L. (2017). Strategi Pengembangan Destinasi Pariwisata Budaya (Studi Kasus pada Kawasan Situs Trowulan sebagai Pariwisata Budaya Unggulan di Kabupaten Mojokerto). *Jurnal Administrasi Bisnis*, 42(1), 56–65. <https://media.neliti.com/media/publications/87665-ID-strategi-pengembangan-destinasi-pariwisa.pdf>
- Zaenuri, M. (2012). Perencanaan Strategis Kepariwisata Daerah Konsep dan Aplikasi. In *e-Gov Publishing* (Vol. 1). <https://peraturan.bpk.go.id/Home/Details/141186/perda-kota-palangkaraya-no-11-tahun-2017> accessed on October 20, 2021
- <https://disparbudpora.palangkaraya.go.id/sandung-ngabe-soekah> accessed on August 5, 2022
- <https://disparbudpora.palangkaraya.go.id/disparbudpora-pelihara-cagar-budaya-di-kota-palangka-raja> accessed on August 5, 2022
- <http://kebudayaan.kemdikbud.go.id/bpcbkaltim/sandung-ngabe-sukah> accessed on August 6, 2022
- <https://peraturan.bpk.go.id/Home/Details/38552/uu-no-11-tahun-2010> accessed on August 6, 2022