

## The Existence of Istana Melayu in Kampung in Koto Gadang Koto Anau District Lembang Jaya Solok District

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### ABSTRACT

The problem of this research is to discuss the causes of the unmaintained Kampung Dalam Malay Palace and how the current condition of the Kampung Dalam Malay Palace in Koto Gadang Koto Anau is. This study aims to determine the existence of Kampung Dalam Malay Palace in Koto Gadang Koto Anau. The method used in this study is qualitative research, which uses data collection techniques through observation, interviews and documentation. The analysis carried out is collecting data, reducing data, displaying data and making conclusions.

The results of the research and discussion show that the Malay Palace of Kampung Dalam was not maintained because Prince Novi Almana Bagindo Yang Dipituan did not want to receive assistance from the government because he was afraid that the palace would be taken over by the government because he thought that later the people of Koto Gadang Koto Anau would not be able to use The palace is a gathering place for big events. Whereas Istana Melayu Kampung Dalam, there are many cultural and tourist attractions of prehistoric heritage that are abandoned and not maintained, and the local community also pays little attention to them due to financial constraints. Meanwhile, the palace, which is now a museum, is not well-maintained, such as buildings that are old and not cleaned, lots of moss on the walls, even the items inside the palace are not maintained, due to the relatively large cost constraints to maintain the palace. The palace of Kampung Dalam Melayu which is now actually being rebuilt and not the old palace, because the original palace has been abandoned, the current palace building has not been completed, it can be seen from the condition of the palace.

**Keywords:** *Existence, Palace, Relics*

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### INTRODUCTION

Solok is a district in West Sumatra province. Judging from its location, the position of Solok Regency is very strategic because it passes through the Sumatra highway. The area is also directly adjacent to the city of Padang, the capital of West Sumatra Province. Solok Regency is one of the rice producers in West Sumatra, known as Barih Solok. Solok Regency consists of 14 Districts, 74 Nagari. Solok Regency also has one volcano, namely Mount

Talang which is located in the Nagari Koto Anau. Koto Anau is part of the Nagari Kubuang Tigo Baleh group. Koto Anau itself is located in the Kubuang Tigo Baleh section which is a nagari where Datuak Parpatih Nan Sabatang is located. Nagari Koto Anau is the center of Malayu Kampung Dalam Palace, precisely in Jorong Lembang, which has existed since the 12th century. Then there was one of the kingdoms led by traditional leaders, namely Bagindo Yang Dipituan.

Since its establishment, Kampung Dalam Malayu Palace facing Mount Talang. However, since the leadership of the 5th generation there has been a change in direction, namely facing the rising sun. According to several sources, the kingdom of Koto Anau and *Istano Malayu Kampung Dalam* were one of the pillars of *Kubuang Tigo Baleh* which became the defense of the Thirteen Nagari. Based on the results of current observations, the condition of the palace looks unkempt. Relics in the palace have even started to break down. The current condition of the Malayu Kampung Dalam Palace is not paid much attention to by the people of Koto Anau and not much is known about its existence by the outside community. According to history, this Palace is part of the Pagaruyung Basa Palace in Batu Sangkar. But now the conditions are far different from the Basa Pagaruyung Palace, where this palace is more well-maintained and preserved. The Basa Pagaruyung Palace has even become a tourist attraction that is visited by many local people and people from outside.

Based on the description above and it appears that the condition of the Malay Palace in Kampung Dalam is inversely proportional to the Basa Pagaruyung Palace in Batu Sangkar. In addition, another difference is the shape of the building. For example, the Basa Pagaruyung palace is taller and has the shape of a seated elephant, while the Malay Palace of Kampung Dalam has the shape of a maharam elephant. The difference in the shape of the two palaces, the condition of the palace and the ignorance of the local community about the existence of the palace and its current contents must be further investigated, to see all aspects related to the existence of Kampung Dalam Malay Palace in Koto Anau, Lembang Jaya District, Solok Regency.

## **METHOD**

This research was conducted using qualitative research methods. The object of this research is the Kampung Malayu Palace in Koto Gadang Koto Anau, Lembang Jaya District, Solok Regency. This research was conducted in Nagari Koto Gadang Koto Anau, Lembang Jaya District, Solok Regency, West Sumatra. The primary data in this study are data obtained directly in Koto Gadang Koto Anau, Lembang Jaya District, Solok Regency in the form of information obtained from informants regarding the Existence of Kampung Dalam Malayu Palace to be used as material for analysis in research, with the initial step of conducting interviews, incidents in the field and the responses of individuals or community groups. Secondary data in this study are data obtained from library studies in the form of books, journals, theses and theses to provide data related to this research, namely the Existence of Kampung Malayu Palace in Koto Gadang Koto Anau, Lembang Jaya District, Solok

Regency, Sumatra West. The data analysis technique in this study includes several stages; data collection, data reduction, data display, and conclusion.

## **FINDING AND DISCUSSION**

### **A. Existence of Kampung Dalam Malay Palace**

#### **1. Condition of the Palace**

Koto Gadang Koto Anau is still believed to have a mystical connection between the people and the mountain, so that in the past everyone made a gadang house that always faced the mountain. This can be seen from the gadang house in Koto Anau. People still really believe in it. Koto Anau for old people in the past is also called Koto Gadang, because the center of the village is in Koto Gadang. There are also those who say that Nagari Koto Anau comes from the name of the palm stem (aren) which used to be in the middle of the koto. There are several writings that note that "the former territory of the Kingdom of Koto Anau later became the area of Lembang Jaya District, plus Ampek Koto Kapak Redai, the former Kingdom of Camin Taruih and Kingdom of Camin Talayang, which later became the area of Mount Selasih IV Koto (Bukik Sileh, Salayo Tanang, Kampuang Batu Dalam, and Tanjung Nan Ampek Intersection). Nagari Simpang Tanjung Nan Ampek and Nagari Kampung Batu Dalam then entered into the Twin Lakes sub-district in 2002. (Zusnali Zubir 2010: 3).

The following is documentation of the condition of Kampung Dalam Malay Palace in Koto Gadang Koto Anau :



Figure 1. The condition of the Kampung Melayu Palace in the front and sides of the palace with lots of weeds



Figure 2. The rear condition of the Malay palace in Kampung Dalam

The current condition of the palace is that it is not the original building but a reconstructed building that has not yet been completed, due to cost constraints. Istana Melayu Kampung Dalam Koto Anau is also not maintained due to cost constraints. Society also pays little attention to these conditions. This can be seen from the amount of trash strewn around the palace, the stairs and some of the buildings are mossy, the colors of the buildings are faded, some of the buildings are even hollow and not maintained.

## 2. Palace Relics

The most interesting thing is that there is a kinship relationship where Rajo Koto Anau and Rajo Pagaruyuang have bloodline ties from the Melayu kingdom. Evidence of the relics of the Koto Anau Kingdom include the nine-room gadang house, the former palace of the Koto Anau king located in Kampung Dalam Koto Anau, the bathing place for the princesses of the king, the burial place, the spears of the royal bodyguard, household appliances, the *angkek-angkek* stone, the burial place sitting *rajo*, gong, drum, bracelet *rajo*, parasol, safe, and oil lamps.



Figure 3. The King's seat

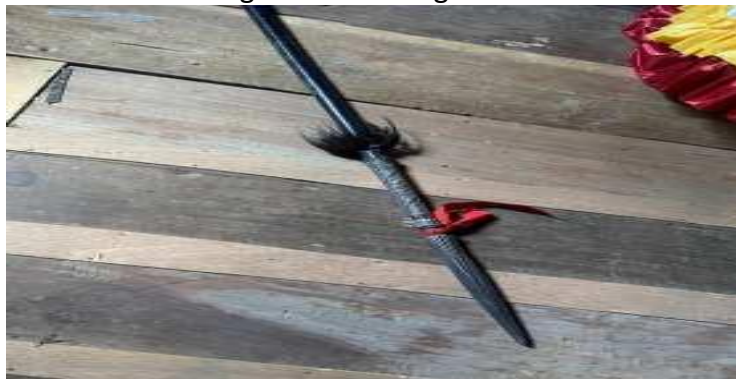


Figure 4. Spear of the royal guard



Figure 5. Rajo's Gold Bracelet



Figure 6. Angkek stone

### 3. Relationship between Palace and Customs

Nagari Koto Anau, part of the Minangkabau Realm, is also very much influenced by elements of religion and elements of custom. Both of these can be seen from the existence of mosques and *surau* buildings as symbols of religion. Besides the two things mentioned above, most of the Minangkabau people used to build a mosque, always combining the Minangkabau gonjong roof with the dome of the mosque. Both are symbols of Minangkabau customs and culture as well as symbols of Islam that are embraced by the community. One example of a *surau* which symbolizes the combination of both adat and Islam that still remains in Koto Anjuang is the *surau anjuang* which is located in Tanah Sirah Koto Anau. This *surau* was built by Abdul Djamil in 1914, coming from the Caniago tribe.

The traditional connection with the palace is still considered to be inherent, and many people still use adat. Such as the customs of the Mancak Dance, which is still performed today. The *Mancak* Dance is a traditional Koto Anau dance. There is no other *Mancak* Dance besides the one in Koto Anau. Nagari Koto Anau for this one cultural product. The people of Koto Anau are proud of their cultural products.

Over time, the *Mancak* Dance is increasingly conceptualized as a manifestation of people's lives. All forms of movement reflect the life of the people who own it, and they

function in various purposes to enliven the nagari ceremony, such as the appointment of a prince, *manaiak rumah gadang*, celebrating holidays, the birthday of the Prophet Muhammad SAW, and so on. For this reason, the structure of the *Mancak* movement follows the demands of art performances, starting from the opening Pasambahan, Titi Batang, Timpo, Kaluang, Suduang Daun, Sauik, Baro Count, Bagaluik Squirrel, Tumpu, Jinjiang Bantai, Suntiah Taruang Bauwok, and Closing Pasambahan. If you observe carefully all the various movements, you will find the implicit meaning of the form of the movement.

Apart from the *Mencak* Dance, there is the traditional culture of *Alek Gadang* Kubuang Tigo Baleh, this custom is still enforced today. This custom includes the marriage custom of the Kubuang Tigo Baleh community. This customary stage consists of, the procession before the inauguration, the inauguration of the traditional event is carried out by cutting the buffalo, wearing traditional clothes and finally the procession after the wedding ceremony. (Zusnali Zubir 2010: 153)

The existence or customary habits carried out by the Koto Gadang Koto Anau community such as the *Mancak* Dance, customs that are recognized by the community and have become a tradition for generations to carry out a traditional event, are still using *Istano Melayu Kampung Dalam* for some of their traditional activities. Therefore, the distinctive feature of the existence or habits of the Koto Gadang Koto Anau people is the existence of history, relics that still exist today, and cultural customs that have become people's habits. This confirms that their own existence by transcending themselves so as not to lose their identity.

## **B. The Potential of Kampung Dalam Malay Palace as a Cultural Heritage and Tourism Object**

Basically Nagari Koto Anau has considerable potential to be developed into a tourist destination, both historical tourism, cultural tourism and natural tourism. Koto Anau has several prehistoric, Islamic, colonial and revolutionary relics. These relics include megalithic, such as menhirs, stone mortars, dacon stone and sole stone. Relics from the Islamic era, such as the surau building which is almost 100 years old, the tomb of Datuk Ketemanggunan. Besides that, there are various relics from the Koto Anau kingdom, namely the gadang house with various collections of household appliances which became the king's palace, Medan nan bapaneh and the adat hall.

Based on the results of the interviews, it is known that the original Basa Pagaruyung Palace had been burnt and abandoned, because a replica of the palace was made to look like the original, which is now used as a museum. However, the palace has also been abandoned. If you look at the buildings that are neglected and worn out. Lack of attention from the government and lack of funds to care for it has an impact on the palace which is not well maintained. The government should pay more attention to it, because it is very important because the palace is a cultural heritage that must be preserved.

Riswan/Dt. Malakewi said that he had previously submitted a proposal for funding, but was rebuffed by Prince Novi Almana Bagindo Yang Dipituan who was afraid that the government would take an expert because later the people of Koto Gadang Koto Anau could

not use the Istana as a gathering place for big events. Even though the Melayu Palace of Kampung Dalam is wide. That is why many cultural and tourist attractions of prehistoric heritage have been neglected and neglected, and local people also pay little attention to them due to financial constraints. While the palace is now poorly maintained, such as old buildings that have not been cleaned, there is a lot of moss on the walls, even the items inside the palace are not maintained, due to the relatively large cost constraints to maintain the palace. The present Kampung Dalam Melayu Palace is actually not the original palace, because the original palace has been abandoned. Istana Melayu Kampung Dalam still has a descendant named *Bagindo Yang Dipituan*. However, he was unable to maintain the palace due to costs. He also did not want to be given assistance by the government, so he was the one who took care of the palace himself.

### **1. The Potential of the Malay Palace as a Cultural Heritage**

Cultural potential can be seen from the forms of traditional ceremonies such as the shower or mamadak ceremony, kekah or akikah, circumcision of the apostle, khatam Quran, ratok kurai, wedding party (baralek), batagak gala, batagak house, house boarding ceremony, death, going down to the fields, balimau bath, and traditional arts. In addition to these events, they also have cultural heritage. Like the legacy of Rumah Gadang which became Rajo's palace, the house must face the mountain. It is a symbol of the Rumah Gadang system.

The gadang house has various collections such as safes, household appliances, angkek-angkek stones, and musical instruments. Besides that, there are other cultural heritage sites, namely the Koto Anau Traditional Hall, which functions as a place for the princes to hold deliberations in making decisions and the surau as a place of worship.

The results of this interview can be said that Istana Melayu Kampung Dalam Koto Anau, has not been registered as a cultural heritage in the province of West Sumatra, because their descendants have not been registered because their descendants do not want to register them. This is due to a misunderstanding with the government and fear of being taken over by the government. In fact, there is a historical connection with the Basa Pagaruyung Palace which has become a cultural heritage and tourist attraction

So, while conducting research, the party concerned does not have the funds to carry out the research and has been constrained until now, and the tourism party has also proposed the Malay Kampung Dalam Palace to become a museum. But again constrained by the feasibility study. Then it is not appropriate to become Cultural Conservation, if the Palace has become an object suspected of being Cultural Conservation.

Kampung Dalam Melayu Palace is suspected of being a cultural heritage, due to its similar history being used as a museum and tourist spot. Historical and cultural heritage as a form of resource that has value that can be utilized to improve the community's economy. However, a lack of funds is constrained, and a lack of government attention means that the existing cultural sites are not well maintained.

### **2. The Potential of the Malay Palace as Tourism**

Tourism development and development must involve a variety of different sectors to support its implementation. Therefore, the existence of support will facilitate the construction/development of facilities and infrastructure which are a must-have requirement, because then tourist attractions will be better. Koto Anau as an area that has tremendous potential to be developed into a tourist area, needs serious handling to make tourist attractions develop in Nagari Koto Gadang Koto Anau.

At present the Basa Pagaruyung Palace has become a museum, of course it is under the auspices of the government, so the owner of the palace has no more property rights. He can use the palace as a residence for Rajo's descendants, even for traditional events, *niniak mamak* events and other big events. So the owner of Istana, or you can call him the banana child, built a house. Meanwhile, *Istano Melayu Kampung Dalam* still has Rajo's descendants, even after Prince Novi Almanan *Bagindo Yang Dipituan* there is still a successor, namely a nephew from the descendants of Prince Novi Almanan *Bagindo Yang Dipituan*. But with the condition that you have to live at the Palace or still in the Kampung Dalam Malay Palace area.

Prince Novi Almanan Bagindo Yang Dipituan did not prohibit the government from providing financial assistance but with the condition that it did not take the *Malayu Kampung Dalam* Palace members because later it would have an impact on Rajo's descendants, even the people of Rajo's descendants, even the community could not. using the Palace as a place for *niniak mamak* events, traditional events, and funerals. As a result of his descendants, namely Prince Novi Almanan, who forbade the government from providing assistance to the Palace, this resulted in the Palace of *Kampung Melayu Dalam* now not being maintained, because there is no cost to repair and maintain it because the government is reluctant to be given assistance for fear of being taken over by the government. Even though the government only wants to help take care of the palace which is no longer maintained. As a result of the misunderstanding that occurred, it had a bad impact on the actual palace if it was cared for it would look beautiful and well maintained.

### **C. The Role of Local Government and the Existence of Palaces Against the Identity of Palace Owners**

The potentials above can be realized with the intervention of the Government/ Tourism Service through the provision of assistance and the determination of the status of the Cultural Heritage Preservation Agency (BPCB) or regional tourist objects. The regional government once proposed that in 2020, it would become a simple museum. However, this was constrained because the proposal from the local government was denied by the palace owner. Even though there are many historical relics from ancient times. From this there was a lack of government contributions, because they often proposed to help, but because the owner of the Kampung Dalam Malay Palace was privately owned and was rejected by his successors, so until now the government has not been willing to respond to this. The desire of the government mentioned above is inversely proportional to the views of the descendants of the Rajo and its people. They reflected on the case of the Basa Pagaruyung Palace which is now not a real palace, even the Basa Pagaruyung Palace has become extinct,

the Basa Pagaruyung Palace has become a museum, of course it is under the auspices of the government.

So the owner of the palace has no more property rights and can use the palace as the residence of Rajo's descendants, even for traditional events, *niniak mamak* events and other big events. The owner of the Palace or what can be called a banana child made a separate house. Whereas *Istano Melayu Kampung Dalam* still has Rajo's descendants, even after Prince Novi Almanan Bagindo Dipituan there is still a successor, namely a nephew from the descendants of Prince Novi Almanan *Bagindo Yang Dipituan*. But with the condition that you have to live at the Palace or still in the *Kampung Dalam Melayu* Palace area.

The interview revealed by Prince Novi Almanan *Bagindo* who is a pitfall that the people in Koto Anau need money to make the *Kampung Dalam Melayu* Palace but do not want it to be controlled by the government. The public's view of the *Kampung Dalam Melayu* Palace at this time, according to them, is the palace is very useful because, it is often used in events adat. However, the palace is less cared for only moderately treated. According to the community, the existing tools are not well maintained, due to the cost. However, what the community can do, Prince Novi Almanan, the owner of the palace, refuses assistance from the government. So, the community cannot help, because the costs are quite a lot. But, at least according to the community, the place is still suitable for carrying out traditional events.

This is in accordance with the views of the owner of the *Istano* and the people who are afraid that if the government has contributed it will be taken into account by the government for their own interests, without regard to their surviving descendants and they cannot use the *Istano* as a place to gather or carry out traditional events. It is in existence that the teachings emphasize the importance of humans to express action or truth in an object.

The interview revealed by Prince Novi Almanan *Bagindo* who is a pitfall that the people in Koto Anau need quite a lot of money to make *Istano Melayu Kampung Dalam* a museum and registered as a cultural heritage.

#### **D. The Existence of *Kampung Melayu* Palace in Identity**

*Istano Melayu Kampung Dalam* Koto Anau, has not been registered as a cultural heritage in West Sumatra province, because it has not been registered because one of its descendants does not want to register it, due to a misunderstanding with the government and fear of being taken over by the government. So the sustainability of *Istano* doesn't get assistance with maintenance costs, but by not being taken on by experts from the government. Based on the situation of *Istano Malay Kampung Dalam* above and then analyzed with existentialism theory. Existence is the existence of the influence of the existence of other people in accordance with the existence of the *Melayu Kampung Dalam* Palace which is the counterpart of the Basa Pagaruyung Palace. (Diansyah, 2011: 36) namely the existence of culture that has been passed down from generation to generation *de facto*.

Existence can be explained as an effort to respond from people around the environment where we are in so that this proves that our existence is recognized. The

existence of the Melayu kampung palace is currently recognized by the people of Koto Anau, but with the community's constraints in the form of costs, this has resulted in the condition of the palace having begun to fade, rooms that have not yet been constructed, walls that are already perforated and even the walls of the stairs that are already mossy. Then it relates to the people of Koto Gadang Koto Anau who still believe in a mystical relationship between the people and the mountain so that in the past everyone made a gadang house always facing the mountain. So it can be concluded that Existence is a philosophical movement that adheres to the notion that everyone must create meaning in an unclear universe, therefore humans stand as themselves by coming out of themselves, namely humans are aware that they exist.

Existentialism, which is also related to cultural practices. The term "adat" comes from Arabic, which etymologically means repeated habits. In Indonesian, it is common to find a combination of the word adat with the word adat, which also comes from Arabic and implies customary practice. In the Minangkabau context, the term "sequence" refers to a set of rules governing the dynamics of community interaction and relationships between individuals (Syarifuddin, 2021: 12). Where it can be seen in the traditions or customs that are still carried out in village Melayu palaces in that the people of Koto Gadang Koto Anau still use a lot of customs, such as the customs of the Mancak Dance which has become the Koto Gadang Koto Anau traditional dance until now, the Mancak Dance is currently increasingly conceptualized as the real life of the Koto Gadang Koto Anau community. All forms of movement reflect the community and are functioned as traditional events such as enlivening the baralek of the appointment of the prince, nagari ceremonies and so on. Then it can know how humans participate in understanding it.

Existentialism is also related to customs, the word adat comes from Arabic which etymologically means habits that apply repeatedly such as customs at the Melayu kampung in palace which are currently still a habit of the people. For this reason, the people and the owner of the Palace maintain their identity in the customary customs carried out at the Palace.

This is in accordance with the object of research that has been described by the researcher in the previous discussion that the existence of a Melayu Kampung Dalam Palace is still recognized by the community, but due to problems between Prince Novi Almana *Bagindo Yang Dipituan* and the government, the palace is now poorly maintained.

## **CONCLUSION**

Based on the results of the research and discussion, the following conclusions can be drawn; Traditional beliefs and myths in Nagari Koto Anau are still very strong, they still preserve these traditions to this day, such as the Mancak Dance custom and the Alek Gadang Kuburan Tigo Baleh custom. Meanwhile, the myths of the indigenous people or the oldest people still believe that the palace must face the mountain. This means that there is an inherent custom in Koto Gadang Koto Anau. There are various kinds of cultural heritage in Koto Gadang Koto Anau, however, it must be preserved so that they remain and are not lost, because there are so many prehistoric remains, therefore the owner of the Istana

maintains his rights and identity so that the government does not take them into expert hands. Because the owner of the palace refused assistance from the Regional Government, they used the palace with existing limitations to maintain efforts to assert their existence without losing their identity, the owner of the palace and the community did not want to submit to conservation efforts that indirectly threatened the existence of the palace. still used as a place for traditional events, and other big events. With the existence of this Kampung Dalam Malayu Palace where humans assert their own existence by transcending their inherent selves. The hope from the government is that the owner of the palace should be more open-minded, the Regional Government intends to only provide assistance and not take over, but because of a misunderstanding that occurred, the descendants of the owner of the Malay Kampung Dalam Palace refused assistance from the Regional Government because they were afraid of being taken over.

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