

The Use of Historical Sites in The City of Palu as Objects of Historical Research and Learning Based on Digital History

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ABSTRACT

Utilizing historical sites for object research and teaching history through digital history are crucial since historical sites are one of the primary sources of historical information and may describe events in more detail for the benefit of participant education. As the capital of Central Sulawesi Province, Palu City offers a number of historical sites that can be used as research subjects. Studying history in Palu offers a good balance between the site's content and what is taught in high school curricula. One of the guiding principles of implementation is the use of historical sites as sources for learning and objects for study in a supportive curriculum. That issue became the rationale for why Palu's historical sites are important for research and how much of them may be used as sources. Look it over. Examine This goal is to understand the significance of Palu's historical landmarks for object learning contexts and utilization tactics in learning-based digital history. Approach investigation This method is descriptive and qualitative. Fieldwork observation, surveys, interviews, and excavations were used to gather data, along with a variety of documents from pertinent publications and journals. Outer aim from the analysis of results This is how a number of locations' legacies might be used for object study and historical education among participants in material change and sustainability. Learning digital history through an internal site use approach can be accomplished in four steps: 1) introduction, 2) observation, 3) discussion, and 4) findings. Similar to level readiness technology (TKT), historical sites are anticipated to be used as study objects and for teaching history based on digital media. The purpose of this is to introduce participants to the site while educating them, and to disseminate information to the public through digital media. The public will find Palu City's historical landmarks more and more fascinating, making it possible for them to become a destination for integrated historical tours.

Keywords: Historical sites, research objects, Digital History

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INTRODUCTION

In essence history in principle emphasizes development draft as well as structure incident, And history has strategic meaning in formation character and civilization dignified nation as well as in formation Indonesian people who have a sense of nationality and love homeland . A nation that doesn't know its history man can likened a individuals who have lost His memory is that of a senile person or Sick soul , then he lost personality or identity (Kartodirdjo , 1993). However sometimes learning history often considered only as order incident .

According to (Agus Supriyono , 2010) in his paper state that based on a survey conducted by one of the mass media in Surabaya, it shows results that eye what a boring lesson . Learning methods that don't variative of course that is done especially the eyes lesson history . Learning with make use of historical sites as source Study can be one alternative in overcome problem method monotonous teaching , so learning can become more interesting and creative . Man is cultured and creative creatures , then in journey his life from time to time always be marked with evidence and works as relics whose form and type are highly determined or influenced by the situations he has gone through and experienced ,

Djoko, 20 1 3 explained culture or culture is all over results business man with his virtue form all source soul , that is create taste and intention . Embodiment culture is objects created by humans as cultured creatures , in the form of behavior and objects of nature real , for example patterns behavior , language , equipment life , organization social , religious , artistic , heritage sites all history addressed For help man in carry out life social . Culture as something went down hereditary from One generation to another generation , culture contain whole understanding , values , norms, knowledge knowledge as well as whole structures social religious , etc., additionally Again all statement intellectual and artistic becoming characteristic typical something society (Munandar, 2010).

Make use of historical sites as object research and learning history based on digital history own potency big For turn on go back to the past and give more understanding deep about events important

Likewise, study history can made as effort grow character nation in realize generation that understands identity self . As for effort For form character nation that is through track education history begins taught since level education base until college tall . (Kusnoto & Minandar, 2017).

the above phenomenon in line with findings practice learning history carried out by high school teachers in the city of Palu, which still Not yet adaptive with current development . Study conducted by Santosa (2017) explain learning process interaction teach history Not yet There is novelty , recorded phenomenon including (1) a rigid learning process , only taking place One direction , (2) history teacher not enough understand will philosophy from education history , (3) lack teacher's understanding of position as well as position education history . In observation Which done by Amalia, Swastika, And Marjono (2017) show condition that participant educate tend feel bored in learning history inside class , p the proven with : (1) participant educate No listen explanation from Teacher, (2) participant educate speak with Friend bench , (3) participants educate No bring book package , (4) participants educate daydreaming and falling asleep moment learning taking place . Atmosphere learning boring history can cause activity Study participant educate decrease .

Stereotypes lesson history Which boring And No interesting it's not Because the material which is considered No important , however teacher factors that have not capable give innovation in learning history (Santosa, 2017).

METHOD

Method used in study This is descriptive analysis with use approach qualitative . Researcher analyze the data obtained through qualitative data analysis strategies descriptive (Sugiyono , 2014).

This research will be carried out at State Senior High School 7 Palu . There are several reasons why the school was used as a place and location for research school it's very close with historical sites geographical can accessible to participants educate in do nature of learning contextual with assisted by digital *history* .

collection in research This use data collection qualitative . For obtain the required data from implementation research , then technique used that is Observation as technique collection of existing data characteristic Specific regarding with behavior humans , work processes , symptoms nature , and observed respondents No too big . Observation This give convenience especially in matter obtain data in the field (Sugiyono , 20 10). Interview done to public around site And observer history local For get information aspects of historical sites in Palu City. Writer Also do survey to student And public local related response they to the existence of historical sites nearby public . Data is also collected through studies literature , okay from book or journal relevant issues . Stage implementation study This started from data collection , data reduction and data presentation , up to withdrawal conclusion (Miles & Huberman, 1992). Researcher in matter This own readiness For moves between 4 processes. In the process of collecting data, researchers can also be done at once done data analysis . The data is all something seen , heard and observed . Data obtained No is the final data that will be can direct analyzed For interesting something conclusion end . In Data Reduction, the researcher is at stage This taking place Keep going continuously in line implementation study taking place . This matter done For more sharpen , classify , direct , dispose of data No necessary and organizing them . At stage Data Presentation , researcher in this process , will gather information composed that gives possibility exists withdrawal conclusions and conclusions action . With pay close attention presentation of data, researcher more easy understand what happened and what should be done done . The form of data presented can form chart , description short , graph , chart or table . At stage Drawing Conclusions/ Verification , Based on existing data reduced and presented , researcher will make conclusion that supported with strong evidence at this stage data collection . This conclusion is answer from formulation problems and questions that have been expressed by researchers since beginning .

This research flow consists from primary data and secondary data . And the data processing flow is carried out based on each data obtained from field notes, reduced, described, analyzed, then interpreted. Data analysis procedures for problems are more focused on efforts to explore the facts as they are (*natural setting*), with in-depth study analysis techniques (*verstegen*). To provide an overview of the research data, the following procedure was carried out . Data presentation stage: data is presented in the form of an integrated description. Comparison stage: is the process of comparing the results of data analysis that have been described with data interpretation to answer the problem being studied. Stage of presenting research results: this stage is carried out after the comparison stage, which is then summarized and directed to conclusions to answer the problems that have been raised by the researcher.

RESULT

“Gedung Juang” Building



Source: Personal photo of Gedung Juang

Juang Building is a historical icon in Palu and is symbol struggle the people of Palu Dalam seize Indonesian independence from Dutch colonialism . This building become witness mute from incident historic in journey struggle Indonesian nation . Juang Building is located in the center Palu city and became one of them place tour interesting history for interested tourists with history Indonesian independence .

Study about The history of the Juang Building in Central Sulawesi city hammer or more specifically located on Jalan Cempaka , North Lolu Village, Palu City , it was built First the first time in November 1905, it was used as office sub supervisor . territory by the government colonial Dutch . The specialty of this Juang Building lies in architecture Typical building , large doors and windows as well as a stylish layout typical Dutch made building This seen unique and special , inside the Juang Building too with easy We meet taking pictures colonial The former Netherlands inhabit place This as well as image of Palu City in the 1930s.

The ornaments in the juang building consist of chairs , cupboards and items Dutch heritage others too saved with neat so that visitors Still can see carving the history contained in the existing building switch function as office government This .

Fighting building This become witness mute journey history Indonesia in the land of Kaili, Central Sulawesi. In place this is where the Dutch Colonials took office , colonized , negotiated , decided and submitted return independence to the people of Central Sulawesi. Building this , at first built with objective For made as House for official Hammer Controller . files memory hand over accept position Palu controller , MC Voorn in 1925 explained the building This built with budget shopping 1924. Voorn writing , development This done , because building House Built -in controller before , the condition No Good again and is located in a location submerged in water, when The water level in the Palu River is moderate tall . Therefore That according to Palu Controller for the period 31 May 1924 to 9 December 1925 , building House This old controller must abandoned , because reason health .

According to report Voorn , work development House controller started on June 1, 1924. Selected location For development House this , located more tall from building House controller previously . This location in a way gradually cleaned from covering cactus whole location . Voorn write , all over office administration will be built in the area That . Cleaning location Keep going done and created A square big , in front House New control . Square this , now known as National Park Roundabout . Carry on Voorn

in the memory , home This the plan will submitted at the end December 1924, however circumstances that are not expected cause delay , so House That No Ready inhabited , and then Ready inhabited on April 1, 1925. Since start occupied April 1, 1925, house New controller This was also occupied by the Palu Controller , MC Voorn , until his term of office ending on December 9, 1925. Next , home This occupied by the Controllers and Gezaghebbers of Palu, until 1942.

In the range from 1942 to 1945 or in phase occupation Japan , apparently building House Controller This No occupied . Revolutionary History Book Central Sulawesi Regional Independence said , arrival force sea Japan in April 1942 with boat explorer and some boat torpedo hunters in Donggala , for rsearch officials government Dutch colonialism did not it works , because Assistant Resident Donggala , ES De La Fuente and Ged.

Palu, PM Feliks, together their respective families , have disappeared and not is known to where, so only local kings only the troops encountered Japan .

departure . Gezagheber Palu, PM Feliks , confirmed this assumption that building House Controller No Again occupied post his departure . Assumption This was strengthened by Wilman D. Lumangino in Report Study Development of the Kaili Tour Diorama in Historical Perspective , which states , in phase occupation Japan , building House Controller No occupied by officials or soldier Japan . Soldier Japan, he said , chose headquartered on site around building That . As for the army Japan only use the square in front House Controller as field apple , which was later by Japan given Name Field Honbu . Honbu Alone in Language Japan meaningful as headquarters .

Post Proclamation Indonesian Independence on August 17 1945, in September 1945, two LOC squads arrived with motor ship named Beatrix from Tarakan and Balikpapan, for stage contact with former KNIL in Tolitoli , Donggala and Palu. In Palu, LOC 1 came from Balikpapan , activate come back not enough more than 25 former KNIL people, then bring they to Manado, for preparation return as troops Dutch army . Together with local kings in Donggala , Palu and surrounding areas , this LOC form government NICA emergency in West Central Sulawesi .

After NICA rule applies completely throughout Central Sulawesi area , they start compile government area , with structure The same with government The former Dutch East Indies . In Palu, used Parigi Controller , L. Barrau appointed as Hoofd Plaatselijk Bestuur . Former home The controller is selected as HPB residence . This matter strengthened with statement cultural observer , Intje Mawar Lasasi Abdullah, that Gedung Juang was once inhabited by HPB Palu, L. Barrau .

Revolutionary History Book Central Sulawesi Regional Independence said , on December 31 , 1946, the former House Controller This Once become location negotiations between L. Barrau with the leader of the Red and White Movement, who brought mass not enough more than 1000 people, who came from from Sigi, Dolo, Tawaeli and Palu, to demand liberation Detained members of the Red and White Movement , View thousand the masses who came , then HPB Palu L. Barrau willing stage negotiations with Lolontomene Lamakarate took place at the HPB Palu house , where all the kings also gathered on the spot That . The results of the negotiations , the prisoners will quick released next day . After period L. Barrau's position as HPB Palu ended in 1947, home This Then occupied by subsequent HPB Palu officials , until 1949.

Wilman D. Lumangino in Report Study Development of the Kaili Tour Diorama in Historical Perspective says , on May 1 1950, former HPB Palu 's house made headquarters by troops Guard Security Rakyat, led by R. Soengkowo . This matter followed with change Name the square in front House that was during the occupation Japan named Field Honbu , be National Field . Post reading announcement by shoots the head of the People's Security Agency who is also Magau Palu, Tjatjo Diplomas at the National Field , which is in front HPB Palu house on May 6 1950, the contents of which including statements three kingdoms , namely Palu, Sigi-Dolo and Kulawi along with all over its people , for release self from the State of Eastern Indonesia and combined self with Republic of Indonesia, former HPB house built as BKR headquarters .

In 1956 , the building This become residence Resident Central Sulawesi Coordinator , HD Manoppo . HD Manoppo occupy House This during a year to 1957. Wilman D. Lumangino in Report Study The development of the Kaili Tour Diorama from a historical perspective refers to buildings This Then become part from headquarters Military Resort Command 132 Tadulako . In 1985 , it was carried out building roof replacement from shingle become zinc . On August 17, 1988, the building This submitted its use by the Governor of Central Sulawesi, Abd. Aziz Lamadjido , to Karsono , as Commander of KOREM 132 Tadulako is also Chairman of the Regional Headquarters of the Legion of Veterans of the Republic of Indonesia , Central Sulawesi , in the text submission use the written , building the submitted its use to LVRI Central Sulawesi and its staff , with cost maintenance buildings and electricity charged to the Provincial APBD Central Sulawesi . Submission use This Alone change Name building This became the Juang Building.

In 2003 , it was carried out restoration with painting wall wall , which is financed by the Government Province Central Sulawesi . Juang Building now has 98 years old , almost a century old . This building has endure pass six half history , that is phase Dutch colonial , occupation Japan , revolution independence , old order , order new , up to current reform order This . Juang Building will set as Cultural Heritage Building moment celebration One century building today , April 1 2024 .

However now full building history That the condition Enough worrying . By physique form building the Still sturdy stand although earthquake measuring 7.2 on the Richter scale rocked Palu city in 2018. However moment This color building the has faded and also the ceiling is in some point damaged critical . Not only that's the door window made from wood has Weathered eaten termites and glass several windows among them has leaked. Whereas conditions inside building fight No lost ironic , where inside building there is a number of almost ceiling fall and stay supported use wood as is . Besides that a sitting chair that becomes witness history is still there sturdy and fixed maintained in the room building fight . Not many legacy that can seen in the room the besides photos of heroes , because a number of room locked and not can be opened .

Guard Juang building named Boy said , at the time rain , space middle building fight will filled with water because water seepage . That matter caused many tiles and ceilings which has leaked. " Already No Can Again the ceiling For hold rain water . Because of his condition Now Already damaged serious ," he said . According to Mr. Boy, spacious land building fight moment This not enough more One hectare . Some rooms are at the back building fight utilized a number of organization like corps regiment

Indonesian students from Central Sulawesi, five-year-old youth Central Sulawesi clans , communication forum son daughter retired military officer and son daughter military police , as well unity wife of a veteran of the Republic of Indonesia.

Palu City Heroes' Cemetery



Personal Source 2023. Front page of the Palu City Heroes Cemetery

Garden Tomb of Heroes is place burial specially dedicated for heroes or fighters who have meritorious in fight for independence or service big other for the country. Place This usually decorated with sign honors and monuments For honoring heroes .

garden Tomb of Heroes usually become place pilgrimage and veneration for society , especially on days warning national or moments important in history of the country. Place This often decorated with monuments , tombs , statues , and signs respect others that illustrate the services of heroes .

Function of the Heroes' Cemetery is as place For remember and honor services hero , also as means education for generation young about history struggle and independence of the country. Many countries have Heroes' Cemetery which is part important from inheritance history and culture they .

Graveyard hero city hammer located on Jln. Basuki Rahmat, East Palu District , Central Sulawesi. Taman grave hero This is grave respect for hero from the city of Palu and heroes others who have contributed to the city Palu.Garden grave hero This frequently visited and visited residents and in parks grave hero this is always the case do activity respect every day heroes on November 10th every year the year and also the activities ceremony Evening August 17. Activities ceremony That done For in memory of the services of heroes we are in the city of Palu.

Based on the results of the interview with Mr Abd.Kamal (46) who is staff sexy heroism at a time he is the one who looks after it park grave hero This . He located stay at home services located in the park area grave hero this. When we entered the front area grave hero Here we see two shaped statues lotus and human hold spears and flags, we asked to father Abd. Kamal about second statue this, and he explain the meaning and significance second statue this " Statue The first one is shaped the lotus that was symbolizes service meaningful social peace and the second statue which is shaped man hold the spear and flag symbolize a moderate hero fight or meaningful struggle ".



Source: Personal photo 2023 *Lotus Statue* which is located in the courtyard of the Heroes' Cemetery



2023 Personal Photo Source: *Sculpture A Medium hero fight*

In the front area park grave hero this is also available House or the previous room as place burial or place preparation, however father Abd. Kamal say that Now room burial This Already made transit space for inspector ceremony wait moment will prepare activity ceremony in the garden grave hero. In park grave hero this is also available wall eternal which is walls that have been written down with What is the name heroes who have been buried here .



Personal Photo Source: 2023 Eternal walls

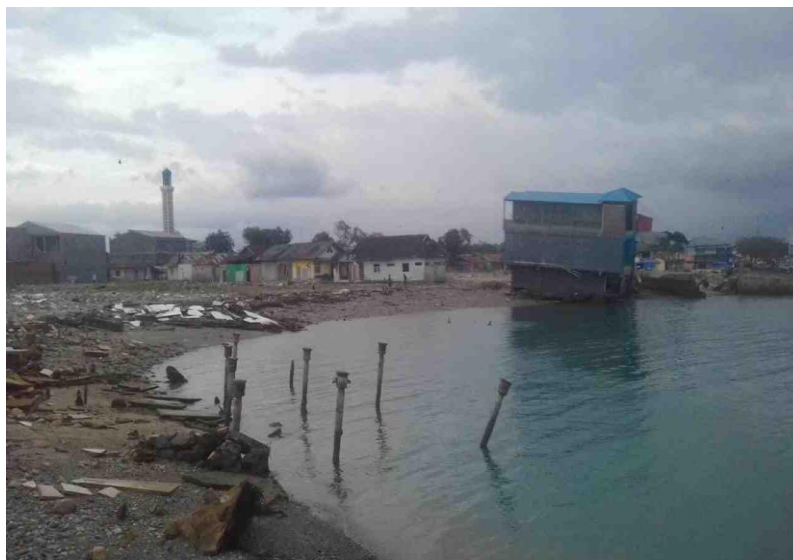


Source: Personal Photos 2023 transit places for inspectors

Transit House or place inspector ceremony moment will wait activity ceremony at TMP . When people visit in the park grave hero This they must do respect moreover first in the section area in park grave hero This right in front graves of heroes. Tribute This done For honoring the heroes who have been fought and have precede us. By because That respect this really needs to be done .

Graveyard hero this is special For funeral of heroes or warrior nation that has fulfil terms certain. As for function from park grave hero This that is as form appreciation and respect to the services of heroes and also people who have meritorious to Indonesian nation and state.

Old Pier In Talise



" Old Pier " in Talise, Palu City, refers to the Old Palu Pier which is one of them legacy history important in the city the . This Old Pier own mark high history and culture Because has become witness incident historical and travel economy in the region .

Old Palu Pier first used as harbor important in Central Sulawesi and plays a role in trade and transportation interregional . Place This Possible own mark sentiment for public local and become one Power pull tour history in the city of Palu.

I beg I'm sorry , because as a language model , I No own information detailed or access direct to the latest data about condition Old Pier in Talise, Palu City at the time moment This . If you are interested For know more carry on about Old Pier in Talise, i suggest you search information more carry on through sources local , official website government local , or contact party authorities in the area the .

Study about history dock old man in Talise . Dock This old building is better known as the Limbou pier , which is located on Jalan Komodo, Talise Village , District Mantikulore , Palu City, became attention inhabitant . Because post disaster nature September 28 2018, four fruit The pole is a historical site .

Dock *Limbou* this was at its peak , approx the 1920s, namely door gate Then cross trade in the region bay Hammer . The results of research by Sairin explained , In the past harbor Limbou This routine visited owned motorboat *Kononklijk Packagevaart Matschappij* (PKM), a kind of PELNI in colonial times . According to him, one of them export main from hammer is salt, even Formerly There is a salt storage warehouse standing near the port . Activity salt management in the region T bay P alu, have taking place quite a long time ago , around the beginning of the 19th century. Salt management in the area T he Bay of Palu has started during the government colonial Dutch East Indies .

Wrong One commu d iti the most prominent trade are salt and copra . there are two places salt production in onderafdeeling hammer namely in *Limbou* (Talise) and Tonggo (Silae) between second the place that produces the salt , meanwhile salt ponds in Tonggo , since 1924 already start neglected by the salt makers because there is plant coconuts all around beach tonggo , so owner coconut object on business making the salt , government colonial Alone .

According to I drus , apparently more give attention to L imbou , because from results salt making , *onderafdeeling* P hammer can scooped up profit as government coffers . during 1921 period - 1925, L imbou succeed produce their respective salts ; 7,229 pikul , 12,007 picul , 14,941 picul 5,825 and 10,572 picul . Seen clear that happen decline Imbou salt production in 1924. The decline was influenced by humid weather during period 1924. On the side That , before in 1924, L imbou salt makers reached 100 people however down up to 50% in 1924. As for the article , I drus explained , the price of salt from salt maker , set f. 1.25 per picul . temporary That from P alu salt warehouse to company trade Borneo - Sumatra , determined with price f. 3.60 per picule . There are companies that do salt exports to various regions in Indonesia, indicates salt is one of them community mainstay in trade in P alu. because of That does not surprising Dutch give great attention to L imbou salt ponds , incl determine in a way monopoly given company contract For exporting salt .



However after appearance businessman ethnicity Chinese in Palu and in Donggala , actually interested too For do contract sale of salt to other areas , however until 1925 B Netherlands No give permission to businessman China , however in development Next , on February 15 1933 , the Talise salt business taken transferred by the party government and then stopped . Dad the salt maker accepts change make a loss with results gross for five years . after independence , the salt business is booming development , so that can sufficient need local and surrounding L valley Hammer . You have this salt until Now Still still endure in siege development tourism (beach) and development shops as well as housing area . Limbou salt ponds Already squeezed in the west and south by tourism , in part east by its mushrooming shops and sections north has squeezed by development housing area . The beach area is returning like beginning This serve phenomenon interesting . Not far from location area security beach T alise , in the former area reclamation the .

It looks like it's standing a number pole stake used dock . Coincidental citizen pass area This made me surprised with exists emergence pole stake This . Who thought pole stake the it turns out is pole stake used L imbou Harbor pier which has been exist since colonial times coordinator community (KHST) ,

with M oh Herianto , he explained that the pier This existed in the 1920s . This matter can be seen from Photo work a photographer origin Dutch , HF Tilema , with background A stretch natural form Towering bays and mountains , with description in the photo metadata ' *overdekte boot een prauw met een overdekte aanlegplaats bij steiger te paleo celebes* (boat covered and boat with place take shelter on the pier P alu , C elebes) As for the year taking written around 1920 – 1925 .



Dock wood in Photo That's it too become a victim of the moment disaster earthquake earth and tsu nami yang struck area bay hammer , on December 1 , 1927. he said , post disaster the , possibility pole stake is replaced with pole stake made from base iron . Dock with pole stake iron This is expected still operate until around end 1960s .

Dutch Government Center in Palu City

During the Dutch colonial period , the city of Palu in Central Sulawesi was indeed own center known Dutch government as " *Governor's Office* " or " *Gouvernementsgebouw* ." The center of Dutch government is building administration used by the government Dutch colonial for regulate the area . *Governor's Office* the works as center administration and premises ongoing activity Dutch government in the region the . Building This built with architecture typical Dutch reflection style architecture Europe at that time . As legacy history , buildings This own mark historically important for the city of Palu and maybe be one Power pull for interested tourists with history and heritage colonialism in Indonesia.



(Source: Personal Photos 2023)

Juang building as the center of Dutch government in Palu City

One of the sites that became research center is a building old or known with building fighting located in K sub -district Lolu North in town Hammer . which was built First the first time in November 1905, it was used as office soup supervisor . Territory by government colonial Dutch . Fighting building This is witness mute journey Indonesian history on the ground Kaili , Central Sulawesi where in place these are the colonials Dutch office , inside negotiate as well as decide submission return independence to the people of Central Sulawesi.

Fighting building This own privilege separately from facet architecture the building is very distinctive from large doors and windows as well as a stylish layout that is very typical of the Netherlands so make building it is very unique and interesting . Building old it stands sturdy on the road cempaka , architectural colonial , berkelir white , floored te g el color yellow and black arranged form A pattern . doors and windows made from stained wood yellow ivory , mix and match with jamb berkelir chocolate . pillars in the porch front , side nor rear , also distorted chocolate a number of side concrete in buildings This start cracked And faded eaten age . In a few part in building , section ceiling start open and given wood restraint so that it doesn't collapsed . Building old This is known by H public city hammer, Central Sulawesi with Name building fight . Building This has become witness journey P hammer as A city . For That felt important For write history building old this , order a the story can be known by the public .

Building this , at first built with objective For made home , share acting controller Hammer . Files memory hand over accept position controller hammer , MCVoorn in 1925 described , building This built with budget shopping in 1924 . Voorn writing , development This done , because building House controller built before , the condition No Good again and located in locations that are submerged in water (flooding) at the moment water level in the river hammer currently tall . Therefore That according to controller hammer May 31 period 1924 - 09 December 1925 , building House this old controller should be left , because reason health , according to report Voorn , work

development House The controller started on June 1, 1924 at the selected location For development House this, located more tall from building House controller previously. This location in a way gradually cleaned from covering cactus whole location. cleaning location Keep going done and created A square big, in front House new controller. square This is now known with Name roundabout park national.

This house submitted at the end December 1924, but the situation is not expected happen so that cause delay, so House This No ready to live in, and then ready for habitation on April 1, 1925. since start occupied on April 1, 1925, house new controller This is also occupied by the controller hammer, M. C. Voorn until his term of office ended on December 9, 1925. next House This is occupied by the controllers and *Gezaghebber* hammer, 1942.



Personal Photo 2023, Juang Building

The photo above, when This is the only one marker that building This of course built during the colonial period. However, years Certain development building that's the reason election area, up to How area That Then became a city landmark colonial Palu, until moment This Still become sign ask.

files memory hand over accept position Palu controller, MC Voorn in 1925, opened A little veil dark year development building That's also a reason election area That as area city colonial Palu. Controller of Palu for the period 31 May 1924 to 9 December 1925 write in The memory is deep budget shopping In 1924, some funds were allocated For development House supervisor (controller). This matter done Because building That Already No Good again, and is located in a location that is submerged in water (flood), when The water level in the Paloe River (Palu) is moderate tall.

Therefore That according to MC Voorn, building This must abandoned Because reason health. Place stay personal For senior staff should too built, because condition on-site housing That No too profitable.

Voorn's narrative This indicated a number of matter. First, home The Palu controller before being at the Juang Building, was located in an area near the Palu River, so often flooded flood when the Palu River overflowed. Second, before centered in the area city colonial around Gedung Juang, area city colonial Palu is located in the area banks Palu River.

Conjecture temporary, area city colonial Palu was in the present area known with the name Maesa, which is located in the South Lolu Village area, East Palu District. Assumption This based on several consideration, ie existence barracks Dutch and

Minahasan military and cemeteries in the area That . This area is also on the banks of the Palu River and in the period That until the 1960s, always flooded flood , if the Palu River overflows . Possibility second , home Controller are in the area Ujuna (now Ward Ujuna , West Palu District), with assumption concentration settlement immigrants to the area these , as well the presence of a market nearby area That .

According to report Voorn , work development House controller started on June 1, 1924. For support development this , a warehouse while the big one , was established For Chinese workers . Selected location For development it , lies more tall from building House controller previously . This location in a way gradually cleaned from covering cactus whole location . From the narrative This can seen that selected location For development House New controller is location the current Juang building this , that's more tall from location previously . This narrative also presents One fact interesting , that location That formerly is overgrown location Cactus . Palu Controller for the period 11 October 1932 to 1935, JA Vorstman in the memory even write report assistant consultant agriculture in 1933 , about domination Cactus plants in Palu. This matter he called as phenomenon Cactus plague .

Old Church in Palu City



S really theory , " church old " in Indonesia refers to churches that have been aged Enough old and have mark history or important architecture . Indonesia has Lots church old origin from the Dutch colonial period and period history other

In the development of the " Bala Church of Salvation (BK) in Palu, it was the first very That is BK Corps I, located at Jalan Pattimura (side light red), year This celebrating its 97th anniversary. Uniquely , first church This had time called as "Kaili people's church ," he said leader Salvation Army Church II Corps (Albert Sango). June 10, 2023

Salvation Army official founded on 15 July 1865 in *the East End of London by William Booth* together with his wife Catherine Mumford, a ex- priest in the Church Methodical . Likewise , in official the name of the Salvation Army new used in 1878. The entry of BK in the country was recorded along the arrival of two officers pioneer from the Netherlands, namely Captain Jacob Gerrit Brouwer and Ensign Adolf van Emmerik on 24 November 1894.

Temporary The Salvation Army service in Palu, continued by Alberth, began in the Sigi area with a number of officer pioneer including Leonard Hevegral Woodward,

the figure for whom he is named immortalized become Name street and house sick in Palu City. " As a Palu native, of course We familiar with story about kind Idrus bin Salim Al- Jufri gave it lift to Woodward when in journey . Then, grants land For House Salvation Army service from King Parampasi , " continued Alberth.

The book 60 Years of the Salvation Army in Central Sulawesi written by Melatie Brouwer explains more details regarding activity Salvation Army officer when pioneering message Gospel in Central Sulawesi. In the book the mentioned on September 15, 1913 so marker beginning mission message Bala Gospel Safety on Sulawesi Island .

The beginning of the Salvation Army's service in Central Sulawesi was initiated by two officers , namely Ensign Charles Jensen and Hendrik Loois . Jensen came later meet with King Parampasi in Palu get grant plot the ground below A tree banyan big place they build House pastor and church . Now regional That known as part from the bordering Sibedi Village with Beka Village, District Marawola , Sigi Regency . Resident local know Captain Jensen with Old call n Jelawo'o or Mr. Red Hair , refer color his hair is blonde . Follow Then East Palu (42), Mantikulore (6), North Palu (2), Tawaeli (2), West Palu (1). and Ulujadi (1). Temporary that , there are two houses of worship for people Catholics in East Palu and South Palu.

Early History of Development I Corps Salvation Army Church

At first Salvation Army Corps Church I Palu is BK services started from Roviga Sibedi Village Subdistrict Marawola with the name Mabere Corps 1913 onwards developing in the villages of Kalawara , Kulawi , and Palu. Originally the Corps is on the edge road Raya Sibedi Village . However in a way had to be moved when happen upheaval at the start independence . Corps location This built to direction mountain , with own bells made from iron wrought with year creation 1905. Next October 27, 1917 in the area Pipikoro Kantewu Corps was inaugurated and at the same time Opening People's School . Starting from A building made from that board located nearby Palu I Bridge location moment this is what it is grant from King Parampasi . (results interview with pastor Captain Marinus June 2023)

There were three original husband and wife pairs serve there. At first Captain Jensen with his wife Nathalie, from Denmark. Partner This open service the first Salvation Army in Tanah Datar around Palu. At that time Captain and Mrs. Jensen meet His Majesty the King of Parampasi in Palu. Partner officer This report purpose and objectives partner That come to area That . With all respect pioneer convey plan work , that would be carried out in the area new , in the King's territory in the Land of Kaili . Short story , King Parampasi support service the Danish couple and granted it plot land to they . For offer first the pioneers concluded that donated land That not fit. Then they request Again to the king of another location . The king responds and Lula offers other suitable alternatives with the pioneer 's wishes . After pray For second action time Pioneer get answer from God that plot the last land This suitable as beginning service partner young That .

According to pioneers ' records , events That occurred on September 15, 1913. That moment calculated as point beginning Salvation Army services on Earth Tadulako That . In Rowiga now built A monument warning For in memory of incident historic the

. The location is in the neighborhood Salvation Army West Palu Division Office . about 10 km from Palu City.

In its development , the pioneers of the Salvation Army Work The same with other Christians , teachers and personnel educated other , from various places in the archipelago: from Tanah Minahasa , Sangir Talaud in North Sulawesi, and the Ambon people from Tanah Maluku, to be a mediator at the same time translator for pioneers , before they learn and master Language local . Immigrants This it turns out Lots tangent with field services carried out by the Salvation Army , namely in the field of education , health , work general . irrigation , agriculture , as well as employee government colonialism in the region stub That . At that time Salvation Army ministry is denomination Church official first , which is recognized government Dutch East Indies in this region . Started and helped the ministry of the Salvation Army , later the immigrants double and partner , then many of them they are Finally Work full time become Salvation Army officers native to the archipelago.

After Captain Jensen set up House worship first in the field land gifted by King Parampas , service area develop continued , initially around the nearby Rowiga Flat Land the outskirts of Palu, then spreads up again to area mountains and interior . Salvation Army Then serve to the present Dompu , Pakawa, Bunggu areas known as the West Palu Division Service Area . Temporary That to towards the East Coast of the Regency Donggala , service widespread until to the Parigi and Mautong areas . Furthermore in line with demands services , services are also expanded to the West Coast region of Donggala , around Install wood , which is now enter the district area North Mamuju , West Sulawesi. With reason For closer and optimize service . The area around the West Coast and the Pasangkayu region and its surroundings combined and developed in a way separated from the work and service area of the West Palu Division. Development area This now known as the Manggala Division Service Area . New division This consists from three district that is Malino, North Mamuju and Lalundu Districts . New division office That was in Duria Sulapa Hamlet , and at the same time stood there A corps , namely the Duria Sulapa Corps , in Kalola Village , District Bambalamotu , Regency North Mamuju .



Furthermore second mate , Captain Ensign Lools Beldrink (Hendrik?) with his wife , Wilhemmina , from the Netherlands, opened services in the area inland and surrounding mountains Kulawi In the Kulawi Plain started in the Kulawi Corps in the same year , namely in 1913. Very likely the month just different , with opening service in Rowiga by the Jensen couple . Then Salvation Army ministry develop to areas on the plains Kulawi others : Gimpu , Karangana , Lindu , Tobaku and the plains Pipikoro .

Three half year then , in 1917, followed again by a partner nationality English Captain Leonard Woodward and his wife , Maggie Spouse This open services in the area inland in the village Kantewu . Captain Jensen pioneered services in the area land grant a king local located on the west side of the road big . The former area called Uwetumbu , meaning Spring , is below A Tree Big Banyan . Now regional That known as part from Sibedi Village border with Beka Village, District Marawola , Sigi Regency . In development furthermore Captain Jensen is known with calling as Tua Jelawo'o , title in Language local which means Mr. Hair Light up or Mr. Red Hair , because color her red hair light up . Now both service areas That known as the Kulawi Division Service Area , with center development in Kulawi and Kantewu .

In 1926 it began Salvation Army services in the city of Palu, after three mercy year opened service first in Rowiga and Kulawi . Furthermore from Palu developed to direction Genre Sungai Gumbasa and lowlands in the Palu valley and surrounding areas . Then it expanded Again to Palolo plains , and finally to Napu Besoa , Poso Regency . Now the work area service This known as Region East Palu Division Services Now the Salvation Army services in Central Sulawesi are united with West Sulawesi Province already it's on six districts and cities , and moves in four field service , that is field service spiritual , educational , health and welfare social .

In its development , the building the church that was made of from the board has been renovated become permanent building in 1970. And then in 1997 , it was carried out renovation return . It was discovered on June 2, 2000 in connection with with exists date determination its founding Salvation Army Corps Church I Palu then monument this is commemorated as determination day repeat year Salvation Army Corps Church I Palu to moment this .(result interview)

Pioneer Building Palu I Corps Salvation Army Church



Building The Palu I Corps Salvation Army Church was initiated by desire congregation For renovate building old church . And through decision of the Corps' Board of Trustees at that time That be formed committee led development by Mr Deuis Mao BBA until June 2000 it was inaugurated by the President Republic of Indonesia Gus Dur. at the inauguration ceremony , chaired by Carson Diber SE who spearheaded it building The Grak Corps I Palu are the figures affiliated congregations in the Corps' Board of Trustees , so be formed committee The development was led by Mr Deuis Mao, secretary by Mr. Silas Marajuda , Treasurer father Sudarno Sarimin and Corps Officer at the time That is

Major Pilemon Ngkale . Construction of the Palu I Corps Church at the time Everyone responded very well congregation .

Naming Salvation Army Corps Church 1 And The Meaning Of The Salvation Army Name

Naming I Corps Salvation Army Church is Because church first and then give birth to BK school (Salvation Army), Palu II Corps, Woodward Corps, Touwa Corps and Service Post Callucubula . It means customized with development as well as location Where congregation That is at . At first Salvation Army Church I Corps is church the first to serve in Palu City. In its development , si open the service is on Jln . Mouse deer and since moment That The Salvation Army Church of the Hammer Corps is changing Name become Palu I Corps Salvation Army Church . Because of building Salvation Army Church on Jln . Mouse Deer so building The church is on Jln . Pattimura This as Palu I Corps Salvation Army Church .

Salvation Army is translation from “The Selvation Army” which is part organization Church in a way International . In Indonesia office center Salvation Army Church is in Bandung, meanwhile office center International was in London. Which is led by one person General with adopt structure and rules like military to protect discipline and militancy his followers to Bible and applicable rules For war oppose power dark and demonic .

Amount Congregation and the name of the Palu 1 Corps Leading Officer

NAMA NAMA OPSIR PEMIMPIN KORPS 1 PALU			
NO	PANGKAT & NAMA	MASA TUGAS	KETERANGAN
1			Korps Palu
2	Brigadir & Ny. Brigadir Sahetapy		sda
3	Brigadir & Ny. Brigadir Sarman	1957 s/d 1958	sda
4	Brigadir Deus Losoh & Ny. Brig Losoh		sda
5	Mayor & Ny. Palenewen		sda
6	Mayor & Ny. Ismail		sda
7	Mayor Paulus K.Rigo & Mayor Nf. F.Rigo	11 Juni 1964 s/d 27 Desember 1964	sda
8	Mayor & Ny. Dalentang	1965 s/d 1966	sda
9	Mayor & Ny. Issay Mua	1966 s/d 1967	sda
10	Mayor & Ny. C. Merpati	1967 s/d 1974	sda
11	Mayor & Ny. Hetta	1974 s/d 1975	sda
12	Mayor Sally Higgi & Mayor Ny. P. Higgi	1975 s/d 1978	sda
13	Mayor & Ny. N. Sigar	1978 s/d 1979	sda
14	Mayor & Ny. A.O.N Lapijan	1979 s/d 1980	sda
15	Mayor Ezra E. Rigo & Mayor Ny. Astrid Rigo	1980 s/d 1984	sda
16	Mayor Mesak Mua & Mayor Ny. Anna Mua	Juni 1985 s/d Desember 1985	sda
17	Mayor Sally Higgi & Mayor Ny. P. Higgi	Januari 1986 s/d Juni 1986	sda
18	Mayor I Nyoman G. White & Ny. Mayor Sri M White	Juni 1986 s/d Juni 1988	sda
19	Mayor & Ny. Laurens Lamanusu	Juni 1988 s/d Juni 1992	Korps 1 Palu
21	Mayor Thomas Salmon & Mayor Ny. Salmon	Juni 1992 s/d Juni 1995	sda
21	Mayor Pilemon Ngkale & Mayor Ny. P.Ngkale	Juni 1995 s/d Juli 2001	sda
22	Mayor I Wayan Widyanoadi & Mayor Ny. Widyanoadi	Juli 2001 s/d Juli 2003	sda
23	Mayor Imanuel Duhu & Mayor Ny. Duhu	Juli 2003 s/d 15 Oktober 2005	sda
24	Mayor Imanuel Supardi & Mayor Ny. Supardi	15 Oktober 2005 s/d 14 Februari 2007	sda
25	Mayor Pastiman Laia & Mayor Ny. Y.Laia	14 Feb 2007 s/d 26 Juni 2007	sda
26	Mayor AB Mantaely & Mayor Ny. Elsi Mantaey	Juni 2007 s/d 31 Januari 2009	sda
27	Mayor Hesron Mpapa & Mayor Ny. Emi Mpapa	01 Februari 2009 s/d 30 Juni 2013	sda
28	Mayor I Nengah Wiarna & Mayor Ny. Wiarna	01 Juli 2013 s/d 30 Juni 2015	sda
29	Mayor Suprayitno & Mayor Ny. N. Suprayitno	01 Juli 2015 s/d 30 Juni 2017	sda
30	Mayor Bambang White & Mayor Ny. Santi White	01 Juli 2017 s/d 30 Juni 2019	sda
31	Mayor Ml. Pandorante & Mayor Y.Pandorante	01 Juli 2019 s/d 30 Juni 2022	sda
32	Kapten Damar Harymukti & Kapten Ny. Dian Hohoy	01 Juli 2022 s/d Sekarang	sda
33			sda
34			sda
35			sda
36			sda
37			sda
38			sda
39			sda
40			sda

Catatan :
 - Pada Tgl 13 Juni 1990 Korps 2 Palu diresmikan
 - Sejak itu pula Korps Palu Jl. Pattimura, otomatis menjadi Korps 1 Palu

Amount congregation the first time the Salvation Army Church I Corps hammered at the time That Not yet There is notes document , will but dala period 98 years has gave birth to 4 churches . Development congregation be in concentration location domiciled in Palu

City and dependent from awareness congregation That Alone because there's also a lot inside family No Again congregation at the Salvation Army , only parents his just .

On Officer leader Salvation Army Corps Church I Palu, leader First No recorded . Just missed it so just because Church This Previously led by westerners. So that No There is document notes that become files from Western leadership at the time That .

Building Design Palu I Corps Salvation Army Church

Building The Palu I Corps Salvation Army Church was designed by a committee development over time that's what was appointed namely Mr Ayub Darawia as underwriter answer technique and Technical Team other namely Petrus Allo , Ward Blake and Darwis Tempa. Entire drawings and designs must get agreement committee through presentation in meeting work carried out by the committee .

Development of the Palu I Corps Salvation Army Church Building

Salvation Army Corps Church I Palu at the time That Already renovated several times . Initially building made from board then renovated become building permanent . With get permission from Mayor of Palu, renovation done with building Church III floor which has There is moment This . renovations I and II still underway became the Palu Corps. Then development existing congregation became III Corps and one post outside .



Laying stones for renovation first and last by General . Then it was inaugurated by the 4th President of Indonesia , namely Gus Dur. Participating committee as well as in inauguration The meeting was chaired by Gerson Dikta and the secretary by R. Nolly Wua .



"Banua Oge" Traditional House



Oge Continent or also called Sou Raja is one reserve There is more culture in Palu City exactly located on Jalan Pangeran Hidayat, in Lere Village , West Palu District , Palu City. Sou Raja is the house of the King of Palu in the past . Built by King Magau 7th Yodjokodi

in the 19th century AD or 1892 and when This Sou King is old about 130 years . in the picture beside Can We Look looks gate enter main Souraja who can We look at both wall buffer main there is carving shaped like shield with part made head from wood complete with board a signifying name Cultural Heritage location Oge Continent and ended with a tin roof made of two layers with dominant color green .

Sou Raja is one of them building legacy kingdom hammer of its time have perpetual ownership change . Sou Raja is the Palace of the King of Palu Because since its founding building This occupied by the Kings of Palu along with his family as a result ownership building This changing in a way hereditary before it is made reserve culture and becoming owned by government . At the moment Souraja become destination tour Because own side historical history kingdom the city of Palu is a must guarded and preserved . Apart from being functional as the house of Kings in the past , Sou Raja was also a place center government kingdom so in it We Can see Lots related matters with life family nobleman .

Sou Raja mileage if from Tadulako University eat time about 20 Minutes journey . Starting from Tadulako University down to Education road turns left to Re Martadinata road and go straight to front and enter to Yos Sudarso road and go straight Again go ahead and come in to Jalan Samratulangi and go straight Again to forward and turn right to Cut Mutia road goes down to down and turn left and straight to front arrived at the roundabout statue horse and pass road Jl. Dr. Suharso Then straight forward and turn right to road Kimaja and passed Palu 3 bridge continues around a few meters on Jl. KH. Wahid Hasyim and turn right to KH street . Mas Masnsyur keep going and turning to road Prince Hidayat came down to down and turn to direction left and stop right beside left road We will see gapuran reserve culture Oge Continent .



Following looks clear from Oge Continent or Sou Raja. Continent or Mbaso It means big , Oge means Great while Sou Raja means (King's Hut) who has function as place only the King remains . We can Look together picture from Sou Raja who owns form House saddle / stage with two stairs on the side right and left , each totaling 9 (odd). This house own area 32x11.5 M with Structure House made of from wood as for type wood

used that is wood ironwood and wood area . This house used to be using roof type Sirab but in the 90s change with a more tin roof durable .

House photo This was taken on March 13, 2023 which is possible We Look that House This Already A little change in pattern color his with dominant color yellow and green but in part behind House specifically part kitchen own pattern color dominant gray with A little accent color yellow and green . In section right behind there are also houses ladder special area kitchen with amount child stairs 9 (odd). Characteristic from House This also applies to usage which color is possible? We Look dominant his color yellow good in parts outside and inside House . Usage color yellow Alone is characteristic typical of the Kaili tribe or color the greatness of the Kaili people. Yellow No only used in house paint just but also used in color clothes traditional Kaili.

In section right front House there is tree banyan said keep Lots water content and also fertilize land surrounding at the front House This besides there is tree Banyan also has two stones that are believed to exist Sudak There is since the megalithic era which is in the picture Can We look around the corner Right and left front House . This house perna almost destroyed Because No Again inhabited since in 1970 but in 1979 the house This Finally restored right in the area House This there were 2 kings who died namely the 8th King of Julawi and King of Palu. This house own 2nd floor in section special top works as where the girl lives with the aim is for girls to teach independence .



In section lower House Can We Look there is partitions fence which room was used in the past as office government . The shaped Oge continent House a stage was set up above wood shaped beam rectangle long No only use beam rectangle long House this also uses beam rafter or beam supporters . We can Look part lower a house painted black with a number of beam below board floor functioning house as retainer . If you pay attention House This own a number of pole buffer with amount at least 36 pieces pole . A number pole the has spread equally in the parent House like terrace part , part kitchen and also in parts parent House . Between two poles house on the side left and right House there is Again pole guard functioning retainer guard form house so it does n't tilt This make House One This seen sturdy and not easy wobbly .



In section side right behind House there is A water well used For take water. Well This Now Already No used but still in shape . In the past well this is source life Because source of clean water used For cooking , drinking and bathing all the water originate from the spring inside well This . Well This be equipped poles on the sides right the left is working become retainer pole in section on it pole the works as place put bucket rope so makes it easier method taking water from in well .



In section side left behind House there is a functioning rice barn as place storage material food on time That . Granary This made of from wood in a way whole with pointed roof type use material base leaf coconut or normal called a thatched roof . Granary This own room blank without bulkhead in section inside but own rack arrangement place storage in parts on it . Granary This Alone made in form House stage To use For avoid animals that will eat stock the food in the section inside . Granary this is waking up on purpose separated from part House For reason particular time .



In section right in front of Sou Raja there is A which house from informant (Mehdiantara Datupalinge) ie a guard reserve culture This at a time descendants of king Magau explained that House This is House from Madika Malolo (Viceroy). This house No is reserve culture and still become owned by personal descendants of the remaining kings There is moment This . If seen form House This own similar shape with King Magau's house with form House stage with two stairs in the section front House .



But If seen glance House This not enough well maintained If compared to with Sou Raja because cost management House This Still originate from personal funds Because House This Not yet including into one reserve culture so that government No authorized fund maintenance House This although House This is a historical site from Palu work .



Photos hanging in the front area House is Sompot tradition of 1930s ceremonies surround home 7 times for ending childhood to teenager . And in part front House this is also available calligraphy Arab matter This signify that family kingdom at that time has embrace a religion , namely Islam. And in the picture next to the quality the picture rather dark is Photo picture machine sew old ones is legacy in 1935 .



In the photo on the side This is picture place bed (bed) 1920s colored yellow and made of base bed from iron is place sleeping king place Sleep This be equipped mosquito net color white with motifs on the part on it colored yellow . Bed This is the bed that the king used as place his sleep during his life . Reason for use color yellow on the bed This Because color yellow is color greatness Kaili tribe . The yellow color also shows the highest strata at that time .



Following is picture looks room visitor from Sou Raja on the room visitor This own nuances typical kingdom with all accent typical Kaili is dominant color yellow . Room this was in the past used as place accept guests and places gather family kingdom . Room This has two types chair that is chair white and chairs black No There is meaning certain about second color the second chair That be equipped with A table in the middle functional chair as place put snacks and drinks moment entertain visitor . Room visitor This own Lots taking pictures with various background different story start from photos of the King and his wife and there are also photos ceremonies custom .



This image is picture House before renovated at the end until 2022 beginning in 2023. We can Look position home at the moment before renovation experience slope in the right matter This caused by disaster nature in 2018. In 2020 Sou Raja returned get renovation small then in 2022 it will be restored return in a way massively . Sou Raja already went through 5 disasters big one of them is earthquake 28 September 2018. At the time the Sou King has 125 years old . This photo was taken in 2022 which is when That House This currently under repair or not yet own color only colored original from color wood used .

Following This is Photo documentation member group 6 in place study namely at Sou Raja which was taken on March 13 2023. This photo was taken To use as proof has did it research at Sou Raja with formation member complete . That's all exposure narrative from group 6 Sou Raja less and more we ask you Sorry .

Datokarama Tomb Cultural Reserve



Dato Karama's grave site is the place where he was buried a Islamic religious figures were the first to enter to Central Sulawesi in the seventeenth century . Dato Karama is meaningful title a sacred / sacred dato . Medium name original he is where Abdullah Raqie comes from from West Sumatra. Because of his supernatural powers then King Kabonena I Pue Njidi as well as its people converted to Islam. In front of grave There is roadside stall food unique Makassar style meat all round horse , yes coto horse , konro horse the main thing is all round horse . The name Dato Karama himself is a title given by the public which means a powerful dato or sacred . Dato Karama's real name is Abdullah Raqie from West Sumatra. Because of his supernatural powers then King Kabonena I Pue Njidi as well as its people converted to Islam. Dato Karama's wife named Intje Djille whereas his son named Intje Dongko and Intje Saribanong , Injte Dongko marry with youth from South Sulawesi. At the Datokarama Tomb complex besides grave he is there too grave his wife and family as well as his followers consisted of from 9 (nine) graves men , and 11 (eleven) graves woman as well as 2 (two) graves that are not clear , because neither does his gravestone clear. With wide building $\pm 104 \text{ M}^2$ medium wide The entire Dato Karama grave site is $\pm 1700 \text{ M}^2$.



Source: Personal Photos 2023 . Mosque Datokarama

For respect Dato Karama this , one businessman finance development a mosque located in front of a gas station on Kampung Lere beach called Argam Bab Al Rahman which was financed by Muhammad Hasan Bajamal , businessman success that has a number station charging material burn public service (SPBU) in Palu City. Mosque with floors One with four tower This distance 30 meters from lips beach . In accordance picture mockup , this mosque as if floating on sea water with surrounded view Palu Bay .

Hasan Bajamal say construction of this mosque is For remembering Dato Karama, one of them spreader of Islam in Palu City in the 17th century . The spreader of Islam from Tanah Minang , Sumatra the first time setting foot in Lere Village, namely nearby locations construction of the present Argam Bab Al Rahman mosque This . " Don't until "The history of Dato Karama has been eroded by time," he said . The name Dato Karama himself Already immortalized become Name Islamic College in Palu.

During its existence in the Palu valley (1603-1650 Miladiyah) he succeed Islamizing the kings in the Palu valley . Datokarama is titles given by figures public Palu valley to Abdullah Raqi, blessings his services and wisdom. Ordinary people also call him with "To Nabaraka " (one who has / carries karamah / glory , because has spread Islam in the Palu valley .

Converting to Islam in the Palu Valley.

Early arrival Sheikh Abdullah Raqie or Datokarama in Tanah Kaili started in Lere Village , with Sayyid Jalaluddin (preacher Arabic who had time settled in Aceh & Pariaman ago preaching in the kingdom Gowa) from Sumatra passed through South Sulawesi route , in the Palu Valley (Central Sulawesi) during the time of King Kabonena , Ipue Njidi ruled in the Palu region . Datokarama settled in Tanah Kaili while Sayyid Jalaluddin return to kingdom gowa in the region Cikoang . Furthermore Datokarama do

broadcast of Islam to other areas in the Palu valley inhabited by people Kaili tribe. These areas covers Palu, Donggala, Kulawi, Parigi and areas Ampana.

Like a number of public others in the archipelago, at that time public The Kaili tribe also still exists adhere to trust their animism/ dynamism call " tumpuna ", where they trust exists creatures waiting considered objects sacred . However with persuasive methods and approaches as well as high authority and charisma , the spread of Islam is carried out Datokarama through lectures at ceremonies custom ethnic group the Finally in a way slowly can accepted by the king and people of Kaili.

Struggle Datokarama Finally succeed invite King Kabonena, Ipue Njidi along with its people converted to Islam, and later day Ipue Njidi remembered as the first king converted to Islam in the Palu Valley. apart from King Kabonena , Datokarama with Sayyid Jalaluddin (his ancestor Karaeng sayye ') also converted to Islam the King of Palu, Pue Nggari in the so -called custom Povonju Tevo , aside that , Families nobles who participated in Islam & who refused to be converted , as following :

- Vua Pinano wife from Pue Nggari
- Lasamaingu
- Andi Lana together wife from Tatanga
- Pue Songu No want to be converted to Islam
- Yenda Bulava , her husband No want to be converted to Islam or not accept Islam.
- The famous Pue Rupiah with Pue Sese
- Family from labunggulili descendants of Silalangi .

After dead , corpse Datokarama buried in Kampung Lere, Palu (Palu City Now). Tomb of Sheikh Abdullah Raqie or Datokarama Then day become Dato Karama Tomb Complex and contains grave his wife named Intje Dille and her two children named Intje Dongko and Intje Saribanu as well as followers ' tombs his loyalties consist of 9 graves male , 11 graves women , as well as 2 graves that are not There is caption on his tombstone . For remember and honor services Datokarama in Palu, City Government Hammer name one college high in Palu, namely IAIN with Name IAIN Datokarama Palu .

Dato Karama in Palu, Central Sulawesi.

Datuk Karama 's arrival that was during the time of the Kabonena Kingdom , whose King was at that time That Ipue Nyidi . Next, Datuk Karama did it broadcast Islam to other areas in Palu inhabited by people native to the Kaili tribe. These areas include Palu , Regency Donggala , Sigi, Parigi Moutong , and Tojo Una-Una.

At that time , society still native to the Kaili tribe adhere to trust their animism call " tumpuna ", where they are trust exists creatures waiting considered objects sacred . " However with persuasive methods and approaches as well as his high authority and charisma , the spread of Islam carried out by Datuk Karama through lectures at ceremonies custom ethnic group that , finally in a way slowly can received by King Kabonena Ipue Nyidi and the Kaili community . Datuk Karama's struggle at the time that , finally succeed invited the King of Kabonena , Ipue N j idi along with its people converted to Islam, and later day Ipue N j idi remembered as the first king converted to Islam in Palu," he said . At that time , continued Aziz, Datuk Karama, along with his family and followers No return Again to land his birth in Minangkabau, and more choose stay in Palu for spread the religion of Islam. " Until died , Datuk Karama also "his family and followers are also in Palu," he said .

It is known , after died , Datuk Karama's body was buried in Lere Village . And no only There are also those in the tomb area grave his wife named Intje Dille and her two children named Intje Dongko and Intje Saribanu as well as followers ' tombs his loyalties consist of 9 graves male , 11 graves women , as well as 2 graves that are not There is caption on his tombstone .

Keep going time , finally Datuk Karama's grave was repaired with construction House Gadang typical Minang and made as reserve culture at a time object tour religion by the Palu City Government and guarded by the family interpreter key , namely Aziz Muhammad together his family .

Whereas For remember and honor Datuk Karama 's services in Palu, the Palu City Government named one college high in Palu, namely IAIN with the name of IAIN Datuk Karama Palu.

Besides , still Many of Datuk Karama's survivors also arrived moment This Still used Palu residents , one of them tool music traditional Kaili tribe called Kakula , that is The same with tool music traditional Talempong in Minangkabau.

History of the Djami Mosque



The Jami Mosque is the first mosque established in Palu City, Central Sulawesi, which is located on Jl. KH. Wahid Hasyim, Baru Village , West Palu District . Mosque This founded in 1812 or early 19th century by a cleric from the South , namely Ibrahim or

more known with Hi . Borahima (Pua Langgai). He known as rich merchant who owned Lots land in village new , then donate land his the For development break or Suro.

Tomb Hi. Borahima (Pua Langgai)



In the beginning the founding of this mosque Still named *Suro* (Surau) or break what is standing on land with size 9 m × 9 m. the walls of the mosque at the time That Still use zinc whereas the roof Still using a leaf roof thatch . *Suro* this Then become the place where the Kaili people were converted to Islam and became place five daily prayers inhabitant . Pua Langgai as The founder of the Jami Mosque also lived in a house located in the grounds of the Jami Mosque . Salah one of the longest serving Imams of the Jami Mosque ie named " Abdurasyid Daeng Matantu " who brought in from Bugis Pare-Pare in the 20th century in 1953 .

In 1930 , the Jami Mosque was first built renovation building with add wide and high building However No changed the initial model of the mosque. Then renovation renovation of the Djami Mosque return carried out in 1952 , continues in 1968 and in 1992 with add building tower as high as 30 meters in 2004. When it happened tsunami and earthquake disasters earth September 28 2018 ago this mosque No experience damage buildings , only the tower just a little experience slope Because texture the land has changed .



Personal Photo Source 2023

Management of the Djami Kampung Baru Mosque in 1953

The names of the new Djami village mosque management bodies in 1953 include : as following

1. New Pakamundi
2. ABD. Halik Marjun
3. KH. ABD. Rashid DG. Matantu (priest)
4. Andi Wawo Parampasi (President of the Mosque)
5. Mohamad Noor (Mubalig)
6. H. Nandeng Parenrengi
7. H. Yunus Sanusi
8. ABD. Rashid Ince Nae
9. Mashuda
10. H. Suaebo
11. Mahmud
12. Pua Ama
13. Understand Pakamundi
14. Ali Samauna
15. Tayeb H. Young
16. Palimpoi Pakamundi
17. Usman Borahima
18. Muhammad Ali (Lamando)
19. Saifun Parenrengi

Tomb of I Mpue Njidi

Parasila

Pue Njidi (Parasila) adalah raja kabonena yang lahir tahun ±1599 M dan Wafat tahun ±1721. Ayah Pue Njidi bernama Maiki yang saat itu sebagai raja Loli.



Pue Njidi or Parasila or also known as designation Paramula who lived in the 17th century , who lived in West Palu more precisely in Kabonena Ulu Jadi District . Pue Njidi known as one of the Islamic religious figures who are respected and respected public around West Palu.

At first Pue Njidi Still doubtful which teachings of the Islamic religion at the time it was brought by Sheikh Abdul Raqie or something like that known with Datokarama from Minangkabau. When Pue Njidi meet with Sheikh Abdul Raqie ia request supernatural powers from Datokarama with plant Marisa (Chili) seeds . When That Sheikh Abdul Raqie accepted request from Pue Njidi . Then When Planting Marisa seeds (chili), the first Pue Njidi embed Marisa (chili) seeds at time Morning day and bear fruit in the afternoon and ripen moment Morning day . So that the time Pue Njidi needs in plant Marisa seeds (chili) for 24 hours. Furthermore followed with crop Marisa seeds (chili) which carried out by Sheikh Abdul Raqie in the afternoon and at Morning Marisa (chili) day Already fruitful and ripe . Time of planting Sheikh Abdul Raqie more 12 hours fast in comparison with time Pue Njidi planting .

In the end Pue Njidi confess supernatural powers from Sheikh Abdul Raqie or Datokarama the . Until ± 1653 AD Pue Njidi and his family were converted to Islam by Sheikh Abdul Raqie then followed by society Kabonena . With the Islamization of Pue Njidi , Sheikh Abdul Raqie gave title to Pue Njidi namely Sultan Paramula who was taken from the word " Permulaaan " with the meaning of Pue Njidi was the first person to be converted to Islam by Sheikh Abdul Raqie in the Palu Valley or Kaili's land .

Pue Njidi has 4 Tadulako assigned For guard Parasila at a time assigned guard For guard public from disturbance . Fourth Tadulako This has been Islamized with Pue Njidi and family . As for the names Tadulako , namely :

1. Pue Runtubiro from ward Kabonena Alone
2. Pue Sula from Salena subdistrict Donggala Kodi

3. Pue Rappe from Boya Polo, Lere Village
4. Pue Ntobi from Kalora Village, District Kinovaro .

After pue njidi hug Islam Sheikh Abdul Raqie invited him For spread Islam in the Palu Valley or Kaili land and its surroundings .

Al-Khairat Old Mosque Site in Palu City



Al-Khairat Palu which is also an iconic mosque in Palu City. Al- Khairat Mosque built in an area that has wide about 5 hectares with wide building around 700 M². Al-Khairat Mosque is one of the oldest mosques in Palu City which was built by Habib Sayyid Idrus Bin Salim Aljufrie or also known as the term Old Master. He is one of the great scholars who contributed in spread Islam in Central Sulawesi and is also founder of the Al-Khairat Palu Foundation, the name of the mosque itself taken from six surahs in the Koran. This mosque founded in 1935. Al-Khairat Mosque was built For support activity studying in the Al-Khairat area . By whole this mosque building is including complex areas alkhairat consisting of from school , cottage Islamic boarding school , building administrator foundation , building multipurpose and department store .

This mosque building adapted from building House kingdom in Palu City, in fact looks outside this mosque has 2 floors , where floor First specialized For pilgrims men , while on the floor both special Woman . Not much has changed from building this mosque since beginning built , atmosphere as comfortable and cool as possible felt when are in this mosque make the congregation the more solemn in worship .

In this mosque there are also grave from the Old Master who was founding father Al-Khairat foundation , there is also a tomb from the wives him , his children and grandchildren . As it goes time , Al-Khairat which is located on Jalan Sis Aljufrie , exit

Siranindi , West Palu District , Palu City, Central Sulawesi only just center preaching , however he also incarnated as destination tour religion in Palu.

Alkhairaat area is One place historic Because area the become point beginning establishment Islamic education and spread spread Islam to various regions in the country, especially in the Eastern Region of Indonesia, which was initiated by Habib Sayyid Idrus bin Salim Aljufri (Old Teacher). Those who come to the area religion Alkhairaat , generally make a pilgrimage to the Tomb of the Old Master. Apart from that , also see various legacy history in the area That .

History records enthusiastic public Palu Valley will importance education religious . Alkhairaat Then become bright light groaned illuminate residents of Palu City and its surroundings , eroding trust traditional dynamism (mysticism) and animism .

In times of struggle his preaching , the Old Master has succeed built 420 madrasas spread throughout Indonesia east , Sulawesi, Maluku, Kalimantan and Papua. Everything is witness real will preaching he's the one who doesn't know tired , now has reach more of 1,700 madrasas.

Alkhairaat own level formal education , start from level education child age early to high school, spread throughout Indonesia , especially in the regions east . Apart from that , Alkhairaat also has college university called Alkhairaat University in Palu City .

Tomb Site of the Kings of Palu in Kamonji



The tombs of the hammer kings are on Jalan Durian, Kelurahan Siranindi , West Palu District , Palu City, Central Sulawesi. When we visited there matter the first one we got is tombs of previous kings grown a lot wild grass all around . Previously grave This has a roof that covers it graves that , however Because wind strong and rainy pouring torrents place This result the roof collapsed and fell existing tombs here . Quoted from TribunPalu.com, Head of Siranindi Village Sumarsih say , events That allegedly happened at night day moment Rain flushed Palu City. " Isn't that a roof ? There is pole buffer in section the middle . Temporary pole on the edge No strong ," said Sumarsih .



His party together with the Palu Public Works Department have review location For made report Then proposed enter in repair . “ The plan We demolish First the roof collapsed . Just discussing it improvements ,” he said Sumarsih . Party the sub-district also asked the families of the kings consulted For discuss roof repair . ” Is Still Want to use a roof or No . If you use a roof, of course government help in accordance ability ,” said Sumarsih .

As for the kings who are buried on the spot This is as following :

1. Malasigi Bulupalo (1815-1826)
2. Parampasi (1906-1921)
3. Diploma (1921-1947)
4. Djanggola (1947-1949)
5. Tjatjo Diploma (1949-1960)

CONCLUSION

this theme show that how important it is utilise progress digital technology in field education history . With take in historical sites as object research and learning digitally based , we can create experience more learning engaging , interactive , and immersive . Conclusion from theme This is as following :

Utilization technology digital especially in utilizing historical sites as source information and materials learning in digital form utilizes modern technology for give access more easy and spacious to information history . In this case , **interactivity and engagement** digital - based makes it possible experience interactive for participant educate . They can explore historical sites with different way , clicking map interactive , viewing Images historical , and access Primary sources , including abilities **m deep in learning , namely the use** of historical sites as material learning possible participant educate For dig more in and get more understanding comprehensive about events and context history .

Flexibility time and money approach digital- based makes it possible learning history can done When anytime and anywhere , delivering flexibility for participant education , including **quality Source Information** , selection of credible historical sites

and accompanying with primary sources or reference strong will increase quality and accuracy learning .

In **learning collaborative** , digital - based makes it possible collaboration between participant educate in explore and understand information history together . **k reativity in learning** digital approaches are also emerging opportunity For designing creative visual content , such as videos, infographics , and 3D models, that can help participant educate understand concepts history with more Good .

Connectedness with world real learning Digital based can also be done hook history with current world context this , helps participant educate see relevance and impact past events to condition now , and **experience holistic learning** use of historical sites digital- based provides experience holistic learning , includes visual, audio, and interactive aspects , so help participant educate with various style Study .

Enhancement Involvement Students , with interesting and innovative approach , utilization of historical sites in learning digitally based can be increase involvement participant educate and create learning more interesting .

Conclusion the confirm that make use of historical sites as object research and learning digital- based is step important in enrich experience Study history , improve understanding , and sharpening Skills analysis participant educate

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