

Inventory of the Historical Heritage Site of Kedatukan Urung Sapuluh Dua Kuta in Hampan Perak, Deli Serdang Regency

Annisa Sylvia Putri^{1*}, M Nasihudin Ali²

^{1,2}History of Islamic Civilization, Faculty of Social Sciences, Universitas Islam Negeri Sumatera Utara, Indonesia

*correspondence email: annisa0602202014@uinsu.ac.id

Received 14 June 2024; Received in revised form 22 July 2024; Accepted 23 July 2024

Abstrak

Penelitian ini bertujuan untuk mengetahui pemahaman kepada generasi muda agar lebih mengetahui tentang sejarah lokal Sumatera Utara serta meningkatkan kesadaran masyarakat setempat dan pemerintah mengenai situs peninggalan Kedatukan di Hampan Perak. Penelitian ini menggunakan metode kualitatif, yang fokus pada pengamatan yang mendalam dengan wawancara kepada narasumber, serta melakukan observasi ke lapangan dan juga menggunakan beberapa dokumentasi. Kecamatan Hampan Perak Kabupaten Deli Serdang dahulunya merupakan salah satu wilayah utama Kedatukan Urung Sapuluh Dua Kuta dan banyak meninggalkan beberapa peninggalan sejarah. Hasil dari penelitian yang ditemukan oleh peneliti berupa peninggalan pada masa pemerintahan Kedatukan Urung Sapuluh Dua Kuta yaitu berupa Masjid, Rumah Istana, Makam dan Naskah.

Kata kunci: sejarah, peninggalan, islam.

Abstract

This research aims to find out historical heritage sites in Hampan Perak District, and increase insight and understanding for the younger generation so that they know more about the local history of North Sumatra and increase awareness of the local community and government regarding the Kedatukan heritage site in Silver Overlay. This research uses qualitative methods, which focus on in-depth observations by interviewing sources, as well as conducting observations in the field and also using some documentation. Hampan Perak Subdistrict, Deli Serdang Regency, was previously one of the main areas of Kedatukan Urung Sapuluh Dua Kuta and has left behind many historical relics. The results of research found by researchers are in the form of relics during the reign of Kedatukan Urung Sapuluh Dua Kuta, namely in the form of Mosques, Palace Houses, Tombs and Manuscripts.

Keywords: history, heritage, islamic.

INTRODUCTION

Field facts discovered by researchers when conducting observations in the field or location. In civilization in the Malay region of East Sumatra, especially in the Hampan Perak region, there was a Kedatukan which was once part of the Deli Sultanate. Like Kedatukan in general, Kedatukan Urung Sapuluh Dua Kuta in Hampan Perak has an area and several pieces of heritage evidence which are the main (primary) sources for researchers as

a convincing study that previously in the Hampan Perak area there was a Malay Kedatukan. Evidence of the legacy of Kedatukan Urung Sapuluh Dua Kuta can be traced by going directly to Hampan Perak Village, Hampan Perak District, Deli Serdang which was the center of the government of Kedatukan Urung Sapuluh Dua Kuta.

Kedatukan itself is a government led by Datuk under the auspices of the Deli Sultanate. The kedatukan initially

developed with Hindu concepts rather than Islam. However, after acculturation and cultural assimilation occurred, the concept of Kedadukan was also used in the Malay civilization, which was predominantly Muslim. Thus, many Kedadua began to emerge that adhered to Islamic ideology as a guide in carrying out religious life. Islamic chiefdoms include the Urung Sapuluh Dua Kuta Chiefdom, Besitang Kedadukan, Stabat Kedadukan and so on. In East Sumatra, a Kedadukan is generally led by a Datuk who is Muslim.

Kedadukan Urung Sapuluh Dua Kuta stood in the area currently known as Hamparan Perak. In this location, many heritage sites of the Kuta Urung Sapuluh Dua Kedadukan are found which makes Hamparan Perak one of the important locations of the Deli Sultanate, especially the Kedadukan. Sites such as mosques, palace tombs and manuscripts can be found using observation. These relics are included in historical heritage in the form of historical relics.

Historical relics are real objects that can prove that an event or civilization occurred in that place. So preserving historical heritage is very important as an effort to trace the history that has occurred. Historical heritage is also an important force and a sense of nationalism for the nation because a great nation is a nation that appreciates its history. In this case, the importance of historical heritage in the development of a region, one of the

historical heritage in North Sumatra is Kedadukan Urung Sapuluh Dua Kuta, Hamparan Perak District, Deli Serdang Regency.

The chiefdoms are generally affiliated with a kingdom that covers a wider area. During the Aru Kingdom era, there were small kingdoms led by Datuks in various regions. However, the founder of the Kedadukan in Hamparan Perak, Guru Pattimpus, came from Tanah Karo, so they called him Raja Urung. In the 13th century, the Aru Kingdom, most of its Karo and Malay people had converted to Islam (Lubis, 2017). The emergence of Kedadukan and Urung was earlier than the Sultanate of Deli. Then Guru Pattimpus, who came from Tanah Karo, migrated from the highlands to the lowlands and opened up land or territory with the aim of expanding his power. And began to establish several areas in the lowlands, one of which was in the Perak Hamparan area.

The Kedadukan in Hamparan Perak is one of the largest of the 4 other Kedadukans in East Sumatra. Then in 1630 these four Kedadukan appointed the Commander of Aceh Admiral Bhintan as Judge who later became better known as the founder of the Deli Sultanate with the title Tuanku Sri Paduka Gotcah Pahlawan. The Kedadukan in Hamparan Perak was trusted by the Deli Sultanate to collaborate with the Dutch colony to rent

or sell land to the Dutch Colony which was then planted with tobacco.

The establishment of Kampung or Kuta in Hampan Perak which was founded by Guru Pattimpus began with the story of a Datuk who was also a cleric named Datuk Kota Bangun. He is known to have quite high knowledge. Then Guru Pattimpus felt curious about the news and Guru Pattimpus went down with his group of seven big people from their home area to the lowlands to meet Datuk Kota Bangun to have a fight and bet on "trust". The belief held by Guru Pattimpus is Parmalin, while Datuk Kota Bangun is Muslim. In short, the fight was won by Datuk Kota Bangun so Guru Pattimpus converted to Islam following Datuk Kota Bangun's beliefs (Aini et al., 2021).

When the Karo people founded the village, the village was called Kuta. The name of the village or Kuta is usually taken from the clan that founded Kuta, if there are two or more clans establishing a Kuta then each clan heads one complex. The village of Kedadukan Urung Sapuluh Dua Kuta, which was founded by Guru Pattimpus, has now become a Hampan Perak sub-district, Deli Serdang. And left behind various kinds of historical relics, some of these relics are used by local people to this day, these relics are in the form of Palaces or Houses, Tombs, Mosques and Manuscripts.

With the many relics from Kedadukan Urung Sapuluh Dua Kuta, it can be used as

a cultural heritage or as a learning resource for future generations. And you can find out some history about the Urung Sapuluh Dua Kedadukan of Kuta, one of the largest Kedadukans in East Sumatra at that time. The importance of historical heritage can become a cultural icon for the area. The lack of interest from the local community and young generation means that historical heritage is not important. Some people think that historical heritage sites are old buildings that don't mean anything.

And the public's perception of historical heritage is very important in efforts to preserve historical heritage in Hampan Perak. Based on the results of the research survey, there are several important manuscripts and other relics whose authenticity is still maintained and which the government and local community pay very little attention to, with an inventory useful for recording heritage -historical heritage in the form of buildings, objects and heritage sites of the Kedadukan Urung Sapuluh Dua Kuta.

METHOD

Research methods are basically a scientific way to obtain data for a specific purpose (Sugiyono, 2017). This research uses qualitative methods in the form of field surveys and interviews as well as making observations on the people or themes to be researched. According to Kirk and Miller, the qualitative research

tradition in social science knowledge primarily relies on observations of humans both in their area and in their terminology. Qualitative research as a human instrument, functions to determine the research focus, select informants as data sources, carry out data collection, assess data quality, analyze data, interpret data and draw conclusions about the findings (Sugiyono, 2017). For research purposes, it requires several interviews with sources and informants who know or understand the Kematukan Urung Sapuluh Dua Kuta in Hampan Perak, namely Mr. Khairil Anwar as a traditional authority in Hampan Perak. As for data collection techniques, carrying out literature reviews and literature studies to support the results of the research, the data obtained must be valid. Researchers also conduct research by observing in the field and documenting research subjects. Observations were carried out directly at the location of the Kematukan Urung Sapuluh Dua Kuta heritage site.

RESULTS AND DISCUSSION

East Sumatra used to be very famous for having 3 large Sultanates, namely the Sultanate of Deli, Serdang and Langkat. The Deli Sultanate has several differences between the other two Sultanates, the Deli Sultanate has a landscape consisting of four Urung, namely: Urung Sebernyaman, Urung Sapuluh Dua Kuta, Urung Sukapiring, Urung Sinambah Deli.

The four Urung have a leader who is headed by the Urung Chief, known as the Datuk Empat Tribe system (Meuraxa, 1973).

One of the Urung under the auspices of the Deli Sultanate, namely Kematukan Urung Sapuluh Dua Kuta, which is in Hampan Perak District, Deli Serdang Regency, left behind several relics whose whereabouts need to be known, the results of an interview with Mr Khairul Anwar as a traditional authority in Hampan Perak as well as protecting historical heritage in Hampan Perak, he said there are several relics in Hampan Perak which still exist today, namely mosques, graves of the descendants of the Datuks, manuscripts and a house where the Datuks' families once lived.

Al-Hafiz Mosque

One of the relics of the Kematukan Urung Sapuluh Dua Kuta which is currently still functioning is the mosque. A mosque is a building that is not just a place of worship, but the mosque also functions as a place of activity for Muslims. In Indonesia, where the majority of the population is Muslim, there are many mosques scattered throughout the country, from villages to big cities. One of them is the "Al-Hafiz" Mosque which is located in Hampan Perak. The mosque was a gift from Datuk Hafiz Muda which was built for the Hampan Perak community to worship at the mosque and

to this day the mosque is still used by the community.

Apart from praying, people also use the mosque as a place for deliberation, gathering and holding large events. The mosque has undergone many renovations. The initial building of the Al-Hafiz Mosque was made of wood and was shaped like a Malay house in ancient times. Then the mosque was renovated to make it comfortable for the congregation to worship.

The architectural style of the Al-Hafiz

Mosque resembles the Al-Osmani Mosque in Labuhan and resembles a horseshoe, similar to the Cordoba Mosque in Spain. The color of the mosque is yellow which shows typical Malay characteristics, yellow is also interpreted as splendor and glory and combined with green shows the symbol of Islam, then on the terrace of the mosque there are many pillars resembling the Al-Osmani Mosque in Labuhan Deli.

Then the carvings used in the Al-Hafiz Mosque are typical Malay carvings. At the back of the mosque there is a pool which was used by the previous community to perform ablution but is currently no longer used because a bathroom has been built for the mosque. Beside the mosque there is also a tower, the tower was built during the renovation of the mosque.



Figure 1. Al-Hafiz Mosque in Hampan Perak

Tomb of the Urung Sapuluh Two Kuta Kingdom

Apart from the mosque, the remains of the Kuta Urung Sapuluh Dua Kedatukan are several tombs. The tomb is the final resting place for Muslim mankind. The tomb is proof that there was civilization in the area. The tomb left by Kedatukan Urung Sapuluh Dua Kuta is located at the back of the Al-Hafiz Mosque. There are several graves of Datuk Urung Sapuluh Dua Kuta, namely Datuk Hafis Muda and his wife, then the grave of Datuk Gombak and his wife and there is also the grave of Datuk Sri Ahmad and his wife and Datuk Adil.

The tomb uses Malay-Karo patterns and the towering tombstone indicates that the tomb is the Datuk's tomb. These tombs are still cared for and guarded by Mr. Khairil Anwar as the current traditional authority and custodian of the Kedatukan Urung Sapuluh Dua Kuta Palace. The graves at the back of the mosque are all the graves of the descendants of the children, grandchildren and great-grandchildren of Kedatukan Urung Satu Dua Kuta. The headstone used for the

tomb is a stone from the 16th-17th century and from then until now no renovations have been carried out on the tomb.



Figure 2. Tombs of the descendants of the Datuks

Text of the Legal Agreement

The next relic that researchers found was a manuscript. Mr. Khairil Anwar still has several manuscripts and important documents that were used by the Kuta Urung Sapuluh Dua Kedadukan to carry out land lease transactions to be leased to the Dutch for planting tobacco. Manuscripts usually contain writings that tell about the conditions or stories of the Kingdom or Sultanate or Kedadua at that time. The manuscript in the Kedadukan Urung in Hamparan Perak contains a letter of agreement and laws or articles of agreement to the Dutch to comply with regulations when renting land in Hamparan Perak for growing tobacco.

The manuscripts which are currently in Hamparan Perak which are kept by Mr Khairil Anwar are still preserved in their original condition even though some of the

writing is no longer readable. However, some of the manuscripts were written using a typewriter, so currently some of them can still be read. The manuscript is in Dutch and there is an Indonesian translation. The manuscript containing the Land Agreement Law has 15 pages or more which is currently kept by Mr Khairil Anwar. These manuscripts are usually kept in safes belonging to the Datuk's descendants, which still exist from ancient times.



Figure 3. Manuscript of the Land Agreement of the Urung Seventeen Two Kuta Kingdom

Palace or House Building

The palace or what local people usually call (Rumah Tinggi or Raja's House) is located next to the Al-Hafiz Mosque in Hamparan Perak Village, Hamparan Perak District, Deli Serdang Regency. This palace was built by Datuk Sri Ahmad who had the title Datuk Setia Diraja. Previously, this Palace was located in Kota Rantang Village, because natural disasters often occurred, namely floods, Datuk Sri Ahmad

finally moved his Palace to Hamparan Perak Village.

The Kedatukan Palace has never been renovated since it was first built, many parts of the Palace are about to collapse, starting from the stairs, the wooden pillars which have been eaten by termites, but the supports at the bottom of the Palace are still sturdy and still standing upright to this day. So one member of Mr Khairil Anwar's family occupies the lower part of the Palace. However, if the government or the descendants of Kedatuakan Urung Sapuluh Dua Kuta are willing to take care of it and carry out renovations, the Palace can become one of the heritages in North Sumatra that is preserved and can be known by all the people of North Sumatra.

The architectural form of the Kedatukan Palace in Hamparan Perak is in the form of a traditional Malay house. Traditional Malay houses are one component of Malay culture in an architectural context, which were built and designed with aesthetic abilities by the Malay people themselves. The general shape of a traditional Malay house is an elongated, stilt house, which is not much different from other tribes because it is used as an adaptation to life in tropical areas of the islands which are swampy and densely forested.

According to Sinar, the wood used for traditional Malay houses in ancient times used cengal wood, merbau wood,

sea resin, kulim, petaling and so on. The characteristics of traditional Malay settlements initially consisted of a pattern of houses distributed in rows following a river or road. And the distance from one house to another is not too close and the building density is low and built with shady natural vegetation around it.



Figure 4. House (Palace) of Kedatukan Urung Sapuluh Dua Kuta

CONCLUSION

Several sites at the Kedatukan Ung Sapuluh Dua Kuta heritage site in the form of mosques, graves, legal texts containing treaties and palaces can still be seen and recognized today. The existence of the Kedatukan Urung Sapuluh Dua Kuta heritage site reflects that in the past there was a Kedatukan that had a great influence on the Sultanate of Deli. These sites teach us that a large Sultanate often has an autonomous region under the auspices of that Sultanate. With the existence of the Kedatukan Urung Sapuluh Dua heritage sites, Kuta can become an object of study that is currently interesting to research.

However, there are several sites that should receive more attention from the government so that they remain preserved and become historical objects. One that deserves special attention is a palace building that was previously used as a residence for the Datuk and his descendants. Currently, the condition of the Palace building is far from adequate and is in a very sad condition, especially since the Palace is a witness to the history of the Kedatukan Urung Sapuluh Dua Kuta. After conducting this research, I hope that the government will pay attention and review the condition of the Kedatukan Urung Sapuluh Dua Kuta Palace so that it can be preserved and maintained so that in the future it will still be used in research studies and education for the public and historical academics.

Furthermore, regarding the condition of the Kedatukan Palace, it is hoped that the government will pay more special attention so that the Palace can last longer. This condition, which is said to be very bad, can be caused by a lack of public understanding and the readiness of local governments who do not recognize the history of the past. This is a mistake that should be avoided for the sake of the sustainability of historical sites. Because without these historical sites it would be impossible to study the past conditions of Kedatukan Urung Sapuluh Dua Kuta. Researchers highlight that historical sites are of little interest to some people and

will only be managed well if they make a profit for the manager. Due to this, there are many historical heritage sites that have been neglected and are in very sad condition.

The condition of historical heritage sites that do not receive excessive attention are often sites that could actually be explored further by maintaining and recording them so that historical heritage sites can be recognized and have their own place in government policy in efforts to maintain and record these historical heritage sites. This is a challenge so that in the future historical heritage sites can be further developed, especially given the same treatment as several tourist sites which are of course managed very well and competently. Because in general historical sites are only managed by communities that love history and of course this more or less escapes public attention.

REFERENCES

- Aini, N., Asari, H., & Zuhriah, Z. (2021). History of the Urung Ten Two Kuta Kuta Hampan Perak, Deli Serdang Regency, 1823-1946. *Heritage: Journal of History and Cultural Heritage*, 1(3), 74-79. <https://doi.org/10.34007/warisan.v1i3.568>
- Anderson, J. (1971). *Mission to the East Coast of North Sumatra*. Singapore: Oxford University Press.
- Ayuningtyas, Raras, T., Hilmiah, Syatul, A., & Rohmawati, R. (2018). Utilization of Historical Heritage Sites in Bondowoso Regency as Developing

- Learning Resources in Upper Secondary Schools in Bondowoso Regency. *HISTORIA Journal*, 6(1). Swarnadwipa, 6(2), 62-67. <https://doi.org/10.24127/sd.v6i2.2734>
- Botjing, MU, & Asrafil. (2019). Inventory of geological sites as geotourism potential in the Togeian Islands, Central Sulawesi Province. *Bomba: Journal of Regional Development*, 1(2), 43-48.
- Fitriani, A., Siregar, I., & Ramli, S. (2022). THE ROLE OF SULTAN MALIKUSSALEH IN THE DEVELOPMENT OF THE SAMUDERA PASAI KINGDOM 1297-1326 AD. *TRACE : Journal of History & History Education*, 2(1), 11-22. <https://doi.org/10.22437/jejak.v2i1.18539>
- Lay, Marlince, M., Wati, F., Bhae, Yoseph, B., & Wolo, D. (2022). Inventory of Cultural Heritage of the Tiwutewa Traditional Village in Ende Regency. *Mitra Mahajana: Journal of Community Service*, 3(3), 167-173. <https://ntt.bpk.go.id/kabupaten-ende/>
- Lubis, MA (2017). Culture and Social Solidarity in Religious Harmony in Tanah Karo. *Scientific Journal*, 11(02), 239-258.
- Meuraxa, D. (1973). Cultural History of Tribes in North Sumatra. *Literary*.
- Nasution, Haris, A. (2014). Utilization of the Deli Sultanate Site in Multicultural-Based Local History Learning. *Journal of Social Sciences Education*, 23.
- Nazir, M. (1988). *Research methods*. Jakarta: Ghalia Indonesia.
- Paryana, S. (2022). Efforts to preserve the Pandang Mendale cultural heritage site in Kebayakan sub-district, Central Aceh district. *Ar-Raniry State Islamic University*.
- Prastyo, AB, & Sumiyatun, S. (2023). Inventory of Potential Cultural Heritage from the Dutch Colonial Period as a Source for Learning Local History in Bekri District, Central Lampung Regency, 2019.
- Ruslan. (2021). Land Tenure of Customary Law Communities (A Study of the Deli Malay Customary Law Community). *Syntax*, 1(3), 77-86.
- Salam, S., P, S., Marwan, & Sekarjati, Danvi, S. (2023). Learning Media for Prehistoric Designs at Datuk Sulaiman's Tomb. *Journal of Media Education*, 12.
- Sari, N., Ritonga, S., & Sumanti, Titin, S. (2023). Social Construction of Malay Islam among Karo Batak Descendants in Hamparan Perak. *Sybatik Journal*, 2, 935-944. <https://doi.org/https://doi.org/10.54443/sibatik.v2i3.691>
- Sianturi, C. (2022). History of Malay Kingdom Land Concessions in East Sumatra (1877-1892). *Journal of Historical, Social, Cultural and Educational Sciences*, 9(2), 128-140.
- Simanjuntak, BS (1977). *Batak History*. Sianipar.
- Sugiyono. (2017). *Quantitative, Qualitative and R & D Research Methodology*. Alfabeta.
- Takari, M., BS, Zaidan, A., & Dja'far, Muhammad, F. (2012a). *History of the Deli Sultanate*. USUPress.
- Takari, M., BS, Zaidan, A., & Dja'far, Muhammad, F. (2012b). *History of the Deli Sultanate and the Civilization of its People*. USUPress.
- Triaristina, A., & Rachmedita, V. (2021). Historical Sites in Lampung as a Source for Learning History. *Journal of Research in Social Science And Humanities*, 1(2), 69-77. <https://doi.org/10.47679/jrssh.v1i2.16>

