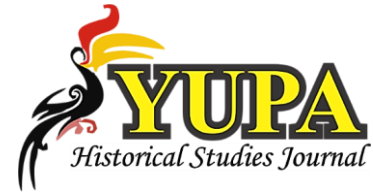


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The Continuity of Limas House of Pangeran Syarif Ali in South Sumatra from Dutch to Present

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Abstract This article aims to discover the process of changing ownership and moving locations, as well as trace the process of development and subsequent changes in Rumah Limas in the South Sumatra State Museum environment. The method used is the historical method which consists of four stages, namely: heuristics, source criticism, interpretation, and historiography. The results showed that this Limas House had changed ownership and places six times. At the beginning of its construction, this house was located inside the Kuto Besak Palace, then moved by the Dutch Colonial Government to near the Sekanak River, then moved again outside Palembang City (Marga Batun and Pemulutan) and finally returned to Palembang (behind the Palembang Gemeente Office). In 1933, the Dutch made this Limas House as a Gemeente Museum until the entry of Japan into Palembang. After independence, this house was used as the Bari Museum Palembang, then due to construction reasons this house was moved again to the neighborhood of the South Sumatra State Museum (Balaputra Dewa) and stayed until now.

Keywords: The Limas House, Museum, South Sumatra

Abstrak Tujuan penulisan artikel ini adalah untuk mengetahui proses berlangsungnya pergantian kepemilikan dan perpindahan lokasi, serta menelusuri proses perkembangan dan perubahan selanjutnya Rumah Limas di lingkungan Museum Negeri Sumatera Selatan. Metode yang digunakan adalah metode sejarah yang terdiri dari empat tahapan yakni: heuristik, kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Rumah Limas ini telah berganti kepemilikan dan berpindah tempat sebanyak enam kali. Pada awal dibangun, rumah ini berlokasi di dalam Keraton Kuto Besak, lalu dipindahkan Pemerintah Kolonial Belanda ke dekat Sungai Sekanak, lalu berpindah lagi ke luar Kota Palembang (Marga Batun dan Pemulutan) dan akhirnya kembali lagi ke Palembang (dibelakang Kantor Gemeente Palembang). Pada tahun 1933, Belanda menjadikan Rumah Limas ini sebagai Museum Gemeente sampai masuknya Jepang ke Palembang. Pasca kemerdekaan, rumah ini dijadikan sebagai Museum Bari Palembang, lalu karena alasan pembangunan rumah ini dipindahkan lagi ke lingkungan Museum Negeri Sumatera Selatan (Balaputra Dewa) dan menetap sampai saat ini.

Kata kunci: Rumah Limas, Museum, Sumatera Selatan



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INTRODUCTION

Traditional houses are traditional buildings that show the characteristics of the people and culture of a region in Indonesia. This nation has many different cultures, both in terms of language and ethnicity. Until now, there are still tribes that maintain their traditional buildings to preserve their customs from outside cultures that enter Indonesia. Nowadays, traditional houses have become halls, restaurants, conference halls, museums, tourist attractions, and more. The shape and architecture of traditional houses in each region have their characteristics; these are adjusted to the surrounding environment and community habits. Traditional houses usually have various kinds of carvings on the background of the owner's house. Magnificent houses with many carvings generally come from descendants of aristocrats, community leaders, or local traditional leaders. Their houses use selected wood, so they last a long time. Until now, quite a lot of traditional houses still stand firmly (Abdulghani, 2019). Traditional houses in Indonesia are generally shaped on stilts to protect them from wild animals, floods, and others. Closed traditional houses also protect the house's occupants from various kinds of weather. Thus, the construction of traditional houses has been carefully calculated and adapted to the surrounding nature (Wijaya, 2021).

South Sumatra also has a variety of traditional houses, which are scattered throughout the region. South Sumatra traditional houses are broadly distinguished between the Limas, Raft, Ulu, and Warehouse (Indies) houses. Of these houses, the Limas House is iconic; whose existence is not only in the capital city of Palembang but also spread in various regions in South Sumatra Province. Limas Houses are also known as Bari houses. Bari is also often pronounced Baghi by the indigenous people of Palembang and in the hamlets, which means old. Limas Houses are famous for their magnificent carving patterns. The carvings are painted using gold, which symbolizes the wealth and glory of the high culture of a nation. Limas Houses can be found in various corners of Palembang city, especially along the banks of the Musi River, an old residential area (Siswanto, 2020: 23, 25; Luciani, 2020).

The Limas Houses have an important meaning for the people of Palembang and South Sumatrasinssgeneral because they have a unique shape. Every corner of this house has its meaning and significance. Its construction goes through a long process, from planning to implementation to finishing. After the planning is complete, it begins with a special ceremony that is complicated and detailed in its performance. Thus, the Limas House is full of various philosophies found in different corners of the house. All of these illustrate that the people of Palembang highly value their culture (Pratama, 2019).

The Limas houses have a decapitated roof that symbolizes that humans are God's creation; there are symbols and horns on the roof. Simbar symbolizes that Palembang people are independent people, while the horns describe the social level of the house owner. This traditional

house consists of a multi-level floor called Bengkilas, which symbolizes caste or level based on age, especially when a traditional ceremony is held (Aziz et al., 2020). The terrace has a fence called The Tenggalon fence. Its function is to "protect" the daughters of the house owner. The Tenggalon fence leads to the stairs at the front of the house, usually an odd number. The odd number is believed to bring good luck (Sary, 2015). The Limas houses scattered across Palembang (Seberang Ulu and Seberang Ilir) give the city its colour. However, of the many Limas houses, one house is used as a museum, and it is called Museum Gemeente (Rumah Bari/Limas Museum). The Limas house belonged to Prince Syarif Ali, who was the leader of the Arab group at the time, as well as the son-in-law of Sultan Ahmad Najamuddin II. This important house changed hands several times until it was finally turned into a museum by the Dutch colonial government in the 20th century. Its existence remains as a museum on Srijaya Street, Kilometer 6, Palembang City. The Limas house is immortalized on the back of the ten thousand denomination banknote. At the same time, the front is the image of Sultan Mahmud Badaruddin II in the National Heroes series/emission 2005 (<https://www.bi.go.id/id/rupiah/gambar-uang/Detail-Uang.aspx?Bahan=Kertas&ID=30>, accessed 27 February 2023).

The presence of this museum is inseparable from the role of the European upper class, who liked to collect objects that were considered strange, interesting, beautiful, rare, and in demand by many people in the VI-XII centuries. Objects that have historical value or interesting stories behind them. They exhibited these rare objects in special cabinets. Along with the development of science, scientists also actively collect and exhibit objects of high value. Based on the exposure of the results of scientists' research on unique and high-value rare objects, it is as if these objects tell a story about "themselves". This fact encouraged the construction of museums. (Saragih, 2020).

The development of museums in Indonesia itself cannot be separated from the influence of Dutch colonization. The history of developing science and art in Indonesia is older than other Southeast Asian countries. The Dutch colonial party held activities related to these two things. For example, several VOC (Vereenigde Oost Indische Compagnie) leaders established an institution called Bataviaasch Genootschap Van Kusten en Wetenschaapen on April 24, 1778 in Batavia (Sutaarga, 1997/1998: 5). The establishment of the Bataviaasch Genootschap Van Kusten en Wetenschaapen triggered the emergence of other institutions including museums in each region. This became the basic capital for the further development of the museum. Thanks to these museums, various museums exist today in each region (Munandar et al., 2011).

Researchers have also conducted several previous studies to explain the development of museums in Indonesia and analyze the description of Limas House as a South Sumatran traditional house. The first scientific work is the book History of Indonesian Museum (2011) by Agus Ari Munandar. This book explains how the construction of the first museum in Indonesia

and the establishment of several museums in various parts of Indonesia before and after independence. The second is the book *The Nobility Degree in Relation to the Palembang Limas House* (2006) by Heryani. This book tries to explain further about how the Palembang nobility title has an identical relationship with the structure and philosophical values contained in the Palembang Limas House. The third book is the *South Sumatra State Museum Guide* (2002) by Saragih. This book explains more about the collection of the South Sumatra State Museum as well as an explanation of the South Sumatra Limas House which is the main object in this research.

The fourth is the book *Rumah Limas and Lamban Ulu Ogan* (2020) by Samsudin. This book explores the Palembang Limas House and the Ulu Ogan Lamban House in terms of architecture, philosophy, materials, and so on. The last is the book *Palembang Sultanate in the Circle of Conflict (1804-1825)* (2017) by Farida Ratu Wargadalem. This book explains about Palembang during the Palembang Sultanate, Palembang Sultanate figures, politics, social structure, economy, and culture of Palembang during the Sultanate.

From some of the studies above, most of the discussions only lead to the theme of the Palembang Sultanate period, analyzing the description of the Limas House and its philosophical value, as well as the construction and development of the museum during the colonial period. No one specifically discusses the Limas House of Prince Syarif Ali (manor house), the dynamics of the development of the building, until how the house was converted into a museum and has survived until now. Therefore, in this research, the theme carried by the author is the Preservation of the Limas House of Prince Syarif Ali of South Sumatra from the Colonial period to the present.

METHOD

The research method used in this research is the historical method. The historical method is a research method that uses systematic methods, procedures, and techniques that are in accordance with the rules of historical science (Daliman, 2015: 24). The historical method consists of four stages, namely, heuristics (searching and collecting sources), source criticism (testing the validity of sources), interpretation, and historiography (Kuntowijoyo, 1995: 69-80). This research was conducted around Palembang City as well as at the South Sumatra State Museum (the existence of this Limas House). The spatial limitation applied to this research only covers Palembang city in order to keep the research theme from expanding too much. Then the temporal limitation applied to this research is quite long, from the Colonial period (19th century) to the present. The time was taken based on the disclosure of the construction of this Limas House, moving from place to place, until it was used as a Museum in the Colonial period until the present time.

In the heuristic step, the author has collected various primary and secondary sources such as archives, newspapers, books, journal articles, and so on. In searching for archival sources, the

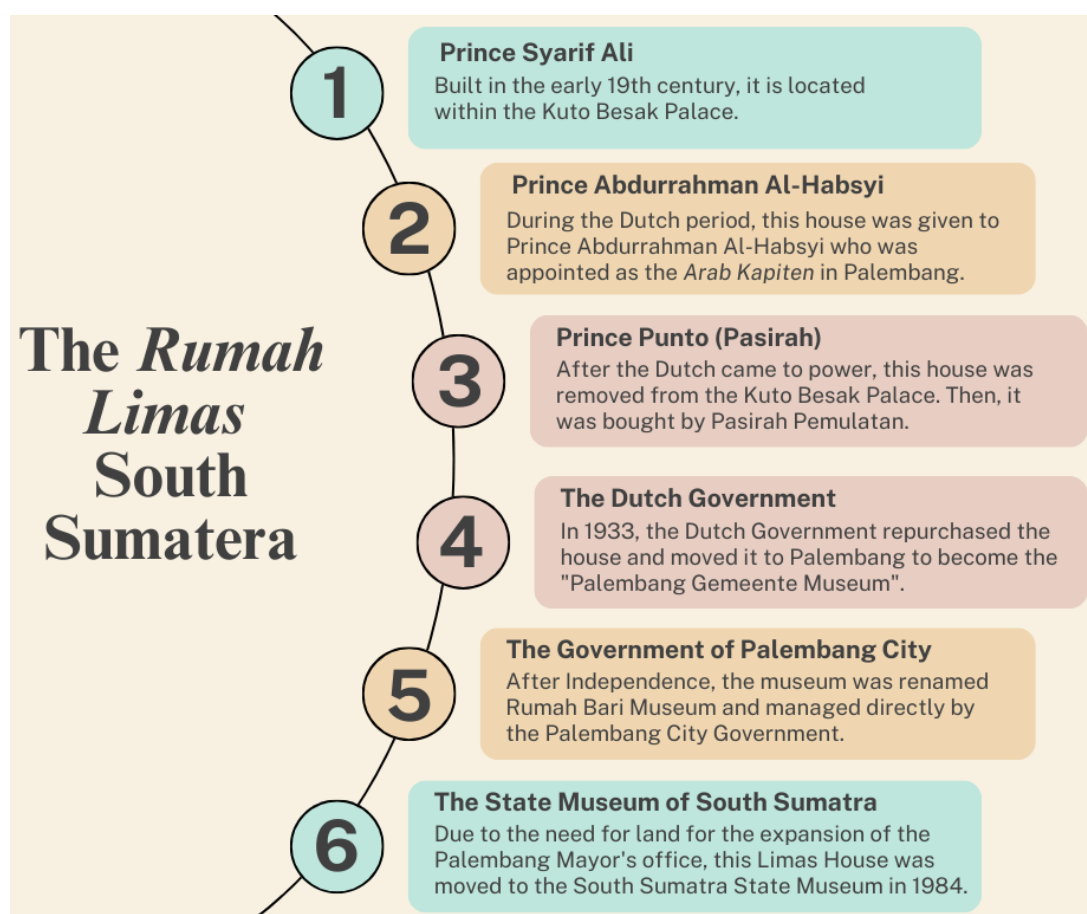
author used the Dutch archive "Palembang Bundle No. 62.2." which was obtained from the National Archives of the Republic of Indonesia (ANRI). In addition to archives, the author also used contemporaneous newspapers, namely Java Gouvernement Gazette, May 30, 1812, and Onze Overzeesche Gewesten. As for book literature sources, the author used the books of History of Indonesian Museums (Munandar, 2011), Titles of Nobility about Palembang Limas House (Heryani, 2006), South Sumatra State Museum Guidebook (Saragih, 2002), Limas House and Lamban Ulu Ogan (Samsudin, 2020), Palembang Sultanate in the Circle of Conflict (1804-1825) (Wargadalem, 2017). In addition to using written sources, the author also uses oral sources taken using interview techniques. In searching for interview data, the author interviewed two resource persons (Hanafiah, Ali and Syarofie, Yudhy, 2023) who work as cultural experts of Palembang City.

Furthermore, in the source criticism step, the author tries to compare various information obtained during the process of searching for written sources (primary and secondary) and oral sources. The author tries to validate each information by comparing one source with another and seeking verification between oral sources and written sources (primary and secondary). After conducting the source criticism step, the author tries to interpret all the data and information obtained during the heuristic process and source criticism. Through this interpretation, the author tries to build personal arguments related to the theme of the discussion. And in the last step (historiography), the author assembles various information obtained into a scientific writing about the journey of Rumah Limas Pangeran Syarif Ali South Sumatra which is the main discussion in this scientific article.

RESULT AND DISCUSSION

The Building of Limas House

The Limas (Bari) houses are only owned by certain communities because building a the Limas house requires very large funds. The house fully uses a lot of high-quality wood material. Wood that meets the criteria is expensive (Aziz and Aziz, 2022: 171). As a result, the Limas houses were only owned by people in high strata with great wealth. The Limas house used as a museum belonged to a prince of Arab descent, namely Prince Syarif Ali (19th century) and Prince Syarif Abdurrahman Al-Habsyi.



Flowchart 1. The Flow of Ownership of a The Rumah Limas

Change of Ownership of The Limas House (Bari)

The first owner of the Limas house was Prince Syarif Ali. He was a famous scholar among the people of Palembang because he had a lot of Islamic knowledge. His authority made people respect him. This figure was born in Palembang to a father named Al-Habib Sholeh and a mother named Syarif Nur Ibrahim Bin Zain Bin Yahya. Prince Sayarif Ali was a confidant of Sultan Ahmad Najamuddin II. As a confidant, he carried out many of the Sultan's duties, one of which was Sultan Najamuddin II ordering Prince Sharif to go to Kalimantan Island to carry out his mission. The task was completed well, making the Sultan impressed with his performance. This trust led him to become the son-in-law of Sultan Najamuddin II. As the son-in-law of the Sultan, this figure occupied several important positions, including the position of Treasurer of the Palembang Sultanate. When Palembang lost the war against the Dutch in 1821, the Dutch exiled Sultan Mahmud Badaruddin II to Ternate.

Prince Syarif Ali, who was the son-in-law of Sultan Najamuddin II, the enemy of Sultan Mahmud Badaruddin II (the sibling feud between Sultan Mahmud Badaruddin II and his younger brother Sultan Ahmad Najamuddin II, had been going on since Sultan Najamuddin was still Prince Adipati who betrayed Sultan Mahmud Badaruddin II in 1812 when the British attacked Palembang), was automatically not sentenced to exile. He became a high official in Palembang,

also serving as the leader of the Arabs in the Palembang Sultanate. As the leader of the sayyids in Palembang, he was in charge of reducing the anger and resentment of the Palembang population in particular and the Palembang Sultanate in general, for the defeat of Palembang against the Dutch so that their leaders were banished to Batavia, and then to Ternate (1822). (Java Gouvernement Gazette, May 30, 1812; Wargadalem, 2017; Syukrin, 2016: 600-601).

Prince Syarif Ali was also a shipping entrepreneur (the Arab-owned shipping business was bigger than that of the Chinese. Their ships played an important role in the Palembang War, both against the British in 1812 and against the Dutch in 1819 and 182. See Berg 2010, Wargadalem 2017). As the Sultan's son-in-law and a businessman, he owned a the Limas house within the palace grounds. After the Dutch occupation, the colonial party carried out a "cleaning" of the houses belonging to the noble class in the Kuto Besak palace. One of them, Pangeran Syarif's house, was demolished and moved to a location not far from the Sekanak River. The position of the Limas house in Sekanak was also untenable, so it had to be sold. The buyer of the beautiful and representative house of its era was the Pasirah (Pasirah/Depati is a clan leader; a clan is a group of hamlets consisting of six to eleven autonomous hamlets). (ANRI, Palembang Bundle No. 62.2), Who was rich from the Batun clan (currently in Ogan Komering Ilir Regency). The change in ownership caused the Limas House to be moved to the Batun clan. It is unknown when the pasirah of the Batun clan bought it nor whether it was sold again. The sale of the traditional house was due to the Batun Pasirah being caught in a case of clan treasury embezzlement, so some of his property, including the Limas House, was sold.

Another source states that the Limas house once fell into the hands of Prince Abdurrahman Al-Habsyi. Prince Syarif Abdurrahman Al-Habsyi was the first Arab Kapiten in Palembang. The Dutch government gave Kapiten the position of mediate between the government and the ethnic Arab population. Problems that occurred between them could be resolved by the Kapiten, except for other matters concerning problems outside their group that could be resolved through the general court (Anggraini, 2016: 53). Based on oral sources passed down from generation to generation; it is known that the buyer of the Limas house was a Prince named Punto who was also a pasirah from the Pemulutan area (now in the administrative area of Ogan Ilir). Thus, there have been many changes in ownership, which automatically change the location of the Limas traditional house. Prince Punto also faced a financial crisis and needed more wealth to cover the shortfall, so the only property left was the Limas house. The house again changed owners because it was sold. In this condition, the Dutch government bought the house, brought it back to the capital, Palembang, and rebuilt it behind the office of Gemeente Palembang or Water Toren (Palembang Mayor's Office now). (Berg, 2010; Samsudin, 2020: 41; interview with Yudhy Syarofie, August 4, 2022). Thus, it is a long and winding journey from the Limas house. If you pay attention to the location of the move of the Limas house, it is quite far. The proof is that

the wooden stilt house was dismantled first, arranged, and raised by boat. Automatic requires several boats, given the large size of the house. Next, it is raised onto a boat and rowed against the current upstream (Batun). Once there, it was rebuilt exactly as before. This requires many carpenters who have qualified expertise in their field. Batun also experienced the same thing, which was dismantled, transported by boats, and rebuilt in the Pemouthan area. The demolition from there was just downstream, namely Palembang (a journey that is not too heavy because it follows the river flow), and there was also displacement three times in the capital. Changes in ownership and location, causing some parts of the course to be damaged, are a burden for the next owner, as well as losing the historical "evidence" of a very valuable building.

After Indonesia's independence, The Limas house automatically became the property of the Palembang City government and was used as a meeting place. An important event carried out by the government in 1971 at Rumah Liamas/Bari was the discussion on "Determination of Palembang City Anniversary" by a team consisting of R.M. Akib, Rusdi Kosim, Makmun Abdullah, and representatives from Kodam II Sriwijaya. The results determined that Palembang City Anniversary fell on June 17, 683, based on the Kedukan Bukit Inscription by the 12th Mayor of Palembang RHA. Arifai Tjek Yan (1970-1978), Decree No. 57/UM/WK, dated May 6, 1972. After a long time there, it was moved to the Balaputra Dewa KM 6 Palembang Museum. (Samsudin, 2020: 43).

The Development of Gemeente Museum

The development of the Gemeente Museum that will be described consists of several periods, starting from the emergence of the museum (early development), the Japanese period, the Independence period, and the End of the Museum before being moved from behind the Water Toren Building to the South Sumatra State Museum.

The Limas House Becomes a Museum

The long journey of Prince Syarif Ali's Limas house until it fell into the hands of the Dutch government makes this house have a high historical value and is interesting. The Dutch government, aware of this, made the Limas house a museum. The house materials released from its last location were rebuilt behind the water tower (Ledeng office), which is now the Palembang Mayor's Office. It was inaugurated on April 22, 1933, under the name Gemeente Museum Palembang. The Limas house changed ownership hands and location many times. The choice of the new house is inseparable from its beauty and uniqueness with a fairly large size and made of selected wood. Although it has been moved often over long distances, this traditional house is still strong and resilient. The phenomenal work of the nation's children (Samsudin, 2020: 41) can be seen in Figure 1 below.



Figure 1. Palembang Museum (Bari House Museum), 1935

Source : KITLV 12723, <http://hdl.handle.net/1887.1/item:915399>, Retrieved 07 February 2023.

The picture above shows a photo of the Limas/Bari House Museum that the Dutch named. If you look at the current form, it has mostly stayed the same. Uniquely in front of the museum are placed benches that comfort visitors. The existence of statues also adds to the attractiveness of the museum.

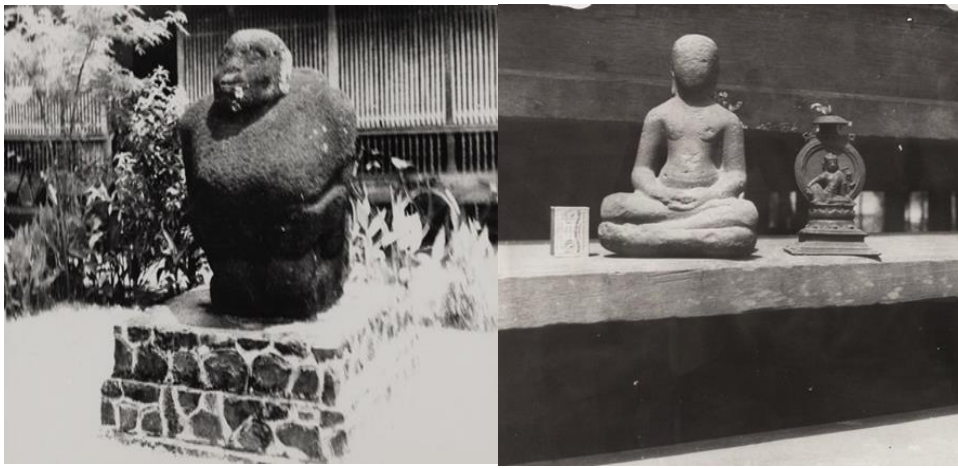
From Palembang Huis to Bari/Limas House Museum

Palembangs Huis, owned by Gemeente Palembang, is open to the public, and inside, there are objects in the Dutch government's collection. These objects were obtained from the people of Palembang, who have hereditary heirlooms. (Onze Overzeesche Gewesten, 05 May 1933). This is reinforced by a statement delivered by Ali Hanafiah through an interview on August 10, 2022. According to him, the success of the Dutch government in realizing a museum in Palembang could not be separated from the participation of his great-grandfather, a member of the Palembang aristocratic class. At that time, the descendants of the highest noble class (Raden/Raden Ayu group) founded an organization called Priyayi Pon (the last chairman was Raden Haji Muhamad Akib, who was the source's uncle). This organization played an active role in collecting valuable objects belonging to the Dutch in Palembang. The Dutch will store and collect objects of high value. Meanwhile, the less valuable will be collected and made into museum collections. (Hanafiah interview, August 10, 2022). It should be suspected that the Dutch brought high-value objects from the South Sumatra and Bangka-Belitung regions, both in their name and that of the Dutch government here. Naturally, some time ago, in 2021, there was an attempt to restore the skull of a depati from South Sumatra. Until now, the follow-up is unknown.

The museum's collection is also filled with cultural products of South Sumatra. This is supported by writings stating that Dutch people have researched the Palembang Residency area. The research results were contained in F. M. Schnitger's writing, "The Arcaeology of Hindoo Sumatra, " published in 1937. Schnitger is a conservator of Gemeente Museum Palembang. According to him, there are many statues in the former Sultanate of Palembang and other

Sumatran regions. Statues and other historical objects were collected and placed in various Dutch East Indies museums, including the Gemeente Museum Palembang. In addition, the personal belongings of some Europeans/Dutch were also collected (Schnitger, 1937).

Here are some photos of the collection of the Limas House Museum, which contains various historical objects from the culture of the people of South Sumatra, such as megalithic relics from Pasemah and several statues that can be seen in Figure 3 and Figure 4. Figure 3 is taken from Lahat/Pagaralam in the form of the Pasemah megalithic, while picture number 4 is not yet known where the two stone and bronze statues came from.



Figures 3 and 4 of the collection of Rumah Limas Museum (1941-1953)

Source: KITLV 165309, <http://hdl.handle.net/1887.1/item:834665>, accessed February 07, 2023.

The emergence of various museums in Indonesia is closely related to the existence of Europeans, especially the Dutch in Indonesia; these Europeans are interested in natural resources, flora, fauna, and culture owned by Indonesia. This interest, supported by high curiosity, led to many studies and research conducted in the archipelago. The existence of research conducted by Europeans has triggered the establishment of research agencies and museums in various regions (Auliahadi. 2022: 7). So, the Dutch rule since the early 20th century has tried to further encourage research and various studies related to culture and various archaeological remains in the territory of Indonesia, including in South Sumatra until leaving Indonesia in 1942 due to losing the war with Japan. Before leaving Palembang, only part of it was abandoned. Important and valuable objects were brought by the Dutch, who controlled Palembang. (Hanafiah interview, August 10, 2022).

The Japanese managed to capture Palembang City on February 14, 1942. During the three and a half years of their existence here, they focused more on controlling abundant Natural Resources (SDA), especially petroleum and plantation products, which can be used for war purposes. (Hanafiah, 1988: 17; Mita, 2019: 116). The positive impact of this condition made these

colonists need to pay more attention to the museum, so the collection was saved. They are more interested in art, tradition, and language. The Japanese government uses these three fields to launch its propaganda in Indonesia. (Munandar, et al: 2011).

After Indonesia's independence, the ownership of the Limas House Museum became the property of the Palembang City government. The naming of this museum became Bari House Museum. The Limas House Museum is the first museum since the Dutch era and the first museum for the city of Palembang. With this museum, it became the basis for the establishment of other museums in South Sumatra, especially after independence. Since then, the museum has kept its function the same, but still needs to be maintained. At that time, Indonesia had just tasted independence and was faced with a very dynamic condition of maintaining independence. This nation must fight to defend sovereignty with Aggression I and II, which makes the burden even heavier. The same thing happened in the capital, Palembang. The city had to bear the brunt of the Five Days and Five Nights Battle (January 1-5, 1947), which ended with signing an agreement that the fighters should retreat 20 kilometers from the city center—automatically made this city controlled by the Dutch. In such conditions, the museum becomes abandoned, as shown in Figure 5 below.



Figure 5. Bari House Museum While Still Behind Water Toren (Water Tower)
Palembang, 1953

Source: KITLV 165314, <http://hdl.handle.net/1887.1/item:837226>, accessed February 07, 2023.

After the Physical Revolution ended in late 1949, the nation gained recognition of sovereignty from the Netherlands. In 1950, Indonesia enacted its constitutional system's Provisional Constitution of 1950 (UUDS 1950). It is not security and stability that is obtained; it causes complicated problems in the Indonesian political system (adhering to the Parliamentary Cabinet system). As a result, instability occurs (Afriansyah and Farida R. Wargadalem, 2020). This

condition automatically affects Palembang, the center of government in South Sumatra. Many things are neglected, including the Dutch heritage museum the Limas House Museum.

Further management is handed over to the Sriwijaya Museum Foundation, and the aim is to help collect research objects that will be placed in the Bari/Limas House Museum. This museum still needed proper attention due to the conditions at that time. The management could have been more optimal due to existing human resources, so the museum's management could be more optimal (Alimansyur Interview, August 10, 2022). In 1973, the central government planned to create a cultural house and made it mandatory that every region in Indonesia participate in these activities. That is why the Bari House Museum is increasingly languishing; some of its collections were brought to Jakarta to fulfill the central government's wishes. (Heryani, 2006:18). Bari House Museum runs roughly. The officer who manages it is a government employee named Raden Abdul Wahab. With all his limitations, Abdul Wahab could only maintain a makeshift museum. As a result, this museum needs to run properly, which impacts the lack of visitors (Hanafiah Interview, August 10, 2022).

The Final of Rumah Baru/Limas House Museum

The Limas Museum was not managed professionally until the 1980s, and disaster came when the Regional Government Level II of Palembang City expanded the Mayor's office and built the office of the Regional Parliament Level II of Palembang City in 1982. The expansion penetrated the Bari House Museum area. To meet these needs, the Palembang City government dismantled the historical museum (Samsudin, 2020: 41). Ironically, the demolition was carried out haphazardly without involving archaeologists and historians. Handling is left entirely to the builder. Furthermore, the building logs were placed haphazardly next to the Sultan Mahmud Badarrudin II Museum, without protection from hot weather and rain. As a result, some parts of the house were damaged by the weather. In addition, some parts of the house are missing, such as carvings and parts of the floor of the house (Alimansyur Interview, August 2022).

The objects that became the Bari/Limas House Museum collection were moved to the Sultan Mahmud Badaruddin II Museum (this large building is a former Dutch office and resident's house). This building was used as a Japanese military headquarters during the Japanese occupation. After independence, it became the headquarters of the Indonesian National Army Kodam II / Sriwijaya. Furthermore, Kodam II handed it over to the Palembang City government, and it was made into a museum in 1984) (Palembang City Government 2008). Transfer and transfer of ownership of the collection objects of the Bari House museum without the slightest record so that the number, type, and condition of the cultural heritage objects are still being determined. Some valuable objects have begun to be lost and damaged due to lack of maintenance. The officials who carried out the removal did not need to gain knowledge of how to rescue cultural heritage objects. In addition, the government needs to understand how important

it is to preserve cultural heritage objects. Moreover, preservation efforts require large costs. So, buildings and valuable objects in the Bari/Limas House Museum collection are damaged, lost, and not maintained. (Hanafiah interview, August 10, 2022).

With the abandonment of the Limas house building, several people have ideas to save the historic building. Furthermore, permission was obtained from the central government to rebuild the Limas House. The collection of parts of the Limas house took two years. After the parts of the house were collected, it turned out that the problem was not over, and the right location to rebuild it was needed. A beautiful coincidence: at the same time, the government of South Sumatra was building the South Sumatra State Museum. With the government's and related agencies' agreement, the Limas House will be placed in the South Sumatra State Museum area called the Balaputra Dewa Museum and be part of the museum's collection. (Alimansyur interview, August 10, 2022). It seems that the Pyramid House ended a long, winding journey. Currently, the Limas House Museum is an icon of Balaputra Dewa Museum.

CONCLUSION

The Limas house is an icon of Balaputra Dewa Museum because it has high historical value. This started from the house owned by officials from the Palembang Sultanate because the owner was Prince Sayrif, the sultan's son-in-law. The location is around the Kuto Besak Palace, which had to be demolished by order of the Dutch ruler after the defeat of the Palembang sultanate against the Dutch.

The history of the Limas house repeatedly moved places, not only in Palembang but also out of the city (Batun and demo than) until finally returning to the capital. Seeing its very high value with a specific shape and size as a traditional house of this area, the colonial party made it a museum with the name Palembang Huis. After independence, it remained as a museum but with less terawatt. This nation faced the steam of maintaining independence while still struggling to fill it with unstable homeland politics.

The Bari/Limas House Museum was moved back to an unclear place when the Palembang City government expanded the office and established the Palembang City DPRD office, which had entered the Bari Museum land. Finally, this museum was rebuilt on the land of Balaputra Dewa Museum KM 6 Palembang until now. This building is very historic. Although it has moved six times, its "figure" as a very valuable and beautiful building can still be enjoyed today. It isn't easy to find the shape and size of such a house house, plus the historical and cultural value attached to the building.

Gemeente Museum (Palembang Huis), converted into The Bari/Limas House Museum after Indonesia's independence, is the first museum in South Sumatra. This museum became the forerunner of the establishment of other museums in South Sumatra, which functioned as a place

to gain and develop science, research, and tourism. The Limas Houser Museum has contributed to maintaining the nation's identity so that the younger generation remains the nation on their ancestors and works.

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