

Gender and Historical Awareness of a Region

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Abstract. The history of a region is sometimes unknown by the local people who live in the area. However, gender roles can contribute to public awareness of the history of a region. This study aims to explain the role of gender in increasing public awareness of the history of a region. The method used in this research is a qualitative method with a case study approach and a constructivist paradigm. Data collection was carried out by observation, in-depth interviews, and documentation, while the analysis was carried out by coding analysis, as well as triangulation techniques to validate the data. This study found that the Dharmasraya Government held a major event, namely the Pamalayu Festival to glorify history. The implementation of the festival which is quite long has made people realize that the area where they were born and raised has a very remarkable history. The role of gender in inheriting the history of the Dharmasraya civilization finally began to grow. This knowledge and awareness made women begin to pass on their understanding to their offspring as a legacy by teaching or retelling the history to their children and the younger.

Keywords: Pamalayu Festival, Dharmasraya, Historical Awareness, Gender Roles

1 Introduction

People often do not realize that they are living and growing up in an area that has a great civilization. Little did they know that the place where they have been living for so many years had such a huge history. This great history is not only related to the region they live in but is very closely related to others. The region is Dharmasraya which turns out to have a fairly large history and civilization but not many people know and realize it. Dharmasraya is one of the districts in West Sumatra Province. This area was once the capital and center of government of the Malay Kingdom. The capital of Dharmasraya Regency is Pulau Punjung, where this Regency was part of the Sijunjung Regency based on Law number. 38 of 2003. Dharmasraya district is also known as Ranah Cati Na Tigo[1].

The name of this district was taken from the manuscript discovered on the Padang Roco Inscription, where the inscription stated that Dharmasraya was the capital of the Malay Kingdom at that time. This kingdom emerged after the fall of the Srivijaya Kingdom in the 13-14th century, where the territory of this kingdom was the power of the previous Srivijaya kingdom, started from the Malay Peninsula to Sumatra. This can be proven from the Grahi inscription in Chaiya, southern Thailand, and noted in a Chinese manuscript entitled Zhufan Zhai by Zhao Rugua in 1225. Later this kingdom established a relationship with the Singhasari Kingdom, as written in the Padang Roco inscription. In addition, the name Dharmasraya was also mentioned in the historical records of the Majapahit kingdom, Nagarakretagama as one of the vassal areas[2].

Historians of the Dutch era have studied this history a lot, even in 1930, they brought the Amoghapasa statue and the Bhairawa statue to the Indonesian National Museum in Jakarta[3]. This great history unfortunately has begun to be forgotten by the people of Dharmasraya. The name Dharmasraya resurfaced when the division of the Sawahlunto-Sijunjung district was made and became the name of the new district. The Dharmasraya government tried to glorify this history by holding the Pamalayu Festival which was held at the same time as Dharmasraya's anniversary.

After the Pamalayu Festival was held, people began to realize the history of the Dharmasraya Regency. People begin to understand that there is a great history of civilization that they have started to forget. People are becoming more aware that there are cultural sites in Dharmasraya that they need to protect and preserve and pass on to the next generation. Before the Pamalayu Festival was held, there were still many people who did not know about the history of Dharmasraya, but with the Pamalayu Festival, people began to take part in passing this history on to the next generation in various ways. This is also done by all levels of society, both women and men with their respective roles in life. The role of society, both men and women, is very important so that this great civilization is not forgotten or even one day it will be vanished by the times. The role of gender is very essential to optimize public awareness of the history of Dharmasraya.

To distinguish between sex and gender, it can be understood that sex refers to the biological characteristics between men and women, while gender refers to the psychological, social and interaction concepts of the individual's character "(Wolvin, 1995:105). Gender is a system of meaning, point of view through which most men and women are separated environmentally, materially, and symbolically. Gender also refers to differences in the character of men and women based on socio-cultural constructions, which are related to their nature, status, position, and role in society. Gender in people's lives gives their respective roles as cultural ideas that define different roles in both the public and domestic spheres.

Gender is a more complex concept than sex. Sex is a classification made by the society based on genetic and biological factors. Gender is not innate and not always stable. It is defined by society and expressed by individuals as they interact with others. Gender changes from time to time, we are born male or female (gender), but we learn to be masculine or feminine (gender).

Culture has the basic word culture which comes from the Sanskrit "buddhayah", which is the plural form of budhi which means "mind" or "reason". Koentjaraningrat defines culture as "cultivating power" in the form of creativity, intention, and taste, while culture is the result of creativity, initiative, and taste. So, culture according to Koentjaraningrat is the whole system of ideas, actions, and human works in the context of community life which is made into a human property by learning (Koentjaraningrat 2000: 181). According to Liliweri (2002: 8) culture is the view of the life of a group of people in the form of behaviors, beliefs, values, and symbols that they receive unconsciously, all of these are passed down through communication process from one generation to the next.

The process of transmitting cultural values can be done by giving inherited knowledge to the next generation or called generativity. Generativity is an individual's orientation towards care and concern for future generations related to the provision of inherited knowledge for regeneration. Ericson (1950), Lawford et al. (2005) investigated that the construct of generativity is related to a concept of caring and caring for the next generation, which has traditionally been seen as important for middle-aged adults to educate others. Generativity itself is not a stagnant but dynamic concept instead, thus it will be possible to change and develop along with the growth of society (Ericson, 1950).

McAdams & de St Aubin (1992) explain that generative are people who create, maintain, and pass on existing heritage to the next generation. Based on the understandings above, several important points need to be underlined from this generativity concept, namely: 1) One's contribution to the care of the area, 2) Believing that what is shared regarding what is obtained will be remembered by others, 3) Having a sense of responsibility for the next generation, 4) Have a proactive nature, 5) Have the knowledge to be disseminated.

Generativity or concern for the next generation refers to individual attention to build and guide future generations (Ericson, 1950). When someone has a caring nature for the next generation, it will affect their desire to come to seek knowledge related to history and culture which may later be passed on to their children and grandchildren.

Based on the results of research conducted by Jian Ming Luoa, Lianping Ren, about local people's motivation for generativity, including the desire for transmission, the emergence of identity and pride, sustainable resources, concern for grandchildren, and concern for community development. From the results of the study, it is also known that the behavior of local communities related to the history of their area gives rise to behaviors, including disseminating knowledge, educating and influencing future generations, organizing and/or participating in relevant activities, expectations for conservation, and further learning behavior.

Research on cultural communication approaches in increasing public awareness about the area has not been done by many other researchers. The research that has been done related to cultural communication is a research conducted by Ongky Andriawan with the title "Analysis of the Pamalayu Festival as a Communication Channel in Cultural Internalization (Case Study of the Pamalayu Expedition in Dharmasraya). The study found that before the Pamalayu festival was held, most people did not know about the history of the Dharmasraya area, but the Pamalayu festival, it gave rise to different meanings from the community related to their area (Andriawan, 2020).

Another study that is also a reference for researchers is a study entitled "Does gender make a difference in pro-environmental behavior? The case of the Basque Country University students" by MA Vicente-Molina, A. Fernandez-Sainz, J. Izagirre-Olaizola. The results of this study explained that pro-environmental behavior differs by gender[4]. The findings from Nina B. Holmelin's research entitled "Competing gender norms and social practice in Himalayan farm management" explains that there is an interaction between modern development norms and traditional gender norms that lead to cultural changes on a local scale which have implications for women's participation in certain fields[5].

Public awareness of the history of Dharmasraya is shown in different behaviors based on gender. The nature inherent in men and the nature inherent in women makes them reflect different behaviors towards their area. These differences are caused by cultural differences that exist in the Dharmasraya Regency area with other regions. This makes the researcher interested in researching "Gender and Awareness of the History of a Region", with the formulation of the problem: how is the role of gender in raising public awareness of the history of an area?, and the purposes of the research are to explain gender differences in Dharmasraya and analyze the role of gender in raising awareness of society to the history of an area.

2 Method

The method used in this study is a qualitative research method. Strauss and Corbin in Afrizal (2016:12) define qualitative research as a type of research whose findings are not obtained through statistical procedures or other forms of calculation. Creswell (2004:4) argues that qualitative research is a research method to explore and understand the meaning of individuals or groups of a social problem. Paradigm is a perspective to understand the complexity of the real world. Paradigms are firmly entrenched in the socialization of adherents and their practice. Paradigms show them what is important, valid, and reasonable. Paradigms are also normative, showing in practice what to do without the need for long existential or epistemological considerations (Mulyana, 2003).

The paradigm used in this research is the constructivist paradigm, which is almost the antithesis of the notion that puts observation and objectivity in discovering a reality or science. This paradigm views social science as a systematic analysis of socially meaningful action through direct and detailed observations of the social behavior concerned with creating and maintaining or managing their social world (Hidayat, 2003). This study uses three data collection techniques, namely in-depth interviews, observation, and documentation studies. In-depth interviews using language and terms that apply in society using a familial approach, so that the cultural context can realistically and accurately be revealed to understand and explore in-depth information in concluding information about human life in a society. Furthermore, how to conduct interviews (interviews) using interview guidelines, while the contents of the interview framework are adjusted to the aspects studied. The results will be recorded in detail to be identified as field data.

Observation is defined as an activity of observing directly by using a person's five senses to see and understand an object related to the research being studied (Kriyantono, 2006: 106). In this study, the type of observation used is non-participant observation. The researcher came to the informant's place to carry out activities as an observer but was not involved with the informant's daily activities. According to Creswell (1994; 150-151) documents are divided into two forms, namely public documents, and private documents. Public documents consist of meeting notes and newspapers while private documents consist of journals, diaries, and letters. Patton (2002; 293) added public documents with annual reports and documents in the form of photographs.

The results of the research were obtained in the field, then collected and analyzed based on the formulation of the problem that was prepared previously. According to Bogdan in Sugiyono (2010), data analysis is a process of systematically searching and compiling data obtained from interviews, observations, documentation, and other field notes so that they are easy to understand, and the findings can be compiled in research reports.

3 Results and Discussion

The Dharmasraya Regency Government realizes that their area has a very large history and past civilization. They implement this awareness by studying and exploring the history from various sources and information, both from the Dharmasraya community itself and from historians, humanists, and archaeologists who do have an interest in matters relating to past civilizations, history, and culture of a society. The study conducted by the Dharmasraya

Regency Government inspired the Regent Sutan Riska, to hold a festival called the Pamalayu Festival.

In the mid-13th century, it was known that an expedition was carried out from East Java to Sumatra. Pamalayu Expedition. This expedition was said to be an attempt at the conquest of Java over Malayu. There is no authentic evidence that the expedition was a conquest. The subjugation narrative that builds up here seems to need to be straightened out. This is due to the delivery of the Amoghapasa statue which symbolizes love. The Amoghapasa statue itself has an inscription on the back of the statue. Amoghapasa itself was interpreted as a beautiful sunrise. The inscription behind the back of the statue also said about beauty and virtue and hopes for a message of peace. The narrative circulated that the Pamalayu Expedition was a conquest, was allegedly due to a misinterpretation of the colonial narrative. Sutan Riska wanted to straighten out the existing narrative through the Pamalayu Festival[6].

Dharmasraya Regency, which has been considered as a district that does not have much potential in tourism at first, turns out to have a wealth of history and civilization that is so high. This history and civilization deserve attention and have become an attraction for the Dharmasraya. Dharmasraya Regency is also known as Ranah Cati Nan Tigo which has a former glory of the Malay kingdom. Based on the findings in the Batanghari River, there are still neatly stored traces of the ruins of a kingdom found in several locations.

Although the age of the Dharmasraya Regency has not been that long because of the division that was carried out some time ago, it turned out that the name Dharmasraya has been recorded in history hundreds of years ago. This strengthens the Dharmasraya Regency Government to hold a major event, namely the Pamalayu Festival which has been held in conjunction with the sixteenth anniversary of Dharmasraya Regency, with the peak event being held in Dharmasraya Regency on January 7, 2020, for seven days and seven nights. In addition, to glorify history, Regent Sutan Riska also expected that the festival can strengthen the unity, togetherness, and friendship that have long been forged with various regions. The Pamalayu Festival is also held as an attempt to promote the region for the Dharmasraya district and introduces cultural wealth and deepens the history of Dharmasraya to the public, especially the millennial generations[7].

The Pamalayu Festival which has been conducted in Dharmasraya Regency left a lot of meaning for the community. The festival, which was originally planned to be held annually, but could not be implemented due to various obstacles, has had a major influence on changing the behavior of the people in Dharmasraya Regency. People's knowledge and understanding of their area are growing, as the result, people's behavior also begins to change along with the development of both knowledge and understanding.

Changes in the behavior of the Dharmasraya community towards their area, cannot be separated from the knowledge and understanding they got from the Pamalayu Festival which was held for quite a long time. People know that their area has a history and civilization that has only been known and realized by a handful of Dharmasraya people, and sometimes they also do not convey their knowledge to people around them who have lack understanding about the history and civilization.

Changes in people's behavior, which in this case is superimposed on men and women in Dharmasraya Regency, cannot be separated from the culture that exists in the area. Where in the Dharmasraya community system, which is still included in traditional society, gender roles tend to be very clearly visible and can be identified from the activities carried out by men and women in one organization or community group. One of the community organizations that allows men and women to meet and interact with each other is the BAMUS (body of deliberation) in each village, Dharmasraya district.

BAMUS members come from various layers of society, such as the leaders, Niniak Mamak, and one of them is Bundo Kandung. Acting as one of the traditional instruments, Bundo Kandung becomes a mouthpiece to convey the aspirations of women in each village, then they are brought to the table of the village and/or Regency Deliberations. The main focus of the discussion is on the welfare of women and children. To discuss this, Bundo Kandung usually meets once a month at the district scale to discuss the program or activities to be carried out. However, when talking about other problems, Bundo Kandung is usually not too involved in the conversation, even though they are always asked for opinions by other members of the deliberations as well as solutions to problems that may be suggested by Bundo Kandung.

During deliberation, the presence of men is indeed more dominant in terms of giving opinions and problem-solving, as well as in terms of leading discussions, while Bundo Kandung usually waits for an opportunity to express opinions when invited by the leader of the deliberation. Bundo Kandung tends to think of putting other traditional apparatuses first. It is rare for Bundo Kandung to raise their hand to ask for an interruption when there is a difference of opinion, except when the impact of the results of the deliberation is very bad for the community. But that has never happened.

In discussing this case, there are some analyses can be used, as follow: The behavior that occurs in society is related to the role of Bundo Kandung above by Eisler et al., (2003); Xiao and McCright, (2015), he called the behavior that arises because of considering gender differences. One of the approaches used is based on the theory of socialization and gender roles (Zelezny et al., 2000). Socialization theory argues that individual behavior patterns are shaped by gender expectations in the context of cultural norms (Schahn and Holzer, 1990; Zelezny et al., 2000).

Gender socialization is the process by which individuals are taught how to behave socially according to their assigned gender, which is assigned at birth. Socialization is the process of transferring norms, values, beliefs, and behaviors to group members. The most intense period of socialization is during childhood when adults who belong to a particular cultural group instruct children on how to behave to comply with social norms. Gender is included in this process; Individuals are taught how to behave socially according to the assigned sex. Gender socialization is thus the process of educating and instructing children about the norms, behaviors, values, and beliefs of membership in the groups assigned to them.

In Minangkabau custom, Bundo Kandung has several other roles, such as the *limpapeh* (the one who holds central power) of the *Rumah Gadang*, the holder of heirlooms, and so on. This is because the villages in Dharmasraya are led by descendants of the king, and Bundo Kandung always comes from royal descent who then inherits various traditions and acts like a Minangkabau woman who has been determined by custom. However, there is one Nagari that does not come from the king's lineage, namely the Koto Baru. The traditional leaders in this village consist of *Tigo Tuo* (Three Elders/Respected Persons) in the village. Bundo Kandung was finally determined by custom through deliberation.

Which in the end does not have a role like other Bundo Kandung, for example being the *limpapeh* of the *Rumah Gadang* and so on. Within this framework, women are directed to a nurturing caregiver role, which encourages them to be more compassionate, empathetic, and cooperative than men, and thus more protective of nature (Blocker and Eckberg, 1997). However, men's socialization emphasizes the role of economic providers and market activities, encourages men to be more skilled, rational, and competitive than women, and is, therefore, more closely related to anti-environmental attitudes (Blocker and Eckberg, 1997; Hunter et al., 2004; Mohai, 1997).

Minangkabau women, especially Bundo Kanduang, have a role as *Limpapeh Rumah Gadang*, as stated by Blocker and Eckberg's (1997) in their research above that women are directed to the role of nurturing caregivers, which encourages them to be more compassionate, empathetic, and cooperative than men. Therefore, they play a more important role in passing on cultural or historical values. This means that the representation of women called Bundo Kanduang who is in the KAN organization acts as a mouthpiece or conveys the aspirations of the community, especially women and children in the village.

The gender socialization argument has also been extended by researchers to consider factors that may mediate the effects of gender on pro-environmental attention and behavior, for example. environmental knowledge, religious beliefs, values, motivations, roles, and social status, etc., (Blocker and Eckberg, 1997; Davidson and Freudenburg, 1996; Xiao and McCright, 2015). However, there is little evidence for possible gender-mediated effects on environmental concern and ultimately on pro-environmental behavior (Xiao and McCright, 2015). Several hypotheses derived from gender socialization theory have received attention from scholars in recent years, for example, the differences in roles and social status occupied by men and women (McCright, 2010; Xiao and McCright, 2015).

The research that has been done by several experts above suggests that women and men have differences related to gender roles which are influenced by several things including religion, values, roles, social status, and others. This is illustrated by several activities carried out by Bundo Kanduang, including visiting the homes of the poor, usually accompanied by the regent and village leaders, making a joint cooking program as a tradition that Bundo Kanduang is trying to maintain, such as cooking *galamai* and *wajik* which are also known as traditional cakes to welcome the important day as Eid or just a big activity together. Involved in the preparation of tribal weddings, cooperation, helping each other to make the wedding event a success by cooking food together, and helping welcome guests and serving food, all these activities were noticed by Bundo Kanduang and coordinated other mothers to be involved and willing to help.

Activities such as the above, are one of the gender roles carried out by women, where women are always more likely to struggle in the domestic field, even though they are Bundo Kanduang who are given equal opportunities with men in KAN but still have an inherent role. which is superimposed by the prevailing culture, norms, and values that women are more in the domestic sphere and men are in the public sphere.

Not only in opinion but gender roles can also be seen when people carry out daily activities where men and women intersect to achieve common goals. Some of the findings of the authors are during the *galamai* cooking activity for the *muri* record activity carried out at the district level and when working together to clean the temple.

In terms of cooking, where women and men are required to be in the same kitchen, usually, men play a role in finding firewood and stirring foods such as *wajik*, *galamai*, *rendang*, *curry*, and other foods with a cauldron and a mixing the ingredients. Meanwhile, women play a major role in mixing spices, preparing raw materials, and keeping the fireplace from going out. However, most programs and activities are currently no longer able to be carried out due to the constraints of the Covid-19 Pandemic.

Not only during large meals/cooking events at the village or district level. Such a role also occurs at the family level, on several important occasions such as welcoming Eid, thanksgiving events, and other events. The mother and daughter usually take care of the ingredients and mix spices while the father and son usually stir the food, slaughter the animals to be cooked, and look for firewood.

The next activity that can also illustrate the difference between women and men is when they work together to clean up the Pulau Sawah Temple area and the Padang Roco Temple. During the cooperation, men tend to carry out activities such as transporting garbage carts, lifting heavy objects, giving pest poison, hoeing, etc. Meanwhile, women are more concerned with cleaning the grass, sweeping, and taking care of cooking for lunch breaks. Everything is done in the same place, namely the temple area.

In this case, it can be seen that when women and men are in an organization/community group, they tend to divide roles based on norms and awareness that are mutually agreed upon within the community group, as described above. But in reality, when women and men are not in a certain group or do not have mutual interests, women can do all the things that men do in cooperation when they do it themselves. For example, when cleaning the house or rice fields, women tend to do everything such as hoeing, lifting heavy objects, and so on. But again, when men are side by side with men, this role re-emerges at various levels, both district, national, and household.

This is based on the model of women's gender role attitudes proposed by the Futing Team Liao and Yang Cai, that both socialization and different situations affect gender role attitudes (and hence influence behavior). Socialization can affect a person's life situation, which in turn affects gender role attitudes and behavior. In other words, socialization, and situational differences both have a direct effect on gender role attitudes and behavior, while socialization also works through situational differences, thus having an indirect effect as well. Other background variations can also influence a person's life situation and gender role attitudes and behaviors. This means that in this study it turns out that apart from socialization and other life background factors, life situations are also very visible in the attitude of gender roles, where women when they are with their families, will have different roles when they are together in an activity forum in the community.

In contrast to conditions in society, this can also be seen from the behavior of men and women in the education sector. In the education sector, for example, teachers, the roles of women and men tend to be equal, in this case, women may become discussion leaders or act as project leaders. In terms of opinion, women and men tend not to wait for each other's opportunities and are well aware of their position. Sometimes even the roles of male and female teachers can vary greatly.

The data in the field shows that there are quite visible differences in the roles of a teacher in elementary and high school who both carry out learning and recreational activities to Padang Roco Temple on different occasions. A female teacher named Ningsih. Mrs. Ningsih is a physical education teacher, among other teachers at her school, she is the one who has a strong idea and desire to teach students about the history of her hometown by introducing historical places through outdoor teaching and learning activities. She thinks that she did all these things because of her background as a BAM (Minangkabau Culture) education graduate and a physical education teacher.

When asked again, she said that she would like to see children enjoying a more flexible and less rigid education just at school, even if only a few times. She saw that the children were also very excited and curious about the places where they studied (Temple Padang Roco). This desire arises because Mrs. Ningsih has a high sense of motherhood which makes her pay attention to her students and want the best. When compared to other teachers, especially male ones, the fathers don't think much about this method of learning. Even at the temple, the mothers seemed to prefer playing with their students, while the fathers mostly chose to sit and occasionally supervise the children who did not follow the guidance of the accompanying teacher.

According to Seltzer, there are two competing gender ideologies in the workplace, namely the traditional ideology and the modern development ideology. How social practice is related to gender ideology can be approached in two ways: competing ideologies allow people to choose between two sets of norms to legitimize certain practices. However, from a structure-oriented perspective, people are embedded in and carriers of their culture, expressing aspects of it through learned and shared patterns of behavior (Seltzer, 1991, p. 86). It means that female teachers have used a gender-percent ideology called the ideology of modern development.

The approach is also different, the male teacher tends to show his power and strength as an adult by raising his voice slightly and giving orders to manage the children. In contrast, Bu Ningsih and other female teachers who give a more subtle approach, inviting with a touch and low-friendly way, it is not uncommon for female teachers to approach children and invite them back to the core of the lesson.

Beecher and Stowe as proponents of traditional gender roles put forward criteria for the ideal female role, including being capable in the domestic area only, obeying the patriarchal rules, being treated voluntarily as a man's helper to do all domestic duties, and having a proper education about housework. On the other hand, according to Mary Wollstonecraft, the criteria for the ideal female's role can struggle outside the domestic area, dare to refuse patriarchal rules, dare to claim an equal position with man, and has a proper education at school.

To conclude the explanation above. Gender roles in Dharmasrayas' society can be seen from the involvement of men and women in social organizations. The research highlighted 2 different sectors which are a local organization named BAMUS (Body of Deliberation) and the education sector. The gender roles in the local community (BAMUS) are seen to be based on traditional values. It was based on the role of males and females attached to them, based on norms and awareness that are mutually agreed upon within the community group. Bundo Kandung as Limpapeh of Rumah Gadang, the one who delivers cares and affection, prioritizing men's dominance over them in the context of deliberation or discussion, as long as the men stand for the common good of the community.

Women are always more likely to struggle in the domestic field. On another hand, men also respected the existence of women on every occasion, men always asked for Bundo Kandung's opinion on every topic of discussion. That is just how the men and women respect one another role in the community. Even if it seems to be not equal which men tend to be more dominant compare to a woman in the public sphere, there is always respect the men give to the women through the way they treat the woman in public discussion. Women opinion is always counted. Moving on to the education sector, the role of men and women tend to be equal in every aspect and occasion, in leading, discussion, opinion, initiative, etc. In the traditional sector gender role refer to traditional norms and values, it is called traditional ideology, yet in the education sector, men and women adopt modern development ideology.

Acknowledgment

The authors wish to thank the man and women who kindly agreed to participate in this research, as well as the interviewers, without their invaluable help, the data could not have been collected.

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