

Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency

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Abstract

Purpose: The community service program (PKM-BR) aims to enhance public awareness and engagement in preserving historical artifacts from the Majapahit Kingdom, focusing on the Kutho Kedawung Site in Paleran Village. It seeks to motivate individuals to understand and protect cultural heritage within their locality.

Method: The program involves socialization activities conducted by students to educate and involve the community in preserving cultural heritage. It includes pre-activity assessments, evaluations during activities, and post-activity assessments to document information about Kutho Kedawung, utilizing both oral traditions and data.

Practical Applications: The research results encourage community involvement in safeguarding historical sites, highlighting the significance of preserving cultural heritage. This can lead to greater appreciation and protection of historical artifacts, contributing to the conservation of cultural heritage for future generations.

Conclusion: The study underscores the importance of community engagement in preserving historical artifacts, particularly within the context of the Majapahit Kingdom. It emphasizes the practical implications of enhancing public awareness and involvement in cultural heritage preservation efforts.



96) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

Introduction

The heritage of our ancestors possessed by Indonesia is a cultural legacy. Culture implies the contact of individuals or a group of people who have good thoughts and words about the world (Arnold, 2022). Historical heritage is the culture of the past that describes greatness and upholds the culture of society. Historical heritage can take the form of temples, artifact buildings, inscriptions, and so on. Each inscription provides an overview of the names of the royal families who led or built cities as places for temporary residence only (Wahyudi, 2013).

Events that occurred in the past leave historical records in the form of facts in the form of historical artifacts, which must always be preserved, not only physically but also in memory, marked by the formation of historical awareness. Historical artifacts and antiquities are very important legacies for a nation, including Indonesia. In addition to being evidence of past glory, historical artifacts and antiquities can be used as material for reconstructing the past so that the present generation can know its identity. Historical artifacts in Indonesia also make significant contributions to the field of tourism. The government itself has paid special attention to these historical artifacts given their importance, as evidenced by the issuance of Law No. 5 of 1992 concerning cultural heritage sites. The aim is to preserve historical artifacts and antiquities whose existence is increasingly threatened. The reality in society is that people do not yet understand the importance of historical artifacts, so the threat to the existence of historical artifacts and antiquities continues. Some of the problems threatening the preservation of cultural heritage sites by humans include:

1. Destruction of historical artifacts, for example, misuse by users of historical monuments.
2. Altering the form of historical artifacts.
3. Vandalizing historical artifacts.

Indonesia has many cultural heritage objects and sites both on land and underwater, but out of 66,513 cultural heritage sites, consisting of 54,398 movable cultural heritage sites and 12,115 immovable cultural heritage sites scattered throughout the country, only 1895 are being preserved (Arifin, 2018). In Semboro Subdistrict, Jember Regency, three areas with archaeological traces were found, each of which is suspected to be interconnected, namely:

1. Beteng Site, in Sidomekar Village, Semboro,
2. Kutho Dawung Site in Kutho Dawung Hamlet, Paleran, Umbulsari,
3. Pengguna Desa Klatakan Site, Tanggul.

Although located in different villages and sub-districts, the villages where these sites are located are neighboring villages within a radius of less than 2 km. Like the Kutho Dawung Site, separated by rice fields from the Beteng Site located to its west by 1.5 to 2 km. The toponym "Beteng" indicates the presence of a solid structure in the form of a fortress, built to protect a settlement area. In the Indonesian Dictionary (KBBI), the word "benteng" when interpreted literally means (1) a wall (fortress) to withstand attacks or (2) a building for shelter or defense (against enemy attacks). (Cahyono, 2018) explains that in Sanskrit, a fortress is called "pura" or "kutha," which means settlement within a fortress environment.

Within a radius of 7 km from the temple site around the Semboro Region, there is the Sukoreno Temple Site in Krajan Lor Hamlet, Sukoreno Village, Umbulsari Subdistrict. The findings include two statues (missing since the 1990s), ancient brick structures, stone slabs, and others. Next to this temple site is the ruin of a large temple, namely the Deres Temple in Dukuh Deres, Gumukmas Subdistrict, which is located on a mound in the middle of rice fields. The distance between the Deres Temple and the Beteng Site is about 15 km to the south.

Temple traces are also found within a 5 km radius of the Beteng Site, precisely in Gunungsari Village, Umbulsari Subdistrict. Several stone statues that are now missing, ancient bricks, etc., have been found at the site. There is news that a statue of Shiva was once found at the Beteng Site, which in 1968 was thrown into the Menampu River, but its whereabouts remain unclear. There is also news that stone statues were once found in the Semboro Sugar Factory area. This further strengthens the notion that in Semboro and its

97) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarakah, I., Wahyuni, Kurniawan, R.

surroundings, there were places of worship from the Hindu-Buddhist era.

Another historical site was found in Kutho Kedawung Hamlet, Paleran Village, Umbulsari Subdistrict, where in 2019, extension-madin students from Al-Falah As-Sunnayah University (UAS) carried out PkM-BR activities. Kutho Kedawung is a relic of the Blambangan kingdom, founded in the early 17th century. According to history, in 1546, after conquering Pasuruan, the Demak Kingdom attempted to control the Blambangan Kingdom, which was based in Panarukan. The Demak invasion successfully seized Panarukan, but in that event, Sultan Trenggono was killed.

In 1601, after Panarukan was controlled by Demak, the government of Blambangan chose to retreat and move its center of government to the south, precisely in Kutho Kedawung, Paleran Village, Umbulsari Subdistrict, Jember Regency. In this new center of government, Blambangan came under the rule of a new dynasty, namely Tawang Alun. The remains of the buildings were a defensive fortress encircling the "new city" built to defend against enemy attacks. The thickness of the bricks and several artifacts related to military interests, along with the presence of several wells as logistical facilities, indicate undeniable indications.

Civilization development is evident from the ruins of sites buried under the rice fields owned by residents. Bricks with water symbols on them were found. This indicates that besides being a fortress, the Kutho Dawung site was planned to be an urban center in its time. Its entrance is the Beteng site in Semboro. There are also springs or wells that still flow well to this day.

Kutho Dawung has long been known by the people of Paleran Village as the name of a hamlet. The name "kuto dawung" did not appear out of nowhere, but the name is based on ANRI page 547-849 in the year 970 with recording code 174.mF.30. (National Archives of Indonesia, 970). This data is identified as still being in the "good" category. Furthermore, if examined according to real data from stabelt 1921, the geographic location of Kutho Dawung is also mentioned on a Dutch map with elaboration 649. Kesta Kedawoeng District Tanggoel, Afdealing Djember, Blad IE.XII. Remains of a wall of baked stone, near Gambirrana, called "Koeta kedawoeng".

In 2017, the history of Kutho Dawung was exposed to the public through social media, both on YouTube accounts, personal content, Facebook, and articles. However, the history of Kutho Dawung has been circulating among the people's ears since before Indonesia's independence. Among the traces left are red stones, several brass vessels, a spring or well to the north with water still flowing well, and bricks with water symbols buried in the depths of residents' rice fields. The water symbol is a symbol of urban areas, indicating that at that time, besides being a defensive fortress, the construction of Kutho Dawung was planned as an urban center. Meanwhile, bricks used for other buildings, such as places of worship, have different symbols.

(Abdillah, 2020) suggests that one effort to preserve cultural heritage is to increase public awareness through participatory roles in management and preservation. Based on this phenomenon, the issues in this community service program based on research are focused on mentoring efforts to increase awareness and participation of local communities in maintaining and preserving cultural heritage sites because such efforts are not only the responsibility of the government but also of all layers of society around the cultural heritage sites.

Method

The PkM-BR approach developed by Al-Falah As-Sunnayah University (UAS) Kencong Jember is participatory-empowerment. This is an integrated approach and development of conventional PkM such as PAR, ABCD, and CBR. Participatory empowerment assumes that communities are actively involved actors (participatory) in the research process and there are efforts and concrete steps towards empowerment. This sustainable approach is further referred to as Empowerment-Based Research (EBR).

Although there are some similarities with conventional PkM approaches, in terms of

98) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarakah, I., Wahyuni, Kurniawan, R.

technique, EBR contains sharp differences, namely the presence of ECA-EVARED (Exploration, Create and Action, Evaluation, and Report and Dissemination). The implementation stages are as follows:

1. Exploration Stage, where participants and DOK (Lecturer Companion) begin PkM-BR. In this stage, participants identify problems/areas for improvement in their community.
2. Create and Action Stage, where participants plan, and stage concrete steps guided by the DOK regarding the chosen subject of mentoring. This stage also requires participants, along with the DOK, to create a detailed schedule for implementation stages. Efforts should be made in planning and staging to be feasible, measurable, and easily proven. In this stage, the DOK checks and measures the likelihood of participants completing tasks within a limited time.
3. Evaluation Stage, where participants measure the activities carried out under the guidance of the DOK. In this stage, the DOK checks the participants' evaluation results by examining their consistency with the Create and Action Stage that was planned.
4. Report and Dissemination Stage, where participants, guided by the DOK, abstract the results, and disseminate them. (Akbar, 2022)

EBR expects students not only to identify problems but also to empower based on research. Thus, it can be understood that PkM-BR implemented at INAIFAS is a social activity of students together with the community aimed at empowerment based on accurate research results. The conceptual framework of EBR can be seen in the following table:

Table 1. EBR Conceptual Framework

Components	Empowerment-Based Research Approach
Nature	Empowering communities based on research results.
Epistemology	1. Conducting factual research or observation. 2. Empowering based on research results. 3. Generating social change and justice.
Students	Collaborators, partners, and learners.
Data Collection Methods	1. Does not have a standardized method. 2. Emphasis on sensitivity in obtaining valid information.
Validation	A cyclical process that impacts social change.

Result

The location of this research-based community service activity (PKM-BR) is Paleran Village. In 1917, Paleran Village was part of the southern region of Gambirono Village. Gambirono Village was very vast. To the south, it was bordered by a large river, which was the channel of the Curah Malang River flowing westward from Gambirono Village. Community figures in the southern region expressed an opinion to separate from Gambirono Village, citing the lack of adequate infrastructure as a reason to facilitate area management. This desire was realized in 1918, marking the inception of Paleran Village.

The name Paleran is derived from ancient Javanese "Paler," which means ditch, as there were many ditches or water channels in the village's land. In early 1918, a new leader for Paleran Village was elected. A figure named H. Tohir was chosen as the village leader, and his term ended in 1932. In 1932, leadership was passed to Mr. Somo, whose term ended in 1934. In 1935, village leaders organized a leadership election. Djoyo Otomo was elected as the next leader, with a two-year term ending in 1937. Feeling that he had served long enough, he decided to relinquish his position, prompting the next election. According to a mutual decision, Sastro Handoyo was elected as the next leader, with a term ending in 1942.

In 1942, there was a division of districts. Paleran Village, which was originally part of

99) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

Gumukmas Subdistrict, was divided and became part of Umbulsari Subdistrict. Another election for a replacement leader was held. Ach Soleh, a village resident, was elected, with a term lasting until 1968. The following year, there was a vacancy in the village head position. To maintain community unity, a Karteker (a military officer assigned to lead the village) named Soekardi filled the leadership position until 1971.

From 1971 to 1981, Paleran Village was under the leadership of Soekardi. The following year, Moh. Hasan was chosen as the Acting Village Head to temporarily govern the village. Another election was held in early 1983, with 7 candidates, including: Suyitnk, Setyo Budiono, Drs. Sofyan Syafa'at, Sumarsono, Sarpano, Mukiyar, and Sucipto Mansur. Drs. Sofyan Syafa'at was elected as the Village Head, with a term lasting until 1990. The village administration then came under the leadership of Setyo Budiono as the Acting Village Head from Kaur Ekbang.

In the middle of Setyo Budiono's term, considering the size of Paleran Village, community leaders proposed the division of the village. The community's hope was realized, and Paleran Village was divided into two parts, namely Paleran Village and Tegalwangi Village on March 8, 1997. Setyo Budiono's leadership officially continued until 2001. In 2001, Setyo Budiono's leadership transferred to Suyitno, S.E until 2007. When his term ended, Suyitno, S.E was re-elected to lead Paleran Village until 2012.

The location of Kutho Kedawung is situated on Jl. Semboro Near Krajan Kulon, Paleran, Umbulsari Subdistrict, Jember Regency, East Java with the coordinates taken from the Spot Lense application -8.22116, 113.486.

Figure 1. Coordinate Points from the Spot Lense Application



Before conducting socialization activities with the community regarding the historical heritage of Kutho Kedawung Site, efforts will be made to increase community awareness of the historical heritage of Kutho Kedawung Site. The first effort involves uncovering the history of Kutho Kedawung through interviews with two village representatives who have more knowledge about Kutho Kedawung. Students will conduct interviews with the Village Secretary and a Bayan Kampung. Ibnu Athoillah, the Village Secretary, has extensive knowledge about Kutho Kedawung in terms of data. He took the time to be a resource person amid his work schedules. Through Mr. Atho, students learn about the history of Kutho Kedawung presented in data form. He also directs students to historical links related to Kutho Kedawung that are accessible.

The implementation of this activity consists of several stages. The first activity is to hold a meeting between the team implementing the research-based community service activity (PKM-BR), consisting of lecturers from the Islamic Religious Education program, to plan the location, determine the stages of the activity, and the technicalities of implementing community service activities. The second activity involves meeting with leaders or officials authorized to

100) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

request permission to use their premises for community service. Next, the team of lecturers' schedules, prepares correspondence, and prepares equipment for the activity. Finally, preparation for the final stages before the activity takes place.

There are two methods that will be used in this community service activity, namely:

1. Socialization to the community about the importance of preserving historical heritage, especially the heritage of the Kutho Kedawung site.
2. Activity Evaluation

Evaluation of the activity implementation is carried out through the following steps:

- a. Pre-activity evaluation involves exploring the understanding of community leaders, the community, and the younger generation about the heritage of the Kutho Kedawung site.
- b. During the activity, understanding is provided to always preserve the remnants of history, especially the Kutho Kedawung site.
- c. At the end of the activity, notes are made, and feedback from the community is compiled for improvement in future community service activities.

Observations are conducted several times. The first is to determine the location of the historical heritage site of Kutho Kedawung. The second is to gain an overview of the community's understanding and response to the historical heritage site of Kutho Kedawung. During this stage, the PKM-BR team meets with community leaders, including Village Staff, and the surrounding community of Paleran near the Kutho Kedawung site. They also review the historical site of Kutho Kedawung.

Figure 2. With Village Staff, community members, and village elders of Paleran



Mr. Bayan, whose real name is Imam Subaweh, is one of those who knows the history of Kutho Kedawung according to ancestral history. He welcomed the students with open arms. Before conducting the interview, he invited the students to visit the site located in the villagers' rice fields and the well located in the yard of the former Village Head of Paleran. Mr. Bayan pointed out several locations still related to the Kutho Kedawung site. He also invited the students to visit the homes of residents who use one of the Kutho Kedawung inscriptions, which are red bricks with symbols on them, for well construction.

Based on the interview with Mr. Bayan as a local community figure: "Actually, it's not that the community doesn't care about the existence of the cultural heritage site, but here the government also doesn't take any action, only designating the area as a cultural heritage site, without any further preservation action."

Below are the questionnaire results given to 100 residents around the Kutho Kedawung cultural heritage site regarding community participation in efforts to protect the Kutho Kedawung site in Paleran Village:

101) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

Figure 3. Results of the first questionnaire

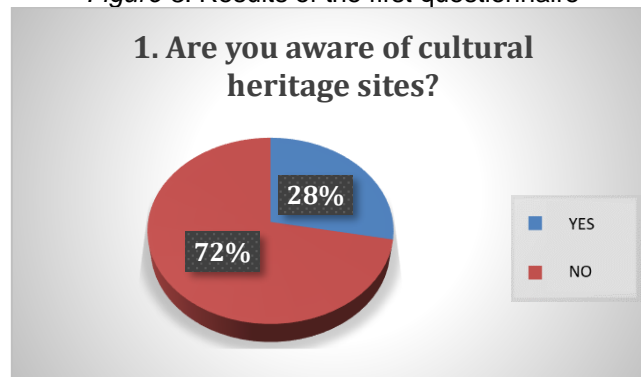


Figure 4. Results of the second questionnaire

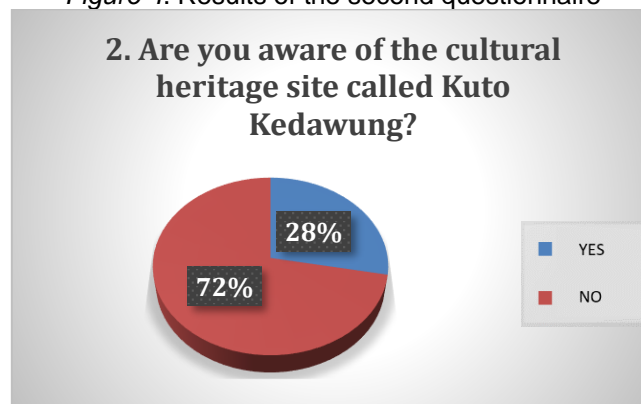


Figure 5. Results of the third questionnaire

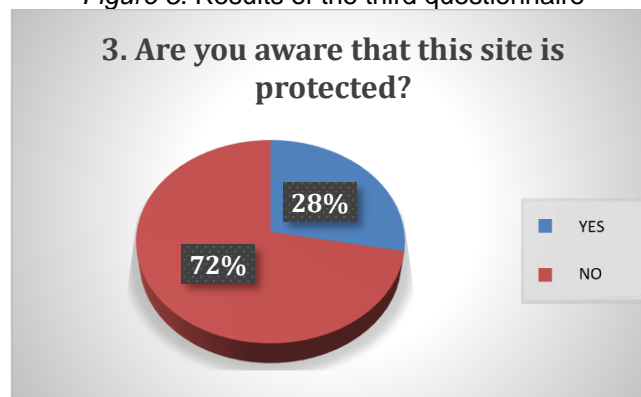
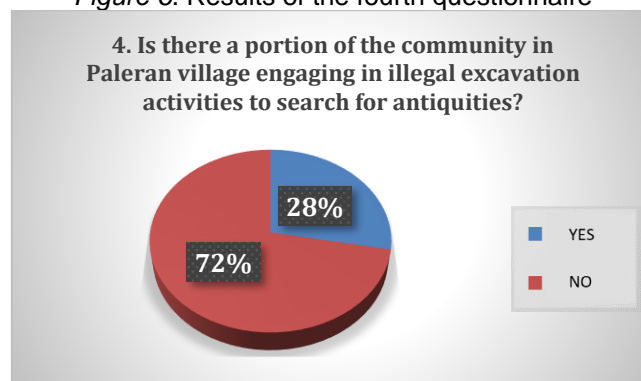


Figure 6. Results of the fourth questionnaire



102) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

Figure 7. Results of the fifth questionnaire

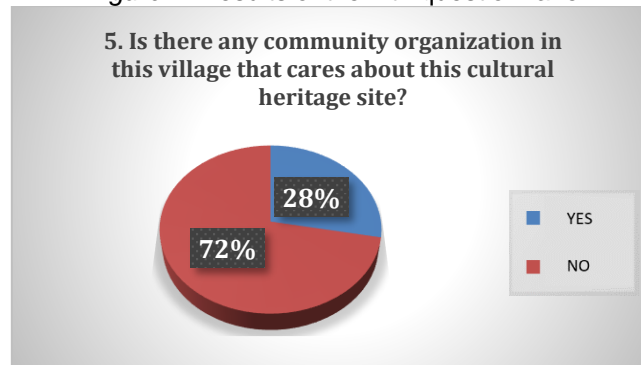


Figure 8. Results of the sixth questionnaire

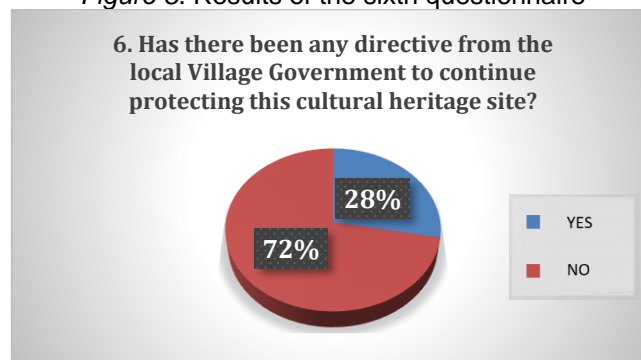


Figure 9. Results of the seventh questionnaire

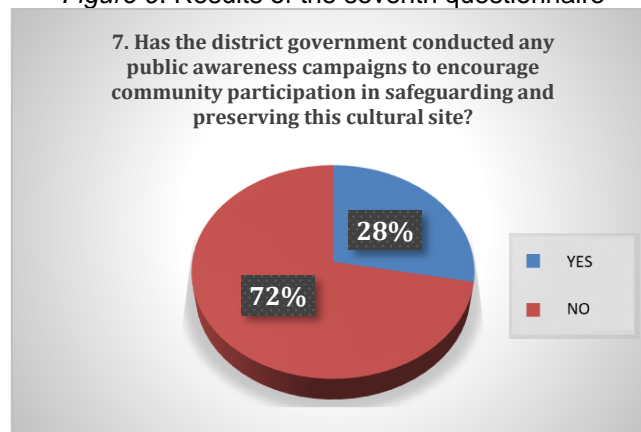
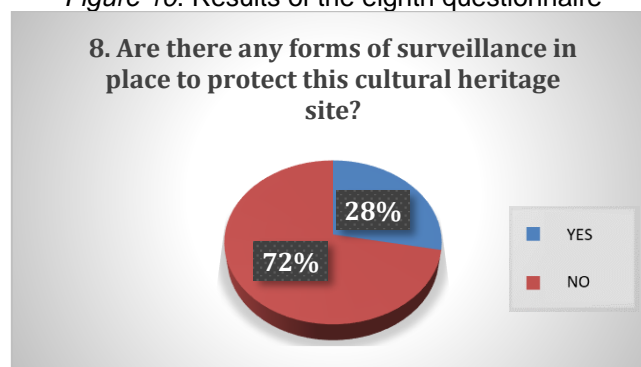


Figure 10. Results of the eighth questionnaire



103) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarokah, I., Wahyuni, Kurniawan, R.

Based on the data from interviews with 100 respondents about the cultural heritage site, all respondents understand the meaning of cultural heritage sites, and 100% are aware of the existence of the cultural heritage site located in Paleran Village. Despite knowing that the cultural heritage site is protected by law, some of them still engage in farming and mining activities around the area of the cultural heritage site. According to the interview results, there is no organization from the community that cares about the cultural heritage sites in Paleran Village. However, the community is an essential component that should be involved in the management and preservation of cultural heritage sites because these sites are historical relics that can be educational for the wider community.

However, everything does not go according to the regulations due to the lack of support from the government regarding the budget used to manage the cultural heritage sites. Especially the local government that does not appreciate the cultural heritage sites in Paleran Village. As a result, many people conduct illegal mining and farming activities in cultural heritage sites. This is due to the lack of understanding among the community about the benefits and government regulations issued to protect these cultural heritage sites. Although the village government has made appeals and crackdowns on people conducting illegal mining in the cultural heritage sites in Paleran Village, some people still do not care about these actions. This is because of the community's lack of understanding about the laws protecting these cultural heritage sites.

The efforts of both the government and the community should be to protect these sites, so they can serve as motivation and values in building a better nation in the modern era. The lack of designation as a protected cultural heritage site and local regulations specifically governing the preservation of cultural heritage in Paleran Village are also factors contributing to the community's indifference, along with the low level of education among the community about the importance of preserving cultural heritage sites. This leads to overlapping interests between the central and local governments. Therefore, the provincial/district/village government needs to issue regulations specifically governing the technical aspects of preservation and management of cultural heritage sites in Paleran Village, Umbulsari District, Jember Regency, clearly and in detail.

Discussion

Kutho Kedawung is one of the historical pieces of evidence of the Majapahit Kingdom whose remnants are still present in Paleran Village, Umbulsari. According to data, the existence of Kutho Dawung has been recorded since the 16th-17th centuries AD. The naming of Kutho Dawung itself was taken from a summary book from the Dutch era; the name Kutho Kedawung already existed there. The hamlet name Kutho Kedawung (kuto wurung) was briefly changed to Kutho Harjo (kuto rame) by Mbah Yai Usman, a previous figure, but that did not last long. The name Kutho Kedawung was reinstated as the hamlet name and has remained attached until now (Sibaweh, 2022).

The exact time of the inscription's discovery by the community cannot be determined, but since 1940, there has been much information about Kutho Kedawung absorbed by the community. At that time, people did not realize that the rocks they found were historical sites, so the stone piles were dismantled, taken on a large scale, and used to build houses and wells (Athoillah, 2022).

This is consistent with the story of Imam Subaweh, who stated that some residents took bricks for building their private homes. "In the past, the foundation was intact, the walls were high, but now they're gone, many were taken, some stones were moved and buried. In the middle of the rice field area, there is a randu tree as tall as an adult's knee. Its height hasn't changed, but it grows lushly. It's said that the tree was used as a hitching post for the King's horses. Unfortunately, some burned it, so there are no remains left," said Mr. Bayan Imam Subaweh. Initially, the history of Kutho Dawung was obtained from ancestral stories.

To preserve the historical truth from being mixed with myths, the village apparatus

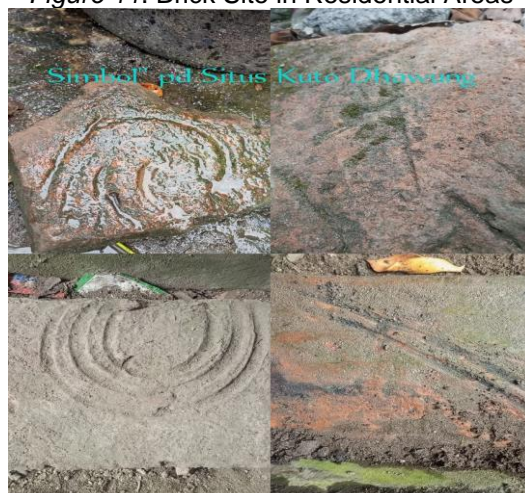
104) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarakah, I., Wahyuni, Kurniawan, R.

collects history through data, so the history of Kutho Kedawung can be confirmed for its accuracy. According to Mr. Athoillah, wrapping the site's existence in myths was the skill of previous figures to prevent the site from being damaged or taken. So, there are some residents who respect the sacred value, thus participating in protecting and not damaging the remaining sites.

Aside from red stones and white bricks, another historical evidence found is a spring or well located in the former yard of the Paleran Village Head. Formerly, the spring was very spacious. The residents used it for bathing and washing clothes. However, now, due to lack of maintenance, the spring's existence is covered by wild grass, leaving only a 3x3 meter area. Although no longer in use, water still flows from the spring. During rain, the spring water usually floods, so the residents have built water channels leading to agricultural areas.

Until now, the community believes that Kutho Kedawung is filled with mystical elements. Its relics should not be taken out of the Kutho Kedawung village. If violated, it will bring bad luck. Only the residents of Kutho Dawung village itself can take home the inscriptions. Apart from the red stones and white bricks scattered in the rice fields, it is mentioned that there are belts and onto kusumo (vests for magical powers/immunity) to the west of the Kutho Dawung site location that hold strong mystical value. These heirlooms are hidden, and none of the locals dare to take them due to certain reasons. The surrounding community also believes in the necessity of conducting rituals to prevent unwanted occurrences.

Figure 11. Brick Site in Residential Areas



According to Mr. Bayan, the community can clearly identify remnants of the kingdom if there is land clearance, followed by excavation and searching for the remaining sites, then preserving them. Mr. Bayan further stated, it's very regrettable that not all residents have the awareness to preserve Majapahit historical sites. Yet, if preserved, it would be a source of pride that their village possesses evidence of the Majapahit Kingdom, like the well-maintained Beteng site up to now. Village officials also hope that there will be parties willing to facilitate these sites, such as archaeologists, historians, or local governments willing to excavate these sites. Unfortunately, up to now, these desires remain mere discourse.

Mr. Gunawan, as the Head of Paleran Village, has made other efforts to introduce historical sites by constructing Puri Kedawung, which will be made into a miniature of Kutho Dawung. Its location is to the west of the Paleran Village Hall, and it is currently under construction. With the assistance of the PKM-BR team, the Village Head conducted important socialization about the importance of preserving historical heritage sites.

The socialization activities empowering the community about the importance of preserving historical heritage sites conducted by the PKM-BR team in collaboration and coordination with relevant village apparatus, namely the Head of Environmental Affairs (PLH)

105) Efforts to Increase Public Awareness of Historical Artifacts at the Kutho Kedawung Site in Paleran Umbulsari Village Jember Regency, Nurhidayati, T., Rofiq, M. N., Millah, I., Mubarakah, I., Wahyuni, Kurniawan, R.

of Paleran Village and the Secretary of Paleran Village. In these activities, the PKM-BR team conveyed several points as follows:

1. The importance of the Paleran Village community in preserving these historical sites.
2. Empowering the community in preserving historical sites is crucial.
3. Community empowerment is important to cultivate historical awareness in preserving the Kutho Kedawung site.
4. If managed well, these historical sites will not only have educational value but also economic value.
5. If properly managed by the community, it will have an impact on the community's economy.

Figure 12. The PKM-BR team conducting socialization activities about Kutho Kedawung with the residents of Paleran Village.



Conclusion

Kutho Kedawung is a part of the historical evidence of the Majapahit Kingdom located in Kutho Kedawung Hamlet, Paleran Village, Umbulsari. Kutho Kedawung is still steeped in mystical stories. The remnants of the site are believed not to be taken out of Kutho Kedawung Hamlet, as it may lead to unwanted consequences. However, the historical value of Kedawung stands out more than its mystical value, so currently, the community no longer takes or excavates remnants of the Kutho Kedawung historical site.

The Paleran Village Government plans to build Puri Kedawung, which will be developed into a tourist and educational park, as a form of support from the Village Government for the preservation of Kutho Kedawung. The Head of Paleran Village hopes to relocate the remnants of the Kutho Dawung site to Puri Kedawung to establish a museum, thus facilitating the introduction of Kutho Kedawung's history to the wider community.

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