



## THE PROCESS OF IDENTITY FORMATION OF SANTUNG HEROES IN KUALA JAMBI 1949-1984

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DOI: 10.22437/jjs.v5i2.48508

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Submitted: 22/09/2025, Revisioned: 02/12/ 2025, Accepted and Published: 20/12/2025

### ABSTRACT

*This study examines the formation of Santung's heroic identity within the Kuala Jambi community employing historical research methods and a collective memory approach. Collective memory is a collection of memories or awareness of the past of a group of people that is reinterpreted in the present and becomes a reflection of communal life. Santung was a fighter who fought to defend Indonesia's independence in Kuala Jambi. Santung was killed when Dutch troops attacked his home on January 4, 1949. To honor Santung's struggle, the community named Santung a hero of Kuala Jambi, but over time, the story of Santung's heroism slowly faded. This study uses historical methods with a memory study approach. Santung's struggle has ended and is not widely mentioned in broader historical narratives, so how does the community remember Santung's name and struggle? The process of remembering carried out by many people over a certain period of time, which is then passed on to the next generation, will form a collective memory structure. Based on these events, the author is interested in uncovering the process of forming Santung's heroic identity in Kuala Jambi.*

*Keywords: Heroes, identity, Kuala Jambi, memory collective, Santung*

## INTRODUCTION

Santung is a native of Kuala Jambi with the Banjar tribe, has a wife named Niah, and has three children, namely, Harun, Muhammad and Hasan. When Santung lived in Kuala Tungkal, he joined the Barisan Selempang Merah, a people's army that fought against colonialism in Kuala Tungkal. When he returned to Kuala Jambi, Santung became one of the fighters who contributed to maintaining independence in the Kuala Jambi area. Santung was one of the leaders of Barisan Selempang Merah. This group was based in Tanjung Jabung. Marisan Selempang Merah played a role in opposing the arrival of the Dutch in Tanjung Jabung. One of the distinctive features of this group was that they wore red sashes with Arabic inscriptions or writing.

Santung became a pioneer in the attack when the Dutch landed in Kuala Jambi in 1949. The incident occurred at dawn, most of the people left to flee and only some chose to survive and fight against the Dutch, Santung was killed when the Dutch attacked Santung's house on January 4, 1949, therefore Santung is considered by the community as a hero of the Kuala Jambi area and Santung's name is still in the collective memory of the Kuala Jambi community.<sup>1</sup>

However, Santung's heroism is not widely known by outsiders. Santung is only recognized as a hero in the region. Eventually, the government launched a program to commemorate Santung's services by building a monument and naming a street after him. Heroic identity and regional identity are two interrelated concepts in shaping the character and identity of a nation or region. Regional identity becomes a characteristic that distinguishes it from other regions. This identity is often a source of pride and attraction. Each region has its own identity, the identity of a region becomes a unique condition and characteristics that distinguish it from other regions. Regional identity is a strong concept in creating an image in the minds of the community<sup>2</sup>.

Several studies on heroism or the struggle for independence in Tanjung Jabung or Jambi focus more on war events or discuss war leaders. The first article by Lisnawati and Alwiansyah discusses the struggle in Jambi in general and mentions Tanjung Jabung. Meanwhile, a study on the struggle to defend independence in Tanjung Jabung was written by Syukri and KPEKD, which discusses the community's struggle to defend independence in West Tanjung Jabung and implies the character of Santung. Santung was discussed in more depth by Dhani, et al. The study by Putri, et al. examines the naming of places in West Tanjung Jabung that are taken from several historical events, but does not mention the naming of Jalan Santung. The study on

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<sup>1</sup> Budi Purnomo and Nelly Indrayani, "GERAKAN PASCA PROKLAMASI KEMERDEKAAN (KASUS PEMBENTUKAN PROPINSI JAMBI 1946-1958," *ISTORIA : Jurnal Pendidikan Dan Ilmu Sejarah*, 16.2 (2020), p. 2, doi:10.21831/istoria.v16i2.33212; Diana Angela Sihalo and Seri Sudeli, "Peran Wanita Bungo Dalam Mempertahankan Kemerdekaan Tahun 1945-1949," *Siginjai: Jurnal Sejarah*, 4.1 (2024), doi:10.22437/js.v4i1.31035.

<sup>2</sup> Dwi Oktafian Widagdo, Pratama Bayu, "Kajian Identitas Kepahlawanan Nusantara Dalam Pendekatan Elemen Visual Permainan Digital Tower Defeance," *Imajinasi: Jurnal Seni*, 14(1) (2020), hal. 4.

memory was written by Martha & Feola, et al., which explains that mapping or naming places is related to the collective memory of the community. Furthermore, this collective memory will shape the perspective of the community, as explained by Haas.<sup>3</sup>

Previous studies have focused only on reviewing the events of the struggle for independence, but the post-struggle impact tends to be overlooked. Understanding and transferring knowledge about these events to the current or post-event generation can provide an interesting perspective. Historical values will emerge from the process of interpreting the identity of a region that distinguishes it from other regions. The region can create differences or characteristics that are formed from a long history. For example, the Kuala Jambi region is different from other regions because its history has certain characteristics, which have resulted in a heroic identity. This study will examine the process of embedding the memory of Santung's struggle during a certain period and how the community perceives Santung's heroism. This study provides a different perspective on heroes and the war of independence. Existing studies tend to focus more on the events of the war and the figures who emerged during the war. However, this study opens up another perspective on post-war studies and the process of commemorating the fighters in the region. This study shows that historical studies do not only focus on the past, but also have strategic value for community empowerment, cultural heritage preservation, and character education reinforcement.

## METHOD

The historical research method is a guideline in studying a matter, in history itself we recognize what the historical method is, which is a guideline in the writing that is done. The historical method used in this research has four stages, namely heuristics

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<sup>3</sup> KPEKD Kabupaten Tanjung Jabung Barat, *Perjuangan Rakyat Tanjung Jabung Tahun 1948-1949* (Kantor Pengelolaan Data Elektronik Perpustakaan Kearsipan dan Dokumentasi Kabupaten Tanjung Jabung Barat, 2014); Susi Alwiyansyah, "Perjuangan Batalyon Gatot Kaca Dalam Mempertahankan Kemerdekaan Di Kewedanan Kuala Tungkal Masa Agresi Militer Belanda II Tahun 1948-1949" (Universitas Jambi, 2021); Novian Dani and others, "SANTUNG VETERAN YANG GUGUR PADA AGRESI MILITER BELANDA II, DI KAMPUNG LAUT KECAMATAN KUALA JAMBI," *Malay Studies History Culture and Civilization*, 1.1 (2022); Mitra Lisnawati, "Perjuangan Rakyat Kota Jambi Dalam Mempertahankan Kemerdekaan Tahun 1945-1949", ed. by Skripsi Universitas Jambi, 2017; Moh.Syukri, *Perlawanan Rakyat Kuala Tungkal 1949* (Kantor Pengelolaan Data Elektronik Perpustakaan Kearsipan dan Dokumentasi Kabupaten Tanjung Jabung Barat, 2014); Yuliani Eka Putri, Rengki Afria, and Fardinal, "Penamaan Tempat Dan Jalan Di Kuala Tungkal Kabupaten Tanjung Jabung Barat : Kajian Toponimi Etnolinguistik," *Titian: Jurnal Ilmu Humaniora*, 8.1 (2024), doi:10.22437/titian.v8i1.32873; Martha de Alba, "Collective Memories of Urban Spaces through Mental Maps," *Current Opinion in Psychology*, 66 (2025), p. 1, doi:10.1016/j.copsyc.2025.102151; Giuseppe Feola and others, "Collective Memories, Place-Framing and the Politics of Imaginary Futures in Sustainability Transitions and Transformation," *Geoforum*, 138 (2023), p. 103668, doi:10.1016/j.geoforum.2022.103668; Eleanor Ratcliffe and Kalevi M. Korpela, "Memory and Place Attachment as Predictors of Imagined Restorative Perceptions of Favourite Places," *Journal of Environmental Psychology*, 48 (2016), pp. 120–30, doi:10.1016/j.jenvp.2016.09.005.

(collecting historical sources), verification (criticizing historical sources), interpretation (interpreting historical sources), and historiography (writing history).<sup>4</sup>

The sources used in this study focus on primary sources. Primary sources were obtained from people's memories, photographs, and historical objects related to the battle that have been reinterpreted by different generations. The main sources came from interviews with local communities who inherited these memories, interviews with those who knew about the construction of the monument, and other sources. The oral sources obtained were then analysed in terms of the development of memory, the placement of monuments, and the naming of streets. The next stage was the reconstruction of memories into illustrations and writings.

This study uses collective memory theory to uncover the historical memories of the Kuala Jambi community regarding the process of forming Santung's heroic identity. The process of passing on memories is not always in the form of recordings, but can also be in the form of stories about past experiences that live on within the community. Past experiences are recognized as something that exists and whose existence can be maintained if they are retold and re-enacted. Memories passed down in the recent past are then translated into the creation of place names and monuments. These two activities ensure that the heroic identity continues to be remembered and recognized by the people who interact with these locations. In this way, the collective memory of the past is not forgotten by time, but is brought back to the present and preserved as a regional identity.<sup>5</sup>

## **RESULT AND DISCUSSION**

Identity means similarity or unity with other people in certain fields or matters. In addition to the meaning of similarity, identity also contains the meaning of difference. Heroic identity is the characteristics or values that describe a person or group of people who are known or recognized as heroes. This identity includes traits that symbolize courage, sacrifice, justice, perseverance and, a high sense of responsibility in facing challenges for the benefit of others or the country. Heroic identity has an important role in fostering the spirit of nationalism, both directly and indirectly. Identity is formed from a collection of information. Historical values are a factor in the formation of a heroic identity built on a long history.<sup>6</sup>

Heroic identity is a characteristic that reflects the spirit, values and struggles of a hero. This identity is not only owned by individuals who fight on the battlefield, but also by those who show caring, courage, and exemplary attitudes in building the nation. Heroism is an important aspect of building the nation's identity. The heroes made great

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<sup>4</sup> Kuntowijoyo, *Metodologi Sejarah*, 2nd edn (PT. Tiara Wacana, 2003).

<sup>5</sup> Jay Winter, "Sites of Memory," in *Memory*, ed. by Susanah Radstone Bill Schwarz (Fordham University Press).

<sup>6</sup> Arsip Nasional Republik Indonesia, *Melestarikan Identitas Dan Jati Diri Indonesia Melalui Program Memori Kolektif Bangsa* (Arsip Media Kearsipan Nasional, 2021).

sacrifices for the independence and glory of the Indonesian nation. The inherited values of heroism are part of the nation's identity and must continue to be upheld and applied in everyday life. Therefore, it is important for us to understand the identity of heroism and how these values can be inherited and applied by the current generation. The collective memory of society is not fully included in the country's larger collective memory or touched upon in the country's historical narrative. This collective memory only develops in local communities.<sup>7</sup> The heroism of Santung in Kuala Jambi is not widely mentioned in historical narratives. So how do the people of Kuala Jambi remember Santung's heroism through inherited memories and several names and manifestations

### **An Overview of Santung's Struggle**

Santung is a warrior figure who defends independence in the Kuala Jambi region, Santung is a Banjar tribe and one of the members of the Barisan Selempang Merah Organization. A freedom fighter hero is a person who has an important role in the hearts of the community who during his lifetime contributed to leading the resistance to colonialism in Indonesia towards independence. Santung is one of the freedom fighters in the Kuala Jambi region. When Santung was young, he lived in the Kuala Tungkal area. He joined the Barisan Selempang Merah organization, which at that time BSM had many followers in the Kuala Tungkal area.<sup>8</sup>

When the red sash is put on the body of a person who will be dispatched to the battlefield, the wearer looks brave so that the opponent who looks at him feels afraid. Thanks to the knowledge learned, Santung became a brave figure, and in defending Indonesian independence in Kuala Jambi, Santung used the red sash as an identifying mark when carrying out the battle.<sup>9</sup>

When Santung returned, he married a girl named Niah and had three children named Harun, Muhammad, and Hasan. Santung lived like the people in general, but when the Dutch entered the Kuala Jambi area through the Batanghari River, Santung was known by the community as a brave and fearless figure, he had a high spirit of nationalism so when the Dutch entered the Kuala Jambi area he chose to refuse to flee to other areas and chose to remain to fight the Dutch colonials so that he was

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<sup>7</sup> N. Dunamalyan, "Integration of Historical Memory of National Minorities in Armenia: The Problem of Shared Historical Trauma," *World Economy and International Relations*, 69.1 (2025), pp. 87–101 (p. 88), doi:10.20542/0131-2227-2025-69-1-87-101; Widagdo, Pratama Bayu, "Kajian Identitas Kepahlawanan Nusantara Dalam Pendekatan Elemen Visual Permainan Digital Tower Defense."

<sup>8</sup> Nur Aisyah, "Interview" (25 February 2024); Supian Supian and Lagut Lagut, "PERTEMPURAN KASIRO-SUNGAI PINANG BATANG ASAI MENGHADAPI AGRESI MILITER BELANDA II DI KEWEDANAAN SAROLANGUN 1948-1949," *Keraton: Journal of History Education and Culture*, 2.2 (2020), pp. 156–57, doi:10.32585/.v2i2.1161.

<sup>9</sup> & Samian Ali, M. S. M., "Kiyai Salleh Bin Abd. Karim: Amalan Kebatinan Kumpulan Selempang Merah. MALIM," *Jurnal Pengajian Umum Asia Tenggara*, 21 (2020), pp. 175–81 (pp. 175–81); Putri, Afria, and Fardinal, "Penamaan Tempat Dan Jalan Di Kuala Tungkal Kabupaten Tanjung Jabung Barat : Kajian Toponimi Etnolinguistik," pp. 157–58.

killed in the battle in 1949 in Kuala Jambi, making his name known to the Kuala Jambi community as the hero Santung.<sup>10</sup>

In 1949 the Dutch entered the Kuala Jambi area. Kuala Jambi at that time was a marine area that was vulnerable and prone to fighting, because the sea or the Jambi water area had been controlled by the Dutch who anchored their warships close offshore and in the high seas by continuing to monitor water traffic.<sup>11</sup> Kuala Jambi is a sub-district in East Tanjung Jabung district. The meaning of the word Kuala means the meeting of two rivers or rivers with the sea, making Kuala Jambi the gateway to enter Jambi via the Batanghari River.

When the Dutch arrived in Kuala Jambi in 1949 the Dutch army took over power in Kuala Jambi, which at that time was a water transportation route connecting to the city of Jambi. The arrival of the Dutch in Kuala Jambi, the incident occurred at dawn. Some people were afraid and ran to Parit Dua, while the rest of the people who still had a spirit of patriotism and defence of the homeland preferred to survive and oppose Dutch colonization. Some of the people who survived to defend Kuala Jambi were spearheaded by a man named Santung. At that time Santung refused to evacuate to the ditch two areas, he preferred to survive and chose to fight the Dutch using Parang Bungkul.<sup>12</sup>

Santung's murder occurred when Santung was surrounded in a house. Santung hid behind a door and the Dutch continued to try to kill Santung by shooting him repeatedly from outside the house but Santung was still able to survive. Then the Dutch soldiers entered the house, one of the Dutch soldiers who entered the house attacked Santung but Santung agilely managed to fight the Dutch soldiers using a bungkul machete until he was killed.<sup>13</sup> However, the other soldier was furious, so he hit Santung in the neck with a rifle Santung fell down and the Dutch soldier immediately shot Santung many times until Santung was killed on January 4, 1949. Santung was buried in the Kampung Laut public cemetery.<sup>14</sup>

After Santung's death, he was remembered only by his contemporaries. Monuments and street names were erected after him, often several years after the event. The monuments and street names were intended to commemorate the figure by placing his name or monument in public spaces, making it easier for the public to remember.

### **Naming Pahlawan Santung Street**

The process of naming roads is part of the study of toponymy. Etymologically, the word toponym comes from the Greek words *topoi* "place" and *onoma* "name,

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<sup>10</sup> Aisyah, "Interview."

<sup>11</sup> Tim KPEKD Kabupaten Tanjung Jabung Barat, *Perjuangan Rakyat Tanjung Jabung 1942-1949* (Kantor Pengelolaan Data Elektronik Perpustakaan Kearsipan dan Dokumentasi Kabupaten Tanjung Jabung Barat, 2014), pp. 501–2.

<sup>12</sup> Dani and others, "SANTUNG VETERAN YANG GUGUR PADA AGRESI MILITER BELANDA II, DI KAMPUNG LAUT KECAMATAN KUALA JAMBI."

<sup>13</sup> Syarkawi Atiq, "Interview" (24 February 2024).

<sup>14</sup> H. Bahrum Hamzah, "Interview" (26 Februari 2024).

so toponymy literally means “place name”. In this context, we are talking about place names that are the product of a society and can explain various things about that society. Interestingly, names can refer to abstract ideas such as culture, society, values, ideals, hopes and prayers. Toponymy is the study of the names of elements of topographic quantities or place names of an area. Street naming is the naming of streets to make them more recognizable to the public. In Indonesia, street names are often derived from the names of heroes, be they national heroes or regional heroes. The beginning of the use of street names as the name of heroes when Indonesia became independent, President Soekarno wanted to eliminate all things colonial to stir up the spirit of independence for all Indonesian people.<sup>15</sup>

Place naming has specific social, political, or purposeful tendencies. Although place frames are partial and sometimes imaginary or idealized representations of a place, they serve as strategic tools for advancing social and political goals. Place frames legitimize particular understandings of place and, more importantly, provide forms of collective action and political agendas around which coalitions can be formed or challenged.<sup>16</sup>

Naming streets based on the history of struggle and honouring the services of independence heroes means naming streets based on historical events in fighting for or defending independence. Naming a street based on the history of events in the community means that the name of the street is based on events that occurred in the community, which had an impact on the community.<sup>17</sup> Naming a street based on the merit of a person's street name depends on a sense of honour to commemorate a person's service or remember a person. The name of the street is given to commemorate the services of heroes/independence fighters, based on the names of heroes who were important in Indonesia's struggle. Jalan Pahlawan Santung shows its presence to commemorate regional heroes who have fought to defend Indonesian independence in Kuala Jambi.

Jalan Pahlawan Santung is one of the street names in Kuala Jambi, named Jalan Pahlawan Santung because when the ABRI entered the village in 1984 in Kuala Jambi. When ABRI entered the village in Kuala Jambi, opening the road was one of the development programs when ABRI entered the village. The idea of naming the road became the name of the Santung Hero Road, according to the Kuala Jambi community who became one of the residents who participated in AMD activities.

*...Seingat saye kenape name jalan dekat lorong lagan ni dibuatkan name jalan pahlawan Santung karene, saat AMD dulu ni jalan yang di bangun saat AMD kenape dikasi nama*

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<sup>15</sup> Hestiyana, “Toponimi Dan Aspek Penamaan Asal-Usul Nama Jalan Di Kabupaten Tanah Laut,” *SIROK BASTRA*, 2 (2022), p. 70.

<sup>16</sup> Feola and others, “Collective Memories, Place-Framing and the Politics of Imaginary Futures in Sustainability Transitions and Transformation”; Ratcliffe and Korpela, “Memory and Place Attachment as Predictors of Imagined Restorative Perceptions of Favourite Places,” p. 121.

<sup>17</sup> Kartika Liskah Catur, “Penamaan Jalan Di Kotamadya Surabaya: Kajian Toponimi,” *Universitas Negeri Surabaya*.

*jalan pahlawan Santung karene Santung ni memiliki keberanian die sebagai penggerak untuk bergerak melawan belande saat tu...*

I remember why the name of the road built by ABRI Masuk Desa was given the name of the Santung Hero Road because he became a pioneer to fight the Dutch.

The naming of the road in Kuala Jambi is still interpreted as a sign by the community. The community interprets and understands the background of the naming of the road. People of different generations still understand the events that occurred in the past in the area and agree on the characterization of Santung as a hero in the area.



Figure 1. Santung Heroes Road sign from 1984 AMD era  
Source: Author's Documentation



Figure 2. Location of Hero Road Sign  
Source: Author's Documentation

The Santung hero road sign was made when ABRI entered the village in Kuala Jambi with green paint, the meaning of the green colour in the Army has several symbolic meanings such as a symbol of harmony and strength where green is often associated with traits such as harmony, stability, and strength and the green colour also symbolizes the relationship with nature and the surrounding environment. The

Santung Hero road sign is now in one of the Kuala Jambi community houses which is tied to a pillar of a resident's house over time the colour of the road sign has also begun to disappear and the road sign pole has been broken to keep the road sign from the ABRI period entering the village residents took the initiative to tie it to the pole of his house so that it would not be damaged and just lost.

ABRI entered the village as one of ABRI's Dual Function programs. This program was quite popular during the New Order era. In this program, ABRI mingles and helps the interests of the community, especially in rural areas and is intended to assist development in line with the national development program<sup>18</sup>

The program of naming or giving road signs with the names of regional figures or heroes is not merely a coincidence. This action has the function of fortifying local communities or fostering a sense of belonging and also pride in local figures. Furthermore, local figures in this case are local figures who have a military background, which is quite relevant to ABRI's background.

### Statue of Santung

A monument is a building that is closely related to historical values. Tugu has long been a part of Indonesia's national history from the royal period until now one or more monuments built in the form of inscriptions are no different from today, tugu is almost forgotten in commemorations related to historical events However, tuga then weathered eroded along with the times, lost due to or drowned along with the flow of modernization. The presence of monuments as sites of memory has constructed the society that sees or sees them.<sup>19</sup>

In Kuala Jambi, there is a monument to the hero Santung which was built during the ABRI Masuk Desa period as a form of appreciation for his struggle to defend independence. The Santung Heroes Monument is a representation of history in Kuala Jambi. The Santung Heroes Monument area itself functions as the main road area in Kuala Jambi, which is a road that was opened when ABRI entered the village in Kuala Jambi as a marker, the Santung Hero Monument was built next to the shoulder of the road. The symbolic meaning contained in a monument is a determining factor in the emergence of the strength of a place, especially the existence of historical events that are very close to the lives of the people of Kuala Jambi. The Heroes Monument was erected with the aim of honouring the monumentality of this difference in the end will give identity to a place. (Interview Syamsuddin) The Santung hero monument is a tall, slender, four-sided, tapered obelisk that ends in a pyramid-like shape at the top. The monument is a rectangular monument that is 3 meters high and at the top, there is a

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<sup>18</sup> Isnu Novia Setiowati, "Perkembangan Abri Masuk Desa (AMD) Tahun 1980-1998," *Avatar, e Journal Pendidikan Sejarah*, 3.1 (2015), pp. 101–2; I Putu Nopa Suryawan and I Ketut Laba Sumarjana, "IDEOLOGI DIBALIK DOKTRIN DWIFUNGSI ABRI," *Jurnal Santiaji Pendidikan (JSP)*, 10.2 (2020), pp. 182–91 (p. 186), doi:10.36733/jsp.v10i2.1092.

<sup>19</sup> Valérie Haas, Renan Harmes Eskinazi, and Denise Jodelet, "Collective Memory and Social Representations," *Current Opinion in Psychology*, 66 (2025), p. 102123, doi:10.1016/j.copsyc.2025.102123.

prism-shaped roof on the body of the monument it is also written “SANTUNG HEROES” while under the writing there is a picture of the Garuda Sriwijaya TNI emblem indicating that the monument was built when ABRI entered the village in Kuala Jambi.<sup>20</sup>

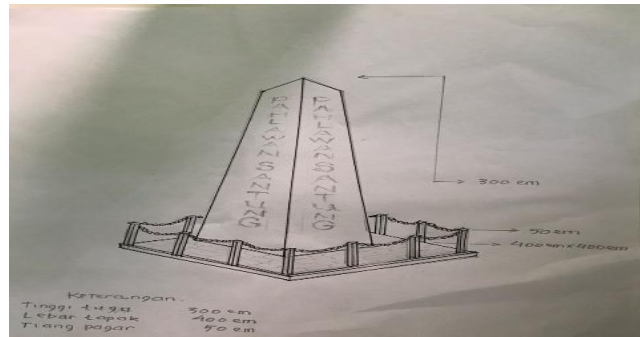


Figure 3 Santung Heroes Monument Illustration  
Source: Interpretation Author

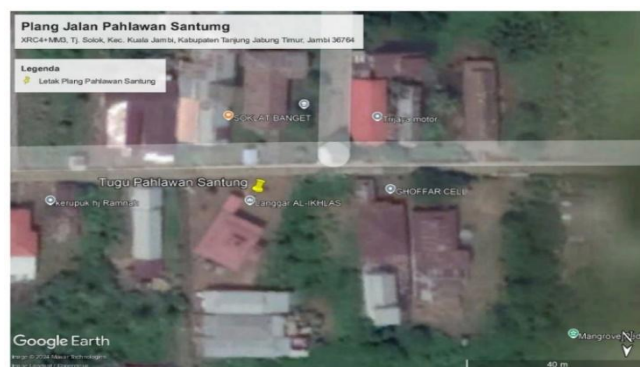


Figure 4. Location of the Santung Heroes Monument  
Source: Google map

Based on information from the Kuala Jambi community, the colour of the Santung Hero monument is green, the same as the Santung Hero road sign. It has a symbolic meaning, namely connectedness with nature and the environment. The colour green also symbolizes the relationship between nature and the surrounding environment. This reflects how the Indonesian Army works in various field conditions, from forests to mountains, and shows their skills in adapting to different environments. Then on the body of the monument is written the sentence "SANTUNG HEROES" as a reminder that in the Kuala Jambi area, there are local heroes who have fought to defend independence, then below the writing there is a picture of the Garuda Sriwijaya symbol of the Indonesian Army which has a meaning as a sign that the monument was made when the AMD program entered. The purpose of building the Santung hero monument is a reminder that in the Kuala Jambi area, there are local heroes who have fought to defend independence and this monument is one of the efforts to build a collective memory of the community about the name of the Santung hero. Then over time, the

<sup>20</sup> Rahman, "Interview" (24 February 2024).

Santung hero monument collapsed due to the ebb and flow of the river water which damaged the foundation under the monument because the foundation under the monument was built without a dip. The location of the monument is right next to the Santung hero road.<sup>21</sup>



Figure 5. Location of the Tugu Santung  
Source: Author's Documentation

Currently, the site of the former Santung Heroes Monument is overgrown with jeruju plants and uneven vegetation. In addition, the former monument is always affected by the tides of the Batanghari River during the west monsoon season, when the Batanghari River has a large tidal volume. Besides the former monument, there used to be a plank road that was built when ABRI entered the village, now the road has been repaired into a road with the initial cement casting and the Santung Hero road is now the main road to enter the Kampung Laut market.

The creation of monuments is mostly done as a sign of an event or has political meaning, the legitimacy of the ruler or stakeholders. Furthermore, this monument shows hope, memories and glory. Monuments in Indonesia have different characteristics in each era. During the New Order era, military issues were more emphasized.<sup>22</sup>

The creation of monuments that on the one hand are full of political bias or the background of the ruler on the other hand have local historical value. The creation of monuments such as the Santung struggle monument will strengthen the collective memory of the people in Kuala Jambi regarding the presence of local heroes. The presence of monuments allows people or generations living after an event to interpret and understand the events that have occurred.<sup>23</sup>

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<sup>21</sup> Junaidi, "Interview" (25 February 2024, 2024).

<sup>22</sup> Nanang Setiawan, "RUANG TANPA BATAS: SEJARAH DAN POLITIK MEMORI PADA PUBLIC SPACE MONUMEN SERANGAN UMUM 1 MARET 1949," *MOZAIK Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 11.2 (2021), p. 192, doi:10.21831/moz.v11i2.45212.

<sup>23</sup> Pujia Nuryamin Akbar and Abdurakhman, "Memori Kolektif Peristiwa Heroik Bojongkokosan Dalam Museum Palagan Perjuangan 1945 Bojongkokosan (1992-2023)," *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 7.2 (2024), doi:10.17509/historia.v7i2.70748.

### **The Impact of Collective Memory of Santung Heroes**

Memory is a process of remembering, and understanding everything that happened in the past, the process of remembering a memory will have an impact on each individual.<sup>24</sup> The collective memory of Shantung heroes is inherited as a form of remembrance of the names of local heroes remembered by the people of Kuala Jambi as figures who fought to defend independence. The process of inheriting the memory of the struggle of the Shantung heroes has been passed down from generation to generation from 1949 to the present.

The process began after 1949, then the memory of his struggle to defend independence against the Dutch, the story continued to be inherited not only within the family of the Santung heroes, but some of the people of Kuala Jambi also knew the story of the Santung heroes. In 1963, the tomb of the Shantung heroes was moved, which was originally in a public cemetery, then moved to the Jambi heroes' cemetery park by ABRI. This event revived the memory of the Shantung heroes in the Kuala Jambi community. In 1984, there was the ABRI Enters Village program in Kuala Jambi. In terms of material, the focus of the ABRI village project is to improve facilities and infrastructure that touch the interests of rural communities and improve their standard of living. Specifically, it will break the isolation of remote areas, improve the economy of the community in the area, and open wider channels for agricultural products and products to be sold in the villages. Collective memory can be created through easily accessible spaces that allow for contact between people and symbols representing memories. Symbols within spaces provide an alternative way to understand the area.<sup>25</sup>

By carrying out several programs, one of which is road construction and the creation of a monument with the name Santung which is taken as a fighter figure who became a pioneer in the attack against the Dutch the program, the collective memory of the Santung hero has a real form that can be seen with the eye so that the inheritance of the name of the Santung hero continues to be eternal. So that the story of the Santung hero is passed down from generation to generation that it is still remembered now, the subjects who participate in the process of socializing collective memory can be individuals who are driven by several people or groups of people because collective memory has the power to shape identity and lead to the meaning of events. Now the name Santung is used by several Kuala Jambi communities as the name of their business premises and communities and others, namely the Santung café, the Santung Hero motorbike wash, the Santung Hero youth organization and the Santung Hero football team, as a form of remembrance of the name of the local hero who has fought to defend independence in Kuala Jambi. In terms of material, the focus of the ABRI village project is to improve facilities and infrastructure that truly touch the interests of rural communities and improve their standard of living. Specifically, it will break the isolation of remote areas, improve the economy of the community in the area,

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<sup>24</sup> Wijaya David Kurnia, "Representasi Nilai Kebaharian Dalam Novel Mata Dan Manusia Laut Karya Okky Madasari: Perspektif Memori Kolektif.," *Jurnal UNESA*, 2.5 (2000).

<sup>25</sup> de Alba, "Collective Memories of Urban Spaces through Mental Maps," p. 1.

and open wider channels for agricultural products and products to be sold in the villages.

Research on the formation of collective memory about Santung in Kuala Jambi shows that historical studies do not stop at the past, but have strategic value for community empowerment, cultural heritage preservation, and character education. Thus, this research significantly contributes to the achievement of sustainable development goals, particularly in creating quality education and sustainable communities based on their historical roots and identities. The formation of a local heroic identity through accentuating public spaces frequently accessed by the community ultimately leads to the community's awareness and remembrance of Santung's figure.

## CONCLUSION

Santung's heroism is remembered by people who lived during the struggle for Indonesian independence. In the period following the struggle, an idea emerged from outside the community, namely from the military, to build a monument to this local hero. The military, together with the community, built a monument commemorating Santung's struggle and named the main road after him. These two naming decisions ensure that the collective memory of Santung can be passed on to future generations.

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