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RESEARCH ARTICLE

Rumah Gadang Mande Rubiah South Coast of West Sumatra: Between Religious Tourism, The Museum of The Heritage of Bundo Kanduang and A Sacred Place

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Abstract: *This research is motivated by the increasing number of tourists visiting Rumah Gadang Mande Rubiah, where Rumah Gadang Mande Rubiah is one of the real witnesses to the extraordinary struggle of the predecessors and the existence of the history of Bundo Kanduang in the past. Today, this historical witness is not just a location for religious tourism, but also stores historical relics that are still preserved to this day. In addition, it is said that there are still mystical things that are believed to still be stored and believed to exist. This means that Rumah Gadang Mande Rubiah can be said to be a sacred place so that it is interesting to trace the history stored in it. In tracing the uniqueness and important things in this study, the researcher used the library research method, where the author collected materials through journals, books, writings related to the issues discussed. The purpose of the research that the author made was to reintroduce the history of Rumah Gadang Mande Rubiah to the general public, both in the South Coast of West Sumatra and on a national scale, where Rumah Gadang Mande Rubiah stores interesting things and provides knowledge of a history that is useful to be studied again. In addition, the researcher also discussed this research with the aim of making the younger generation interested in tracing, rereading history, and seeing the struggles of their predecessors in fighting for a culture, customs and values of togetherness whose physical evidence can still be witnessed today.*

Keywords: *Gadang House, Rubiah Mande, History*

Abstrak: Penelitian ini dilatar belakangi dengan meningkatnya wisatawan yang berkunjung ke Rumah Gadang Mande Rubiah, yang mana Rumah Gadang Mande Rubiah menjadi salah satu saksi nyata akan luar biasanya perjuangan para pendahulu dan keberadaan sejarah Bundo Kanduang tempo dulu. Hari ini, saksi sejarah tersebut bukan sekedar lokasi untuk wisata religi saja, namun juga menyimpan peninggalan-peninggalan bersejarah yang masih terjaga sampai saat ini. Di samping itu, konon masih tersimpan hal-hal mistis yang dipercaya masih tersimpan dan dipercayai keberadaannya. Artinya, Rumah Gadang Mande Rubiah dapat dikatakan tempat yang sakral sehingga menarik bila menelusuri sejarah yang tersimpan di dalamnya. Dalam menelusuri keunikan dan hal penting dalam penelitian ini, peneliti menggunakan metode *library research*, dimana penulis mengumpulkan bahan melalui jurnal, buku-buku, tulisan-tulisan yang berkaitan dengan persoalan yang dibahas. Tujuan dari penelitian yang penulis buat ialah mengenalkan kembali sejarah Rumah Gadang Mande Rubiah kepada khalayak ramai baik yang ada di Pesisir Selatan Sumatera Barat maupun skala Nasional, di mana Rumah Gadang Mande Rubiah menyimpan hal-hal menarik dan memberikan pengetahuan akan sebuah sejarah yang bermanfaat untuk kembali dipelajari. Di samping itu, penelitian ini peneliti bahas juga bertujuan agar para generasi muda tertarik menelusuri, membaca kembali sejarah, dan melihat perjuangan para pendahulu dalam memperjuangkan sebuah budaya, adat serta nilai-nilai kebersamaan yang bukti fisiknya masih bisa disaksikan sampai hari ini.

Kata kunci: Rumah Gadang, Mande Rubiah, Sejarah

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Introduction

Indonesia has a long history and interesting travel records to be re-examined in the modern era today. This long history cannot be separated from the aspects of historical heritage, buildings, culture and behind all of that, it cannot be separated from the sacredness that until today is still believed and even considered necessary to be maintained from generation to generation. West Sumatra has a long series of history, where each history has its own meaning for the Minangkabau people. Minangkabau holds tightly to customary values and still maintains its sacredness until now, even though problems also occur in the midst of society. However, customs do not run alone, because they continue to run hand in hand with religion, so that they can adapt to current modern conditions (Syahril et al, 2021: 226).

The relationship between Islam and the culture that exists in each region is very clear, that Islam gave birth to the cultural system of Muslim society and also contributed to the diversity of culture in Indonesia, so that Indonesian society appears to be very rich in culture (Jamal Mirdad et al, 2022: 65). In addition, from the available information, the majority of people in Indonesia are already very familiar with the unique characteristics of West Sumatra, both in terms of culture, food, historical buildings and so on (Eri Besra, 2012: 76). West Sumatra is one of the provinces owned by Indonesia that has a myriad of natural wealth, culture and uniqueness, which is owned by each district in it. One of these districts is the location of the Rumah Gadang Mande Rubiah in Pesisir Selatan. This district consists of 15 sub-districts and has 182 Nagari (Nadha Indriani, 2025: 303).

One of the many places that has a long history and is considered sacred until now is the existence of Rumah Gadang Mande Rubiah which is located in Lunang District, Pesisir Selatan Regency, West Sumatra. Lunang District is one of the Districts in Pesisir Selatan Regency, which is located on the border between Padang City and Bengkulu City. Lunang District has cultural heritage sites and historical places that store historical objects that existed in the past. One of these cultural heritage sites is the Rumah Gadang Mande Rubiah. It is said that the Rumah Gadang Mande Rubiah is a building that is still related to the Pagaruyuang Kingdom, starting from the migration of the Minangkabau Female King, namely Bundo Kandung along with her family and followers around 1520 AD from Pagaruyuang to Tanah Menang (Nagari Lunang District). Then the title Bundo changed to Mande Rubiah. The Rumah Gadang Mande Rubiah has a very interesting historical story, from this story the Rumah Gadang Mande Rubiah has a distinctive feature from the Rumah Gadang in general in West Sumatra Province, namely it does not have a gonjong in its building architecture (Fitri Ramadhany, 2021: 37).

Method

A The author uses the library research method in discussing this topic, where the purpose of the method used by the author is a study conducted by reading and writing from various literature, be it journals, social media, newspapers or books. The author also analyzes several existing writings, one of which is research on Google Scholar related to the topic discussed by the researcher. Therefore, it is

interesting to see the uniqueness and important things in the old building called Rumah Gadang Mande Rubiah which still stands strong today which has an important history in the lives of the Minangkabau people.

Result and Discussion

Mande Rubiah Gadang House as Religious Tourism



Indonesia's tourism potential is very diverse and abundant, such as in West Sumatra Province which has the potential for natural tourist attractions, beaches, culture, traditions and historical relics that are interesting to visit. One of the areas in West Sumatra that is developing tourism is Pesisir Selatan Regency. Based on data from the Pesisir Selatan Regency Tourism Office in 2023, Pesisir Selatan Regency has a coast that stretches 218 kilometers with a topography that includes plains, mountains, and hills, which are part of the Bukit Barisan mountain range. Pesisir Selatan Regency has several mainstay tourist attractions, including: Carocok Beach, Mandeh Beach, Batu Kalang Beach, Sumedang Beach, Family Beach, Kito Beach, Bayang Sani Waterfall, Pelangai Gadang Waterfall, and of

course the cultural tourist attraction of the Mande Rubiah traditional house (Almahzum Madi Putra dan Retnaningtyas Susanti, 2024: 2).

Besides that, Intim Vinda Gesvita et al (2023: 218) in his writing, he stated that in 2007 the central government had designated West Sumatra as a leading tourism area in the Western Region of Indonesia. One of them is Pesisir Selatan Regency which is included in the National Tourism Development Area (KPPN) which is listed in the Government Regulation of the Republic of Indonesia No. 50 of 2011 concerning the National Tourism Development Master Plan (RIPARNAS). In fact, the lives of the people in Pesisir Selatan Regency are still thick with culture, because West Sumatra Province is an area that has cultural diversity, and is also famous for its natural panorama and tourism (Chintya Ones Charli dan Della Asmaria Putri 2020: 40).

Indonesia has great potential to become a world tourist destination, this is because there are three main elements that distinguish Indonesia from other countries in the world. These elements are an attraction for tourists to visit Indonesia, and find answers to their curiosity. The three important elements are people, nature (nature heritage) and culture. Each province in Indonesia certainly has its own cultural heritage and uniqueness, in this case one of them is in West Sumatra Province. West Sumatra is famous for its cultural heritage sites related to Rumah Gadang. Inside it stores various types of relics so that it becomes proof that there was a cultural civilization in the past (Fitri Ramadhany, 2021: 37).

According to Minangkabau folklore, during a great battle between Pagaruyuang and the Singiang-Ngiang Kingdom (for approximately 23 years), Bundo Kanduang and several of his followers kirab (flew) to the sky. This term is of course only a metaphor for the actual reality that Bundo Kanduang fled to Nagari Lunang and founded a small kingdom in the area. To hide his identity, Bundo Kanduang changed his name to Mande Rubiah, which the initial word of the language in Minangkabau has the same meaning, namely the figure of a "mother" (Ayu Ramadianti Retno Wiganti et al, 2023: 225).

The existence of Mande Rubiah as the successor to the greatness of Bundo Kanduang is recognized in the community not only in Nagari Lunang, but also in areas that were once influenced by Minangkabau power such as Indropuro, Muko-Muko City (Bengkulu), Jambi City, and Palembang City. Even until now, there are still people from Air Bangis who seek their ancestors in Nagari Lunang. Mande Rubiah VII, as the heir to the throne of Bundo Kanduang, became a leader for the community, not only symbolically but also in various customary, religious, and even government activities. In customary matters, Mande Rubiah VII inaugurated or ratified the penghulu nan salapan (customary leader). In addition, Mande Rubiah VII also made the final decision on what was discussed by the customary leader (Ayu Ramadianti Retno Wiganti et al, 2023: 225).

This series of history is what then becomes an attraction for tourists to visit Rumah Gadang Mande Rubiah. Rumah Gadang Mande Rubiah has been registered as a cultural heritage site with No. Regnas Cagar Budaya (CB.624) under the auspices of BP3 Batusangkar and has become an object of historical and cultural tourism development in Pesisir Selatan Regency. This is expected to

be a benchmark for the Government for the development of cultural heritage sites in Pesisir Selatan, West Sumatra. With the differences between Rumah Gadang Mande Rubiah and other Rumah Gadang in Minangkabau, Rumah Gadang Mande Rubiah has its own characteristics in adding to the sacred treasures of historical relics in the land of Minangkabau (Ayu Ramadiani Retno Wiganti et al, 2023: 233). This further strengthens the truth that the Minangkabau people are a group of people who still uphold their customs and culture, besides that the Minangkabau people also like art (Muhammad Rio Akbar dan Muhammad Fadli Yusuf, 2022: 38).

From several documentations and facts in the field, it can be concluded that visitors who come to Rumah Gadang Mande Rubiah come from various corners, some from within and from outside the region and even from outside the Province. This indicates that there are still many people who are trying to remember and learn the history and ins and outs of the establishment of Rumah Gadang Mande Rubiah. Visitors enjoy the location while the surrounding conditions are still natural and take moments with family.

Rumah Gadang Mande Rubiah as a Museum of Relics of the Past





According to the Indonesian Museum Association (AMI), the Rumah Gadang Mande Rubiah is a museum that stores heirlooms left by Bundo Kanduang (who is said to have changed his name to Mande Rubiah in Lunang) and heirlooms left by his descendants or heirs. Mande Rubiah is a figure known as the heir to the throne of Bundo Kanduang, who is known as the King of the Minangkabau Kingdom. Not all Rumah Gadang in Minangkabau currently still maintain their sacredness and are developed into locations to increase the knowledge of the current generation. However, the Rumah Gadang Mande Rubiah currently still maintains the sacred values contained within it, as evidenced by the fact that this historical relic is still visited by many local and foreign tourists (Ayu Ramadianti Retno Wiganti et al, 2023: 224).

The original Rumah Gadang Mande Rubiah is actually only a building in the front section with the use of a stage floor that has a height of 1.6 meters from the ground and the main pillars consist of 8 cylindrical pieces and are still original, and the number of pillars symbolizes the number of tribes in the Lunang village. In this location there are many historical relics that are considered sacred by the local community, including Tanduak Binatang, Talua Garuda and various types of keris. Rumah Gadang Mande Rubiah not only functions as a place to live, but also functions as a museum for storing heirlooms inherited from Bundo Kanduang. The front and middle parts of Rumah Gadang Mande Rubiah are used as a place to store displays from the Rumah Gadang Mande Rubiah Museum. While the back part functions as a place to live for Mande Rubiah (Ayu Ramadianti Retno Wiganti et al, 2023: 224).

In addition, the Mande Rubiah museum has a diverse museum collection. The types of collections are manuscripts, coins, paper money, sharp weapons, kitchen utensils, religious and traditional ceremonial tools, garuda bird eggs, firearms, large porcelain plates, lamps, and sticks. The total number of collections in this museum is 360 and is still maintained to this day. In West Sumatra, the Mande Rubiah museum is a type of local museum. Where the Mande Rubiah museum is currently managed by the Batusangkar Archaeological Heritage

Conservation Center, the Mande Rubiah historical complex is listed as an Indonesian Cultural Heritage Site (Museum.co.id, 2025).

This traditional house is a cultural heritage that has become one of the tourist attractions in Pesisir Selatan. Although the house is not as big and luxurious as Rumah Gadang Pagaruyuang, this house also has several relics in it, including: keris, and tools used in the past, as well as other relics. Until now, the rumah gadang has been passed down from generation to generation according to the lineage of the king or mandeh. Therefore, the Lunang community holds a manjalang event every year together (Indah Purnama Riski, 2024: 179).

In writing Elsa et al (2025: 86) mentioned that in the Mande Rubiah Gadang House there are various kinds of very valuable historical collections such as:

a. Heirloom Keris

The heirloom keris is a historical object that is still stored in the Rumah Gadang, which symbolizes the strength and wisdom of Minangkabau customs.

b. Tambo

Tambo is a type of oral or written history that contains the genealogy of customs and important events about the Rumah Gadang.

c. Coins/Paper Coin collection

This shows the economic value of people in the past, which means that there is evidence that people in the past used coins/paper as transactions in buying and selling.

d. Garuda Bird Egg

This Garuda bird egg is a unique type of artifact that depicts legends or folklore related to the local community.

e. Typical Minangkabau Carvings

This carving is located on the walls and inside of the Rumah Gadang Mande Rubiah. Not only does it function as aesthetics but it also reflects the philosophical meaning of beauty, harmony, and wisdom.

The native people of Lunang, especially those who live around the Mande Rubiah palace, feel that they are darek people even though they are in the rantau region, because in their myths and confessions, they feel that they are descendants of Cindau Mato. In tambo, the Minangkabau realm (the area where Minangkabau culture lives, grows, and develops) is geographically very far between the luhak nan tigo and taratak aia hitam areas, namely the Lunang nagari area (Wakidul Kohar, 2010: 34).

Historically, the archeological rumah gadang can also be used as a relic of the past, where with the existence of the rumah gadang we can see back how the life or culture of society in ancient times. Rumah gadang in Minangkabau symbolizes living together, a common way and a common goal, as well as a symbol of culture that must be proud of and well maintained. Because in the rumah gadang there are Minangkabau values, a house that symbolizes and reflects a valuable life that reflects the outlook on life of its people and harmony that is

woven with raso, pareso, malu and polite with others (Deslira Wardani et al, 2020: 76).

It can be concluded that historical relics are still neatly stored until now in Rumah Gadang Mandeh Rubiah. Visitors can see, observe and find out what the function of the relics that are in the museum until today. This certainly provides a picture and historical facts about the simplicity of the predecessors who have gone through various joys and sorrows of life that are not felt by the modern generation today. Therefore, related parties and visitors must jointly maintain and care for the existing relics so that they can educate all groups, especially the younger generation today.

The Mandeh Rubiah Gadang House Becomes a Sacred Place



From a note, it was found that Mande Rubiah was a Bundo Kandung who came from the Pagaruyuang Kingdom who lived and settled in Lunang Silaut, Pesisir Selatan Regency, West Sumatra. The descendants and followers of Mande Rubiah greatly respect him and continue to uphold the traditions that have been carried out by Mande Rubiah. The respect carried out by his followers and descendants brings trust in the community for the sacredness of Mande Rubiah, his Tomb and his House, so that many people make pilgrimages with different motives (Jamal Mirdad, 2022: 72).

The name of the bundo kanduang, Mande Rubiah, seems sacred and contains strong magic for the Minangkabau people. Tambo leaves behind pieces of the great influence of women in this land of women, while men (urang sumando) are likened to langau on the tail of a buffalo, or like ashes on a stump, strong winds of ashes drifting (Mery Kurnia, 2017: 57). The existence of Mandeh Rubiah is sacred by the community, related to the role attached to it. This role is generally often associated with irrational events that arise in the community which are believed to be neutralized by Mandeh Rubiah. Not only that, the role of Mandeh Rubiah is also related to the implementation of the Government in Nagari Lunang. This can be seen from the involvement of Mandeh Rubiah in the making of the

"Rumah Gadang Decision", which is a routine agenda every year in Nagari Lunang (Ledi Permata, 2011: 5).

In myth, apart from Bundo Kandung Minangkabau also has names that are used as myths, namely Mande Rubiah (Mother Rubiah). Mande Rubiah is a typical queen in the Lunang community in the South Coast who actually has a strong influence in society. As a queen in Rumah Gadang, she has a territory of power. In local stories, descendants or those who are appointed as queens are symbols of the ruler of Lunang. Her power also covers the Kerinci and Jambi regions. She also has a lifestyle like a medieval noblewoman in Europe. Her vast rice fields are worked by her followers. In doing this work, they do not get wages, but as a form of devotion to the Mande (Nurwani Idris, 2009: 7).

Rumah Gadang Mande Rubiah is a historical tour with various advantages and uniqueness that attract tourists to visit. One of its advantages and uniqueness is that one of the pillars of Rumah Gadang Mande Rubiah can emit water which is said to be able to cure various diseases and the collection of historical relics is maintained in its authenticity without any changes from its original form. Apart from the advantages and uniqueness offered by this Rumah Gadang Mande Rubiah tour, there are also several disadvantages such as the inadequate parking area, this can be seen during Eid, tourist vehicles visiting Rumah Gadang Mande Rubiah use the road body so that it interferes with the smoothness of other road users, lack of facilities and infrastructure that are not adequate such as public toilets that are still lacking. Meanwhile, the promotion and publication carried out by the Tourism Office for the advancement and introduction of the Rumah Gadang Mande Rubiah tourist attraction specifically to both domestic and foreign tourists are still not optimal, so that there are still some people outside who do not know about the Rumah Gadang Mande Rubiah tourist attraction. Although there are disadvantages and advantages, the Rumah Gadang Mande Rubiah tourist attraction is a tourist destination that is crowded with tourists on Eid, weekends and Islamic holidays (Monalisa dan Rose Rahmidani, 2019: 339).

In addition, Nagari Lunang is identical with Mande Rubiah as a symbol of the power of the traditional elite in the village. Seeing the existing reality, it can be said that the axis of life of the Lunang community and its surroundings is in the Rumah Gadang Mande Rubiah. Even coming to the area, for tourists is not merely a form of recreation like visitors who come to other traditional houses, but visitors in general to release their desires such as vows, paying vows, asking for medicine and curiosity about the existence of the Rumah Gadang Mande Rubiah. The Rumah Gadang Mande Rubiah which is sacred and considered sacred, cannot be separated from the influence of the culture in Lunang and the surrounding areas. Rumah Gadang is known as an old place that protects the community. This means that the Rumah Gadang is a great place and a blessing for those who respect it. This belief is a form of the spirit of old beliefs that have not been lost in time, although the number cannot be estimated. Followers of this belief consider that they do not violate existing religious norms because various forms of these traditions guide them and are inseparable from the way they carry out religious worship. It's just that the implementation can be done in a traditional house,

considering that the traditional house is also used as a place of religious worship. So what is meant by a traditional house, a sacred place, is also a place of worship (Undri, 2020).

It can be concluded that Rumah Gadang Mandeh Rubiah left a great history for various parties and has sacred values that are certainly considered natural and are part of a human life process. Today, the related parties are still maintaining and preserving the development of Rumah Gadang Mandeh Rubiah so that it will always stand strong even though the world is so advanced. Hopefully, this historical heritage will still be of interest to many visitors while seeking knowledge of the valuable nature of history.

Conclusion

Rumah Gadang Mandeh Rubiah still exists in the modern era today, the proof is that there are still many people who visit, even from outside the region, to see the existing relics. This shows that Rumah Gadang Mandeh Rubiah is still interesting for many people, especially for history lovers. So it can be interpreted that Rumah Gadang Mandeh Rubiah is not only a place of religious tourism, but people can directly see the relics that are still well preserved to this day. Although in addition, mystical things cannot be considered myths, but apart from that, the existence of Rumah Gadang Mandeh Rubiah is a witness to the lives of predecessors whose relics can ultimately be witnessed to this day. The hope of the research that the author made is also intended to educate readers and all groups not to forget history, that history has given birth to many extraordinary impacts for the progress that we enjoy today. Hopefully this article will also make young people want and interested in reading, studying and making the existing relics a source of useful knowledge in life.

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