

Money and Heritage: An Ontological Analysis A 10,000 Banknote from the 2005 Issue

Fella Mawaddah Sawalika^{1*}, Siti Fatimah², Syafri Anwar³

^{1*} Postgraduate, Padang State University, Air Tawar, Padang 25171, Indonesia
Email: fellamawaddahs@gmail.com

² Departement of Social Science, Padang State University, Air Tawar, Padang 25171, Indonesia
Email: sitifatimah@fis.unp.ac.id

³ Departement of Social Science, Padang State University, Air Tawar, Padang 25171, Indonesia
Email: syafri.anwar@fis.unp.ac.id



Langgam Journal is licensed under a [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by-nc/4.0/).

Abstract. The Limas House at the Balaputra Dewa Museum is a cultural heritage site that must be preserved. The Limas House has been a typical Palembang traditional house since 1930. The first owner of the Limas House was Syarif Abdurachman Alhabsi, who later purchased it from the Palembang City Government. This Limas House is divided into two parts facing opposite directions. The owner of the rear house is Syarif Ali. The characteristic of the four-story Limas House building is called Bengkilas. At major events, seating positions depend on family status. In 1995, Queen Beatrix of the Netherlands visited the Balaputra Dewa Museum. The Limas House was legalized as an icon on the 2005 Rp. 10,000 banknote, along with an image of the South Sumatran hero, Sultan Mahmud Badaruddin II. Since the 2005 Rp. 10,000 banknote was issued, the number of national tourists visiting Palembang and the Balaputra Dewa Museum has increased. Students and schools in Palembang have involved the Balaputra Dewa Museum in learning about Local Wisdom and contributing to school activities. Each structure in the Balaputra Dewa Museum holds meaning and value for the people of Palembang. This research aims to raise awareness among the people of Palembang and the younger generation of the city about the need to increase their knowledge of Limas Houses and promote traditional tourism. The researchers used interviews with tour guides and secondary data from a literature review.

Keywords: Heritage, Limas House, 10.000 Banknote

INTRODUCTION

The Balaputra Dewa Museum is located at Jalan Sri Jaya I no. 288, Km 5.5, Palembang, with an area of 23,565 m². Inside this museum, there is a collection of crafts and historical artifacts. In addition, what attracts national and international tourists is the Limas House building. The Limas House in the Balaputra Dewa Museum collection consists of two parts: the front part built in 1830 by Syarif Abdurachman Alhabsi and the back part built in 1835 by Syarif Ali. The Limas House was originally a private house owned by one of the people of South Sumatra, but because the building was considered to have unique characteristics and had value, the house that was originally privately owned was recognized as a traditional house. The Limas House is a traditional house belonging only to the City of Palembang and cannot be compared to other areas in South Sumatra Province. (Results of the museum guide interview)



Figure 1. Museum Entrance Gate
Source: Author

The Limas House of the Balaputra Dewa Museum is located in Palembang City, which is believed to be the identity of the Palembang people and has been recognized as the Traditional House of Palembang City. The physical building of the house has its own characteristics and rooms that have meaning in every corner, which is the pride of the people of Palembang City. Since 2005, the Limas House of Balaputra Dewa has been featured on the Rp. 10,000 denomination chosen by Bank Indonesia, which has made the Limas House of Balaputra Dewa increasingly known nationally. This symbol strengthens the recognition of the Palembang people towards the symbol of the Traditional House owned by the Palembang people. The Limas House of Balaputra Dewa is not only a building of identity and symbol of the Palembang people but a form of heritage and a long-term living document of history, even though the Rp. 10,000 denomination of the 2005 emission has been updated.

As a citizen of Palembang City, it is necessary to realize that since the issuance of the Rp. 10,000 currency in 2005, the Limas Balaputra Dewa House has not only become the identity of the people of Palembang City but has also become an aspect of Palembang City tourism that has been recognized nationally and internationally. The selection of culture contained in the Rupiah denomination is based on Bank Indonesia elevating the culture and heritage that exists in Indonesia through the medium of exchange (money) so that the symbol on the Rp. 10,000 currency does not shift the meaning of the Limas Balaputra Dewa House to the economic aspect, but rather a form of cultural preservation of the Traditional House of Palembang City.

This article will use the Ontological Realism Theory framework because it describes the physical building in the Balaputra Dewa Museum, which is recognized as a symbol of Palembang City's cultural heritage. The results of interviews conducted between researchers and museum guides discuss the building's architecture and the meaning of the building's form on each side of the room. So, the Limas House is a real building that can be seen and observed in its form, even though the Limas House is not used as a symbol on the 2005 Rp. 10,000 emission note. The Limas House will still be a physical building symbolizing the traditional house of Palembang City. The essence of the Limas House of the Balaputra Dewa Museum is presented objectively with a wooden building structure, pillars, and stairs, as well as a roof that has its own characteristics and carvings on the Limas House can be observed and measured in quantity.

This Limas House has undergone several changes of ownership. Since 1930, it has been purchased by the Palembang City Government and moved to Jalan Rumah Bari. In 1932, this house functioned as the Bari House Museum, reflecting the life of the Palembang people of the past. Since 1936, the Limas House owned by Syarif Abdurachman Alhabsi and Syarif Ali has been connected by a stage corridor. The process of moving the Limas House involved dismantling the house into small parts, which were then reassembled according to the building's shape. After the Limas House was moved to Rumah Bari, it was then moved again to Taman Mini Indonesia Indah in 1973 as one of the identities of traditional Indonesian houses. Due to this relocation, the Bari House Museum became empty. In 1985, the Limas House was moved to the Balaputra Dewa Museum, where it remains today and serves as the museum's main collection (Sriwijaya & Wulandari, 2018). According to Lufika, Limas Houses and warehouses in Palembang are built on stilts, adapting well to the city's natural conditions. Palembang's lowlands are largely influenced by the ebb and flow of the Musi River. (Tondi & Iryani, 2018)

From the description above, researchers have found three comparisons with previous relevant research. The first relevant research entitled *Analysis of Local Wisdom Values in Palembang Limas Houses* (Sriwijaya & Wulandari, 2018) states that Limas Houses have six elements of values contained in the Limas House building. The second research entitled *Symbolic Meaning of Ornaments of Palembang Limas Houses*

(Rakhman, 2015). This research explains the meaning of the Limas House building found in Palembang Bari Houses. Then the third research entitled Limas House 100 Pillars Prince Rejed (1225 H / 1811 AD) in Sugihwaras Village, Teluk Gelam District, Ogan Komering Ilir Regency (Andriani, 2019).

The difference in research lies in the focus of the research. In this study, Limas House will be studied ontologically or the essence of its existence so that it can be linked to the 2005 Rp. 10,000 Banknote Emission. Although many have discussed Limas House, there are still few who discuss the technicalities with the 2005 Rp. 10,000 Banknote Emission, even though this will be a proud heritage, especially for the people of Palembang City. Research conducted by several previous studies focused more on building structures, house architecture, and ethnomathematics approaches; therefore, this research needs to be conducted and explained philosophically. (Cahyani et al., 2025) This research is expected to educate the people of Palembang City in general and hopefully become an awareness for the nation's future generations to preserve it (Sary, 2015).

METHOD

This study uses a qualitative research method with a descriptive approach. The researcher describes the results of interviews conducted with a party who understands the philosophy of the Limas House at the Balaputra Dewa Museum, namely Mr. Tasmin. Mr. Tasmin has been a tour guide at the Balaputra Dewa Museum since the 1990s. The researcher recorded the results of the interviews with the informants and then summarized the results that were considered relevant to the focus of the study. The interviews were conducted in a structured and directed manner so that the expected answers were in accordance with the research. In this study, facts about the nature of the Limas House found on the Rp. 10,000 denomination of the 2005 Emission are described.

The resource person stated that "With the inclusion of the Limas House on the Rp. 10,000 banknote, it is a matter of pride because it is a form of preserving culture and attracting tourist attractions in Palembang City." The researcher focused on the Limas House at the Balaputra Dewa Museum because this house is a symbol of the traditional house of Palembang City on the Rp. 10,000 banknote of the 2005 Emission Year.

The researcher organized the reduced data into a form that was easier to read and understand. To obtain research results that were in line with expectations from relevant sources, the researcher conducted field observations to obtain more comprehensive data and information. The researcher also used literature studies to strengthen the analysis of the data obtained. The researcher compared it with previous relevant research as a reference and comparison of the research results. The researcher conducted observations at the research location to document the physical form of the Limas House of the Balaputra Dewa Museum, observed the building structure and validated the results of interviews regarding the physical condition of the exterior and interior of the house. The researcher obtained historical source data from monuments located at the Balaputra Dewa Museum.

RESULTS AND DISCUSSION

Result

Based on the research results, researchers can conclude the following:

The Limas House is a cultural symbol originating from the city of Palembang, South Sumatra. Originally owned by a Palembang resident in 1830, the house was later designated as a traditional house in Palembang. Interviews with museum tour guides at Balaputra Dewa revealed that Limas House owners are typically predominantly from the upper middle class, as building materials are considered expensive, such as having extensive building capital using wood and carvings. Limas Houses are constructed from a collection of sturdy wood, carefully selected by expert carpenters and carvers (Zamhari et al., 2023). Philosophically, painting a Limas House is not recommended, as it would depreciate the building's value. The museum believes the wood used is sturdy, so maintenance only involves cleaning.



Figure 2. Front view of a Limas House
Source: Author

The image above shows the front of the Limas House at the Balaputra Dewa Museum. The door to the Limas House is simply covered by a trellis and wooden supports, allowing a direct view outside. The Limas House at the Balaputra Dewa Museum has two sections connected by a wooden bridge.

The front of the house consists of a living room furnished with a dining table and a lounge table. In the center of the house is an example of a Palembang wedding stage and its accessories. On the right side of the house are three bedrooms with beds. A unique feature is the wardrobe attached to the wall, featuring typical Palembang carvings of leaves, flowers, suns, lotuses, and jasmine. On the left side of the house are three bedrooms of equal size. The large number of bedrooms is due to the large number of children in the family.

The following is a floor plan of the Limas House at the Balaputra Dewa Museum:

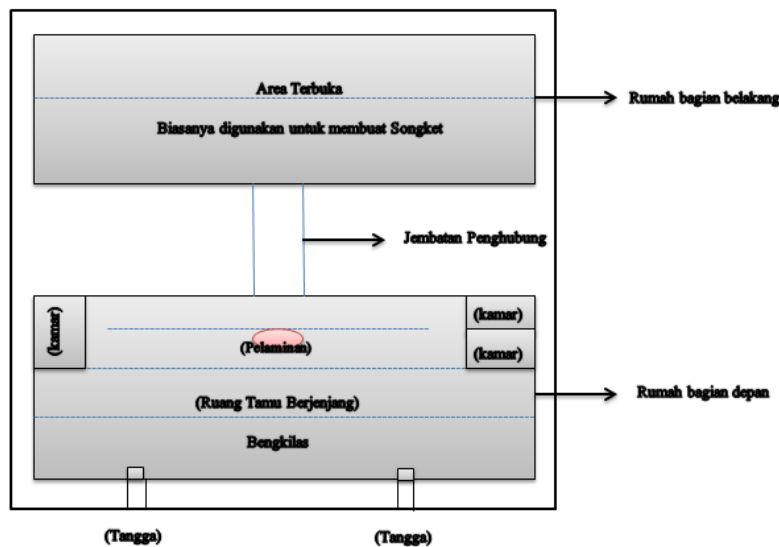


Figure 3 : Images processed by researchers
by: Author

Researchers discovered a difference between the windows of the Limas House at the Balaputra Dewa Museum and those of other houses. The windows in the Limas House are not hinged, but bolted to the bottom. This uniqueness does not diminish the cultural value of this traditional house. Another distinctive feature is the roof. The roof resembles a pyramid with descending levels, so the building is also constructed with levels that become lower at the front. The roof of the Limas House features goat horns, which have religious significance.(Wulanda & Widiyarsari, 2024)

- 1) If the goat has six horns, it represents the six pillars of faith.
- 2) If the goat has five horns, it represents the pillars of Islam.
- 3) If the goat has four horns, it represents the number of the Prophet's companions.
- 4) If the goat has three horns, it represents the sun, moon, and star motifs.
- 5) If the goat has two horns, it represents Adam and Eve.

The rear of a Limas Balaputra Dewa house serves a different function than the front. The back is used for activities and hobbies, as well as for songket weaving by the Palembang people. The building's layout is more open than the front, which features rooms. Inside the Limas House of the Balaputra Dewa Museum, it is equipped with home furnishings, namely tables and chairs, beds, musical instruments, decorative glass, paintings, etc., like a house that is used as a residence, but because this Limas House has been made into a historical monument, it is no longer used as a residence, it is only intended for visits. This house limits what is allowed and prohibited for visitors, for example, they are not allowed to sit on the bed, they are not allowed to touch any objects in the house except the cupboard in the living room and musical instruments. The following documentation of the two houses that were used as icons on the 2005 Rp. 10,000 banknote. Photo taken from the outside of the house.



Figure 4. Example of a photo of Limas House on the 10.000 banknote from the 2005 emission.
Source: Author

Discussion

The researcher will describe the findings of the ontological analysis, supported by a philosophical and historical analysis of the Limas House of the Balaputra Dewa Museum as a result of interpretation of related research and theories. Then, the researcher compares it with previous research. The Limas House of Balaputra Dewa has attracted public attention. In 1995, the Limas House of Balaputra Dewa was visited by Queen Beatrix, Queen of the Kingdom of the Netherlands. In addition, national and local tourists continue to come to witness the shape of the Limas House of Balaputra Dewa building directly and immortalize memories. The Limas House is characterized by diverse Palembang ornaments. These buildings, which originate from a combination of Hindu and Buddhist meanings and values, reflect beauty by embodying symbols as an expression of that beauty. The ornamental motifs of the Limas House of Palembang are floral or plant-based, referring to natural forms such as leaves, flowers, fruits, and trees. (Rakhman, 2015)

Researchers observed that the majority of visitors to the Balaputra Dewa Museum are students. Visitors use the museum as a location for creating scientific papers or educational videos. The students present recognize that studying history is an important activity, both as a form of appreciation and as a means of cultural preservation. Making the Balaputra Dewa Museum a learning location will increase its appeal (Tondi & Iryani, 2018) The limas house has historical significance because it is part of the cultural heritage of South Sumatra, especially Palembang. With its truncated pyramid-shaped roof, this house served as a residence and meeting place, which is a history, and future generations will understand its significance. Every corner and meaning of the building will become a source of local history and regional pride. (Rakhman, 2015)

As a form of pride and preservation of cultural heritage, since 2005 the Limas Balaputra Dewa House has been used as an icon of the Rp. 10,000 denomination as well as a hero from South Sumatra, namely Sultan Mahmud Badaruddin II. Regulations from Bank Indonesia when issuing the Rp. 10,000 denomination were officially issued with the issuance of PBI No. 7/40/PBI/2005. Quoting from Masitoh, 2024 that Bank Indonesia confirmed that the Rp. 10,000 denomination of the 2005 emission year is still valid as a legal tender until now there has been no withdrawal of circulation by Bank Indonesia. Source: <https://nasional.kontan.co.id/>.



Figure 5. Example money
Source: Indonesian Bank



Figure 6. 2005 emission 10.000 banknote memorabilia

Bank Indonesia held a memorabilia activity at the Balaputra Dewa Museum on October 3, 2024, which was inaugurated by the Acting Governor of South Sumatra, Mr. Elen Setiadi, S.H., M.S.E. and Mr. Ricky P. Gojali as the Head of the Bank Indonesia Representative Office at that time. The existence of the Rp. 10,000 denomination is as a legal means of transaction as well as a form of cultural symbol and identity of the traditional house of Palembang City. The Limas House is not only a decoration on the Rp. 10,000 denomination but as an ontological symbol of the people of Palembang City. By placing the Limas House on legal tender in Indonesia, it shows that the state recognizes the existence of local culture which is part of the national ontology. The ontological meaning of the Rp. 10,000 denomination of the 2005 emission is a form of representation of the people of Palembang City. The Limas House is represented as the identity of the people of Palembang, South Sumatra. Through money used as a medium of exchange, it will become a national public insight into the presence of the Limas House of the Balaputra Dewa Museum. Because every individual will use money in everyday life, the identity of Palembang City will also become increasingly well-known.

The museum guide explained that the building remains unchanged because it is considered appropriate to its design and values. The Limas Balaputra Dewa House remains permanent and will always be preserved. The Limas Balaputra Dewa House was chosen as an icon because it is considered a regional cultural landmark and must be preserved, so that it can represent the region at the national level. (Agas Hidayat et al., 2021) Until 2026, the 10,000 rupiah banknote issued in 2005 is still valid and can still be used as legal tender.

CONCLUSION

The Limas House of the Balaputra Dewa Museum was designated as an icon on the 2005 Rp. 10,000 banknote. The visual findings on the 2005 Rp. 10,000 banknote show that money is not only present as a means of economic transactions, but as a symbolic entity that represents the social construction and ideology of cultural heritage. Bank Indonesia believes that it has chosen the Limas House of the Balaputra Dewa Museum as one of Palembang's heritage sites along with the hero figure of Sultan Mahmud Badaruddin II. In the perspective of social ontology, money becomes an objective reality that internalizes values without realizing it, while in symbolic ontology, money functions as a communication of national meaning. The results of this study are expected to contribute to the scientific study of Palembang's cultural heritage. Since the Limas House became an icon on the 2005 Rp. 10,000 banknote, it has increased the existence of the Limas House of the Balaputra Dewa Museum, which has become a destination for national and international communities. With the existence of the Rp. 10,000 banknote, the people of Palembang must be more aware of the importance of preserving this heritage.

REFERENCES

- Agas Hidayat, R., Fajri, I., & Artikel, I. (2021). Hierarki Pada Rumah Limas Palembang Hasyim Ning. *Journal of Indonesian History*, 10(2), 50229. <http://journal.unnes.ac.id/sju/index.php/jih>
- Andriani, M. (2019). Rumah Limas 100 Tiang Pangeran Rejed (1225 H/1811 M) di Desa Sugihwaras Kecamatan Teluk Gelam Kabupaten Ogan Komering Ilir. *ペインクリニック学会治療指針 2*, 1534200058, 1–9. https://repository.radenfatah.ac.id/17579/1/SKRIPSI_MEILINDA_ANDRIANI_1534200058.pdf

- Cahyani, L., Rahayu, H., Erviana, R., & Sepriliani, S. P. (2025). Eksplorasi Etnomatematika Rumah Limas Di Desa Anyar, Sumatera Selatan. *Numeracy*, 12(1), 37–50. <https://doi.org/10.46244/numeracy.v12i1.2818>
- Rakhman, A. (2015). Makna Simbolis Ornamen Rumah Limas Palembang. *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis*, 53(9), 1689–1699. <http://publications.lib.chalmers.se/records/fulltext/245180/245180.pdf%0Ahttps://hdl.handle.net/20.500.12380/245180%0Ahttp://dx.doi.org/10.1016/j.jsames.2011.03.003%0Ahttps://doi.org/10.1016/j.gr.2017.08.001%0Ahttp://dx.doi.org/10.1016/j.precamres.2014.12>
- Sary, R. K. (2015). Rumah Limas Palembang “Warisan Budaya Yang Hampir Punah.” *Berkala Teknik*, 5(2), 856–863.
- Sriwijaya, U., & Wulandari, T. (2018). *Analisis Nilai-Nilai Kearifan Lokal Pada Rumah Limas Palembang*.
- Tondi, M. L., & Iryani, S. Y. (2018). Nilai Dan Makna Kearifan Lokal Rumah Tradisional Limas Palembang Sebagai Kriteria Masyarakat Melayu. *Langkau Betang: Jurnal Arsitektur*, 5(1), 15–32. <https://doi.org/10.26418/lantang.v5i1.25383>
- Wulanda, Z. P. T., & Widiyarsari, R. (2024). Implementasi Pembelajaran Geometri Rumah Limas Sumatera Selatan. *Mahasendika Iii*, 432–445. <https://ejournal.unmas.ac.id/index.php/Proseminaspmatematika/article/view/8895/6642>
- Zamhari, A., Al Jundi, I., Hepiani, H., Agusutia, D., & Nirwana, P. (2023). Arsitektur Rumah Limas Palembang Sebagai Warisan Budaya. *Jurnal Pendidikan Dan Teknologi Indonesia*, 3(6), 241–247. <https://doi.org/10.52436/1.jpti.296>
- <https://sdn13.bimakota.sch.id/web/detail-berita> Diakses pada tanggal 29 September 2025 Jam 22.12
- <https://nasional.kontan.co.id/>. Diakses pada tanggal 9 Januari 2026 jam 17.54
- Welly (2024, 3 Oktober). Memorabilia Uang Rp. 10.000 bergambar Rumah Limas di Museum Negeri Sumsel. Detik SumbagSel. Diakses pada tanggal 05 Oktober2025 <https://share.google/Xa4nAwK20aaEO4tDF>