

Understanding Historical Attachment *Through Oral Tradition as a Source of History*

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Abstract

This research aims to explore the historical attachment of the local community of Parakan City through its oral tradition. Parakan was designated as a heritage city in 2015; it is a small city in Indonesia, located in Central Java. It is well known as the Bamboo Runcing City. Bamboo Runcing refers to the sharpened bamboo that was used as a traditional weapon a hundred years ago in Indonesia. To understand the level of historical attachment, it is necessary to establish its value via its oral tradition. Such tradition is regarded as a primary source of history and can be explored by interviewing relevant respondents. Using a qualitative method with a descriptive narrative approach, this research identifies the reasons why the local community uses the term “Bamboo Runcing” as a city brand. This paper concludes by ascertaining the extent of historical attachment within the local community of Parakan City.

Keywords: Historical Attachment, Oral Tradition, History, Parakan, Heritage City, Indonesia

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Introduction

The designation of an area as a historical site is part of the efforts made by local and central governments to preserve and conserve many as possible the heritage buildings or areas in Indonesia. Many historical sites in Indonesia have been designated as conservation areas, as well as heritage sites. One such area is the city of Parakan. Parakan is a small city in Indonesia, located in Central Java, but not many people know about it. In 2015, the city was designated as a heritage city by the National Government through *Piagam Komitmen Penataan Pelestarian Kota Pusaka 2015 (Charter of Commitment to the Conservation of Heritage City 2015)*.

The city of Parakan is well known among its society for its history as the pioneer of Bamboo Runcing, also known as Kyai Bamboo Runcing. KH Subuki introduced Bamboo Runcing as a traditional weapon one hundred years ago. The city also has many colonial buildings that should be preserved because of their history. Some of these historical buildings remain intact, but some are in ruins due to lack of maintenance. They are located in, and include Old Station, Klenteng Hok Teng Tong, Pasar Legi, Chinatown, Candi Setapan, Gunung Candi, Kali Galeh Old Bridge, PT KAI Residence Kadewanan (Government Office), KH Subuki's house, KH Subuki's Cemetery, Langgar Wali (Wali Mosque), the Kauman Area, and Masjid Al Barokah Bambu Runcing (Bamboo Runcing mosque). One aspect that gives Parakan a unique architectural character is the existence of Chinese houses within the Chinatown area. The physical condition and the visual image of these buildings have remained the same; they are still original and are about two centuries old.

Purwantiasning et al. (2017) discuss the theory of attachment and how the historical aspects are involved in it. The authors start the discussion about "historical attachment" by dividing the term into two words: "historical" and "attachment." First, the word "historical" derives from "history," which is related to chronological events over time, in this case from the past to the present which require evidence to prove the events. This evidence could be old archives, documents, photographs or oral history from people who were alive during the period of interest. Secondly, the word "attachment" derives from the verb to "attach," which is related to human behavior. Attachment in human behavior relates to someone's emotional bonding, as well as their affection for something (a particular object). Altman (1992) discusses the theory of attachment that was first introduced by Ainsworth (1970). According to Ainsworth, the theory of attachment explains that behavior attachment is developed through interaction with a particular object, either living or inanimate, and which has a significant meaning for someone. On the other hand, Durkin (1995) states that the attachment is usually supported and maintained by attachment behavior. Tuan (2001) also explains that this bonding of object attachment is related to human experiences in space and place. According to Tuan, this bonding, or attachment to space and place, refers to human experiences which are comprised of feelings and thoughts. Tuan also mentions that there are three types of principal spaces: mythical space, pragmatic space and abstract or theoretical space, which is reflected in the quality of the human senses and mentality. The attachment to something could take place after people have

experienced certain spaces and places. Tuan supports the theory of attachment, particularly the attachment to something that is related to human behavior.

In this research, from the literature above, a relationship has been established between attachment and the history of Parakan. History is defined as a story with chronological events from the past to the present. We aim to relate the attachment to the past and use this attachment as the bonding of the local community to the history of their city, particularly that of Parakan. This historical attachment involves the emotional bonding of the local community to the past, which has persisted until the present day, and is likely to continue into the future. This attachment implies continuity, though emotional bonding is multiple and divergent rather than unified and singular.

Referring to previous research regarding the role of historical attachment in the designation of a historical site (Purwantiasning, et al, 2017), attachment can be related to the history of an object which is either via written history or by oral history and in this case, a historical building or area. If the attachment is related to a place, then it becomes something special for someone who lived within the area. Individuals may feel a sense of the atmosphere or experience of the space, based on memory or individual interpretation. Historical buildings, or even historical areas that could be considered as places, become essential or significant when related to history or the past. One aspect that should be underlined in the theory of attachment is that such links to the past must be supported by evidence from, for example, archives, documentation, or oral tradition from someone who can describe the past. This attachment is not just about a memory of the past, so it is important to relate it to evidence. The historical attachment between one person and another is different because it depends on people's individual perceptions and experiences when reading or interpreting historical archives and documentation. It also depends on the subjective positionality of the historian. Someone could experience historical attachment either after learning about the history of a building or area, or after hearing about its history from someone else who knows the history of the site. In particular, this attachment will show the extent to which an individual's emotional bonding to history is related to a historical building or area (Purwantiasning et al., 2017).

The level of historical attachment between one person and another is different (Purwantiasning et al., 2017). As Tuan (2001) explains, this bonding with a space, place or object depends on human experiences. The attachment of people with different perspectives and experiences will be different to those who know nothing about its history. Tuan states that there are two key terms in the human experience of space and place: the nature of their experience and their experiential perspective. In this research, we have utilized this location's oral tradition to uncover the history of Parakan and to establish the extent of the historical attachment of the local community to the city. Various representative respondents have been chosen from academics, historians, common people, the generation of KH Subuki in Parakan, and other people who were alive at the time to witness the colonial era. These respondents have been chosen as a significant respondents because they are the most representative ones with the capability to explain Parakan's history.

Oral Tradition as an Approach for Historical Research

Vansina (1985) defines oral tradition as verbal testimony transmitted from one generation to the next, which can be more precise. He claims that oral tradition is an appropriate historical source and defined himself as a genuine historian. Oral tradition has been regarded as an approach for historians in uncovering historical events through the local community; the approach can be used to study traditions and its relationship to the social system.

In this research, we have utilized the oral tradition as an approach to reveal the history of Parakan through the members of the local community and those who were alive during the colonial era. While we are aware that this form of research lacks the physical evidence offered by documents, maps and photographs it fulfills the role of completing the historical narrative of Parakan. As Vansina (1985:20) states, “oral tradition exclusively consists of hearsay accounts, that is, testimonies that narrate an event which has not been witnessed and remembered by the informant himself, but which he has learnt about through hearsay.”

Oral tradition has been regarded as a source of knowledge about the past (history). Traditions occupy a special place among the various types of historical sources and the oral tradition has significant value as one of these. By using the oral tradition approach, we are able to understand the level of historical attachment within the local community. The oral tradition approach in some regions such as native American (Indian) as well as the Dayak's people (Kalimantan Island) was used in the form of oral testimonies concerning the past, which were transmitted from one person to another, and from one generation to the next. Vansina also explains that there are many historical sources, including ancient ones based on the oral tradition, particularly in areas which have no written documentation of their history. To reconstruct the past or its history, the local community uses the oral tradition from one generation to the next to complete the region's narrative. This process is very vulnerable to being lost as there are always a generation that will not survive to be able to pass on traditions. To counter this situation, a revitalization of the oral tradition approach is needed. Pudentia (2015) states that there has been an effort to maintain oral tradition, in this case folklore, which is known as a revitalization of the oral tradition. The main effort in achieving this revitalization is by involving all the parties that support the oral tradition. The primary indicator of a successful revitalization is if there is a significant change within the community and if the oral tradition is able to maintain its life over time.

In line with the above discussion, this research aims to uncover the history of Parakan as a heritage city using the oral tradition approach. We have used this approach because there is little evidence about the history of the city. We have analyzed the information from the respondents and compared it with the limited physical documentation using the interpretation approach. Academics and common people were interviewed, who explained the history of Parakan, revealing the information they had acquired from their parents or grandparents. The history of the city has always remained in their minds and hearts, from one generation to the next into the present.

In this research, we discuss the history of the city using the oral tradition approach and divide it into three periods: Parakan before the Islam era (the Hindu era); after the Islam era; and as the place where the revolution against the colonial powers started. For the first and second periods, we interviewed academics and historians to obtain information about the history of Parakan before and after the Islam era, while for the third part we interviewed some witnesses and generation of a significant person such as KH Subuki, as the pioneer of the traditional sharpened bamboo weapon utilized by Indonesian soldiers. We have reviewed literature about the history of Indonesia to validate the stories told by the respondents covering these exact periods, both the pre-Islamic as well as the Islamic ones.

Research Methods

Since this research aims to explore the historical attachment of the local community of Parakan City through oral tradition, it is necessary to establish its value. Such tradition is regarded as a primary source of history and can be explored by interviewing relevant respondents as well as by reviewing the literature on the history of Indonesia and in particular the history of Parakan to validate the reports from relevant respondents. These respondents are a significant source as they have the capability to explain the history of Parakan. We have compiled a list of them including in particular, the respondents from the family of KH Subuki as he was a previous communal leader (**Imam**) in Kauman, Parakan.

From the list of respondents, we have decided to conduct interviews with the most significant ones who know and understand very well about the history of Parakan. Using a qualitative method with a descriptive narrative approach, the research identifies the reasons why the local community uses the term “Bamboo Runcing” as a city brand. We have used the oral tradition approach to reveal the history of Parakan itself and to conduct the aims of this research.

Findings and Discussion

Basori is one of the primary respondents who recounted the history of Parakan. He knows the history of Parakan from his father and his grandfather. This tradition of transmitting and transferring knowledge orally from one generation to another generation as Vansina mentioned is known as the oral tradition. He fully described Parakan's history before it became known as the city of Parakan. As an academic, Basori conveyed the story of the city chronologically for clarity. Prior to our interviews we conducted a literature review on the history of Indonesia and specifically regarding Parakan to provide us with a foundation of its history.

The researcher as an outsider who knows only about the history of Parakan from literature, gained a much fuller understanding as Basori told the history of Parakan, from the era of the Mataram Kuno Kingdom, to the Mataram Islam era, and up the city being the birthplace of KH Subuki, the pioneer of Bamboo Runcing.

The history of Parakan began in the Hindu era, the Mataram Kuno or Mataram Hindu era (700 AD -1700 AD), followed by the Islam Era when Mataram Kuno or

Mataram Hindu became the Mataram Islam era (1600 AD - 1800 AD). Parakan is one district of Temanggung City, which has existed since the Mataram Kuno era. The name “Parakan” came into use since the era of the Mataram Kuno Kingdom, under the King of Sanjaya. According to some respondents the word “Parakan” comes from “Para Rakai.” Rakai is a term which refers to Hindu monks or priests; in Sanskrit it means “full moon.” In the era of the Mataram Kuno Kingdom, many rakai lived in the Prakan area, with much evidence to prove this, such as the Liyangan Temple and the Dieng Temple complexes. The rakai lived in the Parakan district, which became a sacred district. In the Mataram Kuno era, all the Hindus would perform rituals in the Dieng Temple complex and would then go to Parakan to meet the rakai to ask for their guidance. This history of Parakan is also underlined by Murtiyoso (2017), who states that Parakan’s history cannot be separated from the history of the Javanese Kingdom, especially the Kingdoms of Mataram Kuno and Mataram Islam.

The name Parakan itself emerged after the King of Sanjaya stepped down and was replaced by Rakai Panangkaran in 746 AD. In this era, the palace of King Rakai Panangkaran was located in the Kedu District. After he was replaced by King Rakai Panunggalan in 784 AD, the palace was relocated to the district of Panaraban, then known as Parakan. Later, King Rakai Panunggalan was replaced by King Rakai Warak, who settled in the area of Tembarak.

Murtiyoso as a historian who used to live in Ngemplak, Parakan, explained that between the 5th and 11th centuries, central power and wealth were located in the middle of Java. The primary source of this wealth was the rice paddy fields in the district of Kedu and the surrounding areas. This is all supported by the Liyangan heritage sites within the region of Kedu, which exemplify the cultural life from the Pre-Hindu era (4th century) until the Java Hindu era (11th century). Liyangan proves that the location was a notable complex for Hindus; it was not only a temple compound, but also a settlement on a larger urban scale. It is also proof that the district was a significant and central area in the surrounding Sumbing and Sindoro mountains.

The Mataram Kuno Hindu era faded after the arrival of Prince Benowo, who left the Kingdom of Pajang and tried to establish a new settlement on the bank of the rivers between the two rivers of Kali Galeh and Kali Brangkongan. Many people came to join the prince and to start a new life in this new district known as Parakan. According to Murtiyoso a historian and respondent, “Parakan” means a place with water inside it, for fishing. Additionally Basori states that the word is derived from “marak” (a Javanese term), which means “come along.” Both of these terms are relevant when referring to the history of the district itself. Parakan, as the place for Prince Benowo to live, is on a bank of the river, so it is a place with water. On the other hand, Parakan is also a place for Islamic people to be close to God as there are many kyai (Muslim priests) residing in the Parakan district and specifically in the Karang Tengah area, (also known as the Kauman area) that will be discussed later.

Evidence for the existence of Parakan, which had been known as the Karang Tengah Village, is the existence of an inscribed stone named Prasasti Kayumwungan. Its inscription describes the history of the area in ancient Javanese and Sanskrit languages. This stone was found one hundred years ago in the Karang Tengah Village area and is proof of the existence of Parakan, which had been an area for all the rakai during the Mataram Kuno Hindu era. The Prasasti of Kayumwungan should consist of five pieces of stones with ancient Javanese inscriptions, but only two pieces remain (D27 and D34) (see Figure 1). This prasasti, also known as Prasasti Karang Tengah, can be found in the National Museum of Indonesia (Museum Nasional or Museum Gajah).



Figure 1. The Prasasti of Kayumwungan, there are only two pieces out of 5 remaining, D34 and D27. This Prasasti of Kayumwungan has been known as Prasasti of Karang Tengah as it was found in the Karang Tengah Village that today is known as Parakan. Source: Official Website of Kementrian Pendidikan dan Kebudayaan, Direktorat Jenderal Kebudayaan, has been accessed on 25th February 2018.

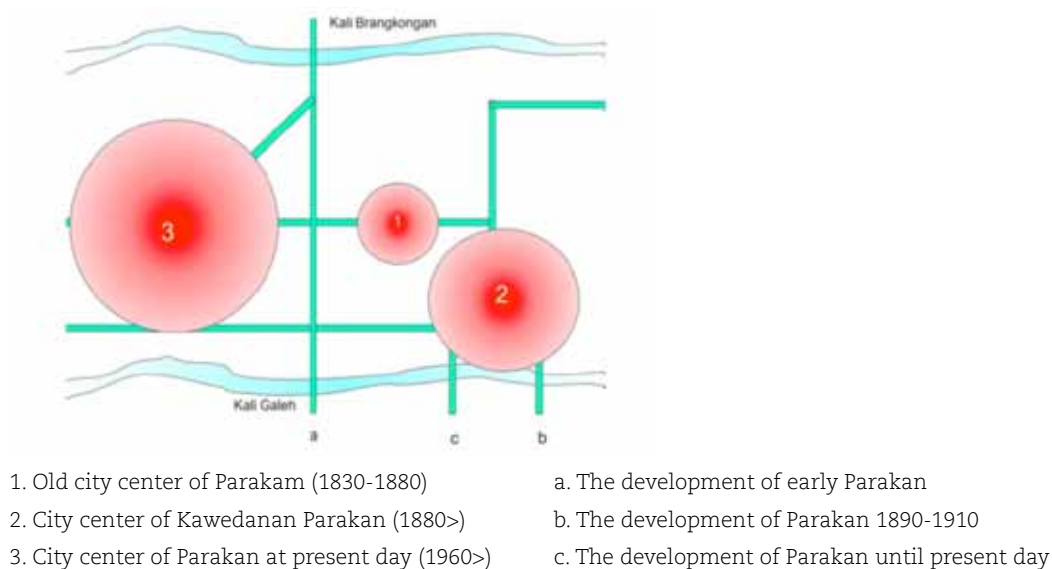


Figure 2. Areas of development of Parakan by date (Murtiyoso, 2015).

The development of the city of Parakan can be seen in Figure 2 and explains the location of the city center from the 18th to 19th until now. The diagram is the result of a collaborative study between various parties, including academics, histo-

rians, the local community and local government, to define the history of Parakan (Murtiyoso, 2015). According to the explanation by Murtiyoso, after the war (Perang Diponegoro 1925-1930) and after the colonial era had ended, the city of Parakan grew slowly, and became a trade center for commodities such as rice, tobacco and coffee. During this time, the city grew in economic power and became the most important city in the Kedu District.

The designation of an area as historical is one that should be made by the local or central government. Indonesia, as a country with many islands and many historical areas, needs to make more effort towards preservation and conservation. One area which has many historical buildings and a significant character of its own is the city of Parakan. It is in the district in Temanggung and is a relatively unknown city as not all Indonesians know about it (see Figures 2, 3 and 4). However, in 2015 it was designated as a heritage city and since this classification many people have been eager to learn about its history and to explore it directly.



Figure 3. Map of the provinces of Indonesia showing the location of Parakan. Source: citiviu.com, accessed on 7th February 2018.



Figure 4. The Location of Parakan within the Island of Java. Source: genericcheapmed08.com, has been accessed on 7th February 2018.

Parakan was designated as a heritage city because there are many historical objects that needed preservation. Reading about and listening to the history of Parakan through its oral tradition encouraged people to want to know more about the city. Evidence of the history of Parakan can be seen in many areas. There are various historical sites that depict Parakan in the Mataram Kuno era, such as the temples in Parakan, Candi Setapan and Gunung Candi, and the complex of Candi Liyangan. There are also Chinese houses and temples, such as Gambiran House and Omah Candi, which was used by Louw Djieng Tie, a kung fu master from China, who immigrated to Parakan, and the nearly 200 year old Chinese Hok Teng Tong Temple. Additionally, there are colonial buildings, such as the Kali Galeh Bridge, the old railway station, and the Kawedanan Office, as well as heritage trails dedicated to the sharpened bamboo pioneer KH Subuki, such as Omah Candi of KH Subuki, Langgar Wali. Then there is the area of Kauman, the cemetery of KH Subuki and Al Barokah Mosque, which is known as Masjid Bambu Runcing, or Sharpened Bamboo Mosque. These sites defines Parakan's character and in particular its historical architecture.

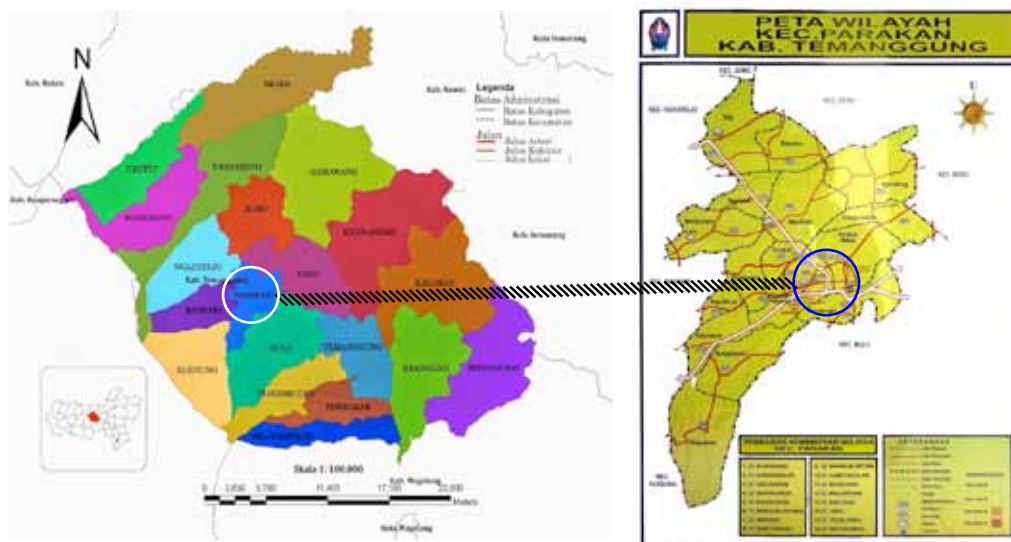


Figure 5. The location of Parakan within Temanggung District. Source: Kecamatan Parakan, 2017.



Figure 6. The Map of Parakan from colonial era to post-colonial era. Sources: Left-hand side- KITLV (1907), Right-hand side-KITLV (1946).

The local government is working together with the community to preserve its historical sites, cultural assets and is eager to promote Parakan as a destination for tourists. It also has cultural significance in terms of its traditional foods, culture, art and its socio-culture which together comprises all assets of Parakan as a heritage city.

One of Parakan's claims to fame is that it is the city of Bambu Runcing, the sharpened bamboo used as a traditional weapon in colonial times. The pioneer of this was KH Subuki, known as Kyai Bambu Runcing or Jenderal Bambu Runcing. Parakan is also regarded as the hometown of Muhammad Roem, an Indonesia national hero from the Roem-Roijen negotiations during the colonial era. Parakan was a famous refuge area for the Dutch to escape Pangeran Diponegoro soldiers.

One of the activities of KH Subuki and the Indonesian soldiers was to produce as much Bambu Runcing as possible. One of the rituals was to put both bamboo and soldiers in a pool of cool water together for 24 hours (the temperature in Parakan is always under 20 degrees). This tradition was intended to allow the soldiers to obtain strength from Allah SWT. The pool itself is located inside the Masjid Al Barokah. This is why the mosque is known as the Bambu Runcing Mosque. The mosque changed significantly from the colonial to the post-colonial eras. Before independence day, it had a traditional form with similarities of many Javanese mosques, with a pyramid roof known as a Limasan roof. Unfortunately, it did not remain as such, because in the 20th century its form was transformed, becoming more modern with a domed roof (see Figure 7).



Figure 7. Mosque of Al Barokah Bambu Runcing - Left-hand Side: the mosque in colonial era before renovation, Right-hand Side: the mosque in post-colonial era after a major renovation. This mosque is one of the historical places during the colonial era for making sharpened bamboo as a traditional weapon to fight the Dutch. Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017).

Another historical site in Kauman, Parakan is the historical house of KH Subuki, known as Omah Candi (Candi means a site that has become one of heritages, and Omah means house). Omah Candi has changed significantly since 2012, after part of the house became a small restaurant. It used to be a private house and

had never been open to the public, apart from the middle terrace that used to be for “pengajian” or recitation in groups. After a renovation in 2010 and 2012, it was opened to the public with a restaurant in the front and a residential space at the back. Its form remains the same, with large 4 sectioned doors in the middle of the façade with two adjacent windows.(see Figure 8).



Figure 8. KH Subkhi's House- Left-hand Side: the house during the colonial era before renovation, Right-hand Side: the house in post-colonial era after major renovation, it becomes a restaurant. This house is one historical place from the colonial era and the place of KH Subkhi (the pioneer of Bamboo Runcing) for living and his activities during the colonial time. Source: Left-hand side- Adilin Basiri (1940), Right-hand side-Private Documentation (2017).

In addition, there are also several buildings that represent the colonial era, such as the old railway station. This is from the 19th century, and its function was to bring goods from other cities in Java as Parakan was a well known trading hub in the colonial era. It was also the only station soldiers used to meet KH Subuki to make Bambu Runcing (see Figure 9). As shown, the building is in poor condition as it has been neglected for years, although its structure is still in good condition. This abandoned building should be well maintained and become a primary consideration for the local government.



Figures 9. Old train station of Parakan, a historical building from the colonial era, it was the only rail station that brought all soldiers into to Parakan to meet KH Subkhi for Bamboo Runcing production. Source: Left-hand Side: N.I.S.M Lijn Djoaja-KITLV (1910), Right-hand Side: Private Documentation (2017).

Another historical building from the colonial era is the Kawedanan Office, which is located in Parakan Kulon, in the same area as Chinatown (Pecinan). The build-

ing was an office for Wedana (the local government in the colonial era, when the country was subject to Dutch policies and regulations). The condition of the building remains the same, but is now unfortunately empty. For some special events, it is used as a hall or exhibition space and sometimes is a meeting place for NPL (Nata Parakan Luwes, a local Parakan community group). It is a classic style building, with a traditional Javanese roof (see Figure 10).



Figure 10. Kawedanan office as one of historical buildings from the colonial era, Left-hand Side: Kawedanan Office in colonial era, Right-hand Side: Kawedanan Office in post-colonial era. Source: Left-hand Side: Wawan Hermawan (1940), Right-hand Side: Private Documentation (2017).

Parakan, as a heritage city, has various landmarks, one of which is Pasar Legi Parakan (the traditional market of the city). It is called Pasar Legi because it used to operate only on Friday Legi (Legi is part of the Javanese calendar). It was built in the colonial era in 1925 and was only a small single building (see Figure 11) but also accommodated sellers at the front of the building. After years, the building was abandoned and lack of the utility as well as the structure and was finally demolished in 2014 and relocated. Construction of a new Pasar Legi Parakan building began in 2014; the concept of the market is a national standard, with a semi-modern yet traditional form.



Figure 11. Pasar Legi Parakan is one of historical buildings in Parakan since colonial era in 1925 and it has been demolished and relocated in new place in 2014 and has been finished the construction in 2017. Source: left hand: KITLV (1925), middle: the abandoned Pasar Legi Parakan that had been demolished and relocated in a temporary place in 2013 and has been relocated in the new place in 2014 (Arcom Soekarno, 2013), right: Pasar Legi in its new location and has a semi modern traditional concept (private documentation, 2018).

This all shows that Parakan has many old buildings from the colonial era, as well as traditional Chinese houses. The history of Parakan as a city of Kaum (Rakai,

Kyai and Chinese people) and as the city of Bambu Runcing motivated the community and a local community group known as Nata Parakan Luwes (NPL) to promote it as a heritage city. In December 2015, after a lengthy review and investigation by the local and central government it was granted heritage city status.

Conclusion

The preservation of historical buildings from the colonial era is an essential issue, since Indonesia has many areas with historical sites. The existence of these sites will assist all generations, particularly future ones, to understand the history of the country. By designating historical sites as worthy of preservation, the community with its present and future generations will appreciate their presence. In addition, the designation of an area as historic, or even as a heritage city, can help it become famous, no longer unknown.

As Tuan (2001) had mentioned, space is more abstract than place and it will become a place if the space has value within it. According to this statement, it could be concluded that the area of Kauman in Parakan is not only a special space for the community, but also became a significant place and has a specific value either as a historical value and as well as one of socio-culture values for the local community. Tuan (2001:8) also mentioned that a space becomes a place if there is an individual experiencing the space. Experience will involve sensation, perception and conception. According to Tuan (2001:10), experience also involves emotions and thoughts as experiences will create feelings and thoughts.

In reference to the above explanation, the local community of Parakan having the experience of place within Kauman, Parakan hold strong attachment to the place and its historical value. Moreover, historical attachment can be found through the oral tradition of the local community. By using an oral tradition approach, this research has described the history of Parakan chronologically. Although historical attachment is different from one person to another as it depends on the individual experience and their reference perspective; their historical attachment can be uncovered using the oral tradition approach.

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List of Interviewees

No	Category	Respondent	Details of Respondent	Output
1	First hand	NA	NA	NA
2	Eyewitness report	Chulaifah (daughter of KH Abdurrahman, the son of KH Subuki)	Age: 85 yo Gender: Female Resident: Jetis, Parakan	The story how the Dutch soldiers killed KH Abdurrahman, the son of KH Subuki, in his house, but killed the wrong person (KH Subuki was the target)
3	Second-hand, hearsay report	Asrof bin Bisri (grandson of KH Subuki)	Age: 65 yo Gender: Male Resident: Kauman, Parakan	The story of Barisan Muslim Temanggung, the story of Bambu Runcing, and the story of KH Subuki as the pioneer of Bambu Runcing
		Binawan Muhammad (grandson of KH Subuki)	Age: 50 yo Gender: Male Resident: Ngemplak, Parakan	The story of KH Subuki as the pioneer of Bambu Runcing, and how the local community has encouraged the family to propose KH Subuki as a national hero
		Akriful Basori (member of local community and historian)	Age: 55 yo Gender: Male Resident: Kauman, Parakan	The history of Parakan from the Mataram Hindu era until the Mataram Islam era and the coming of the Diponegoro soldiers, up to the establishment of Parakan as Kauman (the city of 'kaum')
		Sutrisno Murtiyoso (member of local community, historian and lecturer)	Age: 60 yo Gender: Male Resident: Ngemplak, Parakan	The history of Parakan as the city of "kaum" and the city of Bambu Runcing; the morphology of Parakan over time
		Subkhan Kamidi (member of local community, historian and member of Nata Parakan Luwes – the local community organization)	Age: 50 yo Gender: Male Resident: Jetis, Parakan	The story of Parakan from the Mataram Hindu Kuno era until the Mataram Islam era; the history of Parakan as Karangtengah village; the location of Kayumwungun inscription, the proof that Parakan was a city of "rakai" in the Hindu era
		Zaimah (granddaughter of KH Abdurrahman, the son of KH Subuki)	Age: 79 yo Gender: Female Resident: Kauman, Parakan	The story of Parakan in the colonial era when soldiers came to make Bambu Runcing as a traditional weapon; the story of KH Subuki as pioneer of Bambu Runcing; the story of Parakan as a basecamp for Indonesian soldiers from cities across the country
		Sofwan (grandson of KH Abdurrahman, the son of KH Subuki)	Age: 65 yo Gender: Male Resident: Kauman, Parakan	The story of KH Subuki as the pioneer of Bambu Runcing
		Adilin Basiri (member of local community)	Age: 50 yo Gender: Male Resident: Kauman, Parakan	The story of how Barisan Muslim Temanggung was established by some Kyai in Parakan, including KH Subuki

Figure 12. Table of significant respondents in uncovering the history of Parakan.

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