

Limas Home Interior Design Conservation Served as A Cultural Heritage In The Balaputra Dewa Museum Hall Palembang

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Abstract

With the advancement of time and rapid urbanization, many traditional houses have suffered damage or been abandoned. One region in Indonesia renowned for its history and heritage is the city of Palembang, the oldest city in Indonesia. As the oldest city, Palembang holds a wealth of historical sites and artifacts, including traditional Palembang houses known as limas houses. According to historical records, there are approximately 200-300 limas houses in Indonesia. Preserving these houses is essential as they strengthen the regional identity of Palembang and contribute to its uniqueness. This study aims to assess the interior design compatibility of limas house at the Balaputra Dewa Museum with the criteria of heritage buildings and to evaluate the conservation efforts applied to the interior design of limas house as a cultural heritage object in the Balaputra Dewa Museum area. The research employs a descriptive qualitative method with a case study approach. The results indicate that the limas house employs five out of six types of building conservation. However, there have been errors in installing some structural components of the limas house, and several parts remain damaged. Despite this, the values and functions of the limas house interior design as a cultural heritage remain intact. The interior design of the limas house at the Balaputra Dewa Museum aligns with cultural heritage building criteria based on cultural heritage parameters. Nevertheless, the conservation efforts for the limas house in the Balaputra Dewa Museum area are considered suboptimal in implementation.

Keywords: *Balaputra Dewa, Conservations, Interior Design, Limas House.*

INTRODUCTION

Indonesia is a country rich in cultural heritage. According to Law No. 11/2010, cultural heritage is divided into two, namely tangible cultural heritage such as cultural heritage which includes objects, buildings, structures, sites, and areas while intangible cultural heritage such as traditions, rituals, and languages. Until 2024, Indonesia has designated 2,213 intangible cultural heritages and 218 nationally-ranked cultural heritages from 2013 to 2023 (Kemendikbudristek, 2024). This cultural heritage has become one of the identities of the Indonesian people. One of the material cultural heritage in the form of buildings is traditional houses. Indonesia alone has 38 types of traditional houses, each of which has distinctive and unique cultural characteristics that represent a region (Poerwaningtias & Suwanto, 2017).

At present, traditional houses have a high meaning and value for the Indonesian people. This is because traditional houses not only function as a place to live, but also reflect the social, cultural, and historical values of the local community which become the identity and local wisdom of a community. Cultural heritage and local identity itself have a very important role in shaping the social, cultural and political framework in Indonesia (Indrawati & Sari, 2024). However, with the development of the times and rapid urbanization, many traditional houses have been damaged or even abandoned.

One of the heritages that is now in old condition and almost endangered, namely the limas house, so it is feared that the next generation will no longer be able to witness this valuable historical evidence (Sary, 2015). According to one of the guardian team of the limas house, Mrs. Nurlela Susyanti said that cultural heritage in Palembang, especially the limas house in the Balaputra Dewa museum area, tends to be endangered. This is because the existing cultural heritage buildings are starting to deteriorate. Limas houses are traditional and historic houses for the people of Palembang. Palembang is the oldest city in Indonesia, therefore Palembang is often dubbed as "Bumi Srijaya". This strengthens the evidence that the limas houses in Palembang have a high historical and cultural value. Based on an interview with the author of the study book of Limas Houses and Lamban Ulu Ogan, Mr. Samsudin. SS, it is estimated that there are approximately two hundred to three hundred limas houses in Indonesia today. Even so, according to one of the team of limas house guards, Mrs. Nurlela Susyanti, the limas houses in the Balaputra Dewa Museum area are among the oldest limas houses in Indonesia today. The limas houses are Prince Syarif Ali's limas house which was built in 1830 and Prince Syarif Abdurrahman Al-Habsyi's limas house which was built in 1833 has started to experience a lot of damage. This has reduced the security of the limas houses. addition, this also threatens the loss of cultural identity and knowledge of historical values and traditional culture. Therefore, to be able to maintain the limas house as a local identity of the Palembang community, preservation efforts are needed by paying attention to suitability of cultural heritage and the values that exist in the limas house.

Research on the conservation of the interior design of limas houses as cultural heritage in the balaputra dewa museum area, Palembang has some similarities with previous research. Research on conservation tends to be widely used in previous studies. Conservation of Historic Buildings in the "Siwaluh Jabu" House of Lingga Village (Halim, 2020), Conservation of Indies Architecture in Abu Houses in Kampung Kapitan 7 Ulu Palembang (Mustika, 2014), and Study of Preservation and Maintenance of Cultural Heritage Buildings in Surakarta (Prabowo, 2021) are examples of related research. However, these three previous studies have different objects from this research. Other studies that have the object of limas houses are Palembang Limas House Architecture as a Cultural Heritage (Zamhari et al., 2023), and Palembang Limas House "An Almost Extinct Cultural Heritage" (Sary, 2015). However, this research does not specifically discuss the conservation or interior design of limas houses in the racingutra dewa museum area, Palembang.

This research aims to determine the extent to which the interior design of the limas house supports the function and function of the limas house.

value as a cultural heritage building object and find out the conservation efforts that have been made on limas houses in the Balaputra Dewa Museum area. This research is very important to be researched for evaluation so that it can improve the performance and awareness of all levels of society in maintaining and preserving limas houses, as well as overcoming the challenges that are being faced in preserving limas houses. In addition, this research can also help find and provide effective strategies in preserving and promoting limas houses as a cultural heritage that must be passed on to the next generation. The benefits include helping to maintain the cultural and historical values contained in limas houses, increasing public awareness about the importance of maintaining and preserving limas houses for all levels of society as part of local identity, providing knowledge about cultural heritage, and helping to provide considerations in making designs or plans for future efforts to conserve limas houses.

METHOD

The research method used in this research is a qualitative method with a case study strategy. According to (Yin, 2015) case study is one of the research methods used for empirical problems or problems based on experience by following a series of procedures that have been specified. qualitative research itself is temporary, and tentative (Sugiyono, 2008). This method is used to describe and explore certain phenomena or cases in depth. In this context, the qualitative research method with a case study approach is considered the most appropriate because it can describe the conservation of the interior design of the Palembang Limas House as a cultural heritage object in the Balaputra Dewa area in depth and detail. In this research, there are issues or problems that need to be explored further to find out whether the interior design of the limas house has fulfilled its function as a cultural heritage building object and to find out the conservation efforts made on the interior design of the limas house as a cultural heritage object.

RESULT AND DISCUSSION

A. Limas House as a Cultural Heritage Object

The limas house located in the South State Museum or Balaputra Dewa area is one of the museum's collections. Currently, the limas house is one of the tourist attractions and cultural heritage in Palembang because the limas house has an important meaning, as well as historical and cultural values contained in the architecture, interior and all spaces materials used in the limas house. This is in accordance with the purpose of cultural heritage, which is to preserve cultural heritage. From the observations that have been made, the limas house has an architectural form of a house on stilts, a stepped structure, and a limas roof. In addition, the limas house in the Balaputra Dewa Museum has also been used as an icon for the ten thousand rupiah note issued in 2005, and has received visits from Dutch Queen Beatrix Wilhelmina and Prince Claus von Amsberg in 2005. September 29, 1995. This can show that limas houses have some cultural heritage characteristics. Even so, there are several criteria that guide cultural heritage objects. These criteria are based on the Indonesian Law Chapter 3 article 5 regarding objects, buildings, or structures that can be proposed as cultural heritage objects, cultural heritage buildings, or cultural heritage structures as explained in table one in the theoretical basis.

Based on the results of the analysis of the four cultural heritage criteria carried out on limas houses in the Balaputra Dewa Museum area, the analysis can be summarized as follows.

Table 1. Analysis of Cultural Heritage Criteria on Limas House, Balaputra Dewa Museum

No.	Aspects	Analysis
1	Age	Founded in 1830 and 1835
2	Represents the style period	<ul style="list-style-type: none"> ● Cultural heritage of the Srivijaya Empire. ● Has a limas-shaped roof (decapitated limas) ● It has a traditional stepped construction.
3	Special meaning	<ul style="list-style-type: none"> ● Cultural heritage of the Srivijaya Empire. ● Used as a venue for traditional events and weddings. ● It is the cultural identity of Palembang.
4	Cultural values	The construction and elements in Rumah Limas contain deep philosophical values, such as the five important values of majesty, peaceful harmony, good manners, safety and prosperity.

(Source: Margareth Trevina, 2024)

B. Limas House of Prince Syarif Abdurrahman Al-Habsyi and Prince Syarif Ali

There are two limas houses in the Balaputra Dewa Museum area, namely the limas house of Prince Syarif Ali as shown in figures 1 and 2 and the limas house of Prince Syarif Abdurrahman Al-Habsyi as shown in figures 3 and 4 Some of these differences include, namely.

1. Limas House of Prince Syarif Ali



Figure 1. Front View of Prince Syarif Ali's House
(Source: Margareth Trevina, 2024)

As the name suggests, this limas house belonged to Prince Syarif Ali and was built 1830. Based on the observation results and according to data from the limas house book provided by the Balaputra Dewa Museum, the limas house of Prince Syarif Ali faces southeast.



Figure 2. Plan of Prince Syarif Ali's House
Source: Balaputra Dewa Museum, 202

Amben tetuo	(Existing)	(None)
Bent shoots	(None)	(Existing)
Pedalon	(Existing)	(Existing)
Right jogan	(Existing)	(Existing)
Jogan left	(Existing)	(Existing)
Right and left pangkeng (buri)	(Existing)	(Existing)
Pangkeng Bride (gegajah)	(Existing)	(None)
Pangkeng Right center (gegajah)	(None)	(Existing)
Pangkeng left center (gegajah)	(Existing)	(None)
Right and left pangkeng (luan)	(Existing)	(None)

(Source: Margareth Trevina, 2024)

C. Space Zoning of Limas House, Balaputra Dewa Museum

Zoning in limas houses is divided into three, namely luan, gegajah and buri. The luan zone at the front of the house is public and serves to receive guests based on proximity, social status and age.

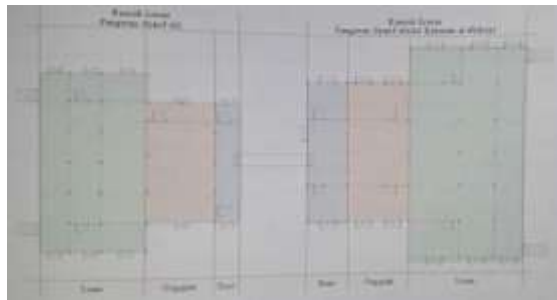


Figure 5. Space Zoning
(Source: Balaputra Dewa Museum, 2023)

The gegajah zone, which is the core zone of the house, is semi-private and functions to conduct ceremonies, traditional events, and receive honored guests. While the buri zone at the back of the house is a service that functions as a bed and serves the middle and front zones. The following is an illustration of the division of space zoning;

D. Room Function in Limas House, Balaputra Dewa Museum

1. Tenggalung Fence Room

The tenggalung fence room is located at the front of the limas house as shown in figure 6. This room is usually used to receive guests who are not familiar and are still single. While in daily life, this room is used as a place for girls to play and play.

2. Lower Bengkilas

The lower bengkilas area, shown in figure 7, has a height difference with the southeast fence space. This area is usually used as a place to receive guests who are close or have honor.

3. Middle Bengkilas

The middle bengkilas room, as shown in Figure 8 in the limas houses of Prince Syarif Ali and Prince Syarif Abdurrahman Al-Habsyi has no height difference with the lower bengkilas area. This is thought to be due to an error during the installation process as well as the loss of some parts of the limas house. This room itself has the same function as the lower bengkilas, which is to receive guests. , the middle bengkilas is usually used to receive guests who have a higher social status or are older. Therefore, the higher the social status of a person, the more they will be entertained in the bengkilas

4. Amben Tetuo or Bengkilas Pucuk

Amben tetuo or bengkilas pucuk as shown in figure 9 is the highest level of the bengkilas area. This area serves to receive honored guests, deliberations, and as an aisle for the bride and groom during the wedding ceremony. This area is the core of the limas house. In the limas house of Prince Syarif Ali there is no aisle equipment, while in the limas house of Prince Syarif Abdurrahman Al-Habsyi there are aisle tools that function to represent amben tetuo.

5. Pedalon

Pedalon is usually used as a space for the bride to sit during the ceremony. In addition, this room is also used as a family room for daily life. This pedalon room is only found in the limas house of Prince Syarif Abdurrahman Al-Habsyi.

6. Right Space of Jogan

The right jogan as shown in figure 10 is thought to function as a place to receive guests or work. However, at present, the right jogan functions as a place to welcome visitors to the limas house.

7. Left Space of Jogan

The left jogan, as shown in figure 11 is thought to have the function of receiving guests with a set of tables and chairs.

8. Right Space of Pangkeng and Left Space of Buri

The pangkeng, as shown in Figure 12, serves as a bed. Usually the divider used on this pangkeng buri is a sticky gerobok.

9. Pangkeng Pengantin/Right Space of Gegajah

The bridal bed room, as shown in Figure 13 serves as the bridal bed. This pangkeng contains the furniture needed by the bride and groom, which is dominated by the color red.

10. Left Pangkeng of Gegajah

This pangkeng room is the main room of Prince Syarif Abdurrahman Al-Habsyi. This room is usually used for the owner of the house or the elders. In the limas house of Prince Syarif Abdurrahman Al- Habsyi, there are two pangkengs on the right and right side of the house. Left of the central bengkilas, while the limas house of Prince Syarif Ali does not have pangkeng on the right and left of the central bengkilas area.

11. Right Space of Pangkeng and Left Space of Luan

There are two pangkengs in the back area of the limas house of Prince Syarif Abdurrahman Al- Habsyi. This room is located on the right and left of the pedalon room. Both rooms have the same function, which is as a sleeping room.

12. Limas House Hallway

The hallway in the limas house as shown in Figures 14 and 15 is used to connect the two limas houses, making it easier for visitors to see the limas house collection.




E. Limas House Interior Design Components

1. Floor

In general, the material used on the floor of limas houses is unglan wood. However, based on the results of

the research, there are several floor building materials used in limas houses, such as.

Table 3. Floor of Limas House, Balaputra Dewa Museum

Image			
Color	Chocolate	Light Brown	Chocolate

(Source: Margareth Trevina, 2024)

The Limas house predominantly uses unglen wood with a chocolate tone as the original material across most rooms and structural elements, complemented by light brown meranti wood as an additional material in the hallway, and chocolate-colored bamboo mats made from thin bamboo blades used as supplementary flooring in the *amben tetuo* and the right side of the *jogan*.

2. Wall

The walls in the limas houses in the Balaputra Dewa Museum area have several different types of walls. Each wall has a different function, but generally the wood material used in the wall is unglen wood.

Table 4. Limas House Wall, Balaputra Dewa Museum

Image				
Color	Dark brown	Light brown	brown, gold, black	Chocolate, black




(Source: Margareth Trevina, 2024)

Table 4 shows that the walls and fence elements of the Limas house at the Balaputra Dewa Museum predominantly use unglen wood in various colors: dark brown, light brown, brown with gold and black accents, and chocolate with black as original and inherited materials, including a dark brown *tenggalung* fence designed to allow occupants to see outside without being seen, light brown defensive walls intended to deceive enemies, multifunctional wall structures that also function as cupboards in the left *jogan* room, and wall surfaces applied throughout almost all interior spaces of the house.

3. Window

There are several variations of windows used in limas houses in the Balaputra Dewa Museum area. This itself is influenced by the aesthetics and needs of the room.

Table 5. Limas House Window, Balaputra Dewa Museum

Image			
Materials	Wood, iron	Timber of tembesu	Timber of tembesu

(Source: Margareth Trevina, 2024)

Table 5. Limas House Window, Balaputra Dewa Museum describes that the windows of the Limas house are predominantly chocolate-colored and feature two-door constructions, including windows with internal iron bars located in the *pangkeng* room, windows with tembesu wood trellises in the *tenggalung* fence and *jogan* rooms, and windows with carved wooden trellises placed on the exterior with double interior shutters in the *pedalon* room.

4. Doors

The doors used in limas houses in the Balaputra Dewa area are quite varied. This is influenced by the needs, traditions, and aesthetics of the limas house itself. The doors on limas houses also reflect aesthetics, function, and philosophy. In addition, the door on a limas house also shows the value of traditional art and the social status of the house owner. There are several door models in limas houses, namely.

Table 6. Limas House Door, Balaputra Dewa Museum




Image				
Color	dark red, yellow, brown	Brown, gold	Chocolate, gold	Brown, gold, green

Table 6. Limas House Door, Balaputra Dewa Museum shows that the doors of the Limas house are made primarily from meranti wood and tembesu wood, featuring varied color combinations such as dark red, yellow, brown, gold, and green. These include the gedong door as the main double-leaf entrance to the house, doors leading to the bride and groom’s *pangkeng* room, the prince’s main room with a raised lower threshold to encourage respectful behavior upon entry, as well as *jogan* and *pangkeng* doors in the Limas house of Prince Syarif Ali.

5. Ceiling

There are several types of ceilings used in limas houses in the Balaputra Dewa Museum area. This is due to the renovation of the limas house building.

Table 7. Ceiling of Limas House, Balaputra Dewa Museum

Image			
Materials	White, Black	Chocolate	Chocolate

(Source: Margareth Trevina, 2024)

Table 7. Ceiling of Limas House, Balaputra Dewa Museum indicates that the ceilings of the Limas house predominantly use tembesu timber, featuring white and black color combinations in the *amben tetuo* and *pangkeng* rooms, chocolate-colored ceilings applied throughout most areas of the house, and similar chocolate-toned ceilings specifically located in the hallway.

6. Ventilation

Ventilation functions as a place for air to enter and exit. In the limas house in the Balaputra Dewa Museum area, there is one vent that has a special style and meaning. The vent of the Limas house is made of wood in a chocolate color and features decorative jasmine motifs and fern tendrils, located in the southeast fence room.

7. Furniture

Almost 90% of the furniture in the limas houses are additional Dutch furniture used as decoration. However, the furniture in the limas houses in the Balaputra Dewa Museum area has been selected accordance with the values of the limas houses and the culture and customs of Palembang city.



Figure 6. Furniture (Lamp, Table, Chair, Dressing table)
(Source: Balaputra Dewa Museum, 2023)

The interior lighting of the Limas house includes Dutch colonial–era chandeliers made of metal and glass. Traditional chandeliers with five arms, crafted from glass and metal, feature distinctive carved details. In the past, oil lamps served as the main source of lighting, using coconut oil or kerosene as fuel and made from glass, metal, and cotton wicks.

The furniture of the Limas house consists of tables and chairs located in the bengkilas pucuk and central bengkilas rooms. These furnishings are primarily made of wood, with some combining marble materials. A dressing table and chair are placed in the main room of Prince Syarif Abdurrahman Al-Habsyi and are made from wood and ceramic, featuring motifs that symbolize beauty and prosperity.

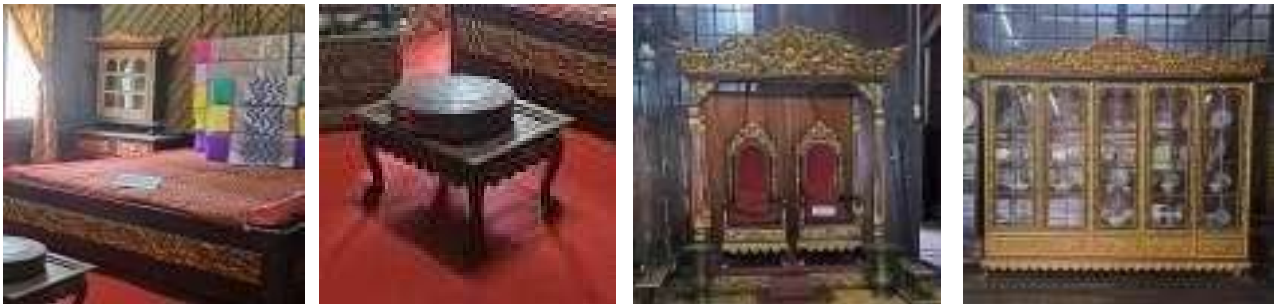


Figure 7. Furniture (Bridal Bed, Chair, Cupboard)
(Source: Balaputra Dewa Museum, 2023)

Small square tables with curved, claw-like legs are traditionally used by nobles during ceremonial events and are thought to be made of varnished merbau wood. Some tables are accompanied by wooden storage boxes placed in the main area of the Limas house to keep valuables. Beds and mattresses are located in the right jogan and left buri rooms, including a bridal bed placed in the pangkeng room.

Furniture sets with a classic European influence consist of tables and chairs made from wood, woven rattan, and ceramic. Certain chairs and seating arrangements are specifically used for the bride and groom during wedding ceremonies, including red cushions and carpets made of silk or velvet, commonly known as besak pillows and kesak mats.

Several cupboards and cabinets found in the bengkilas and living areas reflect Dutch and Chinese influences. These include teak-wood cupboards with floral motifs symbolizing beauty, cabinets with colorful ceramic decorations indicating prosperity and social status, and glass-fronted wooden cabinets used to display valuables and store personal items.

Ritual and storage objects include traditional scales symbolizing justice and wisdom in marriage, painted tembesu wood containers for betel equipment, green-glazed water pots symbolizing simplicity and prosperity, and ceramic jars used for storing food, spices, rice, or water. Some jars also function as symbols of social status due to Chinese trade influence.

Additional objects within the Limas house include food storage chests, a Dutch-era piano displayed as a status symbol, deer antlers representing power and hunting traditions, ancient metal scales related to trade activities, ceremonial metal objects, looms located in the jogan room, room dividers in the pangkeng, and spears displayed in the amben tetuo to signify family status. The main bed of Prince Syarif Abdurrahman Al-Habsyi is also preserved as part of the house's historical interior.

F. Philosophical Value of Limas House

The term Limas derives from the words five and gold, symbolizing five core values: majesty, harmony, good manners, security, and prosperity while gold represents high value. Limas houses are oriented east–west, with matoari edop (west) symbolizing new life and matoari mati (east) symbolizing the end of life (Susanti et al., 2023). The spatial layout also reflects social values, as the tenggalung room represents openness to guests, the jogan room signifies gender separation, the kekijing room shows respect for elders, and the gegajah room reflects social hierarchy.

G. Limas House Function, Balaputra Dewa Museum

The limas house in the Balaputra Dewa Museum area has changed its function from time to time. At the beginning of its construction, the limas house, which is the legacy of Prince Syarif Ali and Prince Syarif Abdurrahman Al-Habsyi, had a function as a family residence. In addition, the limas house is also used for traditional events, social activities, and wedding ceremonies. However, due to the uniqueness and uniqueness of the limas house that holds the history and identity of Palembang city, the limas house was moved to Balaputra Dewa Museum as one of the museum's collections in 1985. The limas house changed its function to become a tourist attraction and educational facility for visitors. At present, the limas houses in the Balaputra Dewa Museum area also function as an identity for the Palembang Malay tribe, historical evidence, and the philosophy of Palembang culture.

H. Limas House Interior Design Conservation Target

Based on the research results, initially the target of this conservation was all parts of the architecture and interior of the limas house in the Balaputra Dewa Museum area. This is in accordance with the purpose of conservation, which is to maintain the meaning or values that exist in the limas house, so that its authenticity is maintained. However, unfortunately, some parts of the limas house were lost, causing the limas house to be built in an empty state. This is why there are additional Dutch furniture in almost all parts of the limas house, Balaputra Dewa. Meanwhile, the target of the conservation of this limas house is to preserve and maintain the structure, elements, and interior of the limas house and maintain the cultural and historical values contained in the limas house.

J. Conservation Category Limas House Interior Design

Conservation of historic buildings such as limas houses in general will have many positive impacts for many parties, such as reducing damage and loss of parts and elements in limas houses. So that the cultural and historical values that exist in limas houses can be passed on and maintained by future generations, as well as increasing public awareness of history, and culture in Palembang. However, to be conserved, a building must fulfill several conservation categories. Based on the results of the analysis that has been carried out, there are several categories of conservation in limas houses, including.

Table 7: Building Conservation Analysis of Limas Houses in the Balaputra Dewa Museum Area

Building Conservation Category	Limas house of prince syarif Abdurrahman Al-Habsyi	Limas house of Prince Syarif Ali
Religious ritual objects in the form of building objects that have the value of a religion.	Used for living, traditional events and weddings.	
Buildings that have been moved from their original existence but still retain historical value in terms of building components and architecture.	Architecture is alkulturasi Retrieved from Malay-Javanese culture with Chinese, Indian, Arabic and European cultures.	
A house or office that was The place of activity of a historical figure who has had a major influence, provided that it is not available connection with other buildings.	Belonging to Prince Syarif Abdurrahman Al-Habsyi.	Belonged to Prince Sharif Ali, who was the son-in-law of Hoesin Dhiauddin, the younger brother of Sultan Mahmud Badaruddin II's younger brother.
Buildings from the past that have unique and beautiful values ranging from shapes to building elements and are connected to a certain history.	Cultural heritage of the Srivijaya Empire. It has pyramid-shaped roof. Have stilt house structure	Cultural heritage of the Srivijaya Empire. It has pyramid-shaped roof. Have structure of a house on stilts. Once an icon of banknote paper Rp.10,000.00 issued in 2006.
Building from reconstruction results.	It was moved to the Dewa silk racing museum in 1985.	It was moved to the Dewa silk racing museum in 1985.
The object is 50 years old and holds significant value.	Founded at 1835	Built at 1830

(Source : Margareth Trevina, 2024)

K. Limas House Conservation Challenge

There are several challenges in conserving the limas house at Balaputra Dewa Museum. Based on the results of observations and interviews, some of these challenges include:

1. Budget Limitations

In this case, budget constraints are quite influential on the conservation of limas houses because they cause delays in repair or prevention. Thus, parts that have been damaged often experience delays in handling.

2. Lack of documentation

The lack of documentation and marking on the parts of the limas house that have been refurbished can make it difficult to conserve or restore the limas house.

3. Material limitations

One of the main factors that pose a challenge to conservation is the limitation and even extinction of the original material. This causes the management to look for other materials that are easier to find. Of course, this in itself can reduce the authenticity of the building.

4. Lack of local conservation personnel,

In this case, conservation of limas houses requires local conservation personnel who understand local architectural knowledge and are experts in their fields. However, unfortunately, in this case there are still limited local conservation personnel, so the maintenance carried out on the limas house is also still limited.

5. Lack of public knowledge and awareness

Before the conservation of the limas house, there was theft of some parts of limas house, so that during the process of saving the house, there were some missing parts, especially in the interior of the limas house. Although this challenge was responded to by the museum, by searching and collecting pieces of the limas house first outside Palembang city, it took several years until it could be reassembled according to its original form. This is a testament to the lack of knowledge and public awareness in preserving limas houses.

L. Limas House Conservation Analysis

Based on the observations that have been made, there are several conservation efforts made on the limas house. Starting from moving the limas house, which was originally in a community settlement, to the Balaputra Dewa Museum collection, rebuilding the limas house building using original materials and new materials, changing the function of the limas house, and carrying out maintenance by coating the building material, namely wood, with wood to reduce porousness and carry out fumigation that has been given medicine, as shown in figure 8.



Figure 8. Spraying on Limas House
(Source: Palpres.com, 2022)

Based on these observations, it proves that there is preservation and protection given to the limas house. The types and conservation actions that have been carried out on limas houses in the Balaputra Dewa Museum area include the following:

Table 8: Types of Conservation on Limas Houses in the Balaputra Dewa Museum Area

No.	Conservation Type	Conservation Analysis	Rate of Change
1.	Conservation	Moving the limas house, which was originally located in a residential area, to the balaputra dewa museum.	Total Change
2.	Preservation	<ul style="list-style-type: none"> ● Cleaning the limas house by sweeping and mopping the floor of the limas house. ● Coating of wood material using oil. ● Spraying and fogging by mixing drugs. 	Slight Changes
3.	Restoration/rehabilitation	Replace damaged parts with original and new materials by adjusting the value and history of the building.	Slight Changes
4.	Reconstruction	Collect lost or stolen limas house parts to build and restore the limas house to its original condition.	Many Changes
5.	Adaptation/revitalization	Changing the function of limas house from a place to live, traditional events and wedding ceremonies to a tourist attraction.	Total Change
6.	Demolition	None	None

(Source: Margareth Trevina, 2024)

In addition, after the conservation of the limas houses of Prince Syarif Ali and Prince Syarif Abdurrahman Al-Habsyi, there are some changes in the limas houses. Based on the observation and analysis, some of the differences found are as follows.

Table 9: Analysis of Changes in Limas Houses in the Balaputra Dewa Museum Area

Aspects	Before conservation (1830 - 1984)	After conservation (1985 - present)
Location	Located at community settlements	Located in the Balaputra Dewa museum area
Owner	It was built by Prince Sharif Abdurrahman Al-Habsyi and Prince Sharif Ali. Had experienced several owner changes.	State-owned through the Balaputra dewa museum institution.
Function	Residences and traditional events.	Object tourism and cultural heritage.
The role of culture	A symbol of the social status of Palembang society.	A source of historical and cultural education for the community.
Accessibility	Only accessible to family and ones.	Open to all walks of life.

(Source: Margareth Trevina, 2024)

Before finally becoming a collection of Balaputra Dewa Museum, the limas house has a long history. This limas house was also once the Rumah Bari Museum, which was the first museum in Palembang. At that time the museum was located behind the Ledeng office, Jalan Sluisweg or Jalan Rumah Bari.

Table 10: Differences in Photos of Limas Houses Before and After Becoming a Collection of Balaputra Dewa Museum

Bari House Museum	Balaputra Dewa Museum Collection
 <p>(source: Balaputra Dewa Museum, Limas House Photo Collection, 2023)</p>	 <p>(source: Margareth Trevina, 2024)</p>

(Source: Margareth Trevina, 2024)

M. Limas House Conservation Support

During the conservation of the limas house, there are several tools and materials used when carrying out conservation efforts, especially preservation, such as the use of brooms, mops, and water to clean the limas house daily. In addition, there is oil, rags, wood coating paint, and the use of PPE or personal protective equipment used to maintain some parts that are almost damaged.

In addition, to get maximum results in conservation efforts in this limas house, there is some support from several parties during the conservation of the limas house. Based on the results of observations that have been made, there are several supports carried out by the government, private sector, and visitors, including:

1. Government Parties

The government, such as the Balaputra Dewa Museum Manager, as well as the Tourism and Culture Office of South Sumatra Province, show support for conservation by conducting socialization, holding events and collaborating with schools to increase visits and provide education to the next generation.

2. Private Party

Some private parties in the form of companies tend to cooperate and provide support in the form of funds. According to the Balaputra Dewa Museum, these funds are used repair damaged museum collections, such as limas houses. In addition, entrepreneurs and the community show their support and concern by making grants or giving some traditional collections typical of Palembang to be used as collections, decorations and displays in the limas houses at the Balaputra Dewa Museum.

3. Visitors

Visitors such as students who are still in school show concern for the preservation of limas houses by participating in competitions, events, and seminars organized by the museum. Meanwhile, students and academics tend to conduct research that can provide evaluation, education, and increase reader awareness.

N. Balaputra Dewa Museum Limas House Condition

Currently, the limas house is a tourist attraction open to the public. So, some parts are equipped with additional lights, additional fences, and information in the form of paper that has been laminated and then attached to several rooms. Unfortunately, not all parts and rooms have this information. In addition, there was also an error in the installation of some parts in the limas house, as shown in Figure 19 This caused the floors that should have different levels of height, especially in the bengkilas, to have the same or flat height.

O. Causes of Limas House Damage

1. Age

Some parts such as the floor of the limas house have experienced weathering and porousness, as shown in Figure 20 This is caused by the main material of the limas house, namely wood, which has been consumed by age. Wood that experiences weathering due to age results in discoloration of the wood. In addition, the reduced natural moisture content in the wood can cause the wood to become drier and break more easily.

2. Weather

One of the factors that cause damage to limas houses is the weather. Weather that tends to change, such as rain and heat, can accelerate damage to wood. Based on observations and interviews, limas houses that are exposed to rain will usually be temporarily closed to avoid accidents or unwanted things. This is because rainwater entering the limas house becomes a puddle in some parts. In addition, the incoming rainwater will be absorbed by the wood and increase the moisture content, thus triggering moisture, mildew, and mold on the wood.

3. Pest Infestation

One of the main problems of wood deterioration is caused by pests, such as termites and other insects. In this case, a termite infestation occurred, where termites ate some of the wooden interior of the limas house.

P. Conservation Benefits of Limas House

Based on the observations that have been made, the existence of limas houses at the Balaputra Dewa Museum has a positive impact on several fields, such as:

1. Avoiding the extinction of the oldest limas house in Palembang.
2. Increase public awareness of the culture and history of limas houses.
3. Increase community knowledge through the philosophical values of limas houses.
4. Attracting academics to conduct research.
5. Increase tourist attraction.

CONCLUSION

This study examines how the interior design of the Limas house supports its function and value as a cultural heritage building and evaluates conservation efforts undertaken in the Balaputra Dewa Museum area. The findings show that the interior design meets cultural heritage criteria by preserving traditional forms and cultural–historical values, positioning the more than 200-year-old Limas house as a symbol of local architecture rather than merely a residence. Conservation efforts implemented by the museum include conservation, preservation, restoration or rehabilitation, reconstruction, and adaptation or revitalization, reflecting comprehensive measures to safeguard and promote the Limas house for future generations.

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