

THE POTENTIAL OF UTILIZING THE MONUMEN PAHLAWAN PANCASILA AS A COLLECTIVE MEMORY OF THE EVENTS OF THE 30 SEPTEMBER 1965 MOVEMENT IN KENTUNGAN YOGYAKARTA

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Abstract:

The events of the 30 September Movement or G30S are evidence of the dark history of the Indonesian people which occurred in Jakarta and Yogyakarta. Monumen Pahlawan Pancasila is evidence of the events of the 30 September Movement which was built in Kentungan, Yogyakarta. This research discusses the meaning of G30S from various stakeholders and also the potential use of the Monumen Pahlawan Pancasila in Kentungan, Yogyakarta. This research uses qualitative methods with stages of observation, in-depth interviews, document analysis in the form of collection archives, news and journals and uses purposive sampling techniques. The novelty of this article is a study related to the meaning of G30S and the potential use of the Monumen Pahlawan Pancasila as a Collective Memory.

Keywords:

G30S, Monumen Pahlawan Pancasila, Collective Memory, Stakeholder.

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1. Introduction

G30S was a dark event in Indonesian history. The history about G30S is still a controversial thing to talk about. There are many opinions about this event. G30S was started with Indonesian Army Generals killed in Jakarta and Yogyakarta (Muhammad Asyraf, 2021). Pancasila Sakti Monument in Jakarta has been an evidence of Indonesian dark history on the night of 30 September 1965. G30S was a part of military operation which ran by the Army officer that claimed many victims and covered by the descendants who are considered related to the communists (Taum, 2008).

The violence of G30S event narrative is not only spread around Jakarta but also in Yogyakarta. Two Indonesian Army Generals were killed during G30S event in Yogyakarta (Muhammad Asyrafi, 2021). One of the evidences of this dark historical G30S event is Monumen Pahlawan Pancasila being erected. Monumen Pahlawan Pancasila was erected as a tool to deliver a narrative about G30S in Yogyakarta.

Monumen Pahlawan Pancasila is a monument which being built to honor two Army Officers, namely Posthumous Brigadier General Katamso and Posthumous Colonel Sugiyono. This monument was erected by the order of Presidential Military Secretary which started in 1986 to 1991. This monument erected on a land where Posthumous Brigadier General Katamso and Posthumous Colonel Sugiyono were killed. This Monument located in Kentungan, Condongcatur, Depok, Sleman, Yogyakarta. (Dinas Sosial Pemerintah Daerah Istimewa Yogyakarta, 2023).

Monumen Pahlawan Pancasila is a symbol of G30S to remember the even. By the time, Monumen Pahlawan Pancasila has a Museum. The construction of this museum aims to educate visitors through the exhibition. Henrietta (1997,p.160) explained that museum is not only exhibit objective descriptions but also producing representation and value attributes and meaning in line with certain classification which historically specific. This is then related to the visitor representation and collective memory when they comprehend historical side of a museum.

Main goal of a museum is to help spreading knowledge. Related to this, Monumen Pahlawan Pancasila Museum was built during New Order period through monumental property of Five Years Development Plan (Munandar, et al., 2011, p.31). This monumental property surely related to how the community's collective memory interpret Pancasila Monument Museum. Deeper research is needed in regards of the community's collective memory on interpreting Pancasila Monument Museum which by the time could help increasing the museum's utilization potency.

Study about Pancasila Museum Monument has been studied by Didik (2022), but in the context of dark tourism. Study conducted by Didik (2022) is yet to discuss about how Pancasila Monument Museum's utilization potency on historical frame. This writing is serving a novelty in context of Monumen Pahlawan Pancasila utilization to provide historical collective memory to the community about G30S event in Yogyakarta.

This article aimed to explore the Monumen Pahlawan Pancasila's utilization potency in order to present understanding to the community about G30S in Yogyakarta. Other than that, this article also beneficial to know community's historical G30S collective memory especially those who around Yogyakarta with the presence of Monumen Pahlawan Pancasila. Through the community's collective memory can be known how the community's perspective interpreting G30S event and to increase Monumen Pahlawan Pancasila's utilization potency.

2. Method

Data collection used on this research is qualitative method. Qualitative research is a descriptive research which emphasizes social problems based on actual reality conditions. (Murdiyanto, 2020, p. 19). Qualitative methods used on this research are:

a. Observation

Observation is a data-collecting method which done structured and planned through observation process and recording on the phenomenon researched. (Abdussamad, 2021, p. 147). On this research, researchers observed directly at Monumen Pahlawan Pancasila by observing the surrounding environment, including bass-relief which tells story about 30 September 1965 Movement, killing place and the spot where the bodies of Brigadier General Katamso and Colonel Sugiyono were thrown away, duplicate of vehicle which were used to kidnap the two Revolution Heroes, stones duplicate and a mortar lock (real) which used to kill the Revolution Heroes, images of the founding and the funeral of Brigadier General Katamso and Colonel Sugiyono. Other than that, researchers had also observed at Dharma Wiratama Indonesian Army Museum where during the event was a house of one of these heroes.

b. Interview

Researchers used in depth interview technique on qualitative method. These interviews were done in detail with a small amount of participants (Rutledge & Hogg, 2020). The interview technique will be done with various parties namely Monumen Pahlawan Pancasila Museum management body such as DIY Social Service, DIY Cultural Service, Pancasila Monument Museum Officers, Pancasila Monument Museum Ambassador 2022 and community around the Monument.

c. Documentations

On this research, researchers also need documentation study to complete the data collection from observation and interviews. According to Naamy (2019, p. 140), documentation method is a data collecting through archives, books of opinion, theory, theorems or laws, and so on which related to the research problem

d. Sampling Technique

Researchers used purposive sampling on this study. According to Sugiyono (2013, p. 85) purposive sampling is a data source sampling technique with a specific consideration. Sample taken are sample that can provide information about 30 September 1965 event in Kentungan, Yogyakarta.

e. Data Analysis Technique

According to Saleh (2017, p. 90), qualitative data analysis is a process involving several steps: first, recording to produce field recordings, which later given a code so the data source can be traced. Second, collecting, sorting, classifying, synthesizing, summarizing and creating index. Third, thinking in a way creating data categories so it has meaning and to look up and to find general patterns, relations and findings. On qualitative data analysis, interview and discussion results are focused to the data needed to be described and summarized.

Qualitative data analysis, according to Miles & Huberman, (2002, p. 16) in Haryoko, dkk, (2020, p. 195) as an activity directed to deducting data, serving data and verifying data to make a conclusion. Data analysis process on this qualitative research is done within several steps:

1. Analysis Before Field Execution

On the qualitative research, data analysis is done before the main research is executed, or in other words, before data collecting on the field started. This analysis is done to the introduction study data or secondary data which used to decide research focus.

2. Analysis During and After Field Data Collection

Data Analysis on qualitative research takes place during data collecting process as well as after that process has done in certain time period. During interview, researchers analyzed the answers from the informant directly. If the analysis' result on the answer given is yet to be enough, researchers will continue with additional questions until credible data obtained.

3. Results and Discussion

3.1 Direct Interview with Stakeholders



Figure 1. A Hole where 2 Yogyakarta's Revolution Heroes were buried.

Source: Personal Documentation.

Direct interview from the stakeholders is a narrative obtained based on interview. Hereby are narrative results about Monumen Pahlawan Pancasila and G30S event in Yogyakarta acquired

3.1.1. DIY Social Service

Monumen Pahlawan Pancasila is a monument erected in memory of two Revolution Heroes killed in Yogyakarta in 1965. Malis is one of the caretakers of Monumen Pahlawan Pancasila Museum who assigned by DIY Social Service to educate the community visiting Monumen Pahlawan Pancasila Museum. By interview with Malis, narrative about G30S event in Kentungan, Yogyakarta elaborated in details according to Malis' knowledge.

The following explanation is a narrative told by Malis as the Monumen Pahlawan Pancasila Museum's caretaker as well as the Museum's educator in relation to G30S event that took place in Kentungan, Yogyakarta and killed two Indonesian Army Generals. Monumen Pahlawan Pancasila inaugurated on 1 October 1991 by Paku Alam

VIII. Short history of Monumen Pahlawan Pancasila pictured by the bass-relief on the wall surrounding the Monument.

Monumen Pahlawan Pancasila Museum Complex is located at Battalion 403 but under the Social Service. Monumen Pahlawan Pancasila was erected in 1988, then the whole management is under DIY Social Service. The ongoing programs are also under the DIY Social Service's supervision. Every 1st of October Monumen Pahlawan Pancasila Museum holds a ceremony in memory of the Revolution Heroes.

First bass-relief is an image of PKI rebellion in 1948 in Madiun led by Muso. After PKI rebellion 1948, PKI became one of four major parties that won general election in 1955. According to Malis' explanation, PKI considered wanted to rule Indonesia in order to create a communist country. In 1964-1965, PKI became a triumphant party in Indonesia. This made PKI wanted to change Indonesia's ideology into communist ideology. Then in 1965 a big event happened involving PKI, a rebellion which cause several Indonesia Army Generals killed. This event happened in Jakarta and Yogyakarta.

Second bass-relief, is an image of PKI's activities before a bloody coup on 30 September 1965.

Third bass-relief pictured the kidnapping Brigadier General Katamso, kidnapped from his house, where today is GOLKAR office across Indonesian Army Museum. He was kidnapped by geez car. He was taken to the commando headquarter at L Battalion, kidnapped around 16:00. Why Brigadier General Katamso and Colonel Sugiyono were PKI's targets? It's because Brigadier Katamso and Colonel Sugiyono were high-ranks Indonesian Army Officers in Yogyakarta, besides Brigadier General Katamso and Colonel Sugiyono were Indonesian Army who were still have Pancasila as their ideology and refused to adopt communism.

Fourth bass-relief is an image of Colonel Sugiyono who just went back home from his work in Semarang. Actually, Colonel Sugiyono was called by his wife to not to come home in Yogyakarta, but because of his responsibilities from Colonel Sugiyono insisted to come to attend a meeting with Brigadier General Katamso. Colonel Sugiyono also taken to L Battalion using Geez Car.

Fifth bass-relief tortured in a hole but never told in any history book. The one who was first to be taken was Brigadier General Katamso from the north taken to the front of the hole (now Monumen Pahlawan Pancasila). This hole was already planned. Brigadier General Katamso was executed by three people. The executors of these Indonesian Army Generals were mortar company. Until midnight just before 12O'clock, Brigadier General Katamso came off from the car, his head was hit by mortar key from behind. He fell and put into a hole with 70cm depth. This also happened to Colonel Sugiyono, after he was at the front of this hole, his head also hit by the mortar key. This hole has length of 2 meters. Both of these Indonesian Army Generals were put into a hole lying face down, facing west and east.

When they were put into this hole, they were not dead yet and snored inside the hole. Stones then thrown to make sure they were dead. To cover what they did, this whole the planted by sweet potato and banana tree.

Western bass-relief is an image where this event happened in Lempuyangan train station. This event also not told in any history book. L Battalion has been incited by PKI then ordered by Suryo Sumpeno, who is a VII Diponegoro Commander assigned to go to North Sumatra. There were two versions over this story, first version said that all of the L Battalion member was drowned in the sea. Second version from Air Force Base was flown by a Hercules, and shot once they arrived in North Sumatra.

The hole where they disposed the body of two Revolution Heroes located by the edge of barbed-wire fence. Then there was a commoner smelled a putrid smell from the area. Because of this street was a shortcut to got to Kaliurang Street, then reported to General Suryo Sumpeno and the bodies of the Revolution Heroes were founded on 21 October 1965. The bodies then autopsied at Dr. Soetoro Hospital. On 22 October military ceremony was held on the Indonesian Army's field where today is Indonesian Army Museum. This ceremony was led by General Suryo Sumpeno. Both of Revolution Heroes were buried at Heroes' Cemetery Kusumanegara, Yogyakarta. On the Representative Assembly in 1978, both of these Generals are appointed as Revolution Heroes.

3.1.2. DIY Social Service

DIY Social Service is a government institution which manages Monumen Pahlawan Pancasila Museum. Monumen Pahlawan Pancasila Museum at first constructed only as a monument, so the management is under DIY Social Service. Heroism, Pioneering, Struggle and Solidarity Sector is a sector which responsible to manage Monumen Pahlawan Pancasila Museum. On the interview conducted with Heroism, Pioneering, Struggle and Solidarity Sector Coordinator, Sapto Prasono explained about the role of DIY Social Service to Monumen Pahlawan Pancasila Museum, as following:

"DIY Social Service has a role to facilitate, manage, conduct historic tourism activity and events regarding heroism especially Revolution Heroes. DIY Social Service also managing damaged buildings at Monumen Pahlawan Pancasila. Several events that held in the Monumen Pahlawan Pancasila surroundings mostly held by DIY Social Service or by the permission of DIY Social Service."

Other than Sapto Prasono, Selain Sapto Prasono, Heroism, Pioneering, Struggle and Solidarity Sector Staff, Hani Pramesti and Dikdo Ariwibowo explained about several roles of DIY Social Service to Monumen Pahlawan Pancasila Museum,

"Social Service manages Monumen Pahlawan Pancasila Museum by assigned Malis as the Museum's Caretaker. Besides, DIY Social Service also provides facilities for activities at Monumen Pahlawan Pancasila Museum with budget from State Budget and Regional Government Budget. DIY Social Service's role can't be separated from to educate the community and young generations about the importance of Hero's values in Indonesia, especially Revolution Heroes and the event of G30S in Kentungan, Yogyakarta. History Tourism activities also one of the activities organized by the Museum to introduce and to preserve heroism values in Monumen Pahlawan Pancasila."

Based on the interview with Heroism, Pioneering, Struggle and Solidarity Sector DIY Social Service has a big role in preserving the values of Monumen Pahlawan Pancasila as well as narratives that developed in Monumen Pahlawan Pancasila in regards of G30S

1965 event in Kentungan, Yogyakarta. Sapto Parsono described that related with G30S event in Yogyakarta is still unknown precisely how this historic event actually occurred. Knowledge about G30S event in Yogyakarta known by Sapto Prasono and the others from book published by DIY Social Service. Other than that, this event known from the lessons at schools that Sapto Prasono and the others have learned. This event in Yogyakarta is indeed not as famed as the other event happened in Jakarta whereas G30S event's values in Yogyakarta are as important as what happened in Jakarta.

Perseverance of values and narrative regarding G30S in Yogyakarta also conducted by DIY Social Service through various efforts. Efforts conducted by DIY Social Service based on the interview, namely:

- a. Pilgrimage tourism introducing heroism values. This activity is done routinely every year. Participants involved on this activity are the public and communities. There are around 20 activities conducted to introduce heroism values. Every activity attended by 30 people. This activity is held on the Hero Cemetery Kusumanegara or at Monumen Pahlawan Pancasila Museum. These pilgrimage tourism activities usually in the form of introduction of heroism values especially Revolution Heroes in Yogyakarta.
- b. Baramus (Museum Discussion Body), even though Social Service doesn't have Museum Division, but Social Service always invited to attend Baramus' activities. Baramus is conducted on Friday every at the end of each month. The activity is Museum visitation so that with this visitation if it's Monumen Pahlawan Pancasila Museum's turn, could introduce values of G30S event in Kentungan, Yogyakarta.
- c. Museum Ambassador: Social Service in collaboration with Cultural Service to facilitate Monumen Pahlawan Pancasila Museum with the presence of Museum Ambassadors, so the museum and the values on Monumen Pahlawan Pancasila about G30S can be more recognized by the community. Museum Ambassadors help Social Service in promoting Monumen Pahlawan Pancasila through social media as well as direct promotion.
- d. *Sarasehan* (gatherings): *sarasehan* is held to invest heroism values through event that happened in Kentungan in 1965. *Sarasehan* is held by inviting speakers namely Cultural Experts and Historians.

3.1.3. DIY Cultural Service

In the involvement, DIY Cultural Service doesn't have many actions in Monumen Pahlawan Pancasila's management. Cultural Service only sends its representative if there is an event held to commemorate Pancasila Sakti Day every 1st of October every year. DIY Cultural Service only collecting data from Monumen Pahlawan Pancasila because the management is under Social Service. Monumen Pahlawan Pancasila couldn't be a Cultural Heritage yet because other than to prevent conflict with DIY Social Service, study to Monumen Pahlawan Pancasila also still very limited.



Figure 2. Interview with DIY Cultural Service.

Source: Personal documentation.

3.1.4. Monumen Pahlawan Pancasila Museum Ambassador

According to Amalia, before she crowned as Museum Ambassador 2022, she didn't know yet if this building is a witness of G30S tragedy in Yogyakarta. As known, only in Jakarta, literacy in Yogyakarta is very limited, to find information to Social Service because Social Service is the one who manage and input the existing data. Because both of these Heroes' background are Indonesian Army Officers, to obtained further information, one couldn't ask just a random people, who one thinks know the event only within Indonesian Army's circle. Currently, after crowned to be a Museum Ambassador at Pancasila Monument, Amalia started to actively spreading information, educating people in regards of G30S in Yogyakarta.

3.1.5. TNI AD Dharma Wiratama Central Museum

According Supartiyono who on duty as Museum Dharma Wiratama Guide Staff, Indonesian Army Museum as historical witness of the kidnapping, it was a Military Subarea Command Office, and disposal place (now become Monumen Pahlawan Pancasila), so both of it cannot be separated. The kidnapping of Colonel Sugiyono at Military Subarea Command, while Brigadier General Katamso at his home at the time. Colonel Sugiyono came from Magelang, to face Regional Military Commander reported current condition during that time, around 17.30, he contacted his wife if he was at the office. Both of these officers then were hit on the back of their head then thrown away into a hole but still to be heard sound of snoring breathing before they met their demise. Further told if in Jakarta, the victims were found in four days, in Yogyakarta it took more time, after twenty days the bodies were found. This based on the reason of soldier relocation who on duty at the battalion during that time. After the condition was steril, search was conducted and the bodies were found. Then lifted up and buried on Hero's Cemetery Kusumanegara in 22 October.



Figure 3. On Duty Uniforms of Revolution Heroes collection at Museum TNI AD Dharma Wiratama Museum.

Source: Personal documentation.

3.1.6. Local Community around Monumen Pahlawan Pancasila

Local Community is an important stakeholder in inherit G30S narrative in Kentungan, Yogyakarta. We took samples three local people who live with a reasonably long period of time as Kentungan's residents. Interview conducted to know how the narrative existed within the local community in regards of G30S 1965 event in Kentungan, Yogyakarta. Related to the local community's knowledge about the presence of Monumen Pahlawan Pancasila, these three people know the presence of Monumen Pahlawan Pancasila. Each of them has their own collective memories regarding to Monumen Pahlawan Pancasila.

Galuh Widyastuti explained about what she knows about Monumen Pahlawan Pancasila and the event happened before the monument was erected.

"I know about the presence of Monumen Pahlawan Pancasila. By coincidence I was a graduate from History Education major and once I did a project for Community Service Program at Monumen Pahlawan Pancasila so I know the event behind this monument. If we talk about story version, there will be certainly several versions of it. As far that I know, the story based on narrative by Malis as caretaker of Monumen Pahlawan Pancasila. Besides, I also read some history books regarding this monument and the event behind it. Based on books and Malis' story, Monumen Pahlawan Pancasila was erected because of G30S event which happened in 1965 involved two Indonesian Army Generals in Yogyakarta. Both of the Generals were Brigadier General Katamso and Colonel Sugiyono, they were tortured and killed then thrown away into a hole 70cm deep at the southernmost of L Battalion. They were killed because they refused to follow communism when L Battalion instigated by the PKI at the end of September 1965. Then their bodies were just found after 21 days later."

Furthermore Galuh Widyastuti elaborates about the problem of narrative surfaced about G30S event in Kentungan, Yogyakarta,

"Narrative story about the murder of two Generals in Kentungan, Yogyakarta is still very lacking of sources and references so the truth about the event's chronology happened still unknown if it's true or not, because all this time, narrative surfaced only from the Indonesian Army's side without any other story that explains this event's chronology. Other than that, story of G30S chronology in Yogyakarta also not as stand out as what happened in Jakarta. So that it is needed to have further and deeper study about G30S event in Yogyakarta, so it won't have historical bias."

Other than Galuh Widyastuti, Gesti Widyarani dan Yuliana Indarti explained what the known to the G30S event's narrative in Kentungan, Yogyakarta based on narrative told by Malis, as the Monumen Pahlawan Pancasila's caretaker. Gesti Widyarani dan Yuliana Indarti explained about their knowledge regarding to this event, when they visited Monumen Pahlawan Pancasila, then they met Malis and observed bass-relief that told story about G30S event in Kentungan, Yogyakarta.

Local community around Monumen Pahlawan Pancasila considered the event happened at the Monumen Pahlawan Pancasila has values that need to be preserved to the public also to the young generation. Hereby are the opinion of the three sources:

Galuh Widyastuti's opinion:

"From the values for Indonesia off course it's there, it is to grow nationalism within young generations, so they not easily fall into something that maybe not happened, so the Indonesian younger generations would be more critical while facing problems in Indonesia."

Gesti Widyarani's opinion:

"Monumen Pahlawan Pancasila has values for the younger generations to know the event to grow patriotism."

Yuliana Indarti's opinion:

"Values for the younger generations to know the event is to grow patriotism."

Based on those three opinion, can be concluded that perseverance to the values and narrative existed at Monumen Pahlawan Pancasila is needed to grow nationalism and patriotism. Other than that, G30S in Yogyakarta narrative inheritance could be also grow critical attitude for national generations against the existing historical narrative.

3.2 Narrative Acquired from other Sources

Additional cultural heritage narrative from architectural side made by Ridwan (2020) from Architectural Engineering and Planning Department Engineering Faculty UGM. In his writing delivered if Monument as one of the forms of architectural work is a form of desire and need of memorial or to honor of something, event or a person. Same as on Monumen Pahlawan Pancasila in Yogyakarta and Pancasila Sakti Monument in Jakarta are memorial monuments on a tragedy happened in Indonesia which is G30S initiated by PKI on overthrown state ideology by murdering the Revolution Heroes. Monumen Pahlawan Pancasila Area consists of a museum, includes into one of the tourism destinations in Sleman Regency, but the fame in this area is way less known compare to the musea around it. One of the problems is less effective facilities and spatial management at the monument and story-telling is not complete against the national tragedy, by that redesign is needed to the Monumen Pahlawan Pancasila

focused to the replanning museum building with metaphor architectural approach to increase domestic or international visitor attraction and as revival of public's collective memory against G30S Tragedy.

The important thing here, before the writer expressed his idea in regards of when redesigning Monumen Pahlawan Pancasila area is realized if there is lack of delivering G30S event. Revolution Hero deserves to get attention and appreciations of their bravery and resilience in defending Pancasila ideology and of that event government has erected monument like in Pancasila Sakti Monument in Jakarta which introducing Revolution Heroes who was founded in Lubang Buaya in Jakarta as well as at Monumen Pahlawan Pancasila in Yogyakarta. But many Indonesian people who only know Pancasila Monument in Lubang Buaya Jakarta, while in Yogyakarta is not well known, whereas this event is one series of same event placed in different places. So that, the writer suggested a complete introduction to Revolution Heroes is needed in one area not separated so the story of this national tragedy is delivered completely to the public.

3.3 Monumen Pahlawan Pancasila Utilization Potency

Monumen Pahlawan Pancasila has potential to be used as wide as it could for the community. This thing can be used especially related to history, education and tourism. In Indonesian Great Dictionary, monument described as a building or place which has important historical value and because of it maintained and protected by the state. About the location choice, the historical aspect is already calculated. The reason choosing the current location for building the monument is because Kentungan was the location of murder as well as the home base of the killer of the two revolution heroes and in this selected location also where the Kesaktian Pancasila Day commemorated every year (Dinas Sosial Pemerintah Daerah Istimewa Yogyakarta, 2023, p. 1). Based on the objectives, monument building is indeed purposely so the next generations can commemorate certain event that has happened (Sofiani & Andriyani, 2020, p. 64).

Values contained in G30S event history could be inherited to the next generations through education. Various values acquired by each individual through education, have many benefits not only to the pupils but also to the others even their nation. It can be said without learning process in education, all values cannot be inherited properly. Learning is an interaction process of pupils with learning source in a learning environment (Undang-Undang Tentang Sistem Pendidikan Nasional, 2003). In this study, monument can be a learning source by everybody. Especially reality on the field, few people knows G30S event in Yogyakarta actually happened.

To widen public's understanding especially younger generations, could be done improvement with direct learning method at this monument. Historical values inserted in delivery, encourage people to start to understand event that ever happened and they will have interpretation and develop ability to their historical comprehension. Monument as one of the learning sources triggered the birth of historical awareness especially acquired by visitation and direct observation (Sofiani & Andriyani, 2020, p. 13). This is of course easier compare to only reading or imagining things.

Another development potential *en route* to dark tourism. Dark tourism is different from another tourism type, if other tourism is looking for fun, dark tourism is darker in

nature because it has something to do with death. G30S event that happened in Jakarta and also Yogyakarta fall in this category. It's not only related to death, dark tourism also tight to an event underlies it. Dark tourism concept that can be applied is atrocity tourism which interpreted as an event that exists because the violence of group of people and beyond humanity (Rahmawati, 2018, pp. 676). Ashworth and Hartmann (in Rahmawati, 2018) stated if this tourism concept provides education as well as politic and social messages delivery.

Phenomenon on widespread interest in dark tourism occurred in international realm. It is recorded several famous dark tourism sites in the world, namely Concentration and Extermination Camp in Auschwitz, Alcatraz Federal Penitentiary in the USA, Ground Zero in New York. Meanwhile in Asia, literature which talk about dark tourism is not as much as it is in Europe or America, but several countries that has been studied namely Japan, South Korea, Cambodia, Taiwan, Malaysia and Palestine. In Southeast Asia region, tourists prefer to visit fun tourist attractions, so dark tourism potential is still huge. (Munif, 2020)

Lack of literature or discussion about dark tourism in Indonesia doesn't mean there is no potential that can be developed. This emerging dark tourism actually has emerged in a long time. Namely, lava tour tourism in Merapi Mountain area, Yogyakarta, Pancasila Sakti Monument in Lubang Buaya, Jakarta and Tsunami Museum, Aceh (Dewi, 2024, pp.55-56). According to a survey, Yogyakarta has been a province in which most people looking for dark tourism, with East Java and Jakarta as the runner ups (Aurani & Octaviany, 2023, pp.1174).

Dark tourism concept consists of dark experience, engaging entertainment, unique learning experience and casual interest. Dark experience is tourists' interest to everything about death. Engaging entertainment is motivation based on tourists' desire to see directly the location of dark tourism where they have seen before on mass media. Unique learning experience is motivation to do hobby related to things exist at the dark tourism's location. Lastly, casual interest is a tourism concept to find entertainment or adventure (Allman dalam Juniar, 2024, pp. 65-66)

Monumen Pahlawan Pancasila Kentungan has dark tourism potency by adapting several mentioned concepts. According to the writer's observation, among four concepts mentioned, there are three concepts that have been applied which are dark experience, engaging entertainment and casual interest. To do unique learning experience, this monument seems still limited and hard to do whereas located in the same area with Indonesian Army. For addition, same as general basic tourism, this monument has fulfilled 3A's: Attraction, Amenities and Accessibility.

4. Conclusion

This writing is not looking for justification at all or to blame certain sides, purely to gather various version of narratives existed in Yogyakarta related to this event. From various information gathered through interviews, G30S event in Yogyakarta is not as popular as it is in Jakarta, whereas the event in Yogyakarta has values as important as in Jakarta. Besides, G30S event in Yogyakarta is still lacking of references and sources so not many studies about G30S event in Yogyakarta. Developing narrative related to G30S

event in Yogyakarta also still revolve around Indonesian Army narrative and the government because the strongest evidences until now are coming from them.

Based on collective memory expressed by various stakeholders, can be elaborated if the G30S event in Yogyakarta has values that needed to be preserved in the community, so it's beneficial for the nation and the next generations, even though dark but it still can be part of the nation's history. Besides, preservation of G30S event narrative along with its site can grow Indonesian national critical attitude against historical events especially G30S event in Yogyakarta. This monument can be utilized its potential so it's not only as a historical source, but also educational source and providing different experience for the visitors.

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