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Mangunjaya, Ancient Region of the Sultanate of Jambi

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Abstract: Mangunjaya Ancient Region of Jambi Sultanate is a scientific article of literature study in the scope of the field of science. **The purpose of this article is** to trace the origins and development of the Mangunjaya region as part of the government structure of the Jambi Sultanate, preserve cultural heritage, support education and research, increase public understanding of the importance of local history and encourage participation in the preservation of cultural heritage. **The object of research is** online libraries, ancient manuscripts, ancient records and the Bukit Siguntang site along with all the historical, cultural and physical elements attached to it. **The research method** with library research is sourced from ancient manuscripts and records. Qualitative descriptive analysis. **The results of this article:** 1) show that the site has significant historical and cultural value, related to Malay civilization. 2) This study reveals that Mangunjaya is a form of local wisdom that still survives in the former Jambi Sultanate, especially in the interior areas that still uphold customary values. This tradition is deeply rooted in the Jambi Malay cultural system and is closely related to the social and religious structure of the local community. 3) archaeological findings such as Buddha statues, inscriptions, and ancient ceramics that support its important role in the history of the region.

Keywords: Mangunjaya, Ancient Region, Jambi Sultanate.

INTRODUCTION

Background of the problem.

Every student, both Strata 1, Strata 2 and Strata 3, must conduct research in the form of a thesis, thesis and dissertation. Likewise, lecturers, researchers and other functional personnel are actively conducting research and making scientific articles for publication in scientific journals.

Scientific work is one of the requirements for students to complete their studies at most universities in Indonesia. This provision applies to all levels of education, namely the first strata thesis (S1), the strata two thesis (S2), and the strata three dissertation (S3).

Based on empirical experience, many students and authors have difficulty finding supporting articles for their scientific works as previous research or as relevant research. Relevant articles are needed to strengthen the theory being studied, to see the relationship or

influence between the phenomena being studied and to build theoretical presuppositions. This article discusses Mangunjaya, the Ancient Region of the Jambi Sultanate.

Based on the background, the purpose of writing this article is to explore, preserve, and revitalize one of the traditional traditions that is full of spiritual values and local wisdom. The Mangunjaya tradition is not only a religious ritual or custom, but also reflects the cultural identity of the Jambi people which is firmly rooted in the history of the Sultanate. Through this writing, it is hoped that the cultural heritage can be documented academically, understood by the younger generation, and used as a source of inspiration in rebuilding local cultural values in the midst of modern dynamics.

METHOD

The method of writing this Literature Review article is by the Descriptive Qualitative method and Library Research study, sourced from Field Observations, Interviews with the Local Community, Visual Documentation, Academic Literature, Historical and Cultural Documents, Archaeological Data, and Information from Official Sites.

Source In qualitative research, literature review must be used consistently with methodological assumptions. This means that it must be used inductively so that it does not direct the questions asked by the researcher. One of the main reasons for conducting qualitative research is that the research is exploratory, (Ali, H., & Limakrisna, 2013).

RESULTS AND DISCUSSION

Result

The Sultanate of Jambi was a kingdom that had been established in the Jambi region, which is now most of the Jambi Province, which is located on the East Coast of Sumatra to the interior of the highlands bordering the Minangkabau in West Sumatra. This kingdom was established around the middle of the 15th century with the first King named Putri Pinang Masak.

This kingdom borders the Indragiri Kingdom and the Minangkabau kingdoms such as Siguntur and Lima Kota in the north. In the south of this kingdom is the same as the Sultanate of Palembang (which later became the Palembang Residency). Jambi also controlled the Kerinci valley, although by the end of his reign Jambi influence was no longer strong.

The Kingdom of Jambi is rapidly developing in the economy in the basin of the Batang Hari River, the longest river in Sumatra. This river, and its tributaries, such as the Tembesi, Tabir and Merangin, are the backbone of the region. The Tungkal River, which is adjacent to Indragiri, has its own liquid catchment basin. These rivers are the mainstay of Jambi's main transportation.

The territory of the Sultanate of Jambi used to be the territory of the Kingdom of Malaya, which was the largest Buddhist Kingdom. It was there that the center of learning Buddhism and other sciences was established. Namely the sites of Muara Kumpeh and Muara Jambi, downstream areas that are now in the Muaro Jambi Regency area. According to Itsing, a famous pilgrim from China who was born in Fanyang in 635 AD in the Chaozhou region in his account in the eleventh month of 671 AD Itsing sailed from China (Guangdong) for 20 days and landed at Bogha/Foshi.

Foshi means Buddhist Kingdom. And then went to Moluoyou/Malayu and stayed there for two months. In Itsing's Nan Hai Ji Gui Neifa, he was in Malay from 671 to 695 AD, more than 10 districts in Nanhai (south sea) all the territories under the influence of Buddhadarma, Malay or Moluoyou are also referred to as Shilifhosi which means Sribuddha. When Itsing mentions Moluoyou, he always adds that "the area is now changed to Shilifoshi or Foshi". Foshi and Shilifoshi mean Buddha. In Chinese. Shili = Sri and Fo, Bo or Zhein mean Buddha. Si or Qi means a region or country. So Shilifoshi or Foshi is Sribuddha or Buddhist State.

According to Itsing's records, the Moluoyou/Malay/Shilifoshi region is surrounded by water, the capital of Shilifoshi is the center of Buddhist learning on the islands of the South Sea and there are thousands of monks. There are a number of Mahayana followers in Malayu (the new Shilifoshi) gold seems to be abundant, that's why he calls Shilifoshi/Malayu Jinzhou (Golden Island). In total he lived in Malayu for about 10 years. (Takakushu; A Record of The Buddhist Religion as Practised in India and The Malay Archipelago (A.D. 671-695) Nanhai Ji Gui Neifa Zhuan ; 1896)

There are many records about Jambi in the 7th to 14th centuries AD. That this country is very developed and developed from its products and mines as well as the crowded trade in its port area on the East coast of Jambi. Ancient areas such as Tungkal and Tebo were deformed during the Han Abas Dynasty to 3 AD. In the 14th century Jambi was a vassal of Majapahit, and Javanese influence continued to color the Jambi sultanate during the 17th and 18th centuries. The State of Jambi (Jamby) in Tome Pires' records in 1512-1515 AD is connected on one side with the State of Tongkal (Tungcall) and with the State of Palembang (Palimbao) at the other end. In the interior there is the Minangkabau and on the opposite side there is the Berella Islands. The country used to have a King. However after a Javanese Moor (Javanese Muslim) became strong and took over Palembang, they took over Jambi and they were no longer referred to as the King but Pates (Patih/Panembahan) which means mandarin in Malacca while in our language (Portuguese) it means the Governor who is the center of power. Jambi has many foodstuffs, lignaloe medicinal plants, gold and others. This area was under the rule of Pate Rodim (Raden Patah) the leader of Demaa (Demak). (Tome Pires; East Suma (1512-1515)

The establishment of the Jambi sultanate coincided with the establishment of Islam in the region. In 1616 Jambi was the second richest port in Sumatra after Aceh, and by 1670 the kingdom was comparable to its neighbors such as Johor and Palembang.

In 1903 Prince Yudo Kesumo was named Prince Ratu Martaningrat, a descendant of Sultan Thaha, the last sultan, surrendered to the Dutch. Jambi is combined with the residency of Palembang. In 1906 the Jambi sultanate was officially abolished by the Dutch East Indies government. At the beginning of the 17th century the Kingdom of Jambi had a King with the title of Sultan who at that time the spread of Islam was very rapid in the archipelago. The first Sultan was the Prince of Kedah with the title Sultan Abdul Kahar who was the son of Panembahan Koto Baru. The name Panembahan Koto Baru was given when the Panembahan died.

Panembahan Kota Baru came to power around 1590, then was replaced by the Prince of Kedah who had the title of Abdul Kahar in 1615. It was during the reign of Abdul Kahar that the VOC people began to establish trade relations with the Jambi kingdom. They bought the products of the Kingdom of Jambi, especially pepper. The relationship between the Kingdom of Jambi and the VOC began to strain around 1642.

Discussion

During the reign of Sultan Sri Ingalogo as Sultan Abdul Muhyi, there was a war between the Kingdom of Jambi and the Kingdom of Johor. The Kingdom of Jambi received help from the VOC so that it managed to win. However, the assistance turned out to be not free. Instead, the VOC gave treaties to the Jambi kingdom. The main purpose of these treaties was to strengthen the monopoly of the purchase of pepper and other agricultural products. The VOC also insisted on the sale of cloth and opium.

A few years later, there was an attack on the VOC trading office by the people of Jambi and caused the death of Sybrandt Swart, the VOC's chief of trade. The VOC did not accept it and accused the Sultan of Jambi of being involved. First Sultan Sri Ingagolo was arrested and then exiled to Batavia. Prince Pringgabaya called Sri Mahara Batu in his letters to Batavia still

sent gifts and money to his father when he was exiled in Batavia. He wrote a letter to the King of Palembang received in Batavia on March 15, 1689 and wrote a letter to Jambi received on November 6, 1694, Prince Pringgabaya glass of Sultan Sri Maharaja Batu revealed that every money and gifts he obtained from upstream as a reward or tribute would be sent to Batavia in order to take care of his father Sultan Sri Ingalanga with the title of Sultan Abdul Muhyi.

After Sultan Sri Ingalanga died in Batavia, he died and his body was taken to Jambi. According to Prince Sutawijaya's letters to Kiai Gede received in Jambi on December 5, 1706, Jambi's letter to Batavia on September 18, 1708 and December 28, 1709, Sultan Ingalanga titled Sultan Abdul Muhyi died in 1699. When his body was returned to Jambi, Kiai Gede buried it secretly without the usual celebratory ceremony. Many people refuse to believe that their King has died. They said that the person buried in the tomb of Sultan Ingalanga was a Dutchman.

Who replaced Sultan Ingagolo with the title of Sultan Abdul Muhyi was his son Prince Dipati Cakrainigrat with the title of Sultan Kiai Gede. He was supported by the King of Palembang, namely Sultan Abdul Rahman by giving Prince Dipati Cakraningrat the title of Prince Queen. Prince Aria of Palembang also arrived in Jambi by giving support to Kiai Gede (Andaya:2016 p.225). At that time, the feud between the Sultan of Ingolongo and the Sultan of Palembang was still ongoing. Meanwhile, his eldest son Prince Pringgabaya was also supported by Sultan Ahmadsyah of Pagaruyung. Because he refused to recognize his brother as the ruler, Pringgabaya retreated upstream to Muaro Tebo. There he established a new village known as Mangunjaya. Under Pringgabaya's leadership, the Kingdom of Jambi Hulu was able to develop rice fields and print its own money. These two brothers compete with each other between upstream and downstream. Kiai Gede was indeed supported by the VOC and Palembang while Pringgabaya was under the protection of Pagaruyung. Kiai Gede received the title from Palembang but Pringgabaya can also boast of his title, Sri Maharaja Batu Johan Pahlawan Syah (Great King and champion warrior) which was bestowed upon him by the Pagaruyung Palace. A letter from Jambi to Batavia, dated January 10, 1712, Letter from the King of Minangkabau to Jambi received by Batavia tanggal January 2, 1712, Letter came from "Sultan Mualim Duli Yang Dipertuan Besar Shah, Son of Iskandar Zulkarnain, Who Occupies the Throne of Minangkabau and his subordinate lands" It was announced that "His Majesty appointed his grandson, Sultan Sri Maharaja Batu Johan Pahlawan Syah as King of Mangunjaya and gave him the lands at the foot of Mount Merapi to Mangunjaya". Therefore he has been banished, his country has been destroyed, "His Royal Highness Pagaruyung hopes that the Captain of Jambi can put things in accordance with the circumstances of the past". The Dipertuan Pagaruyung in question is Sultan Ahmad Syah, while Sultan Sri Maharaja Batu Johan Pahlawan Alam Syah is Prince Pringgabaya or Raden Tjulut, the eldest son of Sultan Sri Ingolongo with the title of Sultan Abdul Muhyi. Who was at odds with his younger brother Sultan Kiai Gede downstream. Therefore, the Sultanate of Jambi became divided, namely the Sultanate of Jambi led by Sultan Kiai Gede in Lower Jambi and Sultan Sri Maharaja Batu residing in Mangunjaya in Hulu Jambi, Muara Tebo.

Muaro Tebo is strategically located at the intersection of the Batanghari, Tebo, and Sumai Rivers. Meanwhile, Mangunjaya is located on the mainland and river channels between Minangkabau, Indragiri, and Tungkal and is directly connected to Tanjung which is a village on the border. From here the mountainous path becomes a good road to Padang, Bengkulu, and other places on the West coast. The people of Johor and Bugis fought a lot in the development of the Mangunjaya economy. They came to the Tungkal River and then took the land route with opium, a textile they bought from Indian traders in Riau. From the Tembesi route it was possible that people from Palembang also entered this region to trade. Pringgabaya even gained the trust of the Kubu people, the collectors of forest products (Generale missiven, V p. 215; VOC 1517 Jambi to Palembang, 8 April 1692 fol. 91v.)

For 30 years, Jambi was completely divided in Muara Tembesi into two kingdoms, one centered upstream mainly in Mangunjaya and the other downstream in Tanah Select. War after war took place between the two brothers. Kiyai Gede was supported by Palembang and the VOC while Pringgabaya was supported by the Kubu and Pagaruyung people.

In 1695 Johor's claim to Tungkal seems to have been rejected, but in 1706 Tungkal was once again given to Jambi by the Johor rulers, but the Tungkal people stated that their relationship was not with Kiyai Gede, but with Prince Pringgabaya with the title Sri Maharaja Batu in Mangunjaya. In 1708 Pringgabaya theoretically became the ruler of Tungkal although most of the trade flows still led to Johor.

Since Sultan Sri Maharaja Batu became the King in Mangunjaya, to the birth of his descendants called the Kraton Tribe who have the right to occupy the leadership position in the Jambi Sultanate to the Jambi kingdom under the leadership of the last Sultan, namely Sultan Thaha Syaifuddin who is a descendant of Sultan Sri Mahara Batu the 4th generation. We can see this from the stamp / Seal of each King listed, starting from the Stamp of the Sultan Thaha Syaifuddin Bin Sultan Muhammad Fakharuddin then the Stamp of Sultan Muhammad Fakharuddin Bin Sultan Mahmud Mahyiuiddin, the Stamp of Sultan Mahmud Mahyiuiddin bin Sultan Ahmad Zainuddin Anum Seri Ingalanga, and the Seal of Sultan Ahmad Zainuddin Anum Seri Ingalanga bin Sultan Sri Maharaja Batu.

CONCLUSION

The Sultanate of Jambi is an Islamic kingdom that developed in the eastern region of the island of Sumatra, with long and complex historical roots. Established in the mid-15th century with Princess Pinang Masak as the first ruler, this region was once part of the great Buddhist kingdom, the Malay (Shilifoshi), which became the center of Buddhist learning according to the records of the Chinese pilgrim, I-tsing.

Its strategic location along the Batanghari River has made Jambi an important trading center since ancient times. During the Islamic period, the kingdom reached its peak in the 17th century, becoming the second richest port after Aceh and establishing trade relations with the VOC. However, relations with the VOC turned into conflict due to trade monopolies, especially pepper commodities.

The Sultanate of Jambi experienced various internal dynamics, especially when there was a succession conflict between two brothers: Sultan Kiai Gede downstream and Sultan Sri Maharaja Batu (Pringgabaya) upstream of Jambi, which split the sultanate into two territories. This split lasted for more than three decades and shows the political, economic, and cultural tensions in Jambi's history.

The descendants of Pringgabaya continued the royal lineage to Sultan Thaha Syaifuddin, the last sultan of Jambi, who was known as a persistent fighter against Dutch colonialism. The Sultanate of Jambi was finally officially abolished by the Dutch colonial government in 1906.

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