



Gelumpai Manuscript: Reinterpretation of Ashabiyah (Solidarity) Palembang Society

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Abstract

The underlying notion of this study is to describe Gelumpai manuscript. Gelumpai manuscript is defined as *collective memories* that contain historical values of Palembang society. Correspondingly, *collective memories* in Gelumpai manuscript contain the values of social solidarity of Palembang society. The social solidarity has been formed in harmony since the early age. This could be portrayed from the existing multicultural aspects in the script of Gelumpai written in *ka-ga-nga* characters and *kromoinggil* language (the highest level of Java language) in which it narrates the majesty of Prophet Muhammad. Accordingly, this study aims to explore the social solidarity of Palembang society by using *ashabiyah* theory from Ibnu Khaldun. It uses descriptive-qualitative method with local wisdom approach. The research proposes Gelumpai manuscript as the construction of social solidarity of Palembang society.

Keywords: Gelumpai manuscript; *Collective memories*; Palembang; Social solidarity

1. Introduction

Palembang is one of the old cities in Indonesia. This based on Kedukan Bukit Inscription that framed in 604 Saka (682 AD) tells about the journey of Dapunta Hyang with the soldiers who established a wanua (city) (Muljana: 2006). The inscription was written in *Pallawa* characters and represented in ten lines of Old Melayu language. On the other hand, the presence of this inscription indicates the establishment of a large kingdom in Palembang, namely the kingdom of Sriwijaya. Palembang as the center of Sriwijaya kingdom has also been found several inscriptions such as: Telaga Batu, Boombaru, Talang Tuo, Bukit Siguntang, Karang Berahi, Ciaruten, Kota Kapur, Ligor inscription (Casaparis in Retno Purwanti: 2004).

After the regression by Cola Kingdom in 1025 AD, Sriwijaya was no longer took control for Malaka strain. Sriwijaya experienced the deterioration. Palamayu expedition conducted by Majapahit affected to Sriwijaya to become protectorate area of Majapahit in 1376 AD. However, due to the low supervision of Majapahit against Sriwijaya the Chinese pirates in that case controlled the territory of Sriwijaya for two centuries until the Palembang sultanate exist (Retno Purwanti in Achdiati Ikram: 2004).

The establishment of Palembang sultanate in the 17th century AD gave certain dynamical pieces, particularly the influence of Demak sultanate in bureaucracy structure of Palembang sultanate. The influence was coming from the leader named kyaiing Suro (Ki Gede Ing Suro) who is the son of the noble from Demak sultanate named Sedoing Lautan. Additionally, the relation of Demak and Palembang also could be seen from the supporting attack conducted by Demakto against Portugis in Malaka. All things considered, Palembang and Java have a tight bond, especially after the establishment of Palembang having more pattern of Java, and the using of Javanese language (*kromoinggil*) by aristocrats and king of court (Hanafiah: 1995).

Furthermore, the usage of Javanese language is also used in bounding the diplomatic relation. Palembang sultanate prefeeds to use Javanese as the official language of Palembang palace. This is evidenced by the number of charters submitted to the Palembang customs in the interior of Palembang (Peeters: 1997). Then again, the use of manuscripts and charters also shows the structure of advanced community of Palembang. Manuscripts and charters using *kromoinggil* (the highest level in Javanese) are Gelumpai script. This illustrates the diversity of languages within the structure of the Palembang community.

At the same time, the diversity in Palembang is also influenced by the past history of Palembang which became one of the great civilizations with the establishment of Sriwijaya kingdom and Palembang sultanate. Both of these kingdoms also developed the economic sector by becoming the largest trading band of the time. Gunawan in Adiyanto (2006), on the period of Palembang sultanate, all the land was owned by the Sultan and no building stood without Sultan's permission. Only the original Palembang people were allowed to settle on land. New comers and foreigners, such as Chinese, Europeans, Rivets and Arabs might only stay in raft houses. While the royal leaders lived on the land along the river, the foreigners lived in a raft house with a pole tied to a pole or milestone. This aimed to move the raft easily.

Widodo in Adiyanto (2006), after Palembang gave up in despair of the Dutch in 1823, the Dutch changed the policy during the period of Palembang sultanate. This was reflected in the change of urban design, called as the colonial city, established over the old city (policy of Palembang Sultanate settlement pattern) which means as a symbol of harmonization in the diversity of ethnicity in Palembang then transformed into a separate city based on ethnicity of the European, Chinese and the Indigenous zone. This is identically with Eli Hedayani et al. (2015) who mentions the existence of groups of homes formed on the basis of ethnic which result in the symptoms of ethnic housing segregation. This housing pattern is called as a segregation system that was formed to minimize the chance of power emergence to against the Dutch colonial.

In the event that, the researcher proposes Gelumpai manuscript as the *collective memories* of Palembang society. The script characterizes how social solidarity between *uluan* and *iliran* community is formed. This seems possibly be formed on the basis of religion, social, and culture bonding. Important to realize that *ashabiyah* theory from Ibnu Kaldume laborates the way of establishment of social solidarity being formed on the basis of those three bonds: religion, social, and culture. Conversely, the script is recently defined differently among the generations. Halbschwan (Ritzer & Smart: 2012) states that social solidarity could be inherited from one generation to others. In like manner, it could be assumed that Gelumpai manuscript is now considerably relevant to use as the establishment of *ashabiyah* (solidarity) of Palembang society.

2. Methodology

Considering the purpose of this research, descriptive-qualitative is considered as proper method to use in which the subject in this study belongs to Gelumpai manuscript. The script is defined as *collective memory* of Palembang society that contains the historical values. The values are then recorded in the content of script containing social solidarity value or *ashabiyah*. The researcher also uses library study to analyze and reinterpret *ashabiyah* value in the life structure of Palembang society.

3. Discussions

3.1. Gelumpai Manuscript

Palembang manuscript is many times written using writing medium made of paper, bamboo and bark. For the paper based is usually written using Javanese and Arabic characters. While the script written on bark and bamboo uses ulu characters. Most of the content of the script is the narrative of religion, although there also contains about language, history, and magical element (NyimasUmiKalsum in Kramadibrata: 2017). One of manuscript written on bamboo is Gelumpai.

The Gelumpai manuscript was produced in Palembang sultanate period around the 16th-18th century AD. Now, the script is on file in Balaputradewa Museum in code 07.57. It is a script about religion narrative found in huluan Palembang (territory of Sumatera) namely Baturaja, OganKomerling Ulu. The script is written on fourteen bamboo slats, displayed in *ka-ga-nga* characters and *kromoinggil* language that explains the majesty and praise of Prophet Muhammad. Gelumpai manuscript indicates the existence of cultural literacy in Palembang society (Igama: 2005).

The Gelumpai manuscript is a religious script produced around the 16th-18th century AD. As the prevailing patterns in the coastal kingdoms of the archipelago, the Islamization process relies upon the framework of political power. Therefore, the development of Islamization in Palembang goes along with the development of Palembang Sultanate. This determines two dynamical different related to the geo-cultural differences of the Palembang community. The cultural and social differences between huluan and hilir communities in Palembang are caused by the diversity of geographical landscape between the ilir and ulu areas. William Mardsen (2013) notes that the ilir area is dominated by swamps that cannot be used as cultivated land. Palembang city is located in the swampy area and close to the delta of Musi River that leads the flows to the Sea. Otherwise, the ulu area is a productive highland to produce pepper.

The establishment of Palembang sultanate in the 17th century AD gave certain dynamical pieces, particularly the influence of Demak sultanate in bureaucracy structure of Palembang sultanate. The influence came from the leader named kyaiingSuro (Ki GedeIngSuro) who is the son of the noble from Demak sultanate named SedoingLautan. Additionally, the relation of Demak and Palembang also could be seen from the supporting attack conducted by Demak to against Portugis in Malaka. All things considered, Palembang and Java have a tight bond, especially after the establishment of Palembang having more pattern of Java, and the using of Java language (*kromoinggil*) by aristocrats and king of court (Hanafiah: 1995).

The Gelumpai manuscript also demonstrates the existing multicultural in the life structure of Palembang community. This could be seen from the usage of *kromoinggil* indicating the influences of Palembang palace as the center of administration. After all, the using of *ka-ga-nga* characters indicates the development of advanced culture in social structure of Palembang people. According to Sarwono (2010), *ka-ga-nga* characters develops in Sumatera people around the 16th-17th century AD and is a transformation of *Pallawac* characters had developed among Palembang community in the era of Palembang kingdom. The content of the script narrates the praise and the majesty of Prophet Muhammad. This indicated that

Islam had developed in the structure of Palembang community. Accordingly, the researcher provides Gelumpai manuscript as the *collective memories* of Palembang society.

3.2. Reinterpretation of Value in Gelumpai Manuscript/ the Changes of Solidarity Meaning

Indonesia as a plural nation has a variety of ethnics, races, and religions. Even so, the social conflicts are currently happened in the sake of the ethnic, race, and religion. This resulted in the decreasing of social solidarity among Indonesian. Huntington (2009) also states that for the next period the conflict considerably occurred is the collisions of civilizations. This could be summed from the development of globalization trends that brings impact on people's lives. Giddens (1990) points out that globalization is a consequence of modernization era. In fact, together with globalization that limits the chance of social solidarity itself, the people seek common identity in the form of religion, ethnic and race. This is in contrast to the conditions in Indonesia which actually have a high level of diversity. The reverse pattern of thinking about social solidarity is coming back to the old era that is on the basis of similarity.

Under that circumstance, the researcher will analyze the local wisdom that is involved in Gelumpai manuscript containing the local ideas, values, and views that guides people to be mutual respect, mutual protection, brotherhood relation, social equality, and fairness. The Gelumpai manuscript as the *collective memories* contains social solidarity values that are involved in each Gelumpai slat. The values can be implemented in daily life, particularly among the youth to run harmoniously. The following are social solidarity values contain in the Gelumpai manuscript:

a. Mutual Respect, Included in the 5th Slat

Transcription:

// *lannuhaNabi Muhammad punikuangluhuriwongatuwa* //

Transliteration:

And he is the Prophet Muhammad (honoring) the parents.

In the 5th slat contains mutual respect value in which the prophet Muhammad is described as a figure who respects the parents. The history also acknowledges that the Prophet Muhammad has good attitude to parents, loves them, and definitely does something good to them. This value is relevant in everyday life. The attitude can be applied in our daily life that is respecting both parents, respecting friends, respecting teachers, and respecting the people around us. Further, people must have the attitude of being honor to others and tolerance of diversity that exist in Indonesia, especially in Palembang.

b. Mutual Protection, Included in the 7th Slat

Transcription:

// *lanamimiti agama islamlananuduhaakenwengkasasaningdadalankangabener* //
lanasihingtamuwana jakeningkardiislam agama sariyat // lanangaduhakensakingkapir

Transliteration:

which is Islam teaches that provides guidance to the right path and let us invite others with affection to the Shari'a of Islam and abstain from the infidel even unbeliever.

In the 7th line shows the attitude of mutual protection, the Prophet Muhammad is described as a person who has the nature of affection with others by referring to the right path that is Islam and

distancing to disbelief. The concept of mutual protection can be applied in everyday life, for example: reminds each other about the dangers of pornography, drugs and free sex to the youth.

c. Brotherhood Relation, Included in the First Slat

Transcription:

*//Nabimuhammatalanasihingmiskinlanasihingmukminlanangapurasakahingdusamanusiyaingutus
dining ellah //*

Transliteration:

Prophet Muhammad and loves the poor and loves the believers and asks for forgiveness as much as possible the sins of men sent by God

The script tells the feeling of siblings relation in which Prophet Muhammad has a character that loves the needy and forgives as much as human prayer. The prophet had a very high siblings feeling that is reflected in the history of the Prophet Muhammad, when he was sick he always remembered his people. This attitude can be implemented in daily life with inviting people and relatives in social activities to help others who are affected by natural disasters, who are the poor or the needy. In addition, in schools can also be done by helping friends who have difficulty in learning, by making study groups to deal with some difficulties.

d. Social Equality, Included in the 8th Slat

Transcription:

*nira tan nabenerpanembahniratinarima dining ellahluwihakingwengakih//
lananutsatitahingellahlananutipicalakaningweng// lananduwinisarirani//*

Transliteration:

his prayers are accepted by God more than the common people and follow God's commandments and cover up the woe of people and have a sense of humanity

In the 8th bar shows the attitude of social equality. The attitude of social equality is reflected in the life of the Prophet Muhammad who does not distinguish one's position and cover the sins of his servant and has a high sense of humanity. In everyday life we could implement this attitude through not distinguish the social status of others, family background, and their economy. To illustrate: being friend with anyone regardless of the ethnic, religion, race, and culture.

e. The Fairness, Included in the 14th Slat

Transcription:

// uga le angapurakaluputeningwenganginakihatiningweng //

Transliteration:

Also he kindly forgives people's mistakes, makes people happy

In the slat number 14 contains the value of being fair. Prophet Muhammad in his history is described as a figure who is being fair. This is reflected in the history of the Prophet Muhammad during the dispute in the first laying for stone of Kabbah. At that time the prophet was a represent as one who

decided the case for the seizure of the first laying for stone in Kabbah. We should implement this value in daily life to be fair to anyone regardless of position or strata owned by others, not discriminate friends and treat friends well and forgive each other.

Relating to the explanation above, the researcher provides the Gelumpai manuscript in this current life society. The script can be defined differently over the generations. Gelumpai manuscript at the first was believed as the text that contained Islamization discussion and formed the unity of politic towards *huluwan* community of Palembang. However, the script is now defined differently in several aspects of life. Gelumpai manuscript as the collective memories of Palembang community contains historical and moral values as local wisdom. Besides, the script also becomes the establishing *ashabiyyah* of Palembang community for several periods ago and present. It contains the values of social solidarity that previously has been elaborated. The values are considerably relevant to apply in daily life.

Palembang as a multicultural area will then be vulnerable towards the conflicts related to ethnicity, race and religion. In the past Palembang became the administrative center of the Palembang Sultanate. Once, Palembang became a meeting place among ethnic, religious and ethnic groups. Palembang society is more egalitarian and cosmopolitan (Irwanto: 2010). This diversity then leads to the shade of Palembang sultanate. This is in line with Ibnu Khaldun who represents the establishing *ashabiyah* or solidarity that is formed in the life of Arab society. *Ashabiyah* is a bond built on the basis of social groups. These social groups then strengthen a country on the basis of equality. In the life of an Arab society composed of social groups which subsequently stood under the authority of the kingdom or dynasty.

Anderson highlight that early global solidarity was formed by religion. In the text of the Gelumpai script, it contains Islamic values or lessons that have ideas and views based on Islamic religious guidelines. While, social solidarity has also been running since the past in the life structure of Indonesian society. This is reinforced by the opinion of Durkheim (Ritzer & Smart: 2012) states that in a society it has formed a solidarity attitude. This is viewed from the relationships between individuals and groups based on the moral feelings and beliefs reinforced by shared emotional experiences. Durkheim divides solidarity into two parts: solidarity formed on the equality of religion (belief), ideas and moral commitment (norm) is called as mechanical solidarity, yet solidarity formed over differences in people life are bound each other on the basis of the needs of occupation called organic social solidarity. This owing to looking at Gelumpai manuscript formed based on mechanical solidarity.

According to Halbschwan (Ritzer & Smart: 2012), social solidarity can be inherited from over the generation through *collective memories*. Establishing *collective memories* can be done by looking at and investigating the historical objects, such as building temples, palaces, statues, and other ancient manuscripts. One of the most scattered historical heritages in the archipelago is the manuscript. The archipelago's texts are uniquely convenient to the locality and culture, generally influenced by geographical factors that distinguish the character of each manuscript. The famous ancient manuscript in Java, such as: Babad tanahdjawi, Babad Diponegoro, Babad Banyumas, Babad Pakualam, Centini Fibers, and Wedatama Fibers. In addition, other areas is also spreaded various kinds of manuscripts, such as in Palembang has Gelumpai script. Gelumpai manuscript is the *collective memories* of Palembang people networking with other people in the archipelago.

The manuscript becomes a valuable part in establishing *collective memories*. The historical interpreting of manuscripts also experiences a change of meaning over the time. This is together with an argument from Foucault (2004) who argues that a concept can be interpreted differently over the period. Manuscripts are not merely seen as papers and historical objects, but also have a new meaning as *collective memories* of a society having values in today's life. The values of collective memories contain social solidarity values of mutual respect, mutual protection, brotherhood relation, social equality and

fairness. This value now becomes a building to form the attitude of social solidarity in the life of Palembang community.

Conclusion

The Gelumpai manuscript is one of the local wisdom of the Palembang community which contains the historical value of people. Gelumpai script as the *collective memories* of Palembang society also contains the values of social solidarity. The value of social solidarity consists of mutual respect, mutual protection, brotherhood relation, social equality and fairness. Further, the script becomes an establishment of social solidarity that is formed on the basis of cultural social relation. On the contrary, social solidarity is also formed based on religious equality which has different meanings over the generation. The presence of the Gelumpai script in the past is interpreted as a script containing the Islamization text towards the huluan region as the peripheral region of Islamic development of iliran area as the administrative center of the Palembang sultanate. While the present texts could be interpreted as the text that contain moral values of life. Thus the moral values in the Gelumpai script are still highly relevant as a building of ashabiyah or social solidarity among modernization and globalization.

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