

## **Gelumpai Manuscript: Islamization and Development of Palembang Darussalam Sultanate (16th-17th century)**

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Gelumpai manuscript tells about the character of the Prophet Muhammad. Its position in script tradition of huluan Palembang community is a representation of cultural system that indicates the acculturation feature between Java and local culture of huluan Palembang in the form of ulu or ka-ga-nga character. This study aims to analyse the condition of Palembang community in the 16th-17th century based on Gelumpai manuscript and to reflects the findings of the past into present. Research method used in this investigation is literature study and critical discourse analysis approach in which its unit of analysis is Gelumpai manuscript. This manuscript existed in Palembang Darussalam Sultanate in the 16th-17th century in which Islam was a foundation of the state constitution. At that time, Muslim politicians proselytized Islam by using Gelumpai manuscript as a media containing the story of the Prophet Muhammad's character that becomes ideal figure and can be implemented in Palembang community life.

Keywords: Gelumpai manuscript, *ka-ga-nga*, Palembang Darussalam Sultanate

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## I. INTRODUCTION

Gelumpai manuscript is a heritage of Palembang Darussalam Sultanate produced around 16th until 17th century in which it indicates social dynamics, politic and religion of Palembang Darussalam Sultanate society. There are iliran and uluan community in this sultanate.

Both of those community, they have cultural and social difference due to geographical landscape. Iliran area is near with Musi while uluan area is an inland. Once iliran area receive the change, it seems highly likely be forwarded to uluan. Based on this circumstance, iliran area is identical to an arrival gate of 'foreigner', otherwise uluan area is a representation of the inferior or the rubes (Irwanto et al, 2010).

Gelumpai manuscript is produced for uluan society as a religious proselytizing in Java palace (Igama et al, 2005). This argumentation is proved by ulu characters within Gelumpai manuscript in which the manuscript shows the ancient Javanese language of the 16th-17th century in Demak period until Sultan Agung. The production of that text is to systematize culture from the Ilirans to the Uluans.

This study places Gelumpai manuscript in historical context of the 16th and 17th century. The scope of this research is to find out the meaning and implication of text production. In this perspective the text represent the changes of huluan community structure (Ong, 2013). The researchers argue that Gelumpai manuscript not only contains religious aspect but also relates to loyal aspect toward the ruler and even in other sides of Palembang Darussalama Sultanate bureaucracy that represent hegemonic power.

## II. RESEARCH METHODOLOGY

The unit of analysis in this study is Gelumpai manuscript using Ulu character (rencong/ka-ga-nga) that is on file in Balaputradewa Museum in code 07.17. It is analysed by using historical method with critical discouse analysis approach, including: (1) contained meaning and (2) the implication from text production process.

## III. DISCUSSION

As well as the valid patterns in coastal kingdoms of archipelago country, Islamization process focused on political authority framework. An therefore, the development of Islamization in Palembang goes along with the development of

Palembang Darussalam Sultanate. Islamization process in Palembang indicates two dynamical differences relating to the difference of geo-cultural of Palembang community. Social and cultural differences between huluan and hilir society in Palembang are caused by the varieties of geographical landscape between ilir and ulu. Wiliam Mardsen (2013) noticed that ilir area is dominated by swamps that can not be used as cultivation fields. Palembang city is located in those swampy area near to the delta of Musi river leading to the sea. While, an inland namely ulu is a productive plateau in producing pepper.

Geographical differences between these communities deliver a concept that is often in line with their justification that attach them as the illirans and consider them more civilized as well as the owner in South Sumatera area. Ideologically, they consider they are more modern, open-minded, advanced, intellectual; in another word they are more powerful; having superiority with wide policy, fervency, perkiness and authority and even they are more prosperous and richer. On the other hand, uluan people are often faced on intellectual conception of spirituality from the illirans by looking at them as traditional people who are backward and

out, tend to be closed, unconfident and poor. The uluans are also placed in inferior position as a lout, who do not know the developments, especially the development of progression. Yet, huluan area has an important role in the development of sultanate, particularly in economical aspect, huluan becomes a source of agricultural products income for commodity trading in hiliran.

#### **Gelumpai manuscript: islamization media of huluan Palembang society**

Gelumpai manuscript is the power production of Palembang Darussalam Sultanate. This script tells about biography of the Prophet Muhammad. It contains 14 laths and uses ulu or ka-ga-nga character that is an acculturation of Javanese and local language of huluan Palembang.

#### *Original text in the 14th lath*

*“Ra kadi mutiyara. Lan tulis waliket kang tengen lailahaiellah. Lan tulis waliket nira kang kiwa muhammat dan rasulullah. Lan wulu nira kadi kumkum. Lan wudel niara sari cahya. Lan pupu nira benir tekin wetis. Yin nabi Muhammat lumaku ing dadalan abanget. Lan sapekecapan nira misam pamawa bisa”*

*English translation in the 14th lath*

*“like the pearls. And on the right side is written “**lailahailallah**” and on the left “**muhammadarrasulullah**”. And his bristles like (kumkum). And his navel from light. And his thigh shines over calf. If the Prophet Muhammad goes dashing and has venomous smile”*

According to that script, it indicates that Gelumpai manuscript is used by Palembang Darussalam Sultanate as a media to spread Islam in huluan Palembang through enculturation process.

### **Gelumpai manuscript as Hegemony tool and power of Palembang Darussalam Sultanate**

In Gramsci perspective, hegemony is a condition in which someone does not feel controlled. In the context of uluan community, they do not feel under the hilirans' political authority.

*Text in the 7th lath*

*“Wangi. Lan karinget nira lunglungan kasturi. Lan abecik sewara nira angucab nura-ti-ti-bing tanduk angandika manis. Lan pangguluning weng sagala islam. Lan amimati agamaislam. Lan anutuh aken weng kasasar ing dadalam kang abener, Lan asih ing tamuwan ajaken ing*

*kardi islam agama sariyat. Lan angaduhaken saking kapir”*

*English translation in the 7th lath*

*“Fragrant. And his sweat (lunglungan)Kasturi. And his voice recites the words niceely. And the leader of Muslims. And show people to the right path. And loves them who make Islam as the religion of the Shari'a and estrange from infidels.*

This lath tells how the sultanate uses this script as Islamization media, yet make this script as a tool to hegemony act toward huluan area. The sentence of show people to the right path, and loves each other indicates that Islam as a religion that leads to the kindness.

On the contrary, there is a statement of self-categorized between Islam as a representation of Palembang sultanate and infidel as their part. Islam as an integrative revolution between iliran and uluan area.

Gelumpai manuscript have given the effect toward the structural changes of huluan society in which these changes can be found from the existing of Gelumpai texts bringing Islam values and hegemony to huluan Palembang society. The first change, can be seen from the success of

islamization in huluan Palembang. Secondly, the existence of hegemony toward huluan is proved by their ritual 'milir sebah' held annually, usually ahead of Eid mubarak. The huluan community usually bring some gifts or "gegawan" that must be provided to the leaders. As the rewards, the rulers will give protection to huluan areas that celebrate milir sebah.

#### IV. CONCLUSION

Gelumpai manuscript is a collection of Balaputradewa Museum number 07.17 containing 14 laths of bamboo. The script was made around the 16th-17th century produced by Muslim politicians of Palembang Darussalam sultanate. The interesting part of this script is the unique written, using hulu or ka-ganga character which is a combination between Javanese and local language. The contents of this script tells the profile, character and social values, and also persuasion in making reference of Islam as the life foundation. Based on data collected by researchers, the manuscript is used as media in spreading Islam in huluan area of Palembang. In addition, as a script published by the sultanate, it indicates that Islam as the bounding of huluan community toward the existence of Palembang Darussalam sultanate.

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