



## Historical Review Of Jambi Until The 17th Century

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### ABSTRACT

The purpose of this study is to examine the origins of the Malay kingdom and the factors that influenced its emergence and existence in the context of the development of Jambi history until the 17th century. By digging and re-tracing and continuing with objective analysis of historical facts, this paper is expected to enrich the treasury of knowledge, as well as become a reflection and consideration for related agencies in making decisions or policies, especially if such matters are related to historical issues. This research is a literature review research based on the analysis of various conceptual information and qualitative and quantitative data from various reputable scientific articles. The results of this study are that the history of Asia between the 17th century is interpreted as a historical process that lasted more than a millennium, where the sea, fertile land, mountains and deserts are basic elements in a region where interactions occur between sailors, nomads and farmers. Such thinking allows for a principle where each element from various sets such as the Indian Ocean, Arabs, Indians, Chinese and so on are combined in the same historical pattern. This route is known as the silk route which functions to distribute products from east to west.

### INTRODUCTION

Jambi is a region in Indonesia located in the central part of the island of Sumatra. Geographically, this area borders the province of Riau to the north, the province of South Sumatra to the south, the provinces of West Sumatra and Bengkulu to the west, and the Berhala Strait and the South China Sea to the east. Jambi Province is located not far from the Strait of Malacca, which is the main international shipping route connecting the Middle East and India to the west, with China, Japan and Korea to the east and with Java and the Australian Continent to the southeast. With its position around the equator, the Jambi area has a tropical climate (Dacholfany et al., 2023). With such a climate, Jambi is included in an area that has high rainfall, thus providing opportunities for various flora and fauna to live, in addition to the humans who inhabit it. The natural landscape of the Jambi area consists of highlands and mountains to the west with its peak being Mount Kerinci 3805 meters, which is the highest mountain on the island of Sumatra. The eastern area is a lowland area to the east coast of Sumatra, where large and small rivers flow from the mountains to the west, and functions as a means of transportation for the community. The largest river is the Batanghari River with a flow length of almost 800 km, which is the longest river on the island of Sumatra. In the highlands and mountains to the west, many ancient relics have been found in the form of cylindrical stones, obsidian artifacts in the form of flake tools such as knives, arrowheads, spearheads and nekara, a kind of sounding instrument that is usually used as a musical instrument to support religious rituals, a symbol of the greatness of leaders in their society. Nekara, obsidian artifacts and cylindrical stones are elements of the Megalithic culture that developed in the archipelago (Hutabarat et al., 2023) and (Riady & Hutabarat, 2023).

The cultural period is divided into two periods, namely the Old Megalithic, namely 2500-1500 BC, and the Young Megalithic period 1000 to 100 years before Christ. The difference between the Old Megalithic and Young Megalithic is in the form of cultural relics and the supporting community. The products of the Old Megalithic culture are menhirs, terraced punden and static statues. The supporting humans are the Proto Malay race. Meanwhile, the form of Young Megalithic cultural heritage is stone coffins, dolmens, waruga, sarcophagi and dynamic statues, with the supporting community being the Deutero Malay race. By observing that the cylindrical stones found in abundance in the Kerinci area and its surroundings are classified as menhirs, it can be said that the Jambi area was inhabited by humans in the period 2500 to 1500 years before Christ, and its people were of the Proto Malay race. Historical records from China between 222 and 464 AD show that during that period in the Jambi area there were countries that they called Koying, Tupo and Kandali. The report describes the physical characteristics of the people inhabiting the area along with their life activities. Based on these records, Jambi's historical writers then concluded that in the Jambi area at that time, kingdoms had been formed whose names refer to the Chinese records which had established trade relations with the outside world (Hutabarat, Wiryotinoyo, Masni, & Handayani, 2022).

In the 7th century AD, a more important kingdom emerged in Jambi, namely the Malay Kingdom. This kingdom had established relations with the Chinese Kingdom during the Tang Dynasty. At that time, the Malay port developed





into one of the most important trading ports in the archipelago. However, this glory did not last long because at the end of that century the Malay Kingdom was annexed by the stronger Srivijaya Kingdom which was centered in Palembang. Until the 11th century AD, the Malay Kingdom became a subordinate area of Srivijaya. However, the Malay Port located in Jambi now remains one of Srivijaya's trading ports (Scholten, 2008: 42) The Malay Kingdom re-emerged after Srivijaya suffered repeated defeats in its battles against the Cola Kingdom from southern India. As a result, Srivijaya became weak and was no longer able to control its vast territory which included all of Sumatra, West Java, the Peninsula and Indochina. This opportunity was used by the Malays to declare their independence. In its second appearance, the Malay Kingdom was able to control a fairly large area, namely central Sumatra and the Malay Peninsula. The center of the Malay kingdom at that time was located in Dharmasraya, West Sumatra, now. The glory of the Malay Kingdom lasted until the 13th century. The period after that placed Malay as the Singhasari and Majapahit kingdoms, after Malay experienced the Pamalayu expedition carried out by Kartanegara as the king of Singhasari in 1275.

Adityawarman, who was the grandson of the Malay king, re-made Malay an independent kingdom. Adityawarman, who was the son of a princess of the Malay Kingdom through her marriage to a high-ranking Majapahit kingdom, returned to Sumatra and ruled the Malay Kingdom. He moved the center of the kingdom to Pagaruyung, West Sumatra and ruled there as Maharajadiraja, with a vast territory covering all of Sumatra and the Malay Peninsula. The title Maharajadiraja is a title used by a king which indicates that the king is not a subordinate king of another kingdom. Since the center of the Malay kingdom was located in Pagaruyung which is the heart of Minangkabau culture, from that time on the Malay kingdom was renamed the Pagaruyung kingdom or the Minangkabau Kingdom (Rosmiati, Sembiring, Rahim, Pudjaningsih, & Hutabarat, 2022)a.

After Adityawarman's death, the Majapahit Kingdom, which viewed the Malays or Minangkabau as part of its territory, attacked Minangkabau in 1409. The attack did not succeed in defeating Minangkabau, but it weakened the kingdom. The center of the kingdom then had difficulty controlling its subordinate areas. The areas that were originally very large broke away one by one. On the Peninsula, the Malacca Kingdom began to stand until it grew into a very important force in the archipelago. The Jambi area was ruled by a man named Tun Telanai, a pirate from Sarawak. After Tun Telanai's death at the end of the 15th century, King Pagaruyung Ananggawarman sent his daughter named Putri Selaras Pinang Masak to rule in the land of Jambi. Thus began the Jambi Kingdom which would rule Jambi for the next five centuries (Rosmiati et al., 2022).

During the 16th and 17th centuries, the Jambi Kingdom once played a role as an important kingdom in the archipelago. The abundant natural resources in the form of gold and pepper, coupled with its strategic position on trade routes between nations, made Jambi one of the richest and strongest kingdoms. But the situation changed drastically entering the 18th century. Internal turmoil in the kingdom was the main cause of the decline. In addition, there were economic factors. Pepper or other spices as a source of income for the kingdom were no longer the main commodities in international trade. The opening of Teluk Bayur port on the west coast of Sumatra had a significant impact on the role of Jambi trade because many of the trade commodity products in the western part of Jambi were brought to West Sumatra. Another important factor was the direct presence of the Dutch in Jambi since 1833 which had reduced the role of the kingdom both economically and politically. This had led to the emergence of various resistances carried out by the people against the Dutch. All of this resistance was successfully suppressed by the Dutch so that since the beginning of the 20th century the Jambi region effectively became part of the administrative area of the Dutch East Indies, until the end of Dutch rule in the hands of Japan in 1942. Thus, like other regions in Indonesia, Jambi was under Japanese rule until Indonesia's independence in 1945 (Rahim & Hutabarat, 2024).

## LITERATURE REVIEW

Entering the post-independence period, Jambi's history was decorated with various resistances against the arrival of the Dutch who wanted to re-establish their power in Jambi. Along with that, the people of Jambi also fought to establish their own province. The people of Jambi were dissatisfied with their existence as part of the province of Central Sumatra. A number of considerations and reasons have encouraged Jambi to separate from the Province of Central Sumatra. This struggle achieved results with the formation of Jambi Province in 1957 (Usman Meng, 2006: 230). The description above shows that the Jambi region has a long history from prehistoric times to the contemporary period. However, until now there has been no complete historical writing that reveals the history of the Jambi region from the early period to the contemporary period. So far, the history of Jambi has appeared in the form of pieces of history according to the focus of the attention of the historical writer. A number of books to date that are worthy of being used as academic references are those written by Elsbeth Locher Scholten (2008). This book very well managed to reveal the existence of the Jambi Sultanate and its relationship with the Dutch from 1830 to 1907 (Rahima, Zahar, Rahim, & Hutabarat, 2023).

Another book written by Barbara Watson Andaya (2016) discusses the dynamics of the relationship between the Jambi Sultanate and the Palembang Sultanate and their relationship with the Dutch and other kingdoms in the archipelago, especially with Banten and Mataram. Furthermore, a dissertation written by Irmawati Sagala attempts to





explain the Jambi Sultanate in the context of its relationship with Islamic teachings. A work no less excellent is a dissertation written by Jang Aisjah Muttalib (1995) which discusses the rebellion carried out by the Jambi people after becoming part of the Dutch East Indies in the early 20th century. Next is the book written by Lindayanti (2013) which reveals the history of Jambi from 1500 to 1942. This book is actually a combination of a number of pieces of history in the time period determined by the author (Rahim et al., 2023)a.

This article contains an introduction to the history of Jambi from prehistoric times to the early period of the founding of the Jambi Kingdom in the 17th century. This time span contains a description of human life in prehistoric times followed by the development of classical kingdoms from the 3rd century to the 14th century along with the relationships between these kingdoms, until the formation of the Jambi Kingdom in the 15th century. The discussion also focuses on the early period of the Jambi Kingdom, by linking it to the arrival of Islam and its influence on the Jambi Kingdom. The historical explanation in this specified time span is intended to draw the common thread of Jambi history until the 17th century. The time limit of the 17th century is used to distinguish the history of Jambi in the period after (17th century to 20th century) where Jambi history has experienced structural dynamics of politics, economy and culture and has had intense relations with western nations, especially the Netherlands. The data used in this writing are primary and secondary data. Primary data is obtained from observations at several historical sites sourced from the Jambi provincial history museum. While secondary data comes from various books and writings that are relevant to the topic of writing. By applying a processual historical approach, (Kartodirdjo, 1992: 114-115) this article explains the development of Jambi history chronologically, including cause and effect as a complexity of historical events within a specified time span (Sembiring, Masni, Rahim, Zahar, & Hutabarat, 2024).

#### METHOD

Literature review research is the result of analyzing various conceptual information and qualitative and quantitative data from various scientific articles that have been previously published. The method used in this study is a literature study which functions as a guideline in examining a research problem (literature review) (Mulyadi, 2012). In this literature review research, international journals and national journals that have been summarized and analyzed are used. This literature review research was conducted from March to May 2025. The research design is a guideline in conducting research to achieve research objectives. Literature review research begins with identifying the problem, then collecting literature and filtering the literature obtained, then the data obtained will be presented in the form of data tabulation and analyzed.

#### RESULTS

Historical studies generally state that the ancestors of the Indonesian people (including Sumatra) came from the Indies, the interior of Southeast Asia or Taiwan (Asnan, 2016: 46-47). They moved through the sea and large rivers and spread to various regions of the Indonesian archipelago. For the Sumatra region, their arrival is estimated to have been through the South China Sea then entered the waters of the east coast of Sumatra, especially the waters of the Malacca Strait and the Karimata Strait. Then they entered various estuaries of the Sumatran rivers and followed them upstream. In general, the large rivers of Sumatra originate in the interior to the west and empty into the east coast. Although the arrival of these residents moved from coastal areas or downstream to the east, the oldest settlements on the island of Sumatra are actually in the interior. The oldest settlements are in the form of caves located in areas not far from the river flow. Of course, there are many natural caves that they may have occupied. However, until now only five locations have been confirmed by scientists (archaeologists) as the oldest human settlements (Asnan, 2016: 54-55). The five locations are located in the upper reaches of Batang Mahat (Batang Kampar), and the Balubuih area in Limapuluh Kota, the upper reaches of the Ogan River (a tributary of the Musi River) and in the Sukumun Hamlet area (Ogan Komerang Ulu, South Sumatra). For the Batanghari River basin, it is located in the upper reaches of Batang Sangir, South Solok, West Sumatra. In these caves, traces of life were found in the form of remains of various tools that they once used. More than 3000 objects were found in one cave. The same thing was also found in the upper reaches of the Ogan River. In several natural caves in Limapuluh Kota Regency, archaeological findings can be easily found. If the bottom of the cave is opened with a small knife (a piece of bamboo) or dug a little, various remains can be found. In the Kerinci and Merangin areas, including in Sungai Tenang, many archaeological remains were found which are classified as Megalithic culture. The most commonly found are selindrik stones, or called larung stones by local residents. According to archaeologists, the existence of these megalithic objects functioned as ritual centers. In addition, remains were also found in the form of pottery, iron tools, whetstones, and obsidian flake tools, as well as rijang stones. Based on these remains, it can be indicated that there was a village or place of residence of ancient human society (Rangkuti, 2016: 76-77).

Regarding the formation of early settlements in the interior, this is because most of the coastal areas of eastern Sumatra (especially the central and southern parts) are not the countries that migrants dreamed of when they left their home countries. The natural conditions and physical environment of the region are not the same as the countries they left. Their home countries in Southeast Asia are inland areas (mainland) that allow them to develop an agrarian life (at





least depending on hunting and gathering agricultural products). In addition, the areas of origin in the interior of Southeast Asia also provide fresh water that is suitable for consumption in abundant quantities, as well as other healthier physical environments.

## DISCUSSION

Upon arriving in the eastern region (central and southern parts) of Sumatra Island, they found natural conditions and physical environments that were very different from their places of origin. However, the nomads found wide rivers that could be navigated. With the spirit of adventure still burning, they continued their journey in search of their dream land by following the rivers until they reached hundreds of kilometers inland. Their journey only began to stop when they found relatively stable (hard) land, and a much healthier area, as well as abundant fresh water. In addition, in the area there are also natural caves that can be used as a place to live (Asnan, 2016: 49-50). The following are a number of settlements or former settlements in the Jambi region, especially in the Batanghari river basin, including the tributary areas that flow into the Batanghari river (Masni & Hutabarat, 2021).

### Koto Kandis, Muaro Jambi and Solok Sipin

The Koto Kandis site is located about 100 km from Jambi towards the estuary, precisely on the eastern bank of the Nyiur River which is a branch of the Batanghari River. In Koto Kandis there is a settlement site that is not very large but quite dense. This estimate is based on the many pottery fragments found, and some of them are still intact in the form of jugs. In an excavation site measuring 2 x 2 meters, 5 intact jugs were found. These findings also show that these areas have been inhabited since at least the 10th century AD. Ceramics were found on the banks of the river and the land of the natural embankment 100 meters long and 50 meters wide. Thus it can be said that the settlement that was formed in this area was a settlement with an elongated pattern.

The Koto Kandis site was discovered in 1981, starting when a child was playing on the banks of the river and found a bronze statue. Based on its style, this statue is in the Cola style, which is estimated to be from the 13th century. From its characteristics and attributes, it is known that the statue is a dipalaksmi statue. Other remains found are fragments of mercury bottles. Mercury is the main material used in gold processing. Thus, it can also be said that the residents of Koto Kandis at that time were involved in trading activities, especially gold trading. Based on archaeological studies, the location of the Koto Kandis settlement is in the back swamp. Because the buildings are made of materials that are easily damaged (wood, bamboo, lalang, etc.), very few building remains have been found. The Muaro Jambi temple site is located on the banks of the Batanghari River. Administratively, it is included in the Muaro Jambi district. This site covers a fairly large area, covering approximately 12 square kilometers. The site area consists of a temple complex surrounded by a perimeter wall, as well as a number of other small menapo-menapo. Several temples located in the kemplek area are Teluk Temple, Kembar Batu Temple, Gedong Temple, Gumpung Temple, Tinggi Temple, Kedaton Temple, and Koto Mahligai Temple. The ones that are located somewhat separately are Astano Temple, Melayu Menapo, and other small menapo.

The Muaro Jambi Temple Site is a Buddhist religious site. This is based on the landscape that depicts the harmony between the macro cosmos (universe) and the micro cosmos (human world). The understanding of the cosmos of the Muaro Jambi temple is depicted in the form of temple architecture which is a replica of the universe. (Bambang Budi Utomo, 1992: 167). Archaeological research conducted throughout 1981-1986 resulted in the remains of settlements in the southwest / south of Astano Temple, east and west of Tinggi Temple, south of Gumpung Temple, south of Kembar Batu Temple, and north of Teluk Temple. Near the banks of the Batanghari River, the remains of a non-permanent brick building were found with a plan like the letter L whose feet face south. On two sides of the building floor there are holes that are thought to be used as wood. It is thought to be the residence of the manager of the Teluk Temple building. (Bambang Budi Utomo, 1992: 169). According to the Buddhist concept, settlements should be located south of Mount Meru (symbolized by the temple building), which in its depiction is located south of the Astana Temple. However, in reality, not all settlement remains are located south of the temple building. On the north side of Batanghari, most of the settlement remains are indeed located south of the temple. However, on the south side of Batanghari, the settlement remains are actually located north of the temple. According to experts, this could have happened because settlements were usually formed close to rivers. Thus, the application of the Buddhist concept regarding the depiction of the universe is not strict (Bambang Budi Utomo, 1992: 170). Other settlement sites for the downstream area are in the Jambi city area, located approximately 200 meters from the banks of the Batanghari River. Unlike the Koto Kandis and Muaro Jambi areas where the areas are lowlands and swamps, Solok Sipin is a hilly and uneven piece of land. At this location, the remains of a stone building of a Buddha statue made of andesite stone and four makaras made of the same material were found, which are estimated to have originated from the 8th century AD (Sumatera, Simarmata, & Hutabarat, 2024).

Based on these findings, it is estimated that this location was also a residential area. However, because the location of this site is in the middle of a densely populated settlement, archaeologists have not succeeded in revealing the entire building plan. (Bambang Budi Utomo, 1992: 171). The formation of ancient settlements in Koto Kandis,





Muaro Jambi and Solok Sipin cannot be separated from their strategic position, namely near the Malacca Strait which is an international shipping and trade route, and at the mouth of the Batanghari River which is a highway connecting the east coast as a trading area and the interior as a commodity-producing area. In the subsequent development, the settlements in the downstream area, especially Muaro Jambi, did not only develop as settlements, but also grew as a center of the kingdom, a trading port, and a center for Buddhist religious education (Bambang Budi Utomo, 1992: 187).

### **Padang Rocok, Siguntur and Rambahan**

The Padang Rocok site is located in Sungai Langsat-Siluluk Village, Sijunjung Regency, West Sumatra. Similar to the Muaro Jambi site, this site is also surrounded by a ditch. The ditch is 5 meters wide with a depth of between 1-5 meters. Both ends of the ditch flow into the Batanghari River. At this site, a former pond was also found which has now become a rice field for residents which they call Sawah Tabek. The Padang Rocok site is a temple site consisting of three brick temple buildings with details of one main temple and two ancillary temples. The three temples have collapsed, and the ruins are called munggu by the locals in Muaro Jambi called manapo. In this area, a large statue was also found with a height of 4.41 meters and weighing more than 4 tons. The locals named it Si Rocok. Before being evacuated by the locals, it was used as a whetstone to sharpen knives (Amran, 1980: 14-15). According to Stutterheim, this statue is the embodiment of Adityawarman, a Majapahit nobleman of Malay origin and the founder of the Minangkabau kingdom.

An archaeological survey conducted in 1992 found Chinese ceramic fragments from the Sung dynasty (10th-13th century AD). Ceramic fragments from the Ming dynasty (16th-17th century) were also found, even some from a younger period, namely the Qing dynasty (18th-20th century), as well as European ceramics (18th-20th century). The ceramics found were generally in the form of bowl fragments, plates and jars. Based on the year of the discovery of historical remains from various times, it can be said that this area is a residential area that has been occupied since at least 10 AD and occupied for an uninterrupted period until the 20th century, and was actively involved in trade activities with foreign countries, especially China and Europe.

Approximately 20 kilometers south of Padang Rocok / Sungai Lansek lies the village of Siguntur which is part of the Pulaupunjung sub-district, Darmasraya district. In Siguntur there is a burial complex of the kings of Siguntur whose tombstones are made of ruins of ancient buildings (temples). In addition to the ancient bricks, ceramic fragments were found from the Qing dynasty (18th century AD), and European ceramics (19th-20th centuries AD). Still included in the village of Siguntur, namely a place called Pulau Sawah, five munggu (ruins of temples) of various sizes were found. In addition, various ceramic fragments were also found consisting of one jar, 8 bowls, and two plates. The jars and bowls come from the Sung dynasty (10th-11th centuries AD). Meanwhile, two plates each came from the Qing Dynasty (18th-20th century AD), and European plates (19th-20th century).

A Dutch East Indies government aspirant-controller named Damste when conducting an inspection to the XII Koto area, which was formerly part of the Minangkabau kingdom, and when stopping at a resident's house, he saw ancient heirlooms in the form of keris, swords, and spears which they called Tumbak Majopaik. It is possible that these objects came from Java which were brought there during the Pamalayu expedition. The heirs of the heirloom were a prominent family with the title Dt. Rajo Bandaro, the Muaro Sangir pile. (Amran, 1980: 18). Also not far from the Lansek River there is also a hamlet called Rambahan. It is located between Batang Lolo and Batang Pangian, both of which flow into Batanghari. In Rambahan there is a site where a munggu was found surrounded by an artificial embankment and a ditch that flows into the Batanghari River. It was also at this site that a very famous statue was found in history, namely the Amoghapasa statue, a statue sent by King Kartanegara when he launched the Pamalayu expedition. On the base of the statue there is an inscription made by Kartanegara dated 1286 AD. While on the back of Adityawarman dated (1347 AD). According to residents around the location of this site, it used to be a village that had been abandoned by its inhabitants so that now it has become a field of grass and bushes.

Based on historical and archaeological remains, it can be said that the emergence of the Padang Rocok/Sungai Lansek, Siguntur, and Rambahan areas as settlement centers began in the 10th century. This area grew when the center of the Malay kingdom moved to this area from Muaro Jambi. According to historians, the relocation of the capital city was due to security considerations in the sense of distancing oneself from possible enemy attacks from outside. In addition, the rulers at that time considered it necessary to supervise natural resources. The interior, especially the West Sumatra region (upstream of Batanghari) was a source of gold and pepper. These results were managed by the Malay rulers as the kingdom's income (Bambang Budi Utomo, 1992: 184). These factors were also perhaps the reasons for the subsequent relocation of the capital city from Dharmasraya to Pagaruyung in the 14th century (Hutabarat, Masni, Zahar, Pratiwi, & Sembiring, 2024).

### **Rantau Panjang and Minangkabau Migrant Settlements**

The Rantau Panjang area is included in the Tabir District, Merangin Regency, Jambi. This area is classified as one of the old settlements in Jambi Province. The population of this area is the Batin tribe who are thought to be the indigenous population. According to sources, the origin of the population. Rantau Panjang comes from the Koto Rayo





area, a hamlet located downstream of Batang Tabir. The Koto Rayo area is thought to have been a kingdom in the past, because there were relics found there in the form of ancient graves, and mounds of bricks which are thought to be the ruins of a temple building which is thought to be the same era as the bricks found in Muaro Jambi.

When a war broke out in the area around the Batang Tabir estuary, namely the Batanghari River, the Koto Rayo area sent 20 selected young men to guard the enemy who were about to enter Koto Rayo. A clash with the enemy occurred and killed one young man. In order to avoid greater casualties, the remaining 19 young men withdrew back to Koto Rayo. However, when they arrived in Koto Rayo, they found their village empty. They did not know where the villagers had fled to. Then they walked to find a new residential area which is now called the Rantau Panjang area. Until now, in Rantau Panjang, there are still 19 old houses which according to the residents are more than 600 years old. The old house is made of sungkai wood, has a stage architecture, supported by several pillars under the house. The walls are decorated with carvings, and the roof is patterned after the *kajang lako gadang* house. According to its architectural style, this house is thought to have been influenced by Minangkabau (Nasruddin, 1989: 60). This is most likely because the Tabir area is included in the coverage area of the Minangkabau ethnic migration that moved since the 15th century and on a large scale in the 17th century, and then influenced various aspects of the Batin tribe's life, and the Jambi Hulu area in general. This influence is very pronounced in various aspects such as customs, social kinship systems, language, including building patterns, even to a certain extent including aspects of the kingdom's government. (Scholten, 2008: 45, Andaya, 2016: 255-262, Lindayanti, 2013: 21-24). Rantau Panjang can be said to represent the most recent ancient settlement. This is based on the large number of buildings that are still intact and functioning until now. The formation of settlements is a result of population migration that generally moves from upstream (inland) to downstream areas. The increasing population growth encourages people to look for new areas that are suitable as land for life, especially for agricultural activities. In addition, the increasing number of life needs that come from outside/across the river causes settlements to begin to shift to places close to traffic routes. These factors are what drove the migration of the Batin people who were originally concentrated in the Minangkabau highlands and around Kerinci to the downstream areas (east) occupying areas in Sarolangun, Bangko, and Bungo which are called the Tanah nan bajenang areas. (Lindayanti, 2013: 21-23, Shomad: 2003). The next wave of migration from Minangkabau began in the 15th century and reached its peak after Aceh's defeat by the Dutch in 1667. Unlike the previous period, migration in this period was more triggered by efforts to search for and trade gold in the upstream Batanghari area. Migrants who came during this period in Jambi society are called the Penghulu Tribe. Like the Batin people, the Penghulu tribe also built settlements in areas called Tanah nan bajenang, especially in the areas of Batang Asai, Pangkalan Jambu, Limun, Tinting, Nibung, Ulu Tabir, and others. Limun, Batang Asai and Pangkalan Jambu are recorded as areas with quite high gold trade (Marsden, 2016: 243). Aceh's defeat by the Dutch in 1667 caused a surge in Minangkabau migration to the upper Jambi area. They were involved in gold mining, especially in the areas of Tabir, Jujuhan, Tebo, and Tembesi upstream (Andaya, 2016: 256)

### Ancient Settlements in Kerinci

Of the many ancient settlements found in the Jambi area, perhaps the oldest is in the Kerinci area. The Kerinci area referred to here also includes part of the Merangin district which is often referred to by the Kerinci people as Kerinci Rendah. A local historian stated that the Kerinci area has been inhabited by humans for a very long time. He said that the Kerinci area has been inhabited by humans since 35,000 years ago, and the humans who lived at that time were called *Kecik Wok Gedang Wok*. This name is taken from a traditional expression which means we are small but we are big. (Jauhari, 2012: 4-12). Since this term is a traditional expression and is not a scientific name, it might be better to look for a scientific name such as *Homo Kincai* or another name if there is a better one.

If it is true that the Kerinci area has been inhabited by humans since 35,000 years ago, then the humans who inhabited Kerinci at that time (*Homo Kincai*) came from the Pleistocene period. If the time is paralleled with the results of archaeological research conducted on the island of Java, then the humans who lived in Kerinci were at the same time as the *Wajak Man* or *Homo Wajakensis* who lived on the island of Java. The *Wajak* race is a type of *Homo Sapiens* that has a brain volume that is almost the same as modern humans but physically still has differences with the human race that lives today. The differences are in the form of a solid jaw shape and has large teeth, a flat and wide face, a wide nose root and a slightly protruding mouth and a slightly slanted forehead and a real brow arch above the eyes. The results of their culture are in the form of stone and bone tools. According to Von Koeningswald, they were already good at cooking although in a simple way, and had known the burial ceremony. This race is widely spread across the Indonesian archipelago and lived during the advanced hunting and gathering period around 40,000 years ago. By comparing the physical characteristics and cultural results left by the *Wajak* race, with the cultural results of ancient humans found in Kerinci, it can be said that ancient humans who lived in Kerinci came from a younger era. Thus, the estimate of 35,000 is probably too old. By looking at the many classical cultural relics found in Merangin and Kerinci, it is possible that the ancient people who lived in Kerinci were during the Bronze Age, which lasted for at most 3000 years. The ancient cultural relics found in Kerinci and Merangin are generally in the form of large stones which in archaeological terms are called cylindrical stones, and obsidian stones.





Cylindrical stones can be said to be the main elements of human culture during the agricultural period or the Bronze Age which is called megalithic culture. In megalithic culture, religious elements are one of the most important cultural elements. The most prominent aspect of religion is the attitude towards the afterlife. People at that time believed that a person's spirit did not disappear when he died, but was considered to have a life in its own realm. People believe in the existence of a relationship between living humans and the deceased. The deceased ancestors are considered to have supernatural powers that can provide safety and prosperity for their people. Thus, megalithic communities worship ancestral spirits which are carried out in various forms of rituals and ceremonies in order to maintain the relationship between ancestral spirits and humans in the world. In carrying out rituals and ceremonies, people create facilities in the form of media that function as ancestral symbols. Generally, people have the habit of building these facilities in high places such as mountains because they believe that is where the ancestral spirits reside. The lives of people during the development of the megalithic tradition were confined to the belief in a power beyond the reach of human thought. The revival of religious life that is based on this supernatural power has in turn inspired other aspects of life. Thus, people who support megalithic culture are encouraged to create worship media as a symbol of the existence of ancestral spirits, and cylindrical stones are one of the means and media for these worship rituals (Mursyid, Adriani, & Hutabarat, 2024).

### **The Minangkabau Kingdom as the Origin of the Jambi Kingdom**

The island of Sumatra is the largest island after the island of Kalimantan among the thousands of islands spread across an area called the Nusantara. In terms of population, this island also has the second largest population after the island of Java. In terms of geography, its location is the most strategic because it is located on a trade route connecting two important regions throughout history, namely Arabia and India in the west and China and Japan in the east and north. For centuries, these regions have had relations with Sumatra. Great kingdoms such as Sriwijaya, Malay, Aceh are located on this island. In the introduction to her dissertation, Elizabeth E. Graves describes the population of Sumatra as having a high level of individual mobility, traveling long distances to trade, or at one time looting, becoming pirates. Many of its residents sailed long distances, even to the east coast of Africa and there they joined the Malay settlement of Madagascar.

Thus, historically Sumatra is an island with a population that likes to trade and is dynamic, becoming an arena for political and international chess, or individual achievement competition. The Minangkabau people in West Sumatra in particular are the honorable heirs of this very old tradition (Graves, 2007).

Graves' statement is enough reason for the importance of studying the Minangkabau Kingdom. It is undeniable that this kingdom is the successor to the two great kingdoms of the Archipelago for the previous ten centuries, namely Sriwijaya and Melayu. When it was founded by Adityawarman in 1349, the kingdom centered in Pagaruyung Batusangkar now controlled a large area covering the current West Sumatra Province, the eastern coast of Arcat (the area between Aru and Rokan to Jambi, and on the west coast, namely the Muko-muko area (now Bengkulu to Barus in North Sumatra. In addition, there were areas of influence, namely areas that recognized the sovereignty of Pagaruyung but were not required to pay tribute. There were 62 kingdoms in the archipelago spread across the Philippines, Brunei, Thailand and Malaysia, almost all of Sumatra Island, West Nusa Tenggara and East Nusa Tenggara. These kingdoms claimed to be under Pagaruyung. The gradation of their relationships was in the form of sapiah-balahan (descent from the maternal line), kuduang karatan (descent from the paternal line), weigh-parahan, and radai axes which are descendants of the kingdom (Kompas.com, June 22, 2013). When he crowned himself as king, Adityawarman used the title Maharajadiraja, a title commonly used by large and sovereign kingdoms.

The greatness of Minangkabau is supported by its fertile natural conditions and rich in mining materials, especially gold. This area is the largest producer of pepper which has been the most valuable commodity in world trade for centuries. In addition to traders, the Minangkabau people are also known as preachers and spreaders of Islam in the archipelago. A prince of Pagaruyung named Raja Baginda and his followers are known as the first people to spread Islam in the Philippines. In South Sulawesi, Islam was spread by three Datuks and their followers. The three are known as experts in hukum (Fiqh), experts in tauhid and experts in tasauf (IDN Times South Sulawesi, May 8, 2019). The first is named Dt. Ribandang whose real name is Abdul Makmur Khatib Tunggal, preached in the areas of Goa, Talo, Sepang, Wajo, Gantarang, Kutai and Bima. Next, Dt. Patimang or Dt. Sulaiman Khatib Sulung, preached in the kingdoms of Luwu, Kolaka, Tana Toraja and Poso. The third, Nurdin Aryani Khatib Bungsu, preached in the southern areas, namely Tiro, Bulukumba, Bantaeng and Tanete. Until now, the names of the three scholars are highly respected in Sulawesi. The Bulukumba district government immortalized the name of Datuk Ri Tiro as the name of the Bulukumba Islamic Center. The spread of Islam in Central Sulawesi was also first carried out by a scholar from Minangkabau named Datuk Karama. His real name was Syekh Abdullah Raqie, who first spread Islam to Tanah Kaili or Bumi Tadulako, Central Sulawesi in the 17th century.[1] Early arrival Sheikh Abdullah Raqie or Datuk Karama in the Land of Kaili began in Lere Village, Palu Valley (Central Sulawesi) during the reign of King Kabonena, Ipue Nyidi in the Palu region (Manik et al., 2023).





## Several Structural Aspects of the Malay-Islamic Kingdom

### 1. Kings and Their Government

From the early Malay-Islamic period to the Sultanate period from 1460 to 1615, there were 8 kings who ruled, but the most famous of them was Rangkayo Hitam (reigned 1500-1515). Based on historical manuscripts, it is said that Rangkayo Hitam had a cruel character, but had extraordinary courage. In addition, he was an intelligent and agile figure so that in every fight he always won (Nasruddin, 1989: 80). Classical Jambi manuscripts sometimes praise him somewhat excessively by telling the story of Rangkayo Hitam's journey to Java to challenge the king of Mataram who was going to kill him. The journey is said to have obtained brilliant results by successfully seizing sacred objects such as keris and spears which were then used as symbols of the legitimacy of power. However, apart from that, Rangkayo Hitam was indeed a strong and brave king. It was during this time that Jambi severed ties with Mataram and no longer paid tribute which was usually handed over regularly every 2½ or three years. Prince Ratu (Rangkayo Hitam) once said angrily: our ancestors were sovereign kings, why can't we? (Djohan Hanafiah: 1952). The reign of Rangkayo Hitam was the time when the government structure was reorganized, consisting of the priyayi according to their respective positions and functions. All nobles in the palace environment had to bear the obligation as the head of the "heart" called the nation. All of them numbered 12 hearts, these people were categorized as royal people who were fully responsible for the running of the government (Nasruddin, 1989).

### 2. Islam

Referring to the classical manuscripts of Jambi, it can be said that Islam was only embraced by the Jambi people after the arrival of Dt. Paduka Berhala who married the daughter of Selaras Pinang Masak who finally converted to Islam. Because the reign of Princess Selaras Pinang Masak is estimated to have lasted between 1460 and 1480, it was during this period that Islam first entered the Jambi area. However, considering that Bandar Melayu was a strategic port that was visited by many foreign traders, it is possible that at an earlier time there were already residents who had embraced Islam. The spread of Islam was increasingly intensive during the reign of Rangkayo Hitam (1500 - 1515). In addition to being carried out by traders and preachers, it was Rangkayo Hitam himself who was actively involved in the spread of Islam. Initially, the spread was carried out by royal families/relatives such as Sunan Pulau Johor, Sunan Kembangseri, and Sunan Muara Pijoan (all three were grandchildren of the Minangkabau king from his daughter, Princess Panjang Rambut, who was also the younger sister of Princess Selaras Pinang Masak). Furthermore, Islam was spread to the wider community through local elites in the subordinate areas of the kingdom. The stories of Rangkayo Hitam's meeting with Temenggung Merah Mato, who later became his father-in-law, were inseparable from his series of journeys in spreading Islam (Nasruddin, 1989: 86-87). With Islam being made the religion of the kingdom, the foundations of life in the kingdom changed. Aspects such as outlook on life, ideals, norms of order and their sanctions, and other social provisions changed from being based on the principles of the old culture based solely on flow and propriety, to principles based on Islam. Islam also influenced the provisions of the world of trade. According to Anthony Reid, Islam had a clear influence on trade procedures. Parts of Malay law (including Jambi) relating to trade were largely borrowed from Islamic law. Words for concepts such as bankruptcy (muflis) entered the Malay language from Arabic. The law did not explicitly regulate interest because *riba*, the Arabic word for loan sharks, was prohibited by Islam. But this law approves of profit sharing (Reid, 1999: 146).

### 3. Economy and Trade

As is common with the general trend of world trade in the archipelago during the trade period, Jambi generally followed the general patterns. Like Malacca and other emporiums, Jambi was also visited by many traders, both from fellow kingdoms in the archipelago and Chinese, Indian, Turkish, Arab, Persian and European traders who had been increasingly present since the 16th century. Jambi is a fairly large pepper producing area, reaching 40,000 to 50,000 sacks per year. One sack is estimated to weigh the same as 50 pounds (Roelofsz, 2016: 226). The main producers of pepper are the Minangkabau people who live along the upper reaches of the Batanghari River, especially in two districts known as Tanjung and Kuamang, the Federation of Seven Cities and Nine Cities (Andaya, 2016: 89). Thus in Jambi of course there are also trade centers and villages, immigrants such as Javanese, Bugis, Banjar, even Chinese, Indians and Arabs. These villages, especially the last two mentioned, can still be witnessed today. The position of the king in the period we are discussing is not only as the leader of a political institution that takes care of government matters, but also as the leader of the state religion. More than that, the king and his family are part of the economic actors, or at least play a big role in economic and trade activities. Often the king acts as the owner of capital that is lent to others for the purpose of business profits according to profit sharing calculations, or often what is lent is capital to be returned within a certain period of time by paying interest. Islamic law which is generally applied in many countries in the archipelago does prohibit forms of usury, but the practice is not too strict and rigid. In Aceh, for example, Sultan Iskandar Muda still tolerates the application of the interest system as long as it is not too high, not exceeding 1 percent per month. In Jambi, the prevailing interest rate in the mid-17th century was 2 percent per month (Reid, 1999: 145). The king and his family often also implemented a planting system by regulating pepper planting supervised by the nobles. The results were then sold to the king at a set price. A very rigid royal monopoly was established for sales to foreigners. In Jambi, the king appointed *jenang* to exchange textiles and salt for pepper below market price. From this pattern, the king gradually





developed his own trading fleet with Western and Chinese model ships and were often captained by foreigners to trade to foreign ports (Reid, 1999: 332-333). The Chinese were perhaps the most important economic actors in the kingdoms of the archipelago after the king's family, including in Jambi. They succeeded in occupying important economic posts through royal permission. In Jambi, the position of harbormaster was held by a Chinese Muslim. Harbormaster is a strategic position that plays an important role in partnerships that benefit the ruler on one side and foreigners who need blessings on the other side (Reid, 1999: 159). Gradually, the aggressiveness of these Chinese traders became more apparent. In turn, they no longer only traded by exchanging their goods at the port, but had penetrated the interior of the emporium. The Chinese, who were usually assisted in the market by their wives from Sumatra, brought textiles to the interior to be exchanged for pepper. In 1636, the Dutch trading office noted that the Minangkabau people were no longer willing to bring their pepper to the Jambi markets because they had been very spoiled by the Chinese who brought their merchandise to them (Reid, 1999).

### Jambi and Islam as a Study

The Jambi Kingdom can be said to be one of the important kingdoms of the kingdoms in the archipelago, especially for the period between the 15th and 17th centuries AD. The formation of this kingdom began when the Minangkabau Royal family under the leadership of Princess Selaro Pinang Masak moved to the lower reaches of the Batanghari River to establish a kingdom. The establishment of the kingdom was intended to control and dominate trade traffic in the Malacca Strait area, especially in the area around the Batanghari River estuary. This area is an important area because it functions as a gateway for trade goods originating from the interior of Minangkabau, as well as foreign commodities that will be brought into Minangkabau. The center of power was originally established in Ujung Jabung (now the East Tanjung Jabung area), but then the center of power was moved to the current Jambi City area.

In order to understand the existence of the Jambi Kingdom in the context of historical chronology, the explanation should be drawn back to the previous period, especially since the center of the Malay kingdom moved to Minangkabau. When the center of the Malay kingdom was moved to Pagaruyung by Adityawarman or according to Casparis by Akarendrawarma in the mid-14th century, it was not very clear who ruled in Jambi as a subordinate king. Some historical information mixed with legends gives the impression that before the arrival of Princess Selaras Pinang Masak in 1490 AD, there were two kings in Jambi who ruled, namely Dewa Sikerabah who was known by the title "Si Pahit Lidah", and someone called Tun Telanai. The existence of Si Pahit Lidah is better known as a legendary figure than a historical figure. It is said that Si Pahit Lidah is a nickname for Serunting, a prince from South Sumatra. He is known to have high supernatural powers. He was given the title Si Pahit Lidah because what he wanted if he said it would turn into a curse. The stories about Si Pahit Lidah are known as figures in folklore, widely known in the areas of South Sumatra to Lampung. Not much is known about his story and role as king of Jambi. Likewise about his reign. However, if the chronology is arranged according to the period of Adityawarman, Tun Telanai and Putri Selaras Pinang Masak, then it is estimated that the time was around the beginning of the century to the middle of the 15th century.

The exposition of Si Pahit Lidah and Tun Telanai shows that the political status of Jambi at that time was not very clear. If the time refers to the period of the existence of the Malay kingdom centered in Dharmasraya, West Sumatra, especially during the Pamalayu incident, it is clear that the Malay Kingdom at that time was under the influence of the Singhasari Kingdom. When the Singhasari power ended and was continued by Majapahit starting in the early 14th century, the Malay Kingdom was also under Majapahit. However, when Adityawarman came to power, which was marked by the transfer of the center of power to the heart of Minangkabau culture, the Malay Kingdom which after that often changed its name to the Minangkabau kingdom, or the Pagaruyung kingdom changed its status to an independent and fully sovereign kingdom. This can be seen from the title used by Adityawarman, namely Srimat Adityawarmma Prataparakrama Rajendramaulimaniwarmadewa maharajadhiraja. According to J.G Casparis, the title Maharajadhiraja shows that he does not recognize the authority of other kings. For comparison, the Amoghapasa inscription lists the title Maharajadhiraja for Kartanegara as the king of Singhasari, while for the Malay kingdom the title is only Maharaja. Viewed from this perspective, there is an impression that the use of the title by Akarendrawarman and Adityawarman means that he views his position as high as the king of Java (Jayanegara, or Tribhuanatungadewi). In other words, he no longer recognizes the authority of Majapahit. Furthermore, in various inscriptions found around the Batusangkar area, there are no expressions or terms that indicate that he recognizes the authority of Majapahit (Casparis, 1992: 240-251). Hayam Wuruk as the king of Majapahit at that time just let the action go, but when Adityawarman died in 1375 and Wikramawardhana ascended the throne as Hayam Wuruk's successor, Majapahit began sending troops to crush the rebellion (Wagino, Amin, Afison, & Saputra, 2019).

### The entry of Islam into the archipelago

Islam was born and developed first in the Arabian peninsula in the 19th century AD. The religion of Islam was born by the Prophet Muhammad SAW, a person who came from a prominent family from the Quraish tribe. This tribe is one of the old Arab tribes descended from the prophet Ismail who inhabited the Makah area and its surroundings since 2500 years before Christ. Among the tribes on the Arabian Peninsula, the Quraish tribe was a tribe that was highly





respected because they had the honor of maintaining the Kaaba, a building that had been the center of worship for the Arab people since the time of the prophet Ismail. The noble position held by the Quraish tribe was of course very natural because they were descendants directly from the prophet Ismail. However, this glory is not only an ascribed status in the sense that it is obtained automatically based on birth and descent but is born on the basis of the war that the tribe plays in their lives (achieved status), especially in economic and trade activities. Since ancient times the Quraish tribe has been involved in international trade networks, especially the trade routes connecting Syria on the Mediterranean coast and Yemen in South Arabia and the Indian Ocean.

The Prophet Muhammad was born in 571 AD to a father named Abdullah bin Abdul Mutalib and his mother named Aminah. Aminah bint Wahab, her full name, was a well-known woman because her father, Wahab bin Abdul Manaf bin Zuhrah bin Kilab, was a leader of the Bani Zuhrah, while Abdullah was the son of Abdul Mutalib bin Hasyim, a tribal leader of the Quraish tribe. During his leadership, the city of Mecca was attacked by the King of Abyssinia with plans to destroy the Kaaba. This event coincides with the birth year of the Prophet Muhammad.

The Prophet Muhammad spent his childhood and adulthood in complete simplicity. Following the tradition of the Quraysh, Prophet Muhammad was breastfed by women in the villages around Mecca and cared for by his wet nurse until he was four years old. After only two years of being raised by his biological mother, she died, so he was cared for by his grandfather. Two years later his grandfather died. One of his gentle uncles named Abu Thalib then raised the prophet until he was an adult. The Prophet Muhammad married Siti Khadijah, a woman who had a trading business. Along with his age and thinking, the prophet increasingly understood that many aspects of his community's life were considered wrong. This prompted the prophet to often reflect and be alone in a cave not too far from the city of Mecca. When he was alone, the Prophet Muhammad received his first revelation at the age of forty. The first revelation was then followed by subsequent revelations (Masni & Hutabarat, 2021). One of them ordered him to convey it to all mankind. Thus began the preaching and spread of Islam. The arrival of Islam was initially rejected, especially by the prophet's own people, namely the Quraysh tribe. The rejection even took the form of an action to kill the prophet himself. But the rejection weakened because more and more people converted to Islam and one by one the leaders of Quraysh converted to Islam.

The existence of the prophet and Islam became stronger after he moved to Medina and was appointed by the people of Medina as a leader. Thus the prophet gained the freedom to preach all aspects of Islamic teachings. The Quraysh of Mecca and a number of other tribes in the Arabian Peninsula attempted to seize Medina and destroy the new religion through several wars. However, the attempt failed. The increasing number of people who accepted Islam, including the leaders of the Quraysh themselves, caused Islam's position to become stronger, and the opposite happened to the Quraysh in Mecca. Finally, Mecca fell into the hands of Islam in 8 Hijri or 632 AD without resistance (Angraini & Hutabarat, 2022).

After Islam's success in capturing Mecca, the prophet sent letters to various tribal leaders in the Arabian Peninsula and to kingdoms outside the Arabian Peninsula such as Rome and Persia. Except for Rome and Persia, this caused the arrival of tribal envoys from various parts of the Arabian Peninsula to declare their submission and accept Islam as their religion. So when the prophet died in 632, the entire Arabian Peninsula had embraced Islam. After the death of the prophet, the leadership of the Muslim community was continued with the caliphate system. The caliph is the leader of the Muslim community whose function is to manage and protect the Muslim community based on Islamic sharia law. Its leadership was chosen based on deliberations from Islamic figures, especially friends who were very close to the prophet. There were four friends who were appointed as caliphs. Sequentially. They are Abu Bakr, Umar bin Khatab, Usman bin Affan, and Ali bin Abi Talib (Rahim & Hutabarat, 2024).

### The Entry of Islam into Jambi

There are differences among historians about the time of the entry of Islam into the Jambi area. There is an opinion that says that Islam entered Jambi in the 7th century, and its arrival was related to the pepper trade. This opinion was put forward (M.D Mansur 1970). At that time the areas of Muara Sabak (in Arabic news called Zabag) and Tembesi played a role as Sriwijaya trading ports (the Arabs called it Sribuza). The main trading commodity was spices. Spices became an important commodity because they were used as body warmers, cooking spices and food preservatives, for fragrances, and medicine. Thus this commodity was used throughout the world, especially by Chinese, European, and Arab people.

Before the 7th century, the Chinese took a major role in the spice trade. From Sabak and Tembesi, spices, especially pepper, were brought by Chinese junks to China, and then taken to the Middle East and Europe via a land route called the Silk Road. However, in the 7th century there were major political changes in the Middle East and China. China had risen to become a major Asian power under the leadership of the Tang Dynasty which ruled for three centuries (607-908). Its territory not only covered the entire mainland of China but also areas in Central Asia. During this period, the security of the traffic of goods and people was well guaranteed so that trade between China and the Middle East developed rapidly. Meanwhile, in the Middle East a new religion emerged, namely Islam, brought by the Prophet Muhammad SAW. The arrival of Islam succeeded in uniting the entire Arab world into a political, economic,





social and cultural force that had never happened before. After the period of the prophet and his companions, the Middle East was under the rule of a strong state, namely the Umayyad Dynasty. The founder of this dynasty was Muawiyah who was known as an intelligent and far-sighted person. Trade relations between China under the Buddhist Tang Dynasty and the Umayyad Dynasty did not always go well. Tensions and armed battles often occurred in the Sinkiang area, whose population was Muslim, but was subject to Chinese rule. The political conflict between the two great powers with maritime power spread to East Minangkabau (Jambi area) as the center of pepper production and trade. Each wanted to monopolize the pepper trade and spread their respective religions in the pepper trade area.

Muawiyah, who ruled between 661-680, tried to control the pepper trade so that the pepper supply would not be too dependent on the Tang Dynasty. The ports of the Umayyad Caliphate in the Persian Gulf had established trade relations with East Minangkabau. Through the intermediary of a ship captain from the Persian Gulf, Muawiyah sent a letter to the king of Sriwijaya/Jambi (Muara Sabak), namely Srimaharaja Lokitawarman, the contents of which contained an invitation to convert to Islam and establish direct trade relations with Damascus, which was the center of power of the Umayyad Dynasty.

Muawiyah's politics were continued by his grandson Sulaiman Abdul Majid (715-717). He ordered his navy consisting of 35 ships to occupy Muara Sabak in order to monopolize the pepper trade. Srimaharaja Lokitawarman's successor, Srimaharaja Srindrawarman, converted to Islam in 718. The correspondence between the king of Sriwijaya/Jambi and the Caliph Umar Abdul Azis (717-720) is still stored and well maintained in the Spanish museum in Madrid. The Spanish region was called Andalusia by the Arabs and became the center of the Umayyad dynasty's sovereignty in Europe. Thus, the letters prove that Islam had entered Jambi and had been embraced by the King of Sriwijaya/Jambi since the 7th century to the beginning of the 8th century. It's just that the influence stopped and disappeared completely due to the counter action carried out by Tang China who felt that their economic interests were threatened by the Umayyad Kingdom, (Mansur, 1970: 44-45) However, a more general opinion says that Islam entered Jambi only in the 15th century. Jambi history writers generally set the initial arrival of Islam when the founder of the Jambi kingdom, Princess Selaro Pinang Masak, married Ahmad Salim. This figure is said to be a descendant of Türkiye who at that time lived on Berhala Island. Therefore he has the title Datuk Peduka Berhala. With this marriage, Putri Selaro Pinang Masak, who was previously a Buddhist, converted to Islam. In the book Laws on the Charter and Stories of the State of Jambi, it is stated that Puteri Selaro pinang Masak, who married Datuk Paduko Berhalo, had four children, namely Orangkayo Pingai, Orangkayo Pedataran, Orangkayo, Hitam and Orangkayo Fat. Of these four people, three of them became kings of the Jambi Kingdom (Manik et al., 2023).

### The Influence of Islam on the Jambi Sultanate

The arrival of Islam has caused this religion to be made the official religion of the kingdom. In this way, the foundations of life in the royal area, including within the royal palace, changed. Aspects such as outlook on life, ideals, norms of order along with sanctions and other social provisions changed from those originally based on old cultural principles which were based solely on flow and proper, to principles based on the Islamic religion. The most important changes are of course those related to beliefs and worship rituals. Belief that was originally in the gods or ancestral spirits or also in objects that were considered sacred has now changed to solely in Allah SWT. In line with this, the form of worship rituals also changed from those originally based on Buddhism and original beliefs to forms of worship that were in accordance with the commands and prohibitions in the Islamic religion.

In terms of state and government, the arrival of Islam has influenced the style and structure of government. Heads of state who were previously called kings with indigenous names are now called Sultans with Arabic names. Likewise, the name of the country changed from what was previously called a kingdom to a Sultanate. State law, which was originally based on the flow and propriety, is now based on Islamic law, although in practice it still contains elements of tradition and old customs that live in the midst of society. The ulama are now one of the important elements in the government structure. In the country, there are now elements of Islamic religious positions that take care of people's lives in the religious field. The ulama themselves occupy high positions in government as advisors to the king if they want to decide on difficult issues, especially if they are related to aspects of the Islamic religion.

Islam also influences the provisions of the world of trade. According to Anthony Reid, Islam has a clear influence on trade procedures. Parts of Malay legislation (including Jambi) related to trade are mostly borrowed from Islamic law. Words for concepts such as bankruptcy (mufliis) entered the Malay language from Arabic. The law does not explicitly regulate interest because of usury, the Arabic word for loan sharks which is prohibited by Islam. But this law agrees on the sharing of profits (Reid, 1999: 146). As is common with the general trend of trade in the archipelago during the trade period, Jambi generally followed the general patterns. Like Malacca and other emporiums, Jambi was also visited by many traders, both from fellow kingdoms in the archipelago or Chinese, Indian, Turkish, Arab, Persian and European traders who had been increasingly present since the 16th century. Thus, in Jambi, of course, there were also trade centers and villages, immigrants such as Javanese, Bugis, Banjar, even Chinese, Indian and Arab. These villages, especially the last two mentioned, can still be seen today.

The position of the king in the period we are discussing is not only as the leader of a political institution that





takes care of government matters, but also as the leader of the state religion. Moreover, the king and his family are part of the economic actors, or at least play a major role in economic and trade activities. Often the king acted as the owner of capital that was lent to others for the purpose of business profits according to profit sharing calculations, or often the loan was in the form of capital to be returned within a certain period of time by paying interest. Islamic law which is generally applied in many countries in the archipelago does prohibit forms of usury, but the practice is not too strict and rigid. In Aceh, for example, Sultan Iskandar Muda still tolerated the application of the interest system as long as it was not too high, not exceeding 1 percent per month. In Jambi, the interest rate that applied in the mid-17th century was 2 percent per month (Reid, 1999: 145). The king and his family often also implemented a planting system by regulating pepper planting which was supervised by the nobles. Furthermore, the results were sold to the king at a predetermined price. A very rigid royal monopoly was established for sales to foreigners. In Jambi, the king appointed jenang to exchange textiles and salt for pepper below market price. From that pattern, the king gradually developed his own trading fleet with Western and Chinese model ships and often captained by foreigners to trade to foreign ports (Reid, 1999) and (Rahim & Hutabarat, 2024).

### CONCLUSION

Jambi has been inhabited by humans since prehistoric times. This is evidenced by the discovery of ancient sites and historical relics in the areas around the Batanghari River. The formation of the settlement was influenced by geographical factors, beliefs, needs and interests of the settlers according to their time, as well as the culture and beliefs held by the settlers. Geographical factors include the location of the settlement which is considered practical and supportive for mobility of life, soil structure and fertility and water availability, and a physical environment that is considered healthy for life. Factors of needs and interests include the availability of natural resources and places that are considered practical, strategic and safe from various disturbances, both natural and security in terms of politics. Meanwhile, culture, especially religious aspects, also influence the place or location of the settlement because the location of the settlement that is built must support the implementation of the beliefs held by the settlers. From various artifacts or other historical relics left by the settlers, a picture can be obtained about various aspects of their lives. The discovery of obsidian objects scattered in caves in the Kerinci, Merangin and Sarolangun areas shows an important phase in the history of the settlement of the archipelago concerning the existence of modern humans and their culture on the island of Sumatra, especially in the Jambi area (Ruly Fauzi, 2014: 35). The existence of ancient settlements has an impact on the opening of a residential area from what was originally empty or undeveloped into an area of important value both economically, politically, and socio-culturally. The existence of early settlements resulted in the opening of agricultural land in the form of fields, gardens, and rice fields. In the following period, mining activities also developed, especially gold. The large potential of natural resources and the abundant amount of production combined with a strategic geographical location have caused a number of these settlements to develop as centers of kingdoms and important trading ports visited by various groups, especially traders, both from fellow nations in the archipelago and from outside the region such as China, India, Persia, Arabia and Europe. According to Chinese sources, between the 3rd and 6th centuries in Jambi, kingdoms emerged, namely Koying, Tupo and Kandali. The Kandali Kingdom is even said to have sent envoys to China. However, the Malay Kingdom can be said to be the most important among the oldest and largest in the archipelago besides the Srivijaya Kingdom centered in Sumatra, and other large kingdoms centered in Java such as Singhasari and Majapahit. The existence of this Malay kingdom has begun since the 7th century and ended after the issuance of a policy by the colonial government regarding the elimination of various archipelago kingdoms into a unified region called Netherlanche Indie entering the 19th and 20th centuries. The development of the Malay Kingdom shows that this kingdom is rooted in three ancient kingdoms in Sumatra that existed between the 4th and 7th centuries, namely the Koying Kingdom, the Tupo Kingdom, and the Kantoli Kingdom. The Malay Kingdom existed as an independent kingdom by sending its own envoys to China in 644-645 AD. The center of the kingdom at that time according to experts was around the city of Jambi now. But shortly after that the Malay Kingdom was controlled by its neighbor Sriwijaya in 685 AD. Since then the position of Malay was part of Sriwijaya. However, the Malay port remained alive as an important port even though it was under Sriwijaya's control. Signs of the revival of Malay began to appear in the 11th century AD, after Sriwijaya was attacked by the Cola kingdom from India and suffered defeat. Since then Sriwijaya has declined and never returned to its pre-war condition. This condition was used by Malay to develop. Entering the 13th century, the Malay kingdom re-emerged as a large kingdom by controlling most of the former Sriwijaya territories. The center of the kingdom during this period was located in Dharmasraya, a place in the upper reaches of the Batanghari River and included in the current West Sumatra province. However, at the end of the 13th century the Malay Kingdom was forced to recognize the authority of Singhasari after the latter carried out an expedition called Pamalayu. Further developments in the 14th century still show that the Malay kingdom was the largest kingdom in Sumatra, but by Adityawarman, the ruler at that time, the center of the kingdom was moved to the center of the Minangkabau nature in Pagaruyung, the current West Sumatra Province. Since then, a new phase of the history of the Malay kingdom has also developed, better known as the Minangkabau kingdom. The Minangkabau area is actually an old area with an old history and culture. This area has been inhabited by residents at least since the neo-lithic era.





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