

Marga Life in South Sumatra in the Past: Puyang Concept Sacrificed and Demythosized

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Article Info	Abstract
<p>Article History</p> <p>Received: May 21, 2021</p> <p>Accepted: December 22, 2021</p> <hr/> <p>Keywords : Ancestors (puyang), Origin Rituals, Sacralization, Demotization</p> <p>DOI: 10.5281/zenodo.5800098</p>	<p><i>The purpose of this study is to shed light on the concept of satisfaction prevalent in the political, social, and cultural lives of the people of South Sumatra, particularly the uluan regions. According to this study, the puyang figure, the grandfather of a deceased puyang leader, was always presented as the head of the South Sumatra, uluan's community when it came to managing political leadership. The literature technique and the historical method were used in this article. According to the findings and discussions, desacralization of the concept of satisfaction is an effective strategy for establishing tribal marga's leadership in uluan's South Sumatra. By establishing the narrative of contentment as an inheritance, both physical and cultural construction have effectively created both awareness and unconsciousness of how to voluntarily surrender the marga's society to its leaders. In the daily life of the marga's community in South Sumatra, this surrender is non-violent. Thus, community compliance can be maintained indefinitely, and this becomes one of the speakers of South Sumatra, which is considered a zero-conflict area in Indonesia</i></p>

Introduction

Dichotomously South Sumatra, Indonesia has a cultural divide into two major groups: *iliran*, the central areas of power, and *uluan*, the inland areas (Ismail, 2004; Irwanto et al., 2010; Irwanto, 2012). At first glance, this boundary appears to be a river area that flows through life in South Sumatra. Because the Musi River and its tributaries, including the Komering River, Ogan River, Lematang River, and Rawas River, feed South Sumatra. These river flows are also the main source of ethnic diversity in the uluan area. However, the river's boundary as the basis for the division of the *iliran* and *uluan* regions is based more on the ideological differentiation of the ruling regions in *ilir*, the main trading center. While the *ulu* area is the supplier and source of commodities in the trade.

In the past, the main connection between *iliran* and *uluan* was through the river (Bloembergen & Eickhoff, 2020). These rivers are woven by the transportation of boats in forming relationships between marga's and trade to the trading center in *ilir*. This boat trading pattern is carried out using a *toendan* system, which involves laying off boats at trade docks in the *uluan* area to *iliran*. The second transit area in the *ulu*'s region, as well as the border at the river level, is the location of many boat stops in this *toendan*'s system (Sevehoven, 2016).

Culturally, the people of South Sumatra, in Palembang *uluan*'s, on the flow of the Batanghari Sembilan rivers, including the Komering river, are class conscious (Irwanto et al., 2010; Sevenhoven, 2016). Class awareness is a type of community structure of *marga*'s in *ulu*'s that necessitates an elite class group. The word *uluan*'s was also used by the Dutch Colonial Government when the *SimboerTjahaja* Law was revised with subtitles and frills "*Oendang-Oendang Simboer Tjahaja: jangditoeroetdidalamHoeloean Negeri Palembang.*" The *ulu*'s elite class consists of tribal leaders, *marga*'s. *pasirah*, *kerio*'s, and *pengawo*'s families are more commonly referred to as *anaklaman* who have and are in the upper class of *marga*'s groups. While that group is referred to as *aanaklebuh*, the majority of the people in that group are not in positions of power (Royen, 1927).

The concept of *puyang* in the *ulu*'s area distinguishes the *marga*'s in *ulu* Palembang. The existence of *puyang* is a pattern of creation in the pride of each *marga*'s toward cultural sustainability. Towering *puyang* in the minds of the people of South Sumatra during the *marga*'s must be viewed through the lens of functional structural theory. Based on existing customs, the functional structural of a society can be studied and must be understood completely by explaining it to members of the community (Radcliffe-Brown, 2021). That is, this concept of *puyang* must be viewed through the functional structural approach of society at the time, the *marga*'s period, rather than the present, which has undoubtedly changed and is very different from the past.

Puyang's conception is very interesting if attached as a form of construction of each tribe and subclass that refers to the territorial landscape of forming a *marga*, a unit of territorial territory and administration that once existed in South Sumatra. This *marga*'s has vanished from our collective memory, especially among the millennial generation. Because it is eroded by the presence of subdistricts or villages in

exchange for past *marga's* institutions in South Sumatra. So going to talk about something that has been lost. But that is actually very significant because it is more than just a form of government. But there was also a type of cultural unification in the community at the time, which is typical of South Sumatra, which has been uprooted from its roots for the most part. When it comes to the ancient ontology of traditional societies.

The *puyang* concept found in cosmological *marga's* is a complex coherent system of affirmation of ultimate reality. That anything or system can be viewed as metaphysical material seen in symbols, myths, and rites translated into the daily lives of people who support traditional cultures. So in traditional society, we don't just say "there (*ada*)," "nothing (*tiada*)," "real (*nyata*)," "unreal (*tidaknyata*)," "become (*menjadi*)," and "imaginary (*khayal*)." But rather the "said (*dikatakan*)" thing expressed coherently through symbols and myths (Peranci, 1985; Abdullah, et al., 2008; Eliade, 2002).

This means that objects and actions gain value and become real because they are thought to participate in ways that overcome them. One stone, for example, became sacred among many. Because this stone has significance or because it commemorates mystical events. A stone reveals itself to be purified because its existence cannot be suppressed, defeated, or possesses things that man cannot possess. Similarly to the *puyang* tomb, there are thousands of other tombs. This tomb is transformed into something magnificent. Because it goes against time or is always "said (*dikatakan*)" from time to time, it is endowed with magical or religious powers based on its symbolic form. *Puyang's* tombs are purified as a result of the burial of ancestral spirits, or as a theofani, ancestral site, such as the tomb of *Puyang Rio* in the Komering Ilir, or as a result of sacrifice, or as a result of a purified oath. According to the beliefs of the inland people, *ulu*an Palembang, which is still isolated from outside influences, belief in *puyang* cannot be separated from belief in other objects, such as certain animals thought to have supernatural powers. As a result, for example, on a scatter boat, especially for *bidar's* boat competitions, certain types of animal and plant motifs, such as dragons, crocodiles, peacocks, tendrils, trees, and others, have magical power in contributing to the power to win the race. In addition to giving the power of giving ornamental patterns on the front of the *bidar's* boats, a symbol of strength is required to avoid evil influences.

In the lives of the people of *marga's* in South Sumatra, who are far from the influence of outside civilizations, there is a close relationship between humans and nature from which it can be concluded that all objects in this realm have mysterious supernatural forces, consider spirits and located where who have the power and will, can provide help and can harm and consider all beings in this case the existence of humans. A type of belief in the tomb of *puyang's* that is embodied in the activity of pilgrimage traditions to the graves of *puyang* and is interpreted as a form of respect for the ancestral spirit. *Puyang's* is thought to be capable of providing strength, ease, and smoothness in life after pilgrimages and prayers to the *puyang's* tomb. The surrounding community believes that the grave of the *puyang* is the sacred grave of their ancestors' spirits, and it is believed that the grave of the *puyang* is the grave of a *puyang*. This *puyang* can provide *karamah*, strength, ease, and smoothness in resolving life's sharing problems.

In line with the development of major religions that enter Indonesia, this belief remains a tradition in South Sumatra. This belief is reinforced by the emergence of irrational stories that color the teachings and beliefs of forces, spirits, stones, trees, and other objects that believe they possess magical powers. Furthermore, this gives rise to irrational religious stories, which are referred to as myths. Myths are associated with belief and are regarded as a truth that has existed for a long time, is hereditary, and is still believed by the general public. his mythicization is intertwined with a sacred narrative that followers of its culture believe to be the truth, particularly in the *marga's* regions of South Sumatra. The faith of followers of *puyang* myths, for example, is regarded as an act against supernatural forces manifested in the spirits of powerful *puyang*. So, do not believe the myth of *puyang's* power for the *marga* community, including do not believe the story of their power narrated in various other ways that have been determined. Because it contains sacred powers closely related to religious rites, this myth is neither a fairy tale nor an entertainment story.

Marga's people in South Sumatra typically pass on mythological knowledge to the next generation. Myth perpetrators are generally gods or supernatural beings in *puyang* figures in South Sumatra whose mythical narrative is used to directly influence society and has changed the human condition to its current state. Firth (1959) discovered that it is difficult to distinguish sacred myths from profane myths in Tikopia stories, Pacific. In the mythic narrative as a sacred story, words or characters in a fairy tale, or stories told and connected with narratives that are thought to have their own power or meaningful power.

The transmission of the mythization of *puyang* conception in the *ulu's* community of South Sumatra is a form of physical object transformation into cultural construction (Forestier et al., 2006). Narrative traditions are inherited from generation to generation in the form of beliefs, teachings, suggestions, rules, recommendations, and prohibitions in re-running the pattern or imagination. According to Sulaiman (2016), this cultural construction can be understood as a process of production based on instrumental rationality or formality and value rationality or substantive rationality. The term "instrumental rationality" refers to quantitative speculation or calculation, whereas "value rationality" refers to qualitative speculation or moral and religious values. According to Sulaiman (2016), this problem arises in cases of traditional non-rational economics based

on traditions, customs, and conventions. Weber provides an explanatory example in the traditional non-rational case, producing items exchanged as gifts or gifts for heroes, leaders, and princes in pre-capitalist societies.

The term *puyang* refers to some dialects of this word, which is also known as *pyang*. *Puyang* refers to the concept of grandmother, ancestor, or grandfather or *datuk*. *Puyang* is also associated with great-grandfather, *sakti*, handler (*pawang*), or shaman (*datuk*). *Puyang* is also interested in sacred or *ngawak* matters. However, the sacred reference is usually in a place that has magical or psychological effects on others, such as the forest of prohibition or the location of the *puyang's* grave. While the labeling is more applicable to an animal or sanctified object thought to contain a drop or place of worship for an ancestor (Grumbles, 2017; Bedner & Arizona, 2019).

The purpose of this research is to determine the role of *puyang* in the conception of society in the *uluanmarga's* of South Sumatra. Whether or not the emergence of these *marga's* in uniting the various forces of genealogical bonds can be separated from this sacred narrative. Why can't the mythic conception of the *puyang* run long enough in tandem with the existence of *marga's* in *uluan* South Sumatra?

2. Methodology

This study used historical and qualitative methods. The methods used in the study were literature reviews, namely: research derived from books, encyclopedias, dictionaries, journals, and magazines.

3. Result and Discussion

3. 1. *Puyang's* Sacralization as a Genealogical Bond

Puyang sacralization occasionally contains characters from ahistorical popular memory. This condition is caused by the people of the time's inability to store historical and individual events except to the extent that it leads them by removing all historical uniqueness and creating a new problem of mystical experience with regard to events related to a place (Peursen, 1994). *Puyang's* sacralization is related to its cult-like nature. They are thought to be the ones with the power to unite them, whether they are the founder of the *marga's*, the founder of the hamlets (*dusun*), or the founder of *tihu*.

Puyang's sacredness in relation to place. As seen in the story of nine *puyang's* and the establishment of Komering. The existence of nine *puyang's* resulted in the formation of the *marga's* in Komering. First, three people descended into the Komering river: Queen Sabilul, Kai Patih Kandi, and Damang Bing. Queen Sabilul arrived and stayed, establishing *Bukit Batu* as her *puyang*. Kai Patih Kandi went down and stayed, founding Kai Patih Kandi *puyang* in *Maluway*, *Manduway*, *Mendaway*, and *Semendaway*. Damang Bing came down and stayed, establishing *Minanga* or *muara* as the *puyang* Minak Ratu Damang Bing. UmpuSipandang came in second, followed by Adi Pati, Ratu Penghulu, Umpu Ratu, Jati Keramat, and Sibala Kuang. Each of them descended to the Komering River and became a *marga's*. UmpuSipadang was transformed into a *puyangin* a large and bright area of *Madang*. Minak Adi Pati established The *Buay Peliung* Leader by bringing a type of axe into *puyang*. By establishing the *Banton* area, the queen of *penghulu* became a *puyang*. Umpu Ratu also became a *puyang* because it was thought to be responsible for establishing the *Pulau Negara*. With the beauty of his wife, sacred teak became a *puyang*, and he is regarded as the founder of *Bunga Mayang*, which is derived from his wife's name. Similarly, Sibala Kuang is regarded as the originator of *Rujung*, *Sandang*, *Rawan*, *Kiti*, and *Lengkayap*.

Similarly, in Pasemah, the story of the three gods who became *puyang*. Dewa Atung Muda, Dewa Gumay, and Dewa Semidang are the *puyang* heir figures in the Basemah universe. Similar stories can be found almost everywhere in the lives of people in Palembang's *uluan* district (Sakai, 2006; Sakai, 2018). But what you want to say in this article is that the existence of these *puyang's* is more of a popular memory than a historical fact. This type of thing is understandable in the context of a society that lacks written historical documentation. They emerge as cults by relying more on historical narratives and oral traditions passed down through word of mouth. However, this cult narrative is important in bringing together a kinship system formed among supporters of this culture. Both as a *tihuh* (a hamlet) and as a *marga's* (a collection of several *tihuh's*).

Why is it referred to as ahistorical? Because in many ulu traditions. Most people's souls who have died no longer have a "memory." They have lost their historical individuality (Grumbles, 2017). In ulu society, the transformation of the dead is only regarded as a ghost, and so on. Meanwhile, heroes who retain their personality during or after death in the memory of *uluan's* will be stored in the memory of the first community and told repeatedly until it becomes a cult. Of course, a cult in the oral narrative tradition is more powerful than the true story of the *puyang's*. For example, in the oral narrative of the cult of historical figures, both *Sultan Abdurrahman* and *Sultan Mahmud Badaruddin Jayo Wikramo* are referred to as *Sunan Cinde Belang* and *Sunan Lemahbang*. Both *sunan's* are initiated orally and have the ability to walk a single step from the *kraton* to a *uluan's* area. If he wants to go to a *marga's* in *ulu* Palembang, he should do so (Andaya, 2016).

The transition from living to ancestral occurs. Because this figure's personality and memory are linked to the length of his life, he is thought to live on after death. Interesting oral tradition stories, such as the swearing-in ceremony in the *Mandi Angin* of *Mannah*, Bengkulu area, written by Juda (1915) based on local traditions. Sacred objects (ancient items) that serve as a deterrent. The *ngawak*'s is a small purple bronze cannon that has a round, octagonal shape. This object is thought to be the weapon of Atung Muda's ancestors Pasemah and Serawai from The *BenuaKeling* or *Pasemah Lebar*. With this weapon, *AtungBungsu* founded a new hamlet called *Penjalang Tinggi*, and when this hamlet became densely populated and developed, *AtungBungsu* mysteriously vanished. It had suddenly turned invisible, making it impossible to tell whether he was dead or alive. *Tungkat*, one of his descendants from the village of *Penjalang Tinggi*, brought this weapon to the *Aer Kikim* area and founded the hamlet of *Lurah Kikim*, with *Tungkat* as his ancestor.

Tungkat is the father of two sons, *Nggri Pade* and *SampurneDiawan*. *Nggri Pade* asked his father for permission to establish a kingdom in a coastal area across the *Bukit Barisan* Mountains through the forest and arrived at *Aer Manna* and established *Dusun Duayuh* hamlet after *Lurah Kikim* became densely populated. *Nggri Pade* had no news, so *Tungkat* dispatched *SampurneDiawan* to find *Nggri Pade* and his heirlooms. Boats *SampurneDiawan* sailed down *Air Musi* with the crew, passing breech to Lampung. However, when it arrived in the waters of Lampung, it was hit by a storm, which drowned the scatter. Except for *Sampurna Diawan*, who was still alive and holding the weapon, the entire crew perished. *SampurneDiawan* had been adrift in the sea for two years when he was hit by waves on the beach near *Dusun GindoSoeli* Hamlet of *Onderafdeeling Kaur*. *SampurneDiawan*'s body was completely covered in shells, corals, and weeds, and he was unable to move. A fisherman from *Dusun GindoSoeli* arrived and was treated in the hamlet while lying on the beach in this condition.

When *SampurneDiawan* had fully recovered three months later, the fisherman who was *Dusun GindoSoeli*'s eldest son asked where it came from, what the plan was, and so on. Then *SampoerneDiawan* revealed to me that he was the son of *Tungkat* from *Lurah Kikim*, and that he had been sent to find his brother *Nggri Pade*. His ship sank, but the strength of his weapons saved him. The fisherman then stated that *Nggri Pade* had established a hamlet near the mouth of *Aer Manna*. *SampoerneDiawan* then went to see his brother right away. Before leaving, he intended to give the weapon to the hamlet of *Dusun GindoSoeli* in exchange for his treatment, but the villagers refused to accept the gift out of fear that the hamlet would suffer a disaster (*kebundunan*). They promised to come back and borrow it if they needed it. Furthermore, among the villagers of *Dusun GindoSoeli*, a brotherhood vow was established with *SampoerneDiawan*. He then went to the *Aer Manna* River's headwaters and found *Nggri Pade* in the hamlet of *Dusun Duayu*. *Nggri Pade*, on the other hand, persuaded his brother to first settle on the *Aer Manna River* and establish the hamlet of *Dusun Batu Kuning*.

After *SampoerneDiawan* had a son in the new hamlet, he advised *Nggri Pade* to accompany him back to *Dusun Lurah Kikim* to report to their father. However, *Nggri Pade* refused, so *SampurneDiawan* returned home alone, leaving his brother, son, and weapons in the hamlet of *Dusun Batu Kuning*. There's no more story about what happened after that. *Kurungan Dewa*, a descendant of *SampoerneDiawan*, moved from the *Dusun Batu Kuning* to the mouth of *Bukit Aer Kelam* to establish a new hamlet with weapons used by *Ngawaks*. The people of *Lurah Kikim*, *Aer Manna*, *Air Kelam*, and *GindoSoeli* have a high regard for *ngawak*, which is the ancestral homeland of their forefathers. Furthermore, the sacred object is said to house the spirit of *SampurneDiawan*. *Ngawak* was kept in a *langgarin* the *Dusun Mandi Angin* at the time, in 1914. Wrapped in red silk and white cloth with a fine *pandan* mat container and rattan mats at the end.

When residents of the *ngawak* region become seriously ill, shamans whose descendants of old *juritai* burn incense and then, in a semi-conscious state, the shaman decides what causes the disease. If the pain indicates that *ngawak* desires to be bathed, then this desire must be fulfilled. Bathing *ngawak* is done with a goat sacrifice ceremony. *ngawak* will never leave the *langgar* without slaughtering goats or buffalo and adding *lemang*, *dodol*, and other sweet fats (Sakai, 2018). As soon as the meat and rice have been cooked and the sweet fat has been prepared. The *datukjuritai* shaman took *ngawak* to the river to bathe. Shower with lime juice mixed with water and *genta* bark sand until completely clean. Everyone can see the baths, but only *juritua* shamans can touch *ngawak*. If *ngawak* has black, blue, or red spots when opened, serious diseases such as cholera, smallpox, and others will spread among people. If *ngawak* has only minor rust and is easy to clean, this is a good sign that no serious diseases will emerge.

According to the story, he undergoes a transformation from living to ancestral, and after death, he is thought to continue to live as the character *SampurneDiawan*. It is an ahistorical outside narrative, but it is used in certain places for the cult of figures capable of becoming genealogical unifiers (Allerton, 2009). As a result, the community feels one descendant and has kinship in Palembang *uluan*'s in relation to the story of *ngawak* under *SampurneDiawan*.

2.2. Puyang's Mystification and Desacralization in Palembang's Uluan Marga

Another concern raised in this research is why *puyang* has been so deeply ingrained in the *marga*'s tradition in *uluan*'s Palembang for so long. According to latest studies from OKU Timur. *Puyang*'s conception in the *uluanmarga*'s. It turns out that the holiness of the establishment of the village alone, which is seen as the ancestor of origin, goes much beyond that. However, the following *puyang* entered the realm of mysticism, which was carried out by other followers who came from religious leaders who disseminated Islam in the *marga*'s.

Puyang was developed in the *marga*'s community because it is thought to provide strength for religious and social life. This concept is not only present in ancient communities, but many holy beliefs are still practiced by the people of *uluan*'s Palembang. Despite having accepted Islam, they continue to believe in the presence of a sort of belief in the *puyang* tomb derived from religious leaders by participating in the activities of the *puyang* tomb pilgrimage tradition. This grave pilgrimage ritual is more than just a show of reverence for the ancestral spirit (Forestier et al., 2006). However, it is believed that *puyang* bestows power, ease, and smoothness in life after pilgrimages and prayers to the *puyang*'s tomb.

The pilgrimage to *puyang* Tomb is a belief held by the surrounding community that the burial is the hallowed grave of their ancestors' spirits, as well as the grave of a guardian of Allah who taught Islam first in the area. By worshipping in front of the Tomb of *puyang*, pilgrims are thought to be able to provide *kharamah*, strength, ease, and smoothness in solving the sharing of life problems on various sides such as religious, economic, social, and cultural concerns. The mystification of *puyang* is a distinguishing feature of ancestors in that their adherents bestowed mystical authority rights on them (Tamma & Dulie, 2020). People can step in if they have authority over descendants who respect them. The sacred meaning is simpler to recognize than to articulate since it deals with things that are full of mystery, which is reinforced by the human attitude of its adherents. Mysticism is told only to people who have already been initiated in a mythological oral tradition.

Myth transforms the tradition of the grave and the owner of the grave into a *puyang* that spreads across the community, together with the varied aims, goals, and motivations of its adherents. Pilgrimage to the cemetery gives rise to the myth that the figure can be in accordance with their particular needs, among other things, with the pilgrimage of one's tomb can have an impact on the potential of acquiring nourishment, *shafa'at*, and *kharamah*. This *puyang*'s mystique has also spread throughout the *marga's uluan* Palembang history. Said Haminul Hamim's figure became *puyang Tuan Dipuyang*, Sheikh Abdurrahman became *puyang Sheikh Tuan's tomb*, Abdullah Burdad became Sheikh Bagdad's *puyang*, and so on.

In addition to the creation of a new sort of *puyang*, the institutionalization of *puyang* conception was greater in the *uluanmarga*'s when the Dutch colonials desacralized *puyang*'s. The colonial state, in this case the Dutch government, was able to give early stimulation for the formation of public awareness *uluan*'s Palembang through historical literature. This knowledge arose, in part, as a result of the pioneering quest for early past narratives written by local Dutch officials in the region, which was directed by assistant resident Mr. Roskott. The unconscious is efficiently discovered by first mythologizing and ideologizing the similarities of heroes in the *uluan*'s region in order to create a common value system that serves to acquire compliance through acts of mutual solidarity in the *ulu*'s community. The Dutch official's research report was able to induce the mythologization of *ulu* by drawing on historical tales, then aiming for perfect control and control over the various regions of *ulu*. The availability of historical information about the act of submitting to *ilir* made such historical literature simpler for Dutch writers to construct. Local historical narratives in the form of *ulu* community manuscripts are mobilized by showing mythological narratives to build, institutionalize, and generate a sense of subjection to *ilir*. As a result, when the Dutch government superseded the Sultanate of Palembang's power in the *ulu* districts, there were essentially no substantial hurdles.

At least two factors contribute to the easy acceptance of the development and induction of this hero's likeness narrative. First, there is a dearth of information and understanding of the history among the indigenous peoples. Second, this mythology is backed by the fact that, despite Islam's presence in Palembang, ancestor tales and beliefs remain very strong and firmly established in the *ulu* community. According to Peeters (1997), despite the fact that Islam has flourished in the Sultanate of Palembang from the 13th century. However, Islam has not taken hold in Palembang. Belief in superstition and the invisible realm persists, as does the conversion process to Islam. Hoven (1925) demonstrated in his study that spirituality attaches indications for salvation, avoidance of catastrophe, repulsion and danger, making oneself immune or the power of faith, making oneself immune or the force of faith, in the form of amulets, *ajimat* is abundant in the first culture. Although religious rituals such as praying, fasting, and circumcision are still practiced in *ulu*. On the other hand, the concept of defective souls is a significant part of the people's religious faith. Stories about people who transform into animals, such as tigers and crocodiles, create a narrative of flavoring the lives of the faith of the people of *ulu*, so that tigers or other animals, which are thought to be indistinguishable, are revered as ancestors.

Because of a lack of understanding of the past and a strong trust in myths like these, Dutch writers have been able to engage in and support a spectacular historical narrative by being able to participate in and foster a great discourse of power and legitimacy. The writers are able to investigate the manifestation of local pride, which is supported rhetorically and physically by the existence of *puyang* tombs in *uluan*'s and

Sigentar Alam tomb in ilir in establishing consciousness and identity of ulu who submit freely. When presented with another identification, the other in the form of identification of the *ilir* society, which positioned part of them by being viewed as a kid, young brother, grandson, or great-grandson, the first knowledge of his identity is lead to self-identification as if a pride. On the other hand, such self-identification can position the ulu as having a tranquil personality that is accepting, tolerant, and can be compromised. The processing of the *uluan* region's historical history by Dutch writers has the potential to provide and become a *uluan*'s ethnic identity. Although they are various, the identity that emerges later becomes consistent. In colonial historiography, the narrative of the resemblance of Palembang *uluan*'s heroes like this is always developed and replicated, and it constitutes the validity of *ilir* control over *uluan*'s. *Puyanginilir* has more power than the heroes, *puyangon uluan*'s. There is also a parallel in norms and conventions, where little brothers who retire to the interior, in Palembang *uluan*'s, must comply by pledging loyalty to the oldest in Palembang *iliran*.

When the Dutch conquered and took control from the Sultanate of Palembang after 1821, they did so with narrative inventiveness in the history of these figures by progressively putting and maintaining their dominance. The concept of equalizing this heroic story was enthusiastically received by the Dutch. The *uluan*'s authorities voluntarily practiced a pattern of interactions with the Dutch power's old-young norm. The veracity of stories like these may be found in practically all ethnic *uluan* places. Legitimacy regarding the myth of Bukit Siguntang exists not only among Pasemah *uluan*'s authorities, but also among practically all other *uluan* local officials. Every early first time the Dutch granted a charter to the *uluan*'s office, a ritual was performed on Bukit Siguntang. The giving of a charter and an oath of allegiance to be faithful to the Netherlands is usually carried out alongside an intoxicating celebration and carcass punch music. In its charter competition between the authorities, the Netherlands also promised the *uluan*'s authorities the award of the highest local title, the title of prince, supplemented by another local title for the descendants of local authorities who differentiated themselves from other ethnic communities. The Netherlands, for example, pinned the name Niti Agama for authorities in the ethnic Semendo or Kirangga Wira Santika for magnifiers in the *marga*'s along the Sungai Lematang River in addition to the title of prince.

Conclusion

In the past, the concept of satisfaction in the *marga's uluan* Palembang area was the formation of the need for a social layer in society. This is a voluntary surrender of the led and the leading. To maintain community compliance in the *marga's uluan* Palembang myth, sacralization is done in order to strengthen the greatness of those who have died. The followers of the leaders who died made them grandfathers. This satisfaction is a type of need in order to gain a sense of pride in the *marga*'s. This condition is also a means of later institutionalizing the leader's strength. So that the *marga* leaders' leadership is strongly legitimized from generation to generation. The narrative inheritance of the *puyang* mystification narrative is continuously maintained at the transition of form from physical objects into the form of cultural construction. *Marga* residents in Palembang *uluan*'s adopted this cultural construct as their point of view. *Puyang*'s perception shifted as leadership figures transitioned from living to ancestors. The mythological conception of this figure's personality and memory is explored in such a way that it relates the duration of his life and after his death, where he is thought to continue to live in the heads of his *marga* citizens.

During its colonial rule over South Sumatra, the Dutch government established a village of socialization based on the concept of *puyang* in the *uluanmarga*'s of South Sumatra. The processing of the *uluan* region's past history by Dutch writers has the potential to provide and become a *uluan* ethnic identity. Although they are diverse, the identity that emerges later becomes consistent. In colonial historiography, the narrative of the similarity of Palembang *uluan* heroes like this is always produced and reproduced, and it becomes the legitimacy of *ilir* authority over *uluan*'s. *Puyangilir* wields more power than the heroes, *puyanguluan*'s. There is also a similarity in norms and customs, where young brothers who withdraw to the interior, in Palembang *uluan*'s, must obey by giving loyalty to the oldest in Palembang *iliran*. Finally, mythicization and sacralization, which have been in the collective memory of the *marga*'s community in Palembang *uluan*'s for a long time, are indirectly capable of creating unconsciousness of the pattern of mastery. They become obedient to their leaders and submissive to volunteerism.

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