

Talang Tuo inscription: The management of environmental in Sriwijaya period

Sondang Martini Siregar^{1*},

¹ The Center of Archaeological Research South Sumatera

*Corresponding author e-mail: siregarsondang@yahoo.com

Abstract

Talang Tuo inscription was an inscription which made Sriwijaya King, Dapunta Hyam Sri Jayanasa. The inscription was found by Westenenk in 1920 at the foot of Bukit Siguntang that written in Pallawa and Malay language. The inscription contains about environmental management to prosperity of living beings. Talang Tuo inscription studies through could aware that since in the past the government had thought to maintain the natural balance between plants, animals and humans. Human beings regulate and keeping nature so that the plant can grow and fruitful experience for being well of living creatures. In addition since the time of Sriwijaya had known water management that functions to fulfillment of daily needs, means of transportation and irrigation during the Sriwijaya period.

Keywords

incipstion, talang, tuo, environmental, management, Sriwijaya

Received: 5 July 2018, Accepted: 18 August 2018

<https://doi.org/10.26554/ijems.2018.3.3.80-83>

1. INTRODUCTION

The inscription word was from the Sanskrit language, with the true meaning is "praise" but then, it is interpreted as "the letter of the charter, information, decisions, laws or writing". Despite the sense of beginnings as praise, not all inscriptions are contains praise (the king). Most of the known inscription was to make a decision on the establishment of rural areas or areas being advanced. The inscription is a historical heritage of ancient inscribed stone that containing news, information, warning, legislation and more. The inscription is source of the very important data for research the history of Indonesia because inscription is the backbone for the history of ancient Indonesia (Casparis, 1956). Research inscription reviewed many reconstructions of past human lives from various aspects, such as the socio-economic aspects, religious, legal, environment and more. The inscription is written on the surface of objects made of stone, bronze, gold, copper, bark of trees, buffalo horn, bamboo and others. Although in Indonesia was pretty much of inscriptions finding, even many new inscriptions were found, but the disclosure of the ancient history of Indonesia until now still not complete as many unread inscriptions finding and published but has been damaged (Djafar, 2016). Some inscriptions has contain of court decisions about the matter of the civil code (called the inscription *jayapatra* or *jayasong*), as a sign of victory (*jayacikna*), about debt-receivable (*suddhapatra*), and about the curse, the genealogy of the King or the origin of a

figure.

During the Sriwijaya period, the inscription was made by the ruler of Sriwijaya. Based on review study of inscription was known that Sriwijaya's name was name of Kedatuan that is ruled by a King. H. Kern in the 1913th reviewed the contents of writings on the city's Limestone stele and found the word "Sriwijaya" who assumed the name of a King, but in the 1918th, Coedes (2014) explained in the book "Le Royaume de Crijwijaya" that the word of Srivijaya in the City Limestone stele inscription was the name of a Kadatuan Sriwijaya. In the News China, Kedatuan Sriwijaya was known as She-li-foshe, according to Coedes's opinion said that the name Shi-li-foshe was a Kingdom in the East coast of South Sumatra, on the banks of a river near Palembang. Aside from that, the existence of Sriwijaya in Palembang was also had expressed by Samuel notes from China, called I-tsing in the 671th century was telling her journey from Canton to Shi-li-foshe, administrative center of Sriwijaya. Within a period of 24 years the kingdom was already a very strong which where before he returned to China in the 695th century, Kedah that were on the west coast of Malay Peninsula that has been the origin territory of Sriwijaya. In the 775th century, Kadatuan Sriwijaya has become famous, so the ruler was called the Sriwijaya king that highest among all the Kings on earth.

Sriwijaya inscriptions generally had containing about curses (Sumadio, 1975), but an interesting one of its inscriptions was mention the creation of the garden of Sriksetra by Sriwijaya King,



Figure 1. The Replica of Talang Tuo Inscription, Sriwijaya Museum

Punta Hiyam Sri Jayanasa for society. The existence of this inscription showed that during the Sriwijaya period the king have thought for good environmental management to benefit Sriwijaya community. The problem that arises is how environmental management during the Sriwijaya period? The purpose of this writing is to reconstruct environmental management during the Sriwijaya. The benefit of this research is for reference to environmental areas in the wetlands to the present. The method that used in this research is qualitative with reasoning archaeology - ecology, described the data (artifact) to examine the ecological conditions in the past and is associated with ecology now expected can be beneficial as ecological studies reference today.

2. THE CONTENTS OF THE TALANG TUO INSCRIPTION

The replica Talang Tuo Inscription can be found in Museum Sriwijaya as seen as in Figure 1.

// Swasti. sri saka warsa tita. 606. din dwitiya sukrapaksa wulan caitra. sana tatkalana parlak sri ksetra ini . niparwuat parwanda punta hiyan sri jayanaga. ini prinadhananda punta hiyan . sawanakna yan nitanan di sini . niyur pinan hanau . ru mwiya. dnan samigra. na yan kayu nimakan wuahna. tathapi haur wuluh pattun ityewamadi. punarapi yan parlak wukan dnan tawad talaga sawanakna yan wuatku sucarita parawis prayojanakah punyana sawwa satwa sacaracara waropayana tmu sukha. di asannakala di antara margga lai. tmu muah ya ahara dnan air nimirunna . sawanakna wuatna huma parlak mancak mu ah ya. manhidupi pasu prakara. marhulun tuwi wrddhi muah ya janan ya niknai sawanakna yan upasargga. pidanna swapnawighna. waran wua tana kathamapi. anukula yan graha naksatra parawis diya . nirwyadhi ajara kawuatanana. tathapi sawanakna yan bhrtyana satyarjjawa drdhabhagti muah ya dya. ya mitrana tuwi janan ya kapata yan winina mulang anukula bharyya muah ya waran stha nana lagi janan curi ucci wadhanca. paradara di sana. punarapi tmu ya kalyanamitra. marwwanun wodhicitta dnan maitri tadhari di dan hyan ratnatraya janan marsarak dnan dan hyan ratnatraya. tathapi nityakala tyaga marsila ksanti. marwwanun wiryaya rajin tahu di samisrana silpakala parawis.

samahitacinta. tmu ya prajna . smrti medhawi. punarapi dhaiyya-mani mahasa(twa) wajra sarira. anupamasakti . jaya. tathapi jatismara. awikalendriya . mancak rupa. subhaga hasin halap ade yawakya. wrahmaswara. jadi laki swayanbhu puna(ra)pi tmu ya cintamaninidhana. tmu janmawansita. karmmawasita. klesa(va)si(ta) awasana tmu ya anuttarabhisamyaksan wodhi //:// o //://

Translation: On March 23, 684 ad, that's when the park is called Sriksetra is created under the leadership of Sri Jayanasa king. This is the power of intention: I hope planted a tree here, coconut, betel nut, areca palm, sago, and an assortment of trees, the fruit can be eaten, as well as bamboo hair, labu, and pattum, etc.; and hopefully also other plants with dams and basins, and all the charities that I give, it can used for the good of all beings, which can be moved in place and which are not, and for them to be the best way to get happiness. If they are hungry or rest time in travel, may they find food and drinking waters, Hoping all garden they open into an excess. May prosperity various types of livestock they keep, and also slaves belonging to them. Hopefully they are not affected by the plague, not tormented by can't sleep. Whatever they do, hopefully all the planets and stars in their favor, and may they avoid disease and age for running their businesses. And also hopefully all their servants loyal to them and serve, and hopefully their friends don't betray them and wish their wives be the faithful wife. Moreover, no matter where they are located, may be in that place there is no thief, or people who use violence, or murderers, or adulterers. In addition, hopefully they had a friend as good counsel; May in themselves born mind Boddhi and friendship (...) of the three, ratna, and hopefully they are not separate from the ratna three and also hopefully always (they behave) generous, obedient to regulations, and patient; Hoping, the rising power in themselves, craft, knowledge of all the various types of art; Hoping their passion was focus, they had knowledge, memory, intelligence. Anyway hoping their firm opinions, diamond-bodied like the magnitude mahasattwa can't be matched, successful, and will also remember their previous life, full of senses, full shape, happy, happiness, quiet, soft-spoken the fun, the sound of Brahma. Hoping they were born as a male, and thanks to their own; May they will be a magical stone vessel, have power over the births, power over karma, power over the stain, and hoping they get perfect explanation again finally.

3. DISCUSSION

The structure of the Sriwijaya period inscriptions as follows: The om word was sacred word that spelled before starting the prayer or mantra, then the greeting introduction: good luck, a description of the time and description of who the manufacturer of the inscription and the certifier inscription (gods). The captions can be placed at the beginning or the end of inscription. Then the words of condemnation for those who are not obedient, rebel, not faithful, not an Act, is not subject to the death sentence that accompanied bringing, pain and hopefully get a blessing to the faithful and obedient, and the last was closing greetings. Not all curse inscriptions have a complete sentence structure, this is

possible because the writing is already really worn out and can't be read anymore. Talang Tuo inscription structure there is no greeting, but mentioning the time and the author of the inscription, and was containing a sentence may (thanks to).

The inscription that contains of 'may' word in conjunction with hopefully, should be. Hopefully was also equated with blessings word and opposite with a curse. The blessing was a force that's buried in the words. In Kamus Besar Bahasa Indonesia (KBBI) book, the curse is prayers or words that could lead to trouble or disaster for someone. While the blessing is the gift of God (god, parents, older people, or higher position people) which was brings goodness in human life. Blessings and curses are two very different words, blessings are delivered so that people who had received the blessing gets better as longevity, health, fortune, luck, success is always positive. While the curse is given to people who disobedience, resulting in accidents or make a living person being condemned to suffer (the curse is always negative). If we devout, we'll received the blessings and if not then we'll get the curse. Talang Tuo inscription does not contain about a curse as it usually found on the curse of the Sriwijaya period inscription, which typically begin with the wish/blessing sentence and then the curse sentence, but Talang Tuo inscription was only containing of thanks to or hope for Sriwijaya community, it is divided into 2 things; the first is about making *sriksetra* garden from Punta Hiyam Sri Jayanasa and the second is about teachings of the religion that needs to be followed by Sriwijaya community.

Sriwijaya sites which found inscriptions are generally located in the basin of the Musi River along with its tributaries (Siregar, 2000). That's because Sriwijaya was in the lowland, irrigated River and its creeks. The river is using for medium of transport and communication between coastal and inland areas and the river becomes the ideal area to live in (Asnan, 2016). A Talang Tuo inscription was found in Musi River by a resident in Palembang, Louis Constant Westenek, November 17, 1920th at the foot of Bukit Siguntang. The physical state of the inscription is still good with flat areas that are writeable-sized 50 cm × 80 cm. This inscription dated 606 Saka (March 23, 684th century), written in Pallawa, Malay language, and consists of 14 lines. The first scholar that successful read and translating of the inscription is van Ronkel and Bosch, published in *Acta Orientalia*. The inscriptions are now stored in the National Museum with inventory number d. 145. p (Andhifani, 2008).

According to Talangkelapa clan, the inventor of inscription was Alwi Lihan that was a farmer of the village Meranjat of origin. Next, he reported to the ruler of Palembang Louis Constant. A few months after the discovery, Alwi Lihn with his grandfather H. Duntjik and retainer Rozak carries the inscription that local peoples called "batu bertulis" to the Bukit Siguntang. At that time there was no road to carry the inscription so to carry the inscription was using a boat for the transportation, down a river then enters to the Talang Tuwo River and anchored at Bukit Siguntang. At this time the distance of the location of the site and Talang Tuwo river is about three kilometers (Yenrizal, 2017).

Based on Talang Tuo inscription content it is known that Punta Hiyam Sri Jayanasa ordered to planted the coconut trees,

betel nut, areca palm, rumbiya (sago). The trees are *arecaceae* family or tribe *Palma areca-on* (Palm) as aren (*arenga pinata*), *areca nut*, coconut (*cocos nucifera*), sago (*metroxylan sago*). Areca-on family is the trees that grow in the area of wetlands and marshes, when planted won't damage the soil, the fruit can be picked. *Arecaceae* family (Palma) is very beneficial to the source of food, drink, traditional medicine, crafts, decorations and building materials. Palma can be utilized plant parts from the roots to the leaves. Based on the Nuryanti's result that the *arecaceae* was found in the garden because it's had cultivated in the courtyard of the Dayak Randu community's house, riverbanks, roadsides and forests (Nuryanti, 2015).

The king ordered to planting a variety of trees that the fruit could be eaten like *haur* (aur), *wuluh* (reeds), *pattun* (bamboo betung). The plants are herbaceous family which is beneficial for household appliances and can be used as a fence or boundary of the village. Based on the research of INBAR that bamboo plants not only serve to furniture or building materials, but it's have a high carbon deposits. So when forest burn, it can do land conservation by planting aur, reed, betung to return into the green area (Nuryanti, 2015). Besides that, the king ordered to build dams and telaga (clear pool) which function was to control and stabilize of water flow, the dam also serves to prevent floods and store water for drinking and is used to human needs directly. The pool is a container that can hold or store water temporarily and the sewer before being supplied to the river so when the flood peaks come, it could be reduced. Palms-planting and the construction of dams and ponds showed that the king had known about environmental management concept properly, i.e. knowing the location of Sriwijaya in marshy wetlands, tree planting is appropriate for swamp-prone areas that was for maintaining soil fertility, the water distribution that was for agriculture and preventing flooding in rainy season. Canals or channel can still be seen today in the ancient Sriwijaya kingdom. The canals shaped straight and long and the water flow ends into the Musi River.

Talang Tuo inscription form of Sriwijaya king, Punta Hiyam Sri Jayanasa's practice as Tantris adherent which conformed to the teachings of religion, one of wich is teaching *dharmma* to all creatures (Siregar, 2001). It is embodied by the king ordered to make *sriksetra* garden for welfare of Sriwijaya community. So it was estimated at the time of fertile land, farmers got harvest from their gardens, the walkers away from starving/thirst because getting food/drinks on the way. There is no flood accident, because there presence of water settings, and storage of water, so that the community does not lack of water during the dry season and not flooded in rainy season. This conditions showed a society's prosperity of Sriwijaya indicated fertile land, harvest from the garden abundant, healthy living community, peace and away from catastrophe. This state corresponded to the forecast of planet and star that described the circumstances favorable for Sriwijaya people. Neither there is no theft because of the life necessities that community needs was already fulfilled. The garden workers were the ones who worship and loyal, and not betrayed. The wife was not betrayed and friends were not betrayed.

Talang Tuo inscription indicated to the condition during Sriwi-

jaya period that was a good environment encourages the creation of the state of the community. It was because of a good leader existence, who gave the example as state leaders and religious leaders. Punta Hiyam Sri Jayanasa king showed charity with an established *sriksetra* garden and commanded his subjects to obey religious teachings i.e. obey to Tri Ratna (Buddhism) (Kartakusuma, 1984).

Based on the Mr. Yahya's information as a resident of Talang Kelapa, that the first regional indigenous forest belonging to Talangkelapa clan, the land was not used as agricultural and plantation land by the community, but it was as a forest for live diverse animals. Until the end of the 1980th there was still found the forest that contained tiger, deer, monkeys, birds, mouse deer. As well as coconut, betel nut, areca palm, various kinds of bamboo in the Talang Kelapa areas that made as a plantation in 1974th. And there was not found creeks, that all empties into Musi River (Nuryanti, 2015).

Now, Talang Tuo area is switch function into a palm plantation. Palm plants grow by sucking the water very much, this has the ground becomes dry, damaged, lost its nutrient and not fertile. Now, a lot of swamps in South Sumatra area are switching functions into rubber plantations, palm oil, housing establishment, cross street, lot of land are covered with cement so at the time of the rain the water is not absorbed the ground giving rise to flooding. Therefore, environmental management in Sriwijaya period could imitate specifically to prevent flooding, by doing a good irrigation system, such as the creation of dams, to accommodate the retention pond water, neither palm and bamboo. That plants have a multifunctional and bamboo is suitable for grown in the swampy area that serves to nourish the soil and carbon reserves, also make green environment and absorb air pollution.

4. CONCLUSIONS

The inscription is a writing medium that could the reconstructing of environmental management during the Sriwijaya period through the study of archaeology-ecology of Talang Tuo inscription. Talang Tuo inscription is the attitude of a leader as state leaders and religious leaders. Punta Hiyam Sri Jayanasa, Sriwijaya king ordered for the creation of *sriksetra* garden and ordered society Sriwijaya carry out religious teachings. Making *sriksetra* garden embodies the attitude of the king as a stream of Tantris adherent in carrying out work for the being well of Sriwijaya community.

The forms of environmental management in the era of Sriwijaya was the establishment of *sriksetra* garden i.e. palm-planting (coconut, betel nut, areca palm, sago) and herbaceous plants (aur, reed, bamboo betung) and other plants that fruit can be eaten.

These crops have multifunction can thrives in marshy as it serves as a drug, decoration, household appliances, household fences in addition also the bamboo especially works for carbon reserves that is absorbing air pollution so make the environment green. Besides that, do water management by making dams and ponds which serves to hold the water and irrigation. Good environmental management during the Sriwijaya became prosperity, created a healthy, peaceful society and avoided the betrayal.

Environmental management in Sriwijaya period could be reference for environmental management at present, especially in South Sumatra area that prone to diligently. It can be realized if the government was acting in environmental management and supported by the community, among others, such as the normalization of the river, making retention ponds, marshes, Stockpiling activities reduced the planting of palm plants and bamboo in the area of the swamp.

REFERENCES

- Andhifani, W. (2008). Ajaran Agama Buddha di Kerajaan Sriwijaya (Berdasarkan Prasasti Talang Tuo). Technical Report 13, Palembang: Balai Arkeologi
- Asnan, G. (2016). *Sungai Sejarah Sumatera*, volume 61. Yogyakarta: Ombak
- Casparis, J. (1956). *Prasasti Indonesia II. Selected Inscription from the 7th to the 9th Century AD*. Bandung: Dinas Purbakala Republik Indonesia
- Coedes, G. (2014). *Kedatuan Sriwijaya. Ecole Francaise d'Extreme-Orient dan Pusat Arkeologi Nasional*. Jakarta: Komunitas Bambu, page 55
- Djafar, H. (2016). *Prasasti Batu*. Jakarta: Museum Nasional Jakarta
- Kartakusuma, R. (1984). *Prasasti Talang Tuo*. Palembang: Himnunan Penelitian Arkeologi Palembang
- Nuryanti, S. (2015). Pemanfaatan Tumbuhan Arecaceae (Palem-Paleman) oleh Masyarakat Dayak Randu di Desa Batu Buil, Kecamatan Belimbing, Kabupaten Melawi. *Jurnal Protobiont*, 4(1); 131-132
- Siregar, S. (2000). Sriwijaya dan Peranannya di Asia Tenggara. Siddhayatra. Technical Report 5, Palembang: Balai Arkeologi
- Siregar, S. (2001). Tantrayana di Sumatera. Technical Report 6, Palembang: Balai Arkeologi
- Sumadio, B. (1975). *Sejarah Nasional Indonesia*. Jakarta: Balai Pustaka, pages 53-54
- Yenrizal (2017). *Lestarian Bumi dengan Komunikasi Lingkungan*. Master's thesis, Institut Agama Islam Negeri (IAIN) Raden Patah