



Sigindo Panjang Ancestor of the Koto Beringin Community and His Descendants in the Incung Manuscript in Kerinci

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Abstract. The Sigindo system is a tribal leadership or government system in Kerinci that occurred between the 13th and 14th centuries AD throughout the Kerinci region. Based on an ancient Incung script in the Malay-Kerinci language collection from Dusun Sungai Liuk, a manuscript text was found that tells about one of the Sigindos found in Kerinci, precisely in the Koto Beringin area. In the text of the manuscript, it is stated about the genealogy of the descendants of Sigindo Panjang who became the stake of the Koto Beringin country or important figures in Koto Beringin. It is known that Sigindo Panjang had three children, namely a boy named Depati Harak Pandang or Depati Sarik Padang and two girls who were named Panatih Panjang and Panatih Pandak. The descendants of Sigindo Panjang's three children, later became the stake of the Koto Beringin country, which came from the descendants of Depati Harak Pandang, numbering seven people. The seven people are said to be pegs kacin or pegs of the land in Koto Beringin, namely Hadir Mulan, Hadir Hunut, Hadir Gadang, Mangku Garang, Malin Saka, Manti Manis and Salih Mandayu.

Keywords: Koto Beringin; Kerinci; Manuscripts Incung; Sigindo Panjang

Abstrak. Sistem Sigindo merupakan sistem kepemimpinan atau pemerintahan kesukuan di Kerinci yang terjadi antara abad ke-13 dan 14 M di seluruh wilayah Kerinci. Berdasarkan naskah kuno beraksara Incung berbahasa Melayu-Kerinci koleksi Dusun Sungai Liuk, ditemukan teks naskah yang menceritakan tentang salah satu Sigindo yang terdapat di Kerinci, tepatnya di wilayah Koto Beringin. Dalam teks naskah disebutkan peribahasa silsilah anak keturunan Sigindo Panjang yang menjadi pasak negeri Koto Beringin atau tokoh-tokoh penting di Koto Beringin, diketahui bahwa Sigindo Panjang memiliki tiga orang anak yaitu yang laki-laki bernama Depati Harak Pandang atau Depati Sarik Padang dan dua perempuan yang bernama Panatih Panjang dan Panatih Pandak. Keturunan-keturunan dari ketiga anak Sigindo Panjang, kemudian menjadi pasak negeri Koto Beringin yang berasal dari keturunan Depati Harak Pandang yang berjumlah tujuh orang. Adapun tujuh orang tersebut dikatakan menjadi pasak kacin atau pasak negeri di Koto Beringin, yaitu Hadir Mulan, Hadir Hunut, Hadir Gadang, Mangku Garang, Malin Saka, Manti Manis dan Salih Mandayu.

Kata kunci: Koto Beringin; Kerinci; Naskah Kuno Incung; Sigindo Panjang.

INTRODUCTION

Koto Beringin is one of the areas that existed in the Kerinci region centuries ago and has left many historical evidence of civilization among local people in the Kerinci region. One of the relics of Koto Beringin is called *alat shoes* or *pusako* which means heirloom objects left by ancestors, these heirloom objects can be ancient manuscripts, keris, spears, swords and so on.

Relics of the Kerinci tribal civilization that have high value in the knowledge of the local community are ancient manuscripts. The sacred natural area of Kerinci holds quite a number of ancient manuscripts scattered throughout the Kerinci area. According to (Cahyono 2017:20), ancient manuscripts are thick with local historiography and are quite important historical sources, especially for research with a focus on local history. According to Soebardi (1975:26–29), manuscript study is a very important basis for tracing history in the intellectual development of the nation. Therefore, in this study we will discuss historical studies based on ancient manuscripts.

In Sungai Liuk Hamlet, an ancient script with script was found *Incung* Malay-Kerinci language which is an heirloom of the local community. This ancient manuscript contains the genealogy of Sigindo Panjang who was a local ruler or tribal chief in Koto Beringin. Based on the cultural system of the Kerinci people, Sigindo is a leader, tribal chief or *i speak* who is in power in his tribal territory. According to the history of Sakti Alam Kerinci in general, before the Kedepatian period there was a system of government or tribal leadership called the Sigindo system. Sigindo is considered a small king who led a region in Kerinci.

Research on *manuscript* or ancient manuscripts in the land of Sakti Alam Kerinci have invited many researchers. Some research related to manuscript studies or *manuscript* in Kerinci, namely ZE research (2019, 2020a, 2020b, 2022) about manuscripts in Kerinci and their relationship with the Malay kingdom of Jambi and the kingdom of Indrapura. Sunliensyar (2017, 2020, 2021), research on local Kerinci script, namely *Incung*, then Sunliensyar (2019) also researched Arabic script in Malay in the form of a letter to the ruler of Kerinci at that time. Rasidin dan Satria (2020) research on *manuscript* the remains of K.H Burkan Saleh in Kerinci. Satria (2020) also researched *manuscript* Details about the smoking fatwa. There is also research Surakhman

(2019) about the manuscript *Incung* local Malay literature of the Kerinci community. Then Sandra et al., (2021) examined the mantra practices used by the Kerinci people based on the tambo script and amulet books. The ancient Kerinci manuscripts also attract the interest of researchers from abroad, such as Kozok (2006, 2012) research on *manuscript* 'The oldest Malay in Kerinci which marks Kerinci's relationship with Indrapura.

Research on ancient manuscripts, especially in the Kerinci area, is still very minimally studied due to several factors, one of which is the difficulty of gaining access to ancient manuscripts due to certain reasons and regulations imposed by local communities or local customary administrators. Because according to the culture of the Kerinci people, heirlooms are sacred objects. However, there are still ancient Kerinci manuscripts that can be studied, one of which is the script script *Incung* Malay-Kerinci language which contains about Sigindo Panjang in Koto Beringin.

This research uses historical methods with several steps in the form of heuristics, criticism, interpretation and historiography (Daliman 2015; Zed 1999). *First*, heuristics is the stage of searching for sources related to the research theme, in this research the primary sources are ancient manuscripts with script *Incung* in Malay-Kerinci language, then also supported by secondary sources in the form of archives, books and journals and other articles related to the research theme. *Second*, criticism. This stage is a step in selecting and sorting the data and sources obtained, in this case the ancient manuscripts as the main source are assessed for validity and validity, and secondary sources also go through a similar stage. This stage is used to measure the suitability of the sources that will be used in this research. *Third*, Interpretation, namely the meaning of the source. The researcher, as a subject in this research, will interpret the sources obtained after analyzing these sources so that they can proceed to the next stage. *Fourth* is Historiography or historical writing. This stage is the final step, namely writing about the genealogy of Sigindo Panjang based on ancient script sources *Incung* speak Malay-Kerinci.

RESULTS AND DISCUSSION

Kerinci Ancient Manuscripts

Ancient manuscripts are usually called *hand script* or *manuscript*. In the KBBI it is stated that manuscripts are compositions, letters and so on written by hand (Attas 2017:2). According to Djamaris (1977:20) manuscripts are all written relics from ancestors on paper, palm leaves, bark and rattan. Ancient manuscripts or *manuscript* is one of the relics known for its strong handwriting culture, because ancient manuscripts were handwritten directly during its time. Basically, ancient manuscripts need to be preserved because they contain a variety of information related to almost all fields such as literature, history, religion, law, customs and so on. This information can help historians to enrich their studies regarding something they want to research (Susilawati 2016:62).

Many ancient manuscripts have been found in the archipelago, even in the Kerinci area, many ancient manuscripts with different scripts have been found. Talking about ancient manuscripts means talking about information, because ancient manuscripts have very valuable informational value both in terms of the historical aspect of the manuscript and the information content contained in the manuscript (Primandesi 2010:121). The information contained in ancient manuscripts is very diverse and very valuable, so the study of manuscripts is very important to discuss.

The identity and cultural wealth of the Kerinci people takes the form of cultural heritage objects or scientific treasures in the form of classical manuscripts (Auliahadi and Mirdad 2021:36). The Kerinci people are a group of people who really maintain the customs and cultural heritage of their ancestors, both for traditional groups and those passed down through their respective families. They still adhere to traditional and cultural traditions, and most of them even keep their heirlooms (Auliahadi and Mirdad 2021:40). The Kerinci people have several artistic and cultural relics, these objects are stored in almost every village and are recorded in the memory and hearts of the Kerinci people (Auliahadi and Mirdad 2021:41).

Ancient manuscripts in Kerinci are considered heirlooms, in the Kerinci language they are called *Alat Shoes* or *Traditional Pusako* which means the same as an heirloom object. The ancient manuscripts found in Kerinci

are in the form of Arabic script manuscripts in Malay, Malay script manuscripts in Sanskrit such as the Tanjung Tanah Law Manuscript researched by Uli Kozok, as well as manuscripts in Malay script. *Incung* Malay-Kerinci language, which is an ancient script with the local Kerinci script. The ancient manuscripts from the Sungai Liuk Hamlet collection are *Traditional Pusako* which was passed down from generation to generation by their ancestors. Currently these manuscripts are scattered in several places, some of the manuscripts are in traditional houses and some are kept privately by the Traditional Authorities.

Sigindo in the View of the Kerinci Community

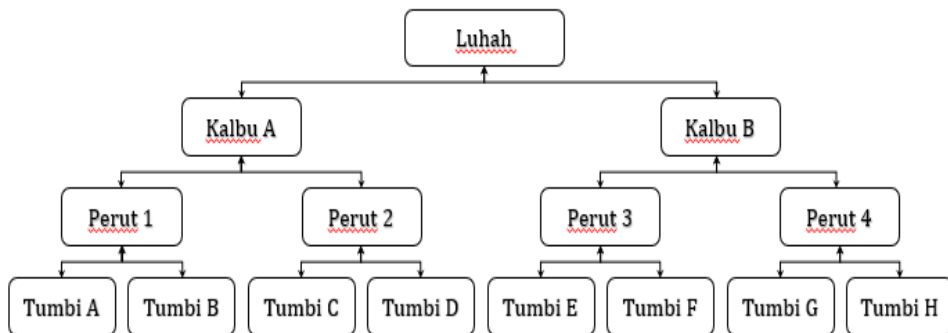
Sigindo is a leadership system that existed in Kerinci in the 13th century AD and 14 AD. According to Jauhari dan Putra (2012), when the Sigindo system held the peak of power in Kerinci in the 14th century AD, there were nine Sigindo people in power at several part of the region in the Sakti Alam Kerinci land, of the several Sigindos there is one Sigindo in the Koto Beringin area, which has the title Sigindo Panjang. In this case, Sigindo is a title for the tribal chief or chief *i speak*, which can be interpreted as the chairman or leader of a people or tribe in their respective territory. So, Sigindo can be interpreted as a king who leads a tribe or *i speak* within his territory.

According to Jauhari dan Putra (2012), when Sigindo held the peak of power in Kerinci in the 14th century AD, there were nine Sigindo people who ruled in several parts of the area in the land of Sakti Alam Kerinci. In this case, Sigindo is a title for the tribal chief or chief *i speak*, which can be interpreted as a tribal chief or leader of a people in his territory. So, Sigindo can be interpreted as a king who leads a tribe or *i speak* within his territory. Another opinion says that Sigindo is known as the head of a clan or group head of a certain hereditary community among the people who live in a certain area in Kerinci, and also doubles as the head of government for the area they live in (Antoro, 2018). Sigindo is the supreme leader of a tribe or tribe *i speak* which is in the Kerinci area. Sigindo can also be interpreted as a king who leads his respective tribal territory.

According to the cultural system of the Kerinci people, tribes in the Kerinci region are divided into small sections called *I speak*. Because Sigindo

has its own territory, Sigindo is defined as a king who leads a tribe or tribe *i speak* in their respective territories. The form of classification is as follows:

Picture 1. Classification of Kerinci Community Cultural Systems



Source: Processed by the Author

Based on their cultural system, Kerinci society is generally divided into small tribes which are called terms *Tears*, *Heart*, *Stomach* and *Heel*. According to Auliahadi dan Salmal (2022), *Luhah* consists of a federation *I speak*, *I speak* divided into several *Stomach*, And *Stomach* divided into several *Stomach* or *umm Tanggo*. So it can be concluded that *Luhah* is an area called a hamlet, which is a unity of the whole *I speak* that exist and form a federation or grouping *I speak*, so that the group settled in an area of power and was called Dusun. A name *Luhah* decided jointly with *I speak-I speak* included in it. While the name of a *I speak* usually taken from the title or name of the first leader of *I speak* or the ancestors who formed *i speak* the. Whereas *Stomach* smaller in scope than *I speak*, the stomach can be summed up as a large family gathering, such as grandmother, grandmother's siblings, her children and grandchildren. Whereas *Stomach* is *umm Tanggo* or households in one family, such as a mother and her children.

Sigindo Panjang Lineage

Sigindo is known as the head of a tribe or group head of a certain hereditary community among the people who inhabit a certain area in Kerinci and also serves as the head of government of the area where his tribe lives (Antoro 2018). Sigindo is the supreme leader of a tribe or tribe *i speak*

which is in the Kerinci area. Sigindo can also be interpreted as a king who leads his respective tribal territory. If we refer to the history of the Kerinci people in the 13th and 14th centuries AD, it is known that there were several Sigindos in the Kerinci area, one of which was Sigindo Panjang who led a tribe or heart that lived in the Koto Beringin area.

The history of Sigindo Panjang in Koto Beringin is contained in ancient script *Incung* speak Malay-Kerinci. In script text *Incung* Malay-Kerinci language, namely the MS.KB 009 and MS.KB 010 manuscripts in Wijaya (2024) thesis or the Voorhoeve (1941) transliteration manuscript and has been re-copied by Uli Kozok in *Tambo Kerinci* number 80 and number 81, it is stated that Sigindo Panjang was the ruler of Koto Beringin, this can be proven by the many ancient manuscripts telling about the existence of Sigindo Panjang scattered in the Kerinci area, especially the ancient manuscripts from the Sungai Liuk Hamlet collection. Apart from this evidence, this statement is also strengthened by the discovery *jireak* Sigindo Panjang in Sungai Liuk Hamlet.

Please note that the designation *Jireak* taken from the root word which comes from the Kerinci language with the Dusun Sungai Liuk dialect, and the term *Jireak* also used by the Kerinci people in general, even though they use Kerinci terms or language with their own distinctive dialects. In this case, *Jireak* It can be interpreted as a grave or resting place for ancestors and a place often visited by the ancestors of local people. So that *Jireak* can be interpreted as a symbol that marks the existence of an important figure, who according to Kerinci culture is called an ancestor. In Sungai Liuk Hamlet there are many *Jireak* which symbolizes the ancestral essence of the local community. So with that in mind *Jireak* Sigindo Panjang in Sungai Liuk Hamlet, so this proves that the community recognizes the existence of Sigindo Panjang in Sungai Liuk Hamlet, which was previously called Koto Beringin.

Besides that, *Jireak* This indicates the existence of Sigindo Panjang to the people of Sungai Liuk Hamlet. *Jireak* is located in Seberang Dusun Sungai Liuk Village, so it can be concluded that *jireak* This signifies the essence of Sigindo Panjang towards the people of Sungai Liuk Hamlet. Based on the history of the people of Sungai Liuk Hamlet, it is known that Sigindo Panjang is the ancestor of the local people of Sungai Liuk Hamlet. So with

this data source, the assumption of the existence of Sigindo Panjang in Koto Beringin can be proven by written and oral sources.

Even though there is oral evidence by interviewing traditional figures and elders in Sungai Liuk Hamlet, no one knows when Sigindo Panjang's reign lasted as ruler of Koto Beringin. Apart from that, written evidence such as scripts *Incung* The Malay-Kerinci language also does not state the year of Sigindo Panjang's reign. The content of the script *Incung* The Malay-Kerinci language only mentions the existence of important figures when Koto Beringin reached the peak of its power under the leadership of Sigindo Panjang and his descendants. However, based on the history of Kerinci, it is known that this event occurred between the 13th or 14th century AD. Because the script *Incung* written in those centuries in the Kerinci region.

This opinion is known from various ancient script texts *Incung* written on horn material.. Kozok (2006) revealed that letters *Incung* It is also written in the oldest traditional literature found in Kerinci which dates from the 14th century AD, namely the Tanjung Tanah Manuscript Law Book. The manuscript contains characters *Incung* on the last two pages of the manuscript, it is very likely that the manuscript is ancient script *Incung* The Malay-Kerinci language contained in the horn material was made in the 13th or 14th century AD. According to Syaputra there is an assumption that the last two pages were written in script *Incung* made later.

As is known, the Koto Beringin area at that time was in Sungai Liuk Hamlet and the surrounding area. It is not known when Koto Beringin was first established and controlled by Sigindo, but based on the history of Sigindo in Kerinci in general, the peak of Sigindo's power in Kerinci occurred between the 13th and 14th centuries AD. This opinion was also conveyed by Jauhari dan Putra (2012) in his research. Apart from that, research conducted by Kozok (2006, 2012) also strengthens this assumption, because in the text of the Tanjung Tanah Law studied by Kozok, which originates from the 14th century AD, the last two pages are written in script *Incung*. So it can be concluded that letters *Incung* is a relic from the Sigindo era who was then in power in Kerinci, even the contents of the manuscript text are in script *Incung* The Malay-Kerinci language also tells about Sigindo's power in the areas of Kerinci. So it can be said that there are heirloom

objects in Kerinci today, especially ancient scripts *Incung* is a relic from the Sigindo era. Especially script *Incung* which is found in Sungai Liuk Hamlet.

Jauhari and Putra (2012) state that the script has script *Incung* stored in Tanah Kampung and manuscripts in script *Incung* stored in Koto Binging Tinggi, Sungai Liuk Hamlet, mentions the existence of Sigindo Panjang in Koto Beringin. It is stated that Sigindo Panjang married the son of Syiak Lengih (Siak Lengih) or Sheikh Saminullah. However, after the translation process the ancient manuscripts were written *Incung* in the Malay-Kerinci collection of Dusun Sungai Liuk, no manuscript text was found stating the marriage of Sigindo Panjang with Siak Lengih's son. However, the text content of the Dusun Sungai Liuk collection states that Sigindo Panjang married the daughter of Mangkudun Sati from Sungai Kunyit. This can be seen in the MS.KB 009 manuscript in Wijaya (2024) thesis or Voorhoeve's transliteration manuscript and has been re-copied by Uli Kozok in *Tambo Kerinci* number 80 (Voorhoeve 1941). In the text it is stated that "2/ *how long ma(and) take hanik ninik 3/ mangkudun data diyan in the river you prices are still 4/ bingan diwa samanda receded ka kuta layin*".

Statement regarding the marriage between Sigindo Panjang and children Mankudun Sati from Sungai Kunyit was also mentioned by other sources, namely from Dkajfar dan Idris (2001) who stated that Sigindo Panjang lived in Koto Beringin and married the daughter of Mangkudun Sati from Sungai Kunyit, namely a koto which is located between the foot of Mount Mosque and Koto Pandan. Sigindo Panjang has three children, two daughters named Seasoned Length and Seasoned Pandak and Depati barrack Pandang or Depati Sarik Padang is a man. Then Dkajfar and Idris (2001) also stated that there were many children descended from the three of them, some of whom married in Koto Beringin, Sungai Kunyit, and Talang Baniya. The three hamlets mentioned above now no longer exist. Then the descendants of Sigindo Panjang developed and spread to form new residential areas in the form of hamlets in Kerinci.

However, there is no clearer information about Sigindo Panjang and his descendants in writing Dkajfar and Idris (2001), but there is clearer information in the script *Incung* in Malay-Kerinci language written on horn material, which states that Sigindo Panjang in Koto Beringin indeed married one of Mangkudun Sati's children from Sungai Kunyit, whose name was Hala

Bingan. After marriage, Sigindo Panjang took his wife Hala Bingan to Koto Beringin and settled there. This was due to the position of Sigindo Panjang who was the leader of the Koto Beringin community at that time, so Sigindo Panjang brought Hala Bingan to Koto Beringin. However, based on the cultural system and customary system of the Kerinci community, a husband follows his wife and lives at the wife's residence.

However, it was different with Sigindo Panjang who took his wife to Koto Beringin. This is known based on information in the manuscript which states that *Let's Bingan retreat to Kuta Baringan* which means Hala Bingan *by taking it* to Koto Beringin. Say *Taking Surut* comes from the Kerinci language which means a wife follows her husband, which is the opposite of the word *By taking* which means a husband who follows his wife to the wife's residence or the residence of the woman's parents. This is in contrast to the cultural system or customs of the Kerinci people that are used today, because according to the traditional system or rules of the Kerinci people that are used by customs and society today, it is the men who follow the women after they get married.

Apart from that, based on the Kerinci community's kinship system, the lineage of offspring follows the mother's lineage or follows the matrilineal line. However, in script *Incung* Malay-Kerinci language, it is stated that the names contained in it follow the Sigindo Panjang lineage and not the mother's lineage. This is proven by the sentence in the manuscript text which states that the descendants of Sigindo Panjang became *according to kacin* or the state stake in Koto Beringin which can be seen in Tambo Kerinci number 80 and number 81 (Voorhoeve, 1941). So this indicates that during the reign of Sigindo in Kerinci, the people did not use a matrilineal system in their lives in the period between the 13th and 14th centuries AD.

Sigindo Panjang in the Manuscript Text from the Dusun Sungai Liuk Collection

Based on ancient script *Incung* speaking Malay-Kerinci, it can be seen that one of the Sigindos ruled in the Koto Beringin area, this historical fact is known from scripted script *Incung* Kerinci Malay language is found in Sungai Liuk Hamlet. The text of the manuscript tells that Sigindo Panjang was the leader of a tribe of people who lived in Koto Beringin. There is a fragment of

a manuscript which states that Sigindo Panjang had a wife with the title Hala Bingan and they were blessed with three children, of which two of the three children were girls with the title Seasoned Length and Seasoned Pandak, and one of them was a man named Depati barrack Look. Sigindo Panjang and Hala Bingan have two daughters and one son from their marriage. The names of the descendants of the two of them are:

1. Panatih Panjang
2. Panatih Pandak
3. Depati barrack Pandang or Depati Sarik Padang

Seasoned Length and Seasoned Pandak is a woman and Depati barrack Pandang or Depati Sarik Padang is a man. Of the three descendants of Sigindo Panjang, important figures will be born in the history of the development of Koto Beringin. Panatih Panjang married someone from Hulu named Depati Riya Dagang, while Panatih Pandak married someone from Lunang named Patih Hampa Lanang. However, no further information is found in the manuscript regarding the descendants of these two people. This may be due to the situation of them not being in Koto Beringin, because after getting married Seasoned Length and Seasoned Pandak accompanied her husband to their respective husband's areas, namely Seasoned Panjang was taken by Depati Riya Dagang to Hulu and Panatih Pandak was taken to Lunang by Patih Hampa Lanang.

It's different with Depati barrack Look, he married a woman named Hana Bingin, from this marriage he gave birth to seven children *according to kacin* Koto Beringin as mentioned in the ancient script *Incung* Malay-Kerinci language. *According to kacin* can be interpreted as a pillar of the country or an important figure in the social life of the Koto Beringin community. The names of the seven Koto Beringin figures are as follows:

1. Present Mulan or big Happens
2. Present Hunut
3. Present Gadang or big Take
4. Uncle Garang or Mangku Garang
5. Malin Saka or Malin Suka
6. Sweet Manti
7. Salih Mandayu

Based on analysis of ancient scripts *Incung* Malay-Kerinci language to

the genealogy of Sigindo Panjang Koto Beringin, then the names of his descendants are known as mentioned above, namely seven people who are said to be *according to kacin* Koto Beringin, as stated in ancient script *Incung* speak Malay-Kerinci. Therefore, conclusions can be made regarding the pedigree of Sigindo Panjang Koto Beringin as shown in the picture below:

Picture 2. Sigindo Panjang's lineage



Source: Processed by the Author

CONCLUSION

The descendants of Sigindo Panjang are said to be important figures in Koto Beringin. Sigindo Panjang married Hala Bingan who are descendants of Mankudun Sati is from Sungai Kunyit and has three children, one boy and two girls. The boy's name is Depati barrack Pandang or Depati Parak Padang or Depati Sarik Padang or Sapangkat. Meanwhile, the daughters were named Panatih Panjang and Panatih Pandak. Sigindo Panjang's daughters married people from outside Koto Beringin, so they followed their husbands to their respective areas. Panatih Panjang married someone from the Hulu area or *Gron* whose name was Depati Riya Dagang, and after getting married they settled in Depati Riya Dagang's home area, namely in the area *Gron*. Meanwhile, Panatih Pandak married someone from Lunang named Patih Hampa Lanang, and was taken to Lunang after marriage.

This is different from Sigindo Panjang's son, Depati barrack Pandang settled in Koto Beringin and married a woman named Hana Bingin and was blessed with seven children. Mentioned in ancient script *Incung* speak Malay-Kerinci, who are descendants of Depati barrack Look and Hana Bingin

become *Kuta Baringin pegs* or become a stake in the land of Koto Beringin. Based on the history and cultural system of the Kerinci people, these seven people are known as *Ninik Seven Baradik* which means Grandmother of Seven Sisters. In this case, they are the central figures in Koto Beringin, so their names are immortalized in an ancient manuscript with the local Kerinci script, namely, a script written in Indonesian script *Incung*. Based on analysis of scripted manuscripts *Incung* Malay-Kerinci language found in Sungai Liuk Hamlet, as well as those spread across the Kerinci area, it can be concluded that the names or titles of Depati Panggang Pandang's children are; *First*, Present Mulan or big Happens. *Second* Present Hunut. *Third*, Present Gadang or big Take *Fourth*, Mangku Garang or Panggangku Garang. *Fifth*, Malin Saka. *Sixth*, Sweet Manti, and. *Seventh* Salih Mandayu.

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