



Sang Nila Utama The Founder of Singapore and the Values of Sriwijaya

Farida R Wargadalem¹; Alian¹; Syarifuddin¹; Wasino²

¹ Faculty of Teacher Training and Education, History Education, Sriwijaya University, Indonesia

² Faculty of Social Sciences, History Education, Semarang University, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i8.3898>

Abstract

The problem in this study was to find out what values of Sriwijaya were carried on by Sang Nila Utama in Singapore? The method used was a historical research method. The results obtained were Palembang, the ancestral land of Sang Nila Utama because it originates from the Siguntang Hill. Sriwijaya land which became the religious center of its time. Sang Nila Utama's departure sought a new region when Sriwijaya was in a period of decline. The voyage stopped at a place called Temasek. This name was changed to Singapore. As a son of Sriwijaya of course still maintained the values that had been learned and implemented in his ancestral land. The values of Sriwijaya developed in Singapore were in determining a new location to start new life. The choice of Singapore due to it had the same geographical characteristics, namely in the location of Bukit Larangan, which was the highest place that usually represents Mount Meru. This hill was equated with Siguntang Hill as the most sacred ancestral hill. Another value that continued to be maintained was to keep in good relations with the Sea People, and to rely on this group in various ways, starting as security and safety guards (the position of this group was formally entered into government as a member of the sea fleet, and treasurer), entering the Malacca Strait at the direction of the Sea People. Thus, it became Sriwijaya's prominent values to be used and developed in the new land, Singapore.

Keywords: *Values of Sriwijaya; Sang Nila Utama; Singapore*

Introduction

Describing the country of Singapore in the past, automatically return to the 13th century which was the beginning of the country. Starting from a city located at the entrance to the Straits of Malacca. What are the benefits of this position for Singapore? It cannot be separated from the function of the Straits of Malacca which is a link between east (China) and west (India). This role has been increasingly important since the retreat and disappearance of Funan (Oc Eo) in the early of the 7th century AD. Automatic Asian maritime center shifted to the Straits of Malacca. As the result, ports also emerged in Sumatra and the Malay Land Peninsula which dealt with the exchange of various commodities in the

South China Sea, Java Sea and Indian Ocean. (Miksic, 2013: 73). The depiction shows that Singapore's position becomes important, in line with the changes above.

The Malacca Strait was a Sriwijaya region since its inception, as I-Tsing News described its presence in Sriwijaya in 671AD, and returned from India, and came again to Sriwijaya from China in a fairly long period of time, so it can be concluded that between 671 AD and 692 AD Sriwijaya had taken control of Jambi and Kedah. It means that the Straits of Malacca with the regions to the left and right are also under Sriwijaya control. In addition, based on the Ligor inscription (775 AD) the Sriwijaya region encompassed the entire Malay Land Peninsula (west and east coast). (Hartono in his studies on Sriwijaya, 1981: 13). (With this occupation the tip of the Malay Land Peninsula became a very strategic fulcrum. This location became the location of Singapore in the 13th century. Shipping and trading conditions in the 13th century had their own style, as illustrated by Marco Polo (1292) that trade at that time had its own style, namely the system of exchange patterns. It means that exchange not only exchanges goods, but also exchanges "status" by giving each other gifts. A gift was a symbol of who gives and who receives. Thus, the rulers from both China, and India and the local authorities of the archipelago gave a "gift" according to their status or position. This pattern developed along with the decline of Sriwijaya as the largest maritime empire of its time.

The explanation above tries to describe the relationship between the presence of Singapore by the "rulers" of Sriwijaya who tried a new footing, after realizing that Sriwijaya was getting worse and disappeared. Therefore, the problem that needs to be raised is "What are the values of Sriwijaya carried on by Sang Nila Utama in Singapore?" This paper aims to reveal the values of Sriwijaya used by Sang Nila Utama in founding Singapore.

To find out of this problems, the researcher used historical research methods consisting of heuristics, source criticism, interpretation, and reconstruction (Notosusanto, 1978: 11-12). The first step was to do researching and collecting the data. When making a proposal, the attempt was to reconstruct the relationship between the founder of Singapore (Sang Nila Utama) and Palembang's ancestral land. Data obtained from relevant books. Data searching was also carried out at the Regional Library of South Sumatra and Palembang Archeology Center. Next, searching for data by conducting a field study in Singapore. Data were obtained at the National Library Board Singapore, NIE Nanyang University of Singapore Library, and Nalanda-Sriwijaya Research Singapore. Field research in Singapore was carried out by visiting Port Canning (Bukit Larangan) which is a very historic location, where the tomb of Sang Nila Utama located. A visit was also made to the Sang Nila Utama Statue on the Singapore River. Source Criticism and interpretation were conducted by examining the sources collected, as well as conducting regular discussions with the research team. In Singapore there was a discussion with Jhon Miksic, a Sriwijaya and Singapore history researcher from the National University of Singapore, and Ms. Saeda Buang from NIE Nanyang University. Furthermore, reconstruction was carried out in an effort to answer the problem.

Results and Discussion

The Glory and The Decline of Sriwijaya Kingdom

The wealth and glory of Sriwijaya Kingdom were developed when the Tang Dynasty had just collapsed. On the other hand, the Kingdom of Mataram in Central Java also withdrew and collapsed) the last inscription dated 918 AD. Thus, as if Sriwijaya did not have competitors in controlling the waters of the Archipelago and Southeast Asia, or even the path of the eastern world) China (and the west) India. (The wealth of the king of Sriwijaya can be traced from a variety of opinions, including "the king of Sriwijaya each morning throws a gold bar into a pool that is bottom coated floor in silver." Various Chinese and Arabic news portray Sriwijaya as one of the richest countries from the 7th to 10th centuries.

Sriwijaya was also actively involved in trade with China while sending diplomatic missions (Miksic, 2013: 75, 87).

Sriwijaya was the center of the development of Buddhism after India. It can be proved by I-Tsing's statement that in Sriwijaya there were more than a thousand Buddhist monks. Pilgrims from China who learned about Buddhism in India, should first learn about Sanskrit in Sriwijaya, because what was learned in Sriwijaya was the same as in India. So, Sriwijaya was a good reference as a first step to learning Buddhism. The large number of Buddhist monks also shows the financial capacity and the continued attention of the Sriwijaya authorities towards the development of Buddhism. It is said that in 747 there were two great masters of Buddhism in Sriwijaya namely Wajrabodhi and Amoghawajra, with their famous teachings of Wajrayana. This teaching was spread to China. (Woelters, 1970). Economic power and good diplomatic relations allowed the Sriwijaya rulers to build monasteries in Bengal and South India in the 9th and 11th centuries AD.

In the beginning of the 10th century AD based on news from Abu Zayd from Siraf, it stated that Zabaj / Zabag (Sriwijaya) carried out the law as well as possible, so that the population was orderly, and peaceful. It caused many immigrants from various nationalities to trade with Sriwijaya. The presence of these people caused the population to increase rapidly (Ferrand 1918: 66). This opinion is supported by one of the evidence of a shipwreck in the sea lane off South Sumatra, which was given the name "Intan" (10th century). The findings of these vessels were large amounts of Chinese ceramics, pottery, ivory and others (Flecker and Miksic 2000). It was part of much evidence about the greatness of this kingdom.

The Sriwijaya sea fleet was famous for their power, with this power the kingdom succeeded in conquering vast areas, even having links with the farthest regions at that time, China and India. The Arab news also mentioned Sriwijaya which they called by the name of Sribuza / Zabag. All this sources were used as an effort to better understand the existence of Sriwijaya in the historical context. The Sriwijaya region's footprint can still be seen from the city of Palembang today, the island of Bangka (Kapur City), Lampung, Jambi, Java, the peninsula (Thailand, and the Malay Land Peninsula), to India (Nalanda). Its influence included the waters territory of the Philippines, the South China Sea, the Karimata Strait, the Sunda Strait, the Malacca Strait, to the eastern waters of India (Munandar, nd). The glorious period of Sriwijaya was expected to last from the 7th century BC to the 12th century BC. It was a very long period, about six centuries. This long period was believed to be its first center in Palembang, based on inscription and archaeological evidence. Palembang's position as the center of the Sriwijaya kingdom was believed by Coedes. Earlier Samuel Beal (1884) said the same thing about the existence of a large kingdom on the banks of the Palembang River, but did not mention the name. Coedes' opinion was supported by K.A. Nilakanta Sastri, R. Ng. Poerbatjaraka, Slamet Muljana, O.W. Woelters, and B. Bronson.

The expansion of power by Sriwijaya resulted in his territory continuing to grow. In the 8th century AD, most of Sumatra had been successfully conquered. Furthermore, at the end of this century their power reached almost the entire Peninsula (Coedes in the Sriwijaya Union, 2014: 117). I-Tsing recounted his voyage in 671 AD from Canton to Palembang. From Sriwijaya he headed for Jiecha (Kedah), and continued to India. (Takakusu, 2014: 33). When he returned from India in 685, he discovered that Malay had become part of Sriwijaya. It meant that the expansion of the Sriwijaya region occurred when I-Tsing was in India. Sriwijaya also had good relations with China and India (Nalanda). (Its influence included the waters territory of the Philippines, the South China Sea, the Karimata Strait, the Sunda Strait, the Malacca Strait, to the eastern waters of India (Munandar, nd). It showed that Sriwijaya sailing ships have repeatedly visited China, and the emissary of the Sriwijaya king brought tribute to the Emperor of China. Although not every year Sriwijaya sent ambassadors and envoys to bring offerings to the Chinese authorities, but Chinese records proved the arrival of ships from Sriwijaya. According to historical records of the Chinese Song Dynasty (960-1279 AD) they various envoys from Sriwijaya had come to China from 905 to 1178 AD (Groeneveldt, 1960: 90-95). (Thus, at the end of the 12th century AD Sriwijaya still existed as a maritime kingdom.

The rapid development of Sriwijaya was not a process of coincidence. Wolters suggested that there were special conditions which had led to the emergence of the largest sea empire. At that time, Sriwijaya was a very famous trade center. Therefore, it was natural to believe that there was an economic background in Southeast Asia, it could be other regions in Asia, which for centuries have given way to the triumph of Sriwijaya. Wolters, 1970. (However, all of it has an end. Sriwijaya was faced with various problems which made it slowly lose its strength in various fields, as well as the emergence of competitors in trade that contributed more to the decline of Sriwijaya.

The decline of Sriwijaya and its fall occurred through a long process. Starting with the political change in the Chinese empire which allowed merchants to leave the country to sail the seas, the previously closed politics which isolated traders from trading with their peers (around 976 BC and 983 BC). When violated the policy, it will be sanctioned in form of exile and marked (Hirth and Rockhill, 1911: 20). There was a policy of isolation carried out, so that they only waited for various commodities delivered by their partners as "tribute", which they will respond with worth products. At this time Sriwijaya, as the first largest maritime kingdom reaped profits as if it could "monopolize" various commodities to be brought to China. These political changes meant huge losses for Sriwijaya. As a result, Sriwijaya gradually suffered from decline and fall in the end. Another factor was the attack from the Chola kingdom of India in the 11th century AD (inscription on Tanjor in 1030). The attack could not be avoided by Sriwijaya, so the king of the Chola kingdom (Rajendra Choladewa) succeeded in capturing the Sriwijaya king, Sanggramavijayottunggavarman. Nevertheless, it turned out that Sriwijaya was not successfully conquered. Therefore following attack was launched in 1025, and the attack was successful. According to Coedes (1968: 245, 367) (the influence of the attack, the center of world trade in the Malacca Strait moved from Kedah to Pasai. Nevertheless, politically Sriwijaya remained strong, the Sea Sutra route continued to develop in the 11th-14th century AD. But its position remained politically strong, even the sea silk route continued to develop in the 11th-14th century AD. (Miksic, 2013: 95). Thus, the two determining factors for the decline and fall of Sriwijaya. In such conditions Sriwijaya seemed to be waiting for its time to vanish.

What are the consequences for Palembang, which became the center of the Sriwijaya kingdom? According to Wolters Palembang's position became weak, so it was taken over by Jambi. However, this opinion is disputed by Miksic (2013: 95, 111) (with the argument that the removal of the central government was not easy. Palembang was very suitable as the capital, because it had everything as a supporting factor. Palembang had a Musi river which was legendary from generation to generation, especially Jambi since the 7th century AD had been under the authority of Sriwijaya) Jambi in various aspects under Palembang. (Moving the center of power was not easy) Palembang had everything as a royal capital with its Musi River, while Jambi since the 7th century AD had been under the control of Palembang. So, Miksic still held that the center of the kingdom of Sriwijaya never moved until it was attacked by Majapahit in 1377 AD.

Sang Nila Utama the Founder of Singapore

The decline of Sriwijaya had a significant effect on the kingdom's power. In the midst of an uncertain atmosphere, Sri Tri Buana (Sang Nila Utama), also known as Parameswara, decided to look for a new life by leaving Palembang heading north. In the book of Malay History it was mentioned that after several years in Palembang, he was determined to sail to find a new life in the land across with "Orang Laut" (the most loyal group in the Tri Buana Series). The first stop was a rich kingdom on the island of Bintan, which was then under the rule of Ratu Sakidar Shah. Subsequently, Sri Tri Buana was appointed as the son and ruler of the island. From Bintan he continued his journey, and after sailing for about a year, he anchored somewhere. At that location he took a walk, and climbed on a large rock. Instantly he saw a stretch of white sand like a piece of white cloth across there. When he asked to his trusted aide Indra Bopal, he was answered that "the land across was Temasik". Since then, Sri Tri Buana decided to settle in Temasik (1299). He ruled for about five years. When they hunted, Sri Tri Buana saw an animal he called a Lion, so he told that the Temasik city was replaced by the name Singapore (meaning "Lion City". The

name Singapore was found in the Ramayana story, when Rama searched for his wife to Singapore, which was the furthest location he had to reach). A lion was a symbol of Buddhism during the time of the Asoka king in India (3rd century BC). (Hashim, 2013: 108; Miksic, 2013: 148-151, 157; Brown, 1970: 19).



Source: Daputa Hyang Transformation of Knowledge, 2015: 48

The history of Temasek before becoming Singapore is still "grim", due to the limited data obtained. While the current state of Singapore "seems" to start its history with the founding of Singapore by Sang Nila Utama, a ruler from Palembang who sailed westward, the Malacca Strait, and arrived at the tip of the Malay Land Peninsula, Temasek. It is said that this island has been inhabited by humans since prehistoric times. This area was first known through 3rd Century Chinese News. It was said that this area was called "Pu-loo-chung" which means "island at the end of the peninsula" (Malay Land Peninsula). This position is the fulcrum of world trade. Thus, this region has long been visited by various ships (junk, ships) both from India, as well as from China and various other regions in Southeast Asia. In accordance with its location, then when Sriwijaya expanded its territory to the Malay Land Peninsula, then this area became part of the Sriwijaya kingdom, known as Temasek. Since that century traders with their ships have exchanged cloves with Chinese commodities through Funan. In the 5th century AD, the tip area of the Malacca Strait was a shorter route traversed by traders. (Miksic, 2013: 39). Thus, the history of the tip region of the Malay Land Peninsula has been known since the 3rd century BC. That is only natural because its position is very strategic. Aside from the explanation above, it seems that this area is free from preaching to the presence of Sang Nila Utama, the body of Singapore in the 13th century.

Sang Nila Utama's choice of Temasek, which changed its name to Singapore, was a very appropriate choice, because of its position in the south of the peninsula, which was the entrance to the Straits of Malacca that receives world currents. This route was a link from and to China, from China to Maluku, from Maluku to Java, from Java to Malacca and Sumatra. Each other's crosses, all resting on the Malacca Strait. From I-Tsing News also that Sriwijaya had succeeded in mastering Jambi and Kedah, as

contained in his notes written in 692 on his journey "... from Tamralipti one sailed southeast for two months and then reached chiech - Ch'a (Kedah). This place is under foshi (Sriwijaya) ". (Hartono in his Studies on Sriwijaya, 1981: 13). The decision to start a new life, followed by developing trade and economy. This figure arranged Singapore by "regulating channels and islands ". At that time the people lived on farming and fishing. They also attacked and looted anyone who allows for it. (Cortesao, 1944: 232). Singapore also must always be alert by strengthening itself because of threats from Siam and Majapahit. These various efforts bore fruit, as Singapore has grown to become a respected city. When Sang Nila Utama died, he was buried in the "hill of Singapore" (Port Canning or Bukit Larangan), as well as his father-in-law Demang Lebar Daun, and Ratu Sakidar Shah were also buried there. The Singaporeans were very respectful of this location (Hashim, 362; Miksic, 2013: 152) The prohibition hill became a unifying symbol of Singapore by the burial of Sang Nila Utama.

Development of Singapore and its Decline

Sang Nila Utama's position as ruler was replaced by his son named Sri Pikrama Wira. During the reign of this king Singapore increasingly developed into a big city. Many foreign traders who traded there, and Singapore was famous in the world. Even Singapore was declared as the first largest port in the Malay Land Peninsula. Raja Pikrama Wira was subsequently replaced by his son named Sri Rama Wikrama, who was later also replaced by his son, Paduka Sri Maharaja. Sri Maharaja was succeeded by his son Sri Sultan Iskandar Syah, who ruled Singapore for three years. During his reign Singapore was attacked by Majapahit. The attack took Sultan Iskandar Syah back to Seletar, continuing to Muar for two years. The evacuation continues to Johor and Malacca. In this last place the Sultan for 20 years Sultan Iskandar Syah laid the foundation for the progress and greatness of Malacca. Since then, the Singapore era seemed to have ended, because it was under Majapahit's control, while Malacca was growing. What was Singapore's position when the position of the Sultanate of Malacca was strong? Singapore was led by a person whose title was Sri Bija Diraja with the position of admiral, commander of the army. (Brown 1970: 21, 41-42, 117, 241, 625). That why, Singapore was the most important naval source for Malacca, because Malacca did not have a strong local Navy. Even Wolters (1970) stated that in Malay History, Singapore symbolized the heyday of the Sriwijaya kingdom in Palembang. He further stated that Singapore became the only Malay capital between 1391 and 1397. Singapore was a Malay "symbol" before the emergence and development of Malacca. The greatness of Singapore can be traced also from the writings of Abdullah bin Abdul Kadir Munsyi stating that Singapore was the administrative center long ago, it can be proven when Raffles began to develop this area, he found a famous location with the name "Bukit Larangan" with many fruits, food and shady trees. In addition, inscriptions were found that could not be read because they were worn out. Raffles' choice could not be separated from the knowledge he gained from reading and understanding Malay History, in which stated that Singapore was an ancient kingdom. So, his decision was based on geopolitical considerations, and the potential carrying capacity of nature as a port, the availability of fresh water, and the important position of Singapore in Malay History. (Miksic, 2013: 155, 156; Trocki 1979: xvii).

The Ancestral Land and Maintained Value of Palembang

How is the relationship between Sang Nila Utama and Palembang's ancestral land? Malay history tells of "a king named Raja Suran / Chulan and his son from Kalinga (India) descended from Iskandar Zulkarnain (Persian mythological figure) intending to conquer China. However, the plan was known by the Chinese people, so they made a ruse by preparing a leaky old ship that was boarded by a toothless old man and bald. His job was to block Chulan's efforts in Temasek. When they met, there was a dialogue "how far is China?" Grandfather answered that "China is very far away", it was evident when they left that they were young, but as old as that they had not been able to return to China. This story indicates that Temasek is in a very strategic location, the fulcrum of meeting west (India) and east (China). This story is also peppered with a romance, which is a marriage between King Chulan and a princess who lives on the seabed. From the marriage three princes were born, namely Nila Pahlawan, Krisyna Pandita, and Nila Utama. All three are descendants of Iskandar Zulkarnain, and they ride on white horses and land down on

Siguntang Hill (Seguntang Mahameru) Palembang. Two of them (Nila Pahlawan and Krisyna Pandita) married two women who made a living on Siguntang Hill. While Nila Utama married the daughter of the ruler of Palembang, Demang Lebar Daun. Furthermore, Nila Utama has the title Sri Tri Buwana. This figure is very well known in Malay legends, because he sent down Malay kings (Shellabear, 1989: 17-54: Clerq, 1895: 117). In Malay History it is stated that:

An old story told that, once there was a country in the land of Andelas, Perlembang so it was called, Demang Lebar Daun the name of its king. Originally the Suran's great grandson, Muara Tatang, the name of its river. The Land of Perlembang is now called Palembang. In the upper reaches of the Tatang estuary there was a river, the Malay so it is called. In the river there was a hill called Bukit Siguntang, at the top of Mount Mahameru, on land there was a field named Padang Penjarangan. There were two women in the field, Wan Empuk so she was called, another one named Wan Malini. Both of them were housed in Siguntang Hill, the residence was too large for them. Then, rice was ripe, it cannot be said; the rice was almost riped"(Shellabear, 1989: 16).



Photo of top section of Bukit Siguntang, source unknown.

For Malays, Bukit Seguntang is the ancestral place of the origin of the Malays, namely Iskandar Zulkarnain, whose tomb is located on the hill. Bukit Seguntang is "the axis of mundi that connects heaven and earth, humans and gods." As the "Ancestral Land" of the Malay people, this hill is related to various folklore in various regions. For example Jambi folklore, it is mentioned that the founder of Palembang (Demang Lebar Daun) has two daughters, her youngest daughter is married to the king of Tanjung Jabung Jambi. Thus, Palembang and Jambi have the same ancestor, Bukit Siguntang Palembang. Another story is the legend of a snake that was cut into three (the tail is placed in Palembang's Siguntang Hill, its stomach in Bukit Si Guntang Jambi, and its head section in Minangkabau). The legend clearly wants to show that the three regions are from the same ancestor (Andaya, 2016: 14). In the Malay History book (Shellabear) is written that one of the founders of Jambi was Tun Talanai, who was the son of Demang Lebar Daun, which is why Siguntan Hill is very sacred and becomes the object of pilgrimage from various regions (domestic and foreign), from time to time. During the Palembang kingdom and sultanate, Bukit Siguntang in addition to the pilgrimage was also a place to "take an oath" to the sultan, for the evil deeds he had done (rebelled, killed local authorities in his area / inland or in the city of Palembang, and promised not to repeat it again). (Sevenhoven 1971; Wargadalem, 2017). The Center Hotel

Thus Siguntang Hill became a legend and a timeless story. It can almost be said that the only historical site whose history continues from the Sriwijaya period to the present at the same location. Even though its shape has changed a lot and its width has also narrowed since the 1990s, but Siguntang Hill remains in the souls of the Malays.

In regarding to Sang Nila Utama, as son of Sriwijaya in running the government in the new area in Singapore, this figure began a new life by leaving Palembang. Surely he would run his government based on the experience he had gained while governing Palembang. Palembang is an old city that has been the capital of Sriwijaya since the 7th century AD, with all its grandeur and strength as a maritime country. According to Miksic (2013: 183) (the choice of location for Temasek could be because it has the same geographical characteristics, namely, for example Palembang with Bukit Siguntang, Singapore with Bukit Larangan, and Malacca with Bukit Malacca. If Bukit Larangan produces water for the needs of its supporting population, it is different from Bukit Seguntang which does not release water, but in Bukit Siguntang there is a Malay river. For Sang Nila Utama and his followers, Singapore was not a strange place, and became new location as "home" for Sang Nila Utama, also called Parameswara. So, Parameswara only continued the basic and political principles of Palembang (Sriwijaya). (Hashim, 2013: 139).

Another value that is always attached was "good relations" between Sang Nila Utama and "Orang Laut". This group is people who have traditionally lived in the sea by using a boat as a place to live, as well as a means of making a living. They generally occupy river mouths and coastal areas. This group is constantly moving, their "home" is a mangrove forest on the coast which is their territory. During the Sriwijaya era, this group was put to good use by the Sriwijaya rulers for generations. The Orang Laut plays an important role in maintaining security, so that traders freely stop in Sriwijaya which means providing benefits in the form of duties and taxes. All because of the role of the Sea People, so it is not excessive if the Sea People are known as the King of the Ocean lands. (Wolters 1970; Miksic, 2013: 157).

As Sriwijaya's "security guards" who must be on standby at all times, these sea rulers used (poisoned) arrows as their main weapons. The poison was obtained from ground powder of stingray tails. The data can be examined from the Arabic News Mas'udi (943 AD), Idrisi (1154 AD), and Ibn Said (13th century), and News from Tome Pires and da Barros. They claimed that the South China Sea was controlled by pirates (Sea People) who relied on poisoned arrows as their weapons (Sopher 1977: 342). To make ends meet, they generally caught sea cucumbers, shells and other marine products. They also took and utilized resin, bird's nest and candles. Thus the life of the Sea People, nature teaches them how to survive and develop a harmonious life from generation to generation.

As son of Sriwijaya, he also made effective use of the role of the Sea People for the prosperity of his country; even their position was formalized into the government system as a member of the naval fleet, under the leadership of the King of the State in the Singapore Sea. The Orang Laut recognized the sovereignty of Sang Nila Utama as the heir to power from Palembang / Sriwijaya, and promised to protect it. Vice versa, Sang Nila Utama would protect their honor. So, what Sang Nila Utama did was to continue what his ancestors had done, namely the Sriwijaya rulers. Naturally, it is said that Orang Laut still lives in areas that were once controlled by Sriwijaya (Lapian, 1979: 87; Hashim, 2013: 145-146). Thus, it is very clear the role of the Orang Laut is very significant, and in this case, the relationship "needs each other", so that it is intertwined in harmony, which in the end will bring Singapore into a great maritime power. According to Tome Pirés, Çelato Bajaus is a Marine figure who "settled" in a location between Palembang and Singapore. He was very loyal to his master, Parameswara, and was always by his side, so he was made an admiral and treasurer. A very strategic position at that time. According to Miksic (2013: 161), Parameswara succeeded in entering the Straits of Malacca because of help from the Sea People. Of course, only the "sea people" who control the strait, the sea, and even the ocean. In the 17th century AD, Singapore's "Sea People" under the leadership of the "King of the Nepers Straits" (king of the state / city of the Straits (Andaya, 1975). It means that these sea rulers continued to play an important role from time to time in Singapore's waters which was the holder of the "key" to enter the strait called "Malacca".

Conclusion

The glory of Sriwijaya as the largest maritime kingdom in Southeast Asia was recognized by worldwide .Chinese and Arabic news witnessed Sriwijaya's superiority. This glory cannot be separated from the ability of Sriwijaya to "secure" the Straits of Malacca, which is the artery of world trade. However, everything came to an end, and Sriwijaya suffered from decline and fall followed by final destruction.

The decline period of Sriwijaya, brought Sang Nila Utama as Sriwijaya ruler to leave Palembang, look for new life from north to Malacca, and arrived at a strategic location called Temasek, which later then became Singapore. In this new place, of course, Sang Nila Utama continued his lifestyle as he did while he was still in Palembang. Sriwijaya's values still to be continued to be used even if they have moved. The choice of the Singapore area was inseparable from its good location and the most important thing that there was the "Bukit Larangan" which was similar with *Bukit Siguntang*. It was similar with his ancestral place. Bukit Larangan seems to be the "incarnation" of Siguntang Hill. Another value was "unification" never separated from Nila Utama with the Sea People who have traditionally been part of the Sriwijaya kingdom .Wherever he existed ,he always be surrounded by *Orang Laut*. Similarly, on a voyage to Singapore, and after arriving there. The existence of the *Orang Laut* was even formalized as an important part in the kingdom of Malacca, both as admiral and treasurer. Thus, the Sriwijaya values that still continue to be used and developed in a new place ,called Singapore .

Acknowledgment

Thanks to LPPM Sriwijaya University for research funding assistance, Dr Saedah Buang from Nanyang University Singapore and John Micsik from National University Singapore for all their assistance during research in Singapore

References

- Andaya, Barbara Watson, 2016. *Hidup Bersaudara Sumatra Tenggara pada Abad XVII& XVIII*, Yogyakarta: Ombak.
- _____, Leonard.Y. 1975. *The Kingdom of Johor, 1641-1728: A Study of Economic and PoliticalDevelopment*. Kuala Lumpur: Oxford University Press.
- Brown, C.C., ed. And Trans. 1970. *Sejarah Melayu Malay Annals*. Kuala Lumpur:Oxford University Press.
- Clercq. F.S.A.de. 1895, *Bijdrage tot de Geschiedenis van Ieland Bangka, Bijdrage van Koloniaal Instituut*, Jilid XLV.
- Coedes, George dkk. 2014. *Kerajaan Sriwijaya (dalam Kedatuan Sriwijayai)*. Depok: Komunitas Bambu.
- _____. 1968. *The Indianized State of South-East Asia*. Hawaii: University of Hawaii Press.
- Cortesao, Armando (ed). 1944. *The Sume Oriental of Tome Pires: an Account og The East, from Red Sea to Japan, Written in Malacca and India in 1512-1515*. 2 Volumes. London: Hakluyt Society Work.
- Daputa Hyang Transformation of Knowledge, 2015*
- Ferrand, G. 1918. *Malaka, le Malayu, et Malayur*. Paris:ImpremerieNationale

- Flecker, M. and J.N. Miksic. 2000. *Excavation of a Tenth Century Indonesia Shipwreck*. Paper Presented at The 16th Conference of The International Association of Historians of Asia. Kota Kinabalu. Sabah Malaysia.
- Groeneveldt, W.P. 1960. *Historical Notes on Indonesia and Malaya Compiled from Chinese Source*. Jakarta: Bhratara.
- Hartono, S. 1981. *Ibukota Sriwijaya Berdasarkan Interpretasi Palaeogeografis (dalam Studies on Sriwijaya)*. Jakarta: National Research Centre of Archaeology
- Hashim, Muhammad Yusoff. 1990. *Kesultanan Melayu Malacca, Kajian Beberapa Aspek tentang Malacca pada Abad ke-15 dan abad ke-16 dalam Sejarah Malaysia*. Kuala Lumpur. Dewan Bahasa dan Pustaka Kementerian Pendidikan Malaysia
- Hirth, F. and W.W. Rockhill. 1911. *Chau Ju Kua: His Work on The Chinese and Arab Trade in The Twelfth and Thirteenth Centuries, Entitled Chu Fan Chi*. St Peterburg: Imperial Academy of science
- Lapian, Adrian, B. 2008. *Orang Laut Bajak Laut Raja laut, Sejarah Laut Sulawesi abad XIX*. Jakarta: Komunitas Bambu
- Miksic, J. N. 2013. *Singapore and the Silk Road of the Sea*. Singapore: Singapore National University Press.
- Notosusanto, Nugroho. 1978. *Masalah Penelitian Sejarah Kontemporer (Suatu Pengalaman)*. Jakarta: Yayasan Idayu
- Shellabear, W. G. 1989. *Sejarah Melayu*. Fajar Bakti
- Shoper, D.E. 1977. *The Sea Nomad*. Singapore: National Museum Singapore
- Trocki, C.A. 1979. *Prince of Pirates*. Singapore: Singapore University Press
- Sturler, W.L. de. *Proeve Eener Beschrijving van Gebied van Palembang*, Groningen, 1843.
- Wolters, O. W. 1970. *The Fall of Sriwijaya in Malay History*. Ithaca: Cornell University Press.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).