



Relationships of Laya Civilization, South Sumatra with Gamolan Lampung

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Abstract. The purpose of this study is to answer the history of Gamolan Lampung which has a relationship with the Laya civilization originating from Baturaja, Ogan Komering Ulu District and Pagar Gunung District, Lahat Regency, South Sumatra. Laya is the name of a puyang that has a relationship with the ancestor of Puyang Abung because both of them once occupied Pagar Gunung Lahat, South Sumatra, some of which later moved to Lampung today. The evidence of his remains is in the form of a stone gong which later developed into a bronze called kulintang. On the other hand, the history of gamolan is also formed. The process of creating Gamolan started with a simple sound in the form of vowels and then bamboo like the dekut and other sound civilizations which almost coincided with the bronze civilization which then formed the current gamolan, a traditional musical instrument made of bamboo. The method used is qualitative with a historiographical approach, this paper was compiled through field studies, researchers and resource persons are direct descendants of Puyang Laya. The field data in this area is the ancestral area of the researchers and resource persons so that the data obtained is still very original because it has never been published.

Keywords: Laya · South Sumatra · Lampung · Gamolan

1 Introduction

The background of the gamolan is a picture of a cultural product that captures the long journey of mankind in the eastern part of the world which is known as Indonesia. Indonesia is also the place where the equator crosses and the direction of the sunrise and the beginning of human civilization on earth. Indonesian civilization, which is very rich and diverse, including the island of Sumatra, is the spring of Indonesian civilization, especially in Southern Sumatra, to be precise in the Ogan River and Lematang River [1].

There are nine rivers that are often mentioned in South Sumatra, namely the Ogan River, Lematang River, Banyu Asin River, Keruh River, Musi River, Belida River, Komering River, Rawas River, and Simpangkalan River. In the upper reaches of the Ogan River, there is the mouth of the Laya River where there is the civilization of the Laya River which stretches from the mountains and empties into the Ogan River, and the Ogan River empties into the Musi River [2].

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The river civilization in South Sumatra has three levels of civilization namely the Laya River, the Ogan River and the Musi River which symbolize the three realms namely the upper realm, the middle realm and the underworld. The Laya River Civilization is the Upper realm civilization, the Ogan River civilization is the Middle realm and the Musi River civilization is the Underworld civilization. Laya is the name for humans or puyang who first occupied the Laya river, called Puyang Laya. The Puyang Laya civilization includes the civilizations of Sungai Laya, Sungai Ogan which have the Tiger Cave and Putri Cave sites which are also Pagar Gunung Lahat District to various places in Indonesia to the Himalayas.

Laya is an abbreviation of La-Hyang, the word La is only in A-Robb language which means not or don't, (Amrullah, 2016) while the word Hyang is a local native word which means puyang or ancestor, so the meaning of La Hyang is not to forget the ancestors which at the same time means he is the ancestor of the local community, namely in the Sungai Laya Ogan Baturaja area, Ogan Komering Ulu district and Pagar Gunung District, Lahat Regency, South Sumatra [3].

The Puyang Laya civilization on the Laya River upstream of the Ogan Baturaja river is also connected to Pagar Gunung Lahat District. There is a Laya prayer site on the Bukit Barisan Selatan with an altitude of 1000 m above sea level, as well as the Laya Cave site and other sites.

When occupying the Pagar Gunung area, acculturation occurred with the Puyang Abung civilization, which occupied the mountainside area, called takkit gunung by the Abung people. According to the history of Puyang Abung, we can follow the verse, namely: Ulun Batak on the mountain, ram goes down to the valley, which means the Batak people on the mountain, the Abung people are in the valley, from here the Puyang Laya civilization merged with the Puyang Abung civilization.

Some of the Puyang Laya civilization moved to Lampung and met the civilizations of the people of West Lampung mixed with Lampung Pubian, Way Kanan, Tulang Bawang and Sungkai Bunga Mayang and other Lampung.

There is also the Laya civilization that came from Pagar Gunung to Muara Dua, then to Ranau which then also to West Lampung, from these various civilizations they made Gamolan in West Lampung. Then the Puyang Abung civilization from Pagar Mountain, headed for Muara Dua, then to Ranau to West Lampung and finally in the other Lampung Municipalities by bringing the civilization of kulintang music.

Gamolan is a traditional Lampung musical instrument derived from the word *begamol* which is the same as *begumul* in Malay which means to gather [4].

The centre of the *begumul* civilization in Malay came from the Laya civilization which was originally around the Laya river, Ogan River, Putri Cave and Harimau Cave) and then brought to Pagar Mountain which then the *begamol* civilization was brought to the mountainous area of Pesagi, West Lampung, especially the Kenali area where the name Kenali is also found in South Sumatra and Jambi.

2 Literature Review

The disclosure of the Laya and Abung civilizations as well as the Gamolan musical instrument is to use a historiographical approach. Historiography is historical writing.

According to Louis Gottschalk, historiography is a form of publication, either orally or in writing, about events or a combination of events in the past. Meanwhile, according to Louis Gottschalk (1953) what is meant by the historical method is the process of examining and critically analyzing past records and relics [5]. Imaginative reconstruction of the past based on the data obtained through this process is called historiography (historical writing). By using historical and historiographical methods (which are often combined with the name historical method), historians try to reconstruct the human past [6].

3 Research Question

From the background above, the research question formulated is: How is the relationship between the Laya civilization of South Sumatra and Gamolan Lampung?

4 Research Methods

The method used is qualitative with a historiographical approach. Data are collected through observation, audio-recorded interviews, documents, and artifacts. Data, which is collected in the form of words and visuals, is analyzed and interpreted descriptively.

This research was conducted through direct contact with informants in Baturaja, Putri Cave and Tiger Cave in Ogan Komering Ulu and Pagar Gunung Lahat District, South Sumatra. This research consists of interviews with leaders including Zulkifli, Ramlan Husaini, Yastam, Dedi, Pati and Tantowi, M Yunus and others.

Informants were selected purposively to participate in this study, including traditional elders of Laya Village in Baturaja and Pagar Gunung, music artists, and cultural experts. To check the validity and accuracy of the information, the data collected is verified by reporting back to the key informants by triangulating the data collection methods and informants. Triangulation can be said as a method that almost must be done to confirm findings.

The researchers and resource persons are direct descendants of Puyang Laya, and the field data in that area is the ancestral area of the researchers and resource persons so the data obtained is still very original because it has never been published.

The author is Hasyimkan bint Namsubah bin Cikman with the nickname *Orang Melayu bin Selambu* with the nickname Laya. Hasyimkan is a cousin of Zulkifli bin Jamal bin Cikman bin Selambu. From the mother's side, our puyang has the title Raden Bagus (Crown Prince). The resource person at Pagar Gunung (Ramlan Husaini) is also a descendant of the Puyang Laya breed, including Pak M. Yunus from Laya village in Baturaja.

Data from the Puyang Laya family, which is one of the founders of Malay civilization today, can still be collected even though evidence has been destroyed, especially at the Laya cave site (Kedaton) in Pagar Gunung District, because the script written on the stone has been shattered due to past wars. But the remnants of civilization still exist. Data brought by the descendants of the Puyang Laya which have spread to various regions, especially in South Sumatra itself, Lampung, Bengkulu and Jambi, data can also be collected from several other tribes which are all still closely related to the Puyang Laya in Southern Sumatra and West Lampung.

5 Results and Discussion

The spread of the Laya civilization, especially in Southern Sumatra (South Sumatra, Lampung, Bengkulu and Jambi) and spread throughout Indonesia to the Himalayas. The Laya civilization started with the civilization of the Laya river which is also the name of Puyang Laya or the ancestors of the Southern Sumatra people.

Laya was the first puyang to occupy the Laya river area and continued with her descendants with the names of each descendant but still carried the title Laya for the next generation, even though the year changed and so on, the title Laya was still passed on to their children and grandchildren and even spread to several different clans or tribes. in Southern Sumatra and its surroundings.

The Laya civilization around the Hariman Cave and Putri Cave in the upper reaches of the Ogan river contain human skeletons of the Melanesian race which existed around 12,000 to 60,000 years ago, and the Mongoloid race existed around 9,000 years ago. (Rezkiananda, n.d., p. 6) From the Laya civilization on the Laya River and Ogan River, it was continued to Pagar Gunung Lahat District, South Sumatra [7].

Pagar Gunung Lahat sub-district is an important part of the Laya civilization after the civilization of the Laya river and Ogan river. The Laya civilization in Pagar Gunung District has received acculturation from other civilizations that blend with Laya, namely: Aji civilization, Daya civilization, Kabuan civilization, Rejang civilization and others. They call it the old village where the village is no longer left with gravestones in ancient tombs.

The Laya civilization in Pagar Gunung District received the arrival of Puyang Abung who came from North Sumatra so that this Laya civilization acculturated which then assimilated with Puyang Abung. The Puyang Laya civilization is a maritime civilization related to the Laya river, namely a civilization related to mastery over the Ocean which is marked by the Dragon symbol. While the Puyang Abung civilization is a mountain civilization or sky civilization which is marked with the sun symbol. The Laya civilization was called La Hyang, namely the maritime civilization, and the Abung civilization was called Mandala Hyang, namely the mountain civilization, which later formed the Malaya-Malay civilization, namely the maritime civilization and the mountain civilization, which was called "God of Heaven, Baruna Wangsa" which means people who follow the way of God who controls the mountains. And oceans.

The Puyang Laya civilization which was in Pagar Mountain then came under pressure from Puyang Abung which caused a war which was marked by the destruction of the Laya Cave or called Kedaton there was also Archa Baturaja, then the Pagar Gunung people mainly moved away to Muara Dua and Palembang, from Muara Dua then shifted again to Lake Ranau and to Pesagi Seminung in West Lampung (formerly Lampung was still part of South Sumatra Province). However, the Laya civilization from the Tiger Cave and Putri Cave on the banks of the Ogan River existed earlier, which then spread to the level of Mount Pesagi, West Lampung.

So that you could say that the civilization of West Lampung besides the Lampung people also has a relationship with the Puyang Laya and Puyang Abung civilizations. The civilization in Baturaja and Pagar Gunung can still be seen in anthropology in Lampung. Thus the original gamolan made by the West Lampung people is indeed very related to



Fig. 1. The Dekut sound instrument which functions to summon birds is demonstrated by Yastam, the Pagar Gunung community.

the Laya civilization of South Sumatra which has mixed with the kulintang civilization from Puyang Abung.

Most of the Puyang Laya descendant civilizations still live in South Sumatra and a few have moved, but most of the Puyang Abung civilization has mostly moved to Lampung. The Puyang Laya and Puyang Abung civilizations are called the Malay civilization. Malay civilization is the meeting of the Laya civilization that came from the Ocean while the Puyang Abung civilization is the civilization of the Mountains. The two sea and mountain civilizations met on the slopes of the Mountain, namely Pagar Gunung Lahat District. The Puyang Laya and Puyang Abung (Malay) civilizations brought sound civilization as a means of communication and aesthetics. Means of communication can be in the form of a tool that makes a sound called tetabuhan.

Tetabuhan is a sound instrument which was originally used to call people or announcements which later became used to gather people called begumul in Malay, begumul is the same as begamol in Lampung which means to gather. Instruments for gathering initially used instruments in the form of vocal shouts or by hitting or blowing a tool which could be in the form of material made of bamboo or stone.

There is also a percussion instrument made of small bamboo in Pagar Mountain called dekut. The dekut sound instrument is used to call birds in the forest (Figs. 1 and 2).

Along with the development of the bamboo musical instrument, which has one note, namely the dekut, Pagar Gunung was also influenced by the Puyang Abung civilization, namely the development of the Kulintang musical instrument was marked by the presence of artifacts in the form of stone gongs and stone cymbals, but later the stone gong developed into a kulintang musical instrument which made of bronze (Figs. 3 and 4).

Then, the next percussion instrument made of bamboo which is one larger in size is the kentongan which is used for begumul/begamol or gathering people who then put a plate on top of the kentongan called gamolan. This gamolan musical instrument emerged and developed in West Lampung (Fig. 5).

Figure 3 Gamolan Lampung musical instrument made of bamboo which is based on kentongan as a means of communication and aesthetics from prehistoric times to the present.



Fig. 2. Dekut sound device



Fig. 3. Sound tool in the form of a stone gong



Fig. 4. The sound instrument is in the form of a stone gong which later becomes a bronze kulintang musical instrument as a tool for traditional events and others.



Fig. 5. Gamolan Lampung musical instruments

Even though the sound of percussion is experiencing development, there is a very close relationship between the various existing percussion instruments. There is a very significant development of the simple percussion instrument which was originally used as a communication tool and then became an aesthetic tool, namely the development of the name and the development of the form of the sound tool to become a musical instrument. The function of tetabuhan is as a time marker, namely at birth, at death, when there is a fire, then it develops into an entertainment tool, traditional ceremonies and others.

The relationship between the Laya civilization and Gamolan Lampung can also be seen in gamolan songs. Songs in gamolan definitely use the word wasp at the beginning of the song, for example, such as: Tabuh Layang Kasiwan, Tabuh Sambai Agung, Tabuh Miwang Dijjan and others. The simplest song or beat and early learning of gamolan which has a relationship with the Laya civilization is the Kasiwan Layang Kite.

A. *Tabuh Layang Kasiwan*

Synopsis:

Wasps dance accompaniment when the harvest will arrive.

Tempo: Fast.

Beat: 1/8.

Gelitik: i || i7 i7 i7 i || or || i7 i i7 i ||

Rebana: D || TT - D - T D- || TD -T T D || T = Tak, D = Dung (Table 1).

Table 1. Tabuhan Layang Kasiwang

ka	1	2	3	5	6	6	6
ki			1		1		1
ka	6	6	6	5	5	3	3
ki	1		1		1		1
ka	3	3	5	3	3	2	2
ki	1		1		1		1
ka	2	2	3	1	1	1	1
ki	1		1	ka	ki	ka	ki



Fig. 6. Laya’s name on the bridge on the Laya River which empties into the Ogan River in Baturaja

Tabuh Layang Kasiwan is taken from the story of the Laya civilization, the story of Puyang Layang Sakti is found in Pagar Gunung Lahat, South Sumatra (Figs. 6 and 7).

Layang Sakti is the successor of Puyang laya, seen from the symbol of the puyang tomb. Layang Sakti is very closely related to the Belunguh civilization, one of the ancestors of Puyang, West Lampung, which is in Kenali, where the gamolan is located.



Fig. 7. The Puyang Layang Sakti gravestone is located at Pagar Gunung Lahat, South Sumatra

6 Conclusions and Suggestions

The relationship between the Laya civilization and Gamolan Lampung is very close, because the formation of the Gamolan civilization started from the Puyang Laya civilization and continued until the next generation. The Gamolan civilization of Lampung around Mount Pesagi, West Lampung, is one of them originating from the Puyang Laya civilization, which was originally on the Laya River and then on the Ogan River, which merged with Puyang Abung in Pagar Mount Lahat, South Sumatra. After the move from Pagar Gunung to Muara Dua then to Ranau Then to Pesagi, West Lampung.

Gamolan was originally a means of communication, starting with a sound instrument called *tetabuhan*, for example, a sound tool for blowing and hitting, namely in the form of shouting using vocals and also a sound tool made of bamboo, wood or stone, one of these sound tools is called *Dekut*. This *dekut* sound instrument has also developed with the addition of tones so that it becomes a musical instrument that has melodies and becomes a musical instrument as entertainment.

Another sound source tool made of bamboo has also developed, namely from the *kentongan*, a tool for wrestling in Malay which developed into *begamol* in Lampung, which means gathering. Then the *kentongan* was given a tone plate above it so that it changed its name from *bagamol* to *gamolan* and from its function as a communication tool then became an aesthetic or entertainment tool.

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