

Social Political Roots of Leadership Power in Ulu Malay Lampik Empat Merdike Duwe

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Abstract

Traditional leadership in modern societies still influences decisions made and social behavior. Emerging influences can be specific values, norms, beliefs, leadership, and knowledge. In the face of social change, even traditional identities are characterized as moral rituals. One is Lampik Empat Merdike Duwe, his four in the leadership tradition of Jagat Besemah. This practice is an ethical standard maintained and passed down in the Basemah community. Phenomenological and qualitative methods were used to interpretively analyze behavioral properties, values, norms, and knowledge data. Using theories of formative and constructive and cultural transformation, the forces and influences of civilization can be divided into three fundamental parts: social, cultural, and behavioral systems. The three methods are interrelated to form a dynamic space based on reference and action. The study found that Lampik empat merdike duwe leadership was socioculturally unable to function in the local leadership power space and only became a moral standard for the Besemah community. The Lampik Empat Merdike Duwe concept of power is more similar to the attribution and attainment status models. Attribution status is the social status given to a person by birth or genetic affiliation. A person cannot choose or achieve this status but is "given" by circumstances.

Keywords: Figuration, Geopolitic, Sindang, Lampik, Merdike

INTRODUCTION

In Indonesian history, sociocultural dynamics often align with political culture, especially leadership. It is integral to a plural cultural identity (Marcet, 2013). Plurality is reflected in the various ethnicities, languages, religions, and customs that live and develop in different regions in Indonesia. The shades of community diversity contain socio-historical factors with essential and relevant elements for institutionalizing the roles and functions of traditional leadership that have existed in society and are still practiced today—field (Abu-Laban & Mottershead, 1981). The institutionalization of traditional leadership is not present on the stage of power, but rather the implementation of socio-cultural functions and roles, such as the tradition of having meetings that have been institutionalized in unique forms such as 'kerapatan nagari', 'rembug desa', 'musyawarah subak' and 'musyawarah cumpukan' (Sanit, 2015). All of this shows that the institutionalization of traditional leadership is not static but tends to be dynamic. There are changes, and there are also sustainable values. Like the former Wajo Kingdom, it once managed a democratic government. Such as respecting and protecting people's property rights, freedom of speech, and opinion and promoting gender, but these values are not sustainable (De jong, 1990) (Saepuddin, 2020). According to Reid (Anthony, 2019), the Malay sultanates in Sumatra took the form of the great Islamic kingdoms of the 16th and 17th centuries. However, only a few Malay sultans paid attention to the day-to-day affairs of government. The Malay sultanates in East Sumatra took the form of a

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mix of ethnicities, such as Batak, Minangkabau, Acehnese, and Indian elements, rather than from Malacca and Johor. This can also be seen in the Sultanates of Deli, Minangkabau, and Palembang. In West Sumatra, for example, the *Nagari* is a "small republic" with autonomous and community-based self-government (Rusydan, 2019). As a "small republic," it has the tools of a democratic government: legislative, executive, and judicial elements. *Nagari*, anthropologically; holistic unity for various socio-cultural structures (Effendi, 2016).

Bernagari ties, in the past, were not only primordial-consanguineal but also territorial-effective governance. It has an upward link; to Luhak and Alam, even sideways between fellow *Nagari*, especially the emotional connection. In contrast, the government of the Sultanate of Deli is a federated (Takari et al., 2012). This can be seen in the Deli proverb, "**King Comes, Great People, Wait.**" During the reign of Commander Paderap (Raja Deli III) in 1669, the area on the coast expanded to Serdang and Denai. Breaking away from the Aceh sultanate, one of the factors was that the Sultanah replaced the Aceh sultanate after the death of Sultan Iskandar Muda, so the Deli Sultanate refused to worship female leaders. However, they still maintain their relationship. Therefore, the Deli Sultanate preferred to be ruled by Siak because a male leader led it. Hence the term "Beraja to Aceh, Bertuan to Siak" appeared. (Herviyunita et al., 2021)

Other than that, the leadership during the Palembang sultanate and the Dutch Colonial residency in South Sumatra relied on democratic dialogue and deliberation, a concept of good governance. (Syawaludin & Sirajudin fikri, 2019). This was conducted by considering that in adat, values, and norms of equality are developed as members of indigenous peoples and mutual respect. To create a social order that knows its rights and obligations. Two traditional leadership systems existed in the era of the Palembang sultanate, namely:

First, the distribution of power based on the goodness and benefit of the region is not based on territory, among others:

1. *Sindang* is a designation for government areas with solid borders and the right to be independent or free. But in charge of guarding the territorial borders of the empire (Bruckmayr, 2019)
2. The term *levy* for the territory is directly under the supervision of the sultan. They do not pay tribute or taxes but must carry out the *tiban* or *tukon*. *Tiban* is an obligation for the people in the *levy* to produce export commodities such as pepper or tin mining. The commodity is the monopoly right of the sultan. Meanwhile, the obligatory *Yukon* uses money as a payment (Miksic & Goh, 2016).

The attitude of an area that was made for the logistics territory of the empire, especially the economy, such as the obligation to prepare labor for transporting products and preparing for the needs of the empire. Territorial attitude is the responsibility of the *priyayi* or *jenang* (territorial leaders outside the capital); their power is limited to the term of their position. Farmers may work on the *jenang*'s land by paying taxes if the *jenang* is still in his position. Neither the *priyayi* (*jenang*) nor the peasants had the right to inherit their position and land (van Fraassen, 2009). Second, the division of leadership based on territory and lineage called *marga* (Sakai, 1997) in the book of *Simbur Cahaya* functions as a system of civilization and government that applies in South Sumatra. This is the oldest and original tradition practiced by the community, including the rules contained in *Simbur Cahaya* and those maintained in agreed behavior, memory, and habits. As seen from the

form of government, Marga is an indigenous community or so-called indigenous people who function as a self-governing community, namely a socio-cultural community that can regulate itself. They have their institutions, legal instruments, and clear guidelines for living in society. In the Marga government, the rules used refer to the law of Simbur Cahaya (Adil, 2015) and the governance arrangements. The Marga government, according to the Simbur Cahaya law, consists of several hamlets, while the hamlet consists of several villages. A Pasirah, Kerio, and Penggawa lead each social unit. *Pembarap* is the head of the hamlet (Kerio) where a sandman lives (Muhidin, 2018). A *Pembarap* can replace a Pasirah if the Pasirah cannot attend an event/activity. Penghulu and Ketib assist Pasirah and Kerio in handling religious affairs. *Kemit Marga* and *Kemit Dusun* are assigned to address issues related to security matters.

Structurally and hierarchically, the balance and delegation of power are managed so as not to cause structural and functional conflicts. In the era of the Sriwijaya kingdom, the term "datu" was known to refer to the king, and his kingdom was called "kedatuan" or "kadatuan," as stated in inscriptions from the 7th century AD. Titles for kings during the period of Islamic influence were "Ki Gede," "panembahan," "sultan," and "susuhunan." (Tasman, 2018). However, the Lampik Ampek Merdike Due power system (Meliono, 2011) in the Uluan area, considered part of the levies, is a pattern of balancing leadership in South Sumatra. The absence of the terms "kingdom" or "sultanate" and the country certainly has implications for the mention of the name of the leader or ruler of a political unit in the past, which was not the same from one region to another. The word lampik empat is likely to function as many titles for kings, such as *datu*, *Batara*, *tomanurung* (a person descended from heaven), *karaeng arung*, and *matowa* or *jagat*.

Several previous studies discuss the historical roots of regional power, including Meita Istianda's study, the enactment of Law no. 5 of 1979 had an impact on the marginalisation of clan identity, and there was a retrocognition of formative identity, where local people would slowly become unfamiliar with the traditional leadership culture that once existed in their area. Minako Sakai (Sakai, 1997) found that the Gumay people define their identity in the face of social change by following customary rituals. To this day, the Gumay people maintain their distinctive character as a territorial unit and maintain various rituals to commemorate their village origins. Although they are not ready to live in a village, they can be appointed and act as Jurai Tua (pesirah or clan head). As for traditional power in South Sumatra, the institutionalisation of socio-cultural functions of traditional power is often used as a medium for resolving conflicts between residents and communities outside them. Such as *Tepung Tawar* and *Are Basare*. *Tepung Tawar* promotes brotherhood among residents between families having disputes and intending to resolve them. These disputes are generally reconciled and facilitated by the adat leaders. Meanwhile, *Are Basare* or *Angkan Angkanan* promotes brotherhood between families through weddings, circumcisions, and others. It was witnessed by many people who were present, and then residents with the same name were sworn in according to customary.

Dedi Supriadi (Adhuri, 2002) traditional leadership for the Lahat community is not just a hamlet head or formal leader but also a reference to morals and norms in association and decision-making. It becomes a moral standard that lives as a daily behaviour. The results of a research report by Baharuddin Thahir and the IPDN team (Rambe et al., 2019) on a study on the possibility of turning a village back into an independent community found that, in general, the swamp community cared more about clan values and norms as a guide for clan leadership, which was previously

framed by three governance systems, namely collaborative governance (fatsoen), morals (ethics) and ordinances (rules of the game) or the rule of law resulting from people's social contacts, to become a democracy that only relies on political competition. The leaders and the Marga community in Musi Rawas only saw that democracy would work if there were free competition, community participation, direct elections, allowing broad community participation, and avoiding elite oligarchs in decision-making at the Marga.

Efrianto. An (Arios, 2014), in his research report, shows that the process of migrating the Pasemah tribe to the Muara Enim pardipe resulted in the birth of a new Semende tribe which has a traditional leadership system, waiting for their tubang to make women the most crucial part of the community. Fatimah (Fatimah, 2011), put the traditional Minangkabau leadership into an episode of leadership before Islam became based on Datuak Parpatiah Nan Sabatang and Datuak Katumanggungan. Moreover, Islam began to shift to Tungku Tigo Sajarangan, consisting of; the leadership of Alim Ulama, *Cerdik Pandai*, and Penghulu. Until the Japanese period and even today, the Minangkabau people still recognize the existence of the Tungku Tigo Sajarangan.

Mestika Zed (Zed, 2016) argues that something is interesting about social culture in South Sumatra, namely the division of the geopolitical area into two groups, namely the uluan area (upstream) and the iliran area (downstream). Sunyoto (Sunyoto, 2004) says that integration is commonly conceptualized as a process when social groups balance each other in realizing social, economic, and political relations. The process of realizing social integration is grouped into three dimensions. First, society is integrated because of the agreement of most of its members on specific fundamental social values. Second, society is integrated because most members are gathered in social units simultaneously (cross-cutting affiliations). Third, society can be integrated on the interdependence of the social units gathered for economic purposes. These mechanisms are supported by good customary leadership. Nasihun (Syawaludin, 2016), believes that openness and honesty are highly valued in daily interactions, and familiarity is maintained. Meanwhile, the nature of the different sexes is very conscious.

This study explains the leadership map in the Malay ulu tradition, which did not develop into a power axis like Lampik Empat Merdike Duwe. This is because the pattern of forming local leadership into a political institution needs to be supported by the degree of the Sindang region and the strong influence of social institutions that enter through the Simbur Cahaya and Kuntara Raja Nitii regulatory systems. Not to mention the strong influence of Dutch colonialism. The occurrence of trade relations between Basemah and Liwa paved the way for the Islamic royal institution of Lampung in the waning institutionalization of local leadership power in Basemah. This study found that the power of leadership that occurs is only limited to social unity and is in the form of ascribed status.

METHODOLOGY

The researcher believes that by using a social and cultural sociology approach, putting forward two main theories, namely the figuration and configuration theory of Norbert Elias, will look at the influence of values, beliefs, and norms as well as patterns of social relations, which become a defensive force and the creation of new networks structurally and politically. Figuration is a social process that causes the formation of personal social relations in small and large groups (once). The focus of Elias's attention is on the development of the formation (sociogenesis) of

civilization (civilizing process), which includes various things such as behaviour, institutions, emotions, culture, traditions, customs, and habits which are viewed as structures where each structure requires that agent be activated. For example, the nobility had an essential role in civilizing because what they did spread everywhere and was followed. Given its figuration, agents can be micro (individual) or macro (groups), and structures can integrate with existing resources, namely interests, power, rules, and others. Material or non-material. This research theoretically develops Norbet Ellis' figurative theory, figuration (agent and structure), followed by civilizing processes (the formation of civilization due to the occurrence of the first stage of social relations), the structure of which is culture, behavior, traditions, and others. To support the theory above, the theory of cultural transmission from Bourdieu and Passeron is also used, namely a theory of spreading messages from one generation to another about something that has become a habit and is difficult to change.

The transmission process includes processes of imitation, identification, and socialisation. In general, cultural elements that undergo a process of transmission are cultural values, customs, views on life, various other life concepts, different social habits used in interacting among members of society, various attitudes and roles needed in association, and their behaviour, including physiological processes, reflexes, and specific movements or reactions. In addition, the transmission of culture can be seen clearly in life. Kroeber (Kroeber & Kluckhohn, 1952), calls this the superorganic nature of culture, For example, Ruth Benedict (1966) stated that culture is a sociological term for behaviour that can be learned. Therefore, human behaviour is not inherited but must be learned repeatedly from more mature people in a generation. Therefore, the role of education is vital in transmitting culture, significantly shaping the community's personality (Sukardja, 2016).

They were followed by a folklore approach to research based on the community's background. As in describing the area that examines the community, social culture, education, religion, and others. Because in this tradition this background influences the emergence of this tradition. Part partially oral folklore includes folk beliefs, folk theatre, folk dance, customs, traditional ceremonies, folk parties, and others. This tradition includes part of the folklore. The inheritance and distribution are conveyed orally, spread by word of mouth, or accompanied by gestures and reminder aids from one generation to the next. Traditional in form, namely in a relatively fixed form or standard form among specific collectives for at least two generations. How folklore is conveyed orally causes it to exist in several versions or variants. Vesthen (interpretative) analysis is used in this study because researchers are trying to present neglected dimensions in sociological analysis, namely the analysis of social, cultural, and material aspects by understanding meaning according to historical or social situations that see the social culture world) as a phenomenon formed by humans. With the interpretation analysis, the true meaning (the most profound insights) about the power of leadership in Lampik Empat Merdike Due and the changes that occur will be obtained.

RESULT AND DISCUSSION

The development history of the Besemah customary government is inseparable from the government system of the Palembang Kingdom and the Palembang Sultanate. The ecological

division of the Iliran and Uluan areas has socio-political and socio-economic implications (Supian, 2014). During the Palembang Sultanate, these two areas were treated differently. The ilir area is known as the levy area, and the uluan area is known as the sindang area. In the sindang area, the sultan and royal officials needed the authority to apply or enforce rights as they did in the levy area. Marga of a system that applies in Palembang's drainage area as part of the Palembang sultanate. While uluan applies the sindang merdika system, they have regulations called the Sindang Merdeka Law. During the Palembang Sultanate, the iliran area, which became the Pemungutan area, was characterized by the centralization of power in political and trade affairs. Social relations were concentrated in the hands of the sultan and courtiers.

On the other hand, the uluan region is characterized by a more autonomous "tribal" community culture. For example, the Besemah and Rejang people living in the uluan area never claimed to be submissive to the sultanate's rule. The clan and the medical sindang are still influential in social relations and sociocultural values (Wargadalem, 2020) (Abdullah et al., 1991).

The iliran and uluan areas are two terms commonly used by residents to distinguish lowlands and highlands. The two terms also imply regional socio-economic and political-cultural differences. The status of the Sultanate of Palembang as a benchmark for governance is also a benchmark for the socio-culture of the areas it controls. However, applying government regulations in Iliran and Uluan is different. Structurally, the Sultanate of Palembang divided the territory over the Pupung area for Ilir comrades and the Uluan area as the Sindang area. Furthermore, between the two regions, there is an area called the Attitude area, with specific tasks and duties for the Sultan (Priyatna, 2017).

The Kepungutan area, which comes from the primary word 'pungut,' is called the uluan area in the Ilir area. The Sultan and royal officials have direct power and the right to impose various tax 'levies' and recruit residents' labor in the area (Muhidin, 2018). The pasemah or Basemah region in the division position of the territory is only to maintain neutrality and economic compliance. Because in the Sindang region, sultans and royal officials have no authority in implementing, let alone imposing, rights, as applied in the Levy area. That is why the sultanate considers the position of the Sindang area as the guardian of the royal boundary poulitice. They were considered free people and became friends with the Sultan. They only have 'cultural tasks' (Cain II, 1971), referred to as *Seba* to the Sultan once every 3 (three) years, visit the capital city of Palembang. Not based on obligation (Santun et al., 2010), but because there is a custom among the natives to visit each other, and it becomes a habit that they also do not come empty-handed, but with tribute (Rahim, 1998)

Lampik Empat Merdike Duwe is a social leadership institution born in the Sindang region with an independent character (Viani, 2019). In the Besemah area, this form of leadership has its meaning and hierarchical power. It arose due to the difficulty in dealing with the Palembang sultanate, both geographically and politically (Meliono, 2011). That is why the Sultanate of Palembang is currently entrusted with the Sindang region and politically given the right to regulate its local leadership with the status of merdike. (Arios, 2014)

The term lampik in the Besemah language means a small mat made of woven or strung rattan or purun (pughun). Lampik is about arm's length, or the local term says about sesete or approximately 40 cm square, which is upholstered, artistically decorated, and comfortable to sit on (Padang & Padang, n.d.). While the word mpat refers to the understanding of the number 'four.'

Therefore, in simple terms, the lampik mpat has a literal meaning, namely, a kind of small mat used as a seat for four. The term Lampik Empat refers to the number of juray tuwe juray tuwe, four originating from four sumbays (Supiyah et al., 2018).

Every customary court (grand assembly) in the traditional government system in Besemah sits on the lampik. The four Juray Tuwe Sumbay, 1) Juray Tuwe Sumbay Ulu Lurah, 2) Juray Tuwe Sumbay Besak, 3) Juray Tuwe Sumbay Mangku Anum and 4) Juray Tuwe Sumbay Tanjung Ghaye. The four juray tiwe have a role similar to that of a legislature or House of Representatives. While the word *Mardike* means 'independent,' which means 'not obliged to pay taxes,' while the word *duwe* means 2 (two) (Adisel, 2015) (Prabudiani et al., 2016). The existence of juray Tuwe in this local leadership power structure affirms that they are generally the founders of hamlets or puyang hamlets. When the four Lampik system cannot run, it is structural lead wheels. Juray Tuwe is very strong on cultural forms, morals, and kinship influences, including inheritance and management of family economic resources (Fitriani et al., 2014).

Mardike Duwe is defined as 2 (two) independent or free from certain obligations. The term '*Mardike Duwe*' refers to 2 (two) juray tuwe from sumbay, which in ordinary assemblies or grand assemblies, are not obliged to make rules concerning all juray Besemah. These two Sumbays have independent statuses, namely Penjalang Sumbay and Semidang Sumbay. Although the two sumbay are not subject to the obligation to make customary regulations, the two sumbay are obliged to supervise the implementation of the rules that have been set or agreed upon in the supreme court. The form of traditional governance structure of '*Lampik Mpat Mardike Duwe*' is a unit that is a federative (Irpinsyah et al., 2019).

The government system draws genealogical lines as a source of legitimacy between the people and their leaders. However, the power of leadership is still held by the power of the Juray Tuwe symbol. There is a struggle for the power of symbols within the system, which is not arranged hierarchically. This is because lampik empat does not regulate the roles of juray in *sindang* and juray in the *merdike duwe* line. They are just laying down the principle of deliberation and agreement. This means that this system only functions as a sociology of its time, regulating the inter-Sumbay grand justice system in the *sindang*. '*Lampik Empat Mardike Duwe*' is a social institution that regulates justice for the people of Besemah between several jurays. There needs to be a clear political structure regarding how the hierarchy of leadership power is implemented. However, from the traces of folklore, it can be concluded that the mechanism of institutionalization of power that exists has a function as; Customary institutions, inter-jury consultative/representative institutions, and judicial institutions or legal institutions as well as traditional government institutions during the Jagat Besemah period (Rambe et al., 2019).

In this realm, politically, the power of *lampik empat* shows the form of the initial government structure in the context of forming a new government organization. Often, cultural aspects become one of the references in the basis for its formation. This illustrates what the public knows as a form of power that competes with other systems of domination of the power (Rambe et al., 2019). Why? The existence of *Lampik Mpat Mardike Duwe* is estimated to have started in 1479 with the government of the Kingdom of Palembang, Prince Sido ing Kenayan and the Islamic kingdom of Paksi Brak, South Lampung in Liwa became an independent power institution. These two kingdoms bring value for leadership power that influences the local power system—both from the rule of law for the authorities and the rules regarding the trial of the people.

In this sociopolitical root, the presence of a local government system becomes essential as the foundation of the political structure that regulates the position of leaders and their people. Lampik Empat Merdike Duwe is contemporaneous with the Simbur Cahaya scriptures from the Kingdom of Palembang and the Kuntara Raja Nitii Book from the Islamic kingdom of Lampung in Liwa. Territorially, these two kingdoms had adjacent territories and became trade routes for local commodities needed by the Dutch East Indies, such as lime, pepper, frankincense, and cloves. It is not surprising that the cultural influence of the leadership of the Palembang Kingdom and the South Lampung Islamic Kingdom is quite strong. Trade routes and commodities are a sociological reason for forming relationships that mutually influence social aspects and local leadership. The leadership institution of the Lampung Islamic kingdom in Liwa certainly contributed to the formation of local leadership rules in Basemah. Because two vital factors encourage the emergence of local leadership forms. First, Basemah is the Sindang area, which is undoubtedly far from the central power of the Palembang Sultanate. Two, Sindang regions need leadership institutions that can embrace all juray and form, not only power but also a commodity of life that can be used as a means of transaction outside the Sindang area. This condition is fascinating if you see how commodities such as pepper, coffee, resin, and copra dominate the leadership system.

In this understanding, lampik empat merdike duwe is more like a relationship between humans and knowledge, not in the form of power that has a structural hierarchy. Power is visible, centered on the state, and it is explained that there are means of production (Martin, 2000). In Lampik empat, power does not refer to a general system of domination by one group over another. However, the various relations of power and not an institution, not structure, nor power possessed, but the name was given to a strategic and complex societal situation. (Baber, 2001) Therefore, the juray is a system that regulates the course of the leadership functions in the juray itself. Does not apply to the merdike duwe structure.

From this, preconceptions emerge that link the power of leadership in the Sindang area to the Merdike Duwe community. Among them are sumbay penjalang, sumbay semidang and gummay. Why does the lampik empat mechanism happen like that? Because there is a binary opposition between juray and sumbay in the form of power with community, interests, and domination. The domination structure owned by jurays cannot be seen monolithically or mechanistically and can balance itself. Nevertheless, it is more correct to view domination structures as sites of struggle and mere safety nets. The above concept is like Hannah Arendt's view (Arendt, 2013). The action represents the world of politics and, simultaneously, the realization of the highest *vita activa*, the recognition of plurality as an absolute condition.

The whole form of the supreme power of the lampik empat merdike duwe is only based on the findings of folklore which is traditionalized in stories among the juray tuwe. It has yet to be found in kuntara or the like. Therefore, messages in verses or articles contained in the Appendix in the lampik empat are found in Juray Tuwe values and norms. However, no folklore confirmation of the message and verses according to the sources. Academically, it should be suspected that there is a dialectic between Juray and Sumbay. However, it is manifested in the pattern of dominant and subdominant groups when dealing with communities, both formed because of similar interests and mutual acquaintance between members. The dialectics between Juray and Sumbay in the circle of lampik empat is a machine dialectic between empowerment, domination, and kinship within the framework of capitalism.

Because of this, the lampik empat merdike duwe emerged as a supreme power that functioned as a triple force between juray and sumbay as well as the influence of the Palembang sultanate and as a competition to maintain life, namely, market, production organization, and political organization. However, the arrival of Dutch colonialization changed the pattern of leadership power into domination, shown by the colonization of system rules into local power and the elimination (colonialization of the system). (Calhoun, 2020). It is not surprising that the lampik empat merdike duwe did not develop as a power structure but disappeared in the domination pattern of the tuwe jurays. The emergence of the power of a leadership symbol between the gaps and *sempat* is not solely due to the influence of Sutan Palembang's power and the development of colonialization in the Sindang region. The historical fact is that there are differences between the jurays themselves, for example, the inheritance and management of the supreme court and culture by bringing these differences and issues associated with the power of the community to compete to be an alternative to the dominant forms of institutionalization. This fact emphasizes that leadership power in the four merdike duwe lamps is more like the "ascribed status" and "achieved status" models. Ascribed status is a social status attached to a person because of birth or hereditary affiliation. People cannot choose or achieve this status but are "given" by circumstances. Conversely, achieved status is a social position obtained through one's efforts and abilities (Foladare, 1969). The challenges faced by Lampik Empat Merdike Duwe come more from their own culture and traditions than from outside. Why? When ascribed status becomes more important and determinant than achieved, that is a problem that will dwarf freedom, competition, and meritocracy. There is no line of criticism and a political process for jurays. On the other hand, Sumbay-Sumbay is left in the subdominant of various powers.

The pattern in lampik empat and merdike duwe is closer to the tribal concept, which already has a power system, and this can be seen from the tribal leaders, among others:

1. Having advantages over the abilities of the average member of the tribe, for example, courage and protecting tribesmen from other tribes, which anthropologists call "primus inter pares," which means the only primus inter-class.
2. They know terms of customs, leading rituals, and raids.
3. A tribal leader can create a good kinship atmosphere so that elements of grudges can be removed (Rambe et al., 2019)

The other side of the lampik empat merdike duwe is the concept of the grand trial chaired by juray tuwe. This resembles the conception of the state, and the position of the king in Southeast Asia is inseparable from the role of regalia, the tools of the king's greatness. This regalia's magical properties have a dominant role in the Malay Peninsula and Indonesia. This thinking can be seen among the Bugis-Makassarese, who believe that the regalia rule, while the king rules the country only in the name of regalia (Syawaludin 2019) (Hatmadji, 2019). Although it is not depicted how the handover of leadership power in lampik empat took place, it can be read through Shelly Errington's point of view that the society that confers power on a leader is geography, regalia (heritage), the genealogy, which is said to make a leader the owner of "White blood" (Mukhlis et al., 1995). Even though in a political unit, all these elements (namely geography, regalia, and others, still radiate power for the life of a polity) is fixed, powers are impermanent, always in a state of flux. Power depends on the individual and the leadership.

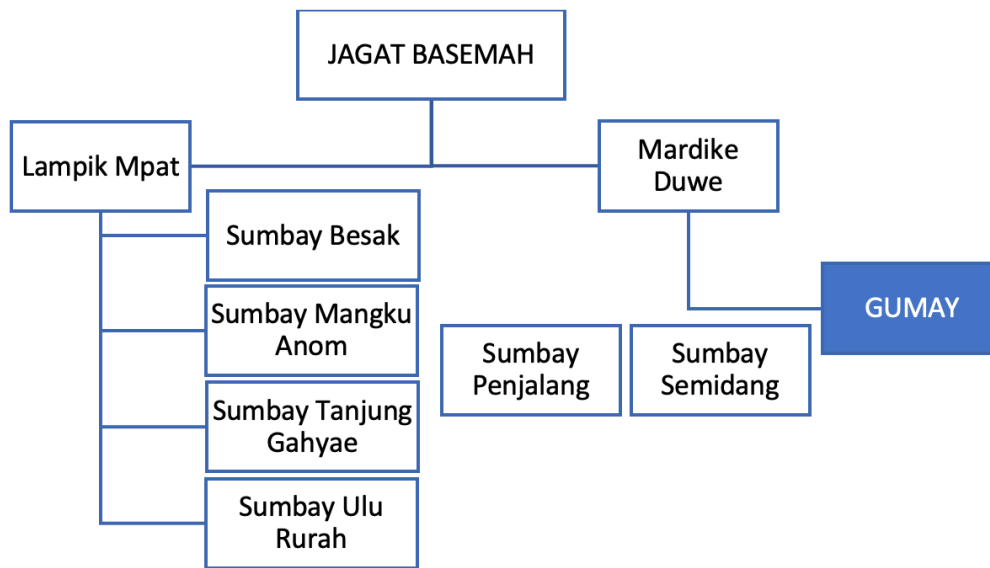


Figure 1: Hierarchy of Jagat Basemah

Hierarchically, in Figure 1, the Jagat of Basemah in the leadership of lamp empat and merdike duwe is in a different structure. Lampik empat becomes the authority for Juray-Juray Tuwe including sumbay ulu Rurah, sumbay besak, sumbay mangku anom, and sumbay tahjung gahyae. While merdike duwe manages the sumbay penjalang, sumbay semidang and gumay. There needs to be a historical explanation for Gumay included in Merdike Duwe. However, the reason for the closeness of a territorial unit and Gumai is to take care of Lembak, Gumai Ulu, and Gumai Talang. The Gumai tribe is the descendant of the descendants of Puyang Diwe Gumay, inhabiting a reasonably large area in the form of hamlets.

Suppose the pattern of power in the four media duwe lamps is associated with the concept of the microcosm as in kingdoms with Hindu and Buddhist traditions. In that case, the center of power is in the universe around it with the natural order. Basemah universe characterizes the macrocosmic sociological pressures (Tjahjono, 2008). This concept did not disappear when the political unity in the archipelago was influenced by Islamic culture, which became known as the "sultanate" (Salamun, 2021). Even so, it does not mean that all political units that have lived in the past used the term but remained in the form of "kingdom." Like the Islamic kingdom of Paksi Brak, South Lampung in Liwa. Terms such as kingdom, sultanate, and new state appeared later to denote the existence of governmental institutions. However, previously, traditional communities were more familiar with their tribal chiefs elected democratically, without an inheritance process, such as royal or sultanate institutions, which were only recognized after cultural contact with the outside world. It is not surprising that the pattern of power in the lampe empat merdike duwe runs liberatingly, where the tuwe juries consult to give leadership to someone who best knows the conditions and situation of their area.

It is almost impossible to find the term country that refers to political unity in ancient texts throughout the archipelago. This also happened in Palembang. The use of the term Palembang kingdom or sultanate has never been found in Palembang Malay traditional literature (Griffitths, 2014). The term country began to be used in the 14th century AD in the Hikayat Muhammad

Hanafiyah. The term "country" is also found several times in the Hikayat Raja Pasai, compiled around the 14th century AD or at the beginning of the 15th century AD (Yusuf, n.d.). Naturally, the lampe empat medike duwe use the term jagat to refer to their local political unit. It is possible that the political unit Lampik Empat Merdike Duwe emerged around the end of the 15th century and was still influenced by previous civilizations.

When referring to Daniel Perret's study that the concept of "land" (Hadi, 2018) comes from the Sanskrit *nāgara* language, which began to be used in the Purnawarman inscription in the 5th century AD (Rahman et al., 2013). At the same time, the term *nagara* was not used in Srivijaya inscriptions around the 7th century AD and Javanese inscriptions between the 8th and 13th centuries AD (Pramartha, 2017). In Java, this term only appeared during the reign of king Kertanegara of the Singasari Kingdom. The terms *nagara* and *nagari* are mentioned in the Book of *Negarakrtagama* from 1365 AD (Prabowo, 2014). The absence of the terms of political unity in lampe empat merdike duwe became the reason that the pattern of leadership that is carried out is locality, and the relationship that occurs between the two contemporary political units has not yet become a political process in political institutions.

CONCLUSION

Lampik Empat Medike Duwe is yet to be a unitary political system such as a kingdom, state, or sultanate. Sebut Jagat puts leadership power in the same way as macrocosmic power traditions, which emphasize the balance of natural elements as a basis for deliberation and governance. The leadership power space moves like a liberating democracy system, where the designation of rulership with jagat or other designations is equivalent to the terms *batara*, *datu* or *matowa*. Functions as regulators and decision-makers related to community issues. This concept emphasizes the profile of traditional power in Lampikempat merdike duwe, namely loyalty or recognition of authority or an institution called *Juray Tuwe* and the Supreme Court. Interestingly, this concept is more important than the area or universe of Basemah itself. Placing four *sumbays* in the hierarchy of lampik empat and placing two or three *sumbays* in the merdike duwe hierarchy explains that groups such as clergy, knights or nobles (nobility), and the third class (bourgeoisie), each have certain rights and obligations that are formulated in the rules of the universe basemah.

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