



The development of ethnic settlement formation in Jambi Region, Indonesia: Tracing the history and development of the port city area

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Abstract

Jambi is one of the historical areas that underwent a transformation from a traditional to a modern area. The development process has resulted in the formation of settlements that have been interesting to study in recent decades: ethnic settlements in Jambi. The purpose of this research is to explore the formation of ethnic settlements in Jambi. The method used in this research is the 4 stages of the historical method – heuristics (source collection), source criticism (internal and external criticism), interpretation (interpretation), and historiography (historical writing). In addition, an ethnohistorical approach is also used to obtain more comprehensive results. The results showed that ethnic settlements emerged gradually in Jambi. In the early stages, ethnic settlement locations were scattered irregularly, then organized by race and class, and finally developed into ethnic settlement locations. The formation of ethnic settlements in Jambi Harbor was influenced by regional morphology and political government factors at each stage.

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Introduction

Social, economic, cultural, and technological processes are closely related to the spatial patterns formed, which are the result of complex interactions between various aspects and levels. At the level of households, residences, and location choices, there are differences in characteristics that are interesting to study because of inter-ethnic differences (Dienaputra, 2023).

Human activities that are concentrated to access certain resources and settle in an area lead to the formation of settlements. A very important initial stage is determining the first residence of an ethnic group. Not all ethnic groups are given the freedom to choose their own place of residence. Some people prefer to live in a place that suits their culture (Rahman et al., 2022). This is also true for some ethnic groups with different settlements, so they have unique spatial dimensions because their locations are their own.

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There are two spatial dimensions revealed in the study of the distribution of ethnic settlements: the dimension of clustering or equalization and the dimension of isolation or occurrence. Variations in these patterns are caused by differences in residential locations between majority and minority ethnic groups (Laiprakobsup & Laiprakobsup, 2023). Spatial patterns are also influenced by such things as political policies, history, economic restructuring, and the concept of the state (Khamwachirapithak & Khongouan, 2024). In the study of settlement distribution, the horizontal diversity of the population in the Jambi region is interesting to study. Cultural differences and geographical conditions are the main factors that determine whether there is separation between ethnic settlements (Paramarta et al., 2023).

One form of adaptation to the environment in Jambi is the ability of ethnic groups to gain access to strategic locations (Putra, 2006). To better understand this phenomenon, the horizontal heterogeneity of Jambi's population should be further researched using scientific methods. The formation process of the dynamic development of ethnic settlements is identified through historical research. The Jambi region has many river characteristics, one of which is the Batanghari River, which is the longest river on the island of Sumatra. In addition to its distinct appearance, this area has been a center of cultural mixing since the days of the Jambi Malay Kingdom (Tasman, 2016). This is due to its strategic location and significant political influence. The adaptation process shows the ethnic diversity of the people living here, especially in the context of horizontal heterogeneity. The article aims to investigate the evolution of ethnic settlements in Jambi, relating them to the periods before and after Hindu and Buddhist influence, Islam, Dutch colonialism, and post-independence. Each era has a unique settlement management policy, influenced by certain reasons that impact the idea of regional development (Aldiansyah & Nareswari, 2019).

Literature Review

Accessing certain resources and starting the process of developing an area becomes a human activity to form a settlement. In the context of the region, this phenomenon is related to the morphology of the region, such as land use, road patterns, and building types. There are many global studies related to settlements with various disciplines and approaches. One of the settlement studies that has been conducted examines the evolution of rural settlement patterns in southern New England,

New South Wales. The study differentiated the settlement into several periods: 1832–1848, 1848–1861, 1861–1900, and 1900–1962. The results showed that there were five main factors that contributed to the cultural landscape. These were the influences of the physical landscape, the establishment of around 50 pastoral posts in the first 16 years of white settlement, the discovery of scattered minerals in the second half of the nineteenth century, transportation routes such as the railway in the 1880s until the 1920s, and the importance of land laws (Smailes & Molyneux, 1965). Although this study is about settlements on land, it can be used as a reference to understand the formation of settlements that are influenced by several main factors (Ambar, 1977).

Furthermore, a recent study on settlements was conducted by Yang, which was linked to future conservation plans. He explored the importance of the morphological evolution of traditional villages in the conservation plans of the authorities. Knowledge of spatial-temporal changes in village patterns can be gained from historical studies. Rural spatial growth can be divided into two types: edge expansion growth and periphery growth. Yang selected five traditional villages in China based on the availability of spatial processing data. His study explored the similarities and differences in the dynamic spatial evolution of traditional villages from clustered to dispersed (Yang, 2002).

In Indonesia, there have been many studies on settlements. There are several studies that later became references in this research. First, research that discusses the concept of waterfront in the ethnic settlements along the Semarang River. The ethnic Semarang Rivers referred to in this research are Malay Village, Old City Area, Chinatown Village, Kauman Village, and Sekayu Village. This research shows that only Kampung Melayu and the Old City Area initially used the waterfront concept because they are port, warehousing, and trading areas. Chinatown Village is only a trading area (Sarinastiti, 2015).

Second, a study that uses archaeological data to reveal the development of the Giri settlement. The research shows a shift in the core of the Giri settlement. The shift of the settlement center was caused by several factors that were also the main factors in the formation of the Giri settlement, i.e., religious factors. Then there are the natural factors that do not support the development of the agricultural sector, so the Giri settlement depends on the home industry sector and trade by small capitalist professional groups. The group is outside the feudal environment (past Giri settlement) (Nurhadi, 1983).

Third, a study that discusses the development of the form and structure of Surabaya as a port city in

terms of transportation development, political situation, and economy from the 13th to the early 21st century. Although this study is an architectural study, it can be a reference to the process of an urban settlement developing. This research shows that the settlement that developed and became a port city was strongly influenced by political factors, such as Dutch colonial policies related to settlements that were regulated by groups and established Batavia, Semarang, and Surabaya as port collecting centers at the end of the 19th century Hartono and Handinoto (2007).

Furthermore, there are several previous studies related to settlements in Jambi. First, research on ancient settlements on the banks of the Batanghari River during the Malay period. Several archaeological sites found indicate the concentration of ancient settlements on the banks of the Batanghari River. Jambi's environmental conditions, which have many rivers, cause rivers to become the main transportation routes to and from the interior. Around these transportation routes, there are usually settlements. The strategic factors of the area determine the size of the settlement group. This research looks at the size and development of settlement groups based on the size of the sites found. This archaeological research can be a starting point regarding knowledge related to settlements in Jambi (Utomo, 1990).

Second, research on settlements in the Batanghari Delta, East Coast of Jambi, in the 11th–13th centuries AD. Although the study is an archaeological study of settlements, it is able to provide an explanation related to settlements based on sites found along the Batanghari Delta. Because the archaeological research was based on sites, it seemed to rule out political and historical aspects, even though it discussed economic and environmental factors. The research suggests that settlements in the Batanghari Delta were not always dependent on locational or resource feasibility but were also influenced by trade (Retnaningtyas, 2004).

Methodology

This research uses the historical method, which include heuristics, source criticism, interpretation, and historiography (Gottschalk, 1969). Primary and secondary sources were collected at the heuristic stage, with the main sources being documents of the Dutch colonial government found in the National Archives of the Republic of Indonesia (ANRI). Secondary sources in the form of journals, books published during the Dutch colonial government regarding the condition of Jambi,

and reports on archaeological findings in Jambi were obtained from the Indonesian Center for Archaeological Studies and the National Library of the Republic of Indonesia (Perpusnas), Jakarta. After the heuristic phase, the source criticism phase began. Source criticism is classified into internal and external criticism. The aim is to ensure that the sources used in the writing are authentic. The next stage is interpretation, which means interpreting the results of analysis and synthesis. Writing as a historical construction, or historiography, is the final stage of this process.

This research also uses ethnohistorical concepts to explore ethnic settlements. Ethnohistoricism has two main interests: historical ethnography and non-literary cultural historiography. Historical ethnography tends to be a descriptive reconstruction of synchronic ethnography based on written documents either produced by natives or not while non-literary cultural historiography is like oral tradition, comparative ethnology, archaeology, etc. (Sturtevant, 1966). Archaeological settlement sites can be seen as an important part of ethnohistory because they can provide information on spatial development and transformation in the pre-Hindu-Buddhist, Hindu-Buddhist, and colonial periods. One of them is the development of an ethnic settlement.

The next important thing in this research is the spatial and temporal boundaries. The spatial boundary of this research is an area currently called Jambi Province. The explanation in this paper uses several references that still refer to the same place or part of the same region. The first is “Jambi region,” which is used based on the temporal context during the pre-Hindu-Buddhist, Hindu-Buddhist, Islamic, colonial, and post-independence periods. The second is “Jambi province”, this designation has been used since 1957, after Jambi province became a separate province that was previously still part of Central Sumatra Province. Third, there is the “port city area,” where this designation refers to two port cities – Tungkal Port and Sabak Port, which are the two largest port cities in Jambi Province. Meanwhile, the temporal limitation in this study starts from the ancient Malay in Jambi (around the 3rd century AD) until the end of the 20th century.

Regional growth can be divided into several stages: the early stage, the young or adolescent stage, the mature stage, and the old stage (Mumford, 1997). In the early stages, there is an unclear choice of settlement and trade locations. In the young or adolescent stage, clustering begins to occur in certain areas. On the outskirts of the city, large houses and factory complexes also begin to appear. The mature stage, where new areas begin to emerge, includes industrial, commercial, and residential districts

that appear according to a specific plan. There is clear residential zoning and separation between industrial and commercial areas. High-end residential areas are on the outskirts of the city, while low-end residential areas are near commercial centers and newly built factories (Hoggart et al, 2002). In the old stage, the city begins to decline for economic and political reasons.

These stages are used by the researchers to observe the process of forming ethnic settlements in the Jambi region, where the location of settlements is strongly influenced by morphological and political elements. However, the urban settlement situation in Jambi has just entered the maturity stage (Ginsburg, 1984). Therefore, the fourth stage does not need to be explained because it will deviate from the actual situation. The political aspect was also considered in the research because considerations taken by the government throughout history had a special impact on the growth of settlements, which also had an impact on the existence of settlements for each ethnic group (Kansky, 2021).

Results and Discussion

Early Settlements in the Jambi Region

A. Early Malay settlements in Jambi

The main characteristic of Jambi is the hilly highlands with rivers that empty into the coast. The river is the center of human life—a place to live, a place to trade, even a place for activities. The community usually live around the Batanghari River. Because this area produces a lot of wood, many buildings are made of wood. As a result, since only a few remnants of pre-Hindu-Buddhist settlements were found, the physical condition of the area at that time still needs to be studied in more depth.

The Jambi Malay community generally works in the agricultural sector as huma farmers. They have a leader named Demang Lebar Daun who has the task of being a speaker in this community using Malayik, or Old Malay, in his daily life. Around 100 AD, Austronesian people migrated to western Kalimantan to become Old Malay farmers. After crossing the Karimata Strait through Tambela Island in the Riau Islands, they finally settled partly in the southeastern region of Sumatra, which includes Jambi, South Sumatra, Lampung, and in the west of Peninsular Malaysia (Marzali, 2023).

The ancient Malay peasant community did not know the political system of kingship before the influence of Hinduism and Buddhism came from India. Demang Lebar Daun was not a king, but he was the head of a group

of huma farmers who controlled the customary forest area. One of the customary forest areas in the Old Malay farming community of Jambi is called batin, and the group is called Pebatinan. The traditional government system derived from Austronesian culture, one of which in Jambi is known as pebatinan, is led by batin. News about the land of Sumatra, especially Jambi, which is rich in gold and various forest products that become trade commodities such as pepper, cinnamon, and resin wood, is widely spread. As a result, nobles from East and South India migrated to the archipelago and also to Jambi (Asnan, 2016). The indigenous people viewed the Indian culture brought by the migrants as a reflection of the kingdom of heaven. The king was considered a representation of God. Both sides reached a consensus with a treaty that the ancient Malay farmers made with a powerful king who was believed to be a descendant of God. The early Malay kingdom that emerged in Kebatinan, Lebar Daun had a government similar to the ancient Malay kingdom of Jambi (Andaya, 2016).

In old literature, Jambi is a famous region, which can be seen in Chinese inscriptions and news often mentioning the name of this country. This shows that the Chinese people have had a long relationship with Jambi, especially with the Jambi Malay tribe called Chan-pei. Three ancient Malay kingdoms in Jambi are thought to have existed: Koying, Tupo (3rd century), and Kantoli (5th century) (Rahim, 2022). In the history of the kingdoms of the archipelago, especially Jambi, the Minanga Kamwa region is the birthplace of the founder of the Malay Kingdom. From this region, many kings were born throughout the archipelago, including those who now reside in Malaysia, Brunei, and Indonesia. The Jambi region was once ruled by several great powers, such as Srivijaya, Singosari, and Majapahit (Munoz, 2009). Even some ancient artifacts show that Jambi was the center of the Sriwijaya Kingdom. Around 500 BC, many Anam and Champa people came and settled in the Jambi area. They fled from war and established settlements that are now known as Dusun Tuo in Bangko and Sumando Darat. They entered through many rivers, including Batang Kampar, Batanghari, and Musi and established settlements on the coast. In addition, people from the Cambodian, Kochin Siamese, Kasi and Munda, and Pegu Burmese communities migrated. (Salleh, 1997). They returned from the coast to Muara Takus, then to Tanah Pilih Jambi. Then the Malay Kingdom, which was centered in the city of Candi, was formed. Later they moved to Ujung Jabung and Tanah Pilih, and from there they moved to Sungai Langsat, and some residents moved to Pagaruyung (Schnitger, 1989).

Envoys from Ho-lo-tan and Kan-to-li came to China between 430 and 475 AD, according to the Liang Dynasty history book. Its customs were largely similar to those of Cambodia and Champa. Areca nut, cotton, and colored cloth were the country's main products (Marzali, 2023).

B. Early settlement of the ancient Malay Kingdom of Jambi

Hindu-Buddhist settlements came to Jambi and formed the Malay Kingdom. Chinese records from the Tang Dynasty in 644–645 AD record the arrival of envoys from a country called Mo-lo-you. Chinese Buddhist priest I-Tsing recounted his journey from Canton in China to Nagapattam in India in 671/672 AD. There, he stopped at She-li-fo-she (Srivijaya) to study Sanskrit for 6 months. From there, he went to Mo-lo-you and stayed for two months before going to Chieh-cha (Kedah) and then to India. On his return journey in 685, he stopped again in Malay, which he called She-lifo-she, for six months (Utomo, 1992).

I-Tsing's travelogue sources show that when he first arrived in Malay and Srivijaya in 671/672 AD, there were two independent kingdoms: Mo-lo-you and She-li-fo-she. Moreover, Malay and Srivijaya were important merchants to him, as he always visited them both on his departure and return. Traces of Buddhism are nowhere to be found except at the Muara Jambi site (Soekmono, 1995). The area is lively because of the many temples and their diversity. The temple is estimated to have been built in the 4th to 11th centuries AD. This settlement expanded the study area for Indian monks who wanted to improve their education. The Jambi Malay Kingdom settlement is an educational area, and its structure is similar to Nalanda University in India.

According to history, when the Srivijaya Empire was strong in 784, its students were sent to India to study. The government built a library and provided 2,000 rooms for the students. However, Buddhism in India was destroyed due to the invasion of other countries. Therefore, education moved to Muaro Jambi Temple in Sumatra, and the graduates returned to India after the religious reforms in Tibet. According to I-tsing's travel records, in the residential area of Muaro Jambi Temple, no less than 1,000 monks came to Muara Jambi to study Buddhism. Settlements in the Muaro Jambi Temple area were inhabited and became a meeting place for various cultures, such as Persia, China, and India (Lapian, 1978). With the appearance of plates inscribed with "wajra" in several mandala-shaped temples, Mahayana Tantrayana Buddhism became the most popular religion. With an area of 3,981 hectares, Muara Jambi Temple is the largest Hindu-Buddhist temple complex in Southeast Asia. It is located on the banks of the Batanghari and is the

largest and most extensive on the island of Sumatra, Indonesia. The Muaro Jambi Temple complex is located on the ancient natural embankment of the Batanghari River. The river path crosses this location. The site has 110 temples, most of which are still in the form of unrestored earthen mounds (menapo) (Fitriaty et al., 2021).

In addition, there are several buildings in this temple complex that have Hindu influences. The complex not only has temples but also ancient artificial ditches or canals, water reservoirs, and earthen mounds with ancient brick structures. There are at least 85 menapo still owned by local residents in the complex (Firsty & Suryasih, 2019). This complex not only has building remains but also statues of prajnaparamita, dwarapala, elephant simha, stone umpak, mortar, and stone mortar. Buddhist mantras written on gold paper, foreign ceramics, pottery, large bronze pots, Chinese currency, beads, inscribed, pictorial, and marked bricks, as well as iron and bronze fragments and precious stone statues. In this complex, in addition to temples, mounds (small mountains), which were made by humans, were also found (Sayuti et al., 2022). This small mountain is known as Bukit Sengalo, or Bukit Perak Temple, by the locals. Since 2009, the Muaro Jambi Temple Complex has been proposed as a World Heritage Site by UNESCO (Tamin et al., 2019).

The area along the upper Batanghari River in West Sumatra was also once the site of the development of the Jambi Malay kingdom. Seen from the discovery of Bhairawa and Amogapasa statues in the upper Batanghari, Malay settlements originally originated from the Batanghari river in the Jambi region before moving inland, centered on Pagaruyung, West Sumatra. In the Batanghari river basin, the discovery of Buddhist-patterned archaeological sites and artifacts indicates the existence of communities that supported and developed Buddhism. Between the 7th and 14th centuries AD, Buddhism flourished in Malaysia. In the VII to XII centuries, Jambi and Sriwijaya were inseparable (Bronson & Wisseman, 1978).

The histories of the Srivijaya Kingdom and the Malay Kingdom are almost the same, and both have almost the same territory. Written evidence of Jambi as a geographical area of Sriwijaya is found in the Karangberahi Inscription made by the Sriwijaya Kingdom (Sartono, 1992). Likewise with the Malay people who lived in Muarajambi. Buddhism developed with the help of these two kingdoms in the classical era. The settlement of Jambi is in the right position as an international waterway and shipping route, thus contributing to the growth and development of Buddhism at that time (Utomo, 1992). Geographically, Jambi is located on the east coast of Sumatra Island, with views of the Strait of Malacca and the South China Sea.

Muara Sabak is a major port for international shipping lines and the surrounding hinterland, as it is located between the Strait of Malacca and the South China Sea. The inter-island port of Muara Sabak covers not only Jambi but also surrounding areas such as Riau, Bangka Belitung Islands, West Sumatra, and South Sumatra (McKinnon, 1984). Known as a major producer of various types of spices, this inland region is home to many endemic forest products, such as frankincense, agarwood, laka wood, resin, and medicinal spices such as pepper, areca nut, honey, rhino horn, and elephant ivory. Jambi also produces precious metal mines, gold, and game. Therefore, Jambi became a trading destination for other countries such as China, India, and other countries in Asia such as Persia and the Arabian Peninsula. As a result, the relationship between Jambi and China has been established for centuries through trade.

Archaeological sites in the Berbak Delta near Muara Sabak, such as the Lambur Site, Siti Hawa Site, Olak Badar Site, and Koto Kandis Site, show the relationship between Jambi and China in the VII to XII centuries. Sites along the Batanghari River from downstream to upstream, such as Orang Kayo Hitam, Suak Kandis, Ujung Pelancu, Muaro Jambi, and Pematang Jering, show close ties with China. Chinese ceramics from the Sung Dynasty, the Ming Dynasty, and younger dynasties than the Ching Dynasty can also be found there (Widiati, 1996). All of these locations have deposits of Chinese ceramic findings. Envoys from Jambi came to meet the Chinese emperor, according to Chinese sources. Arab sources mention Jambi as a place of international shipping and trade. In 844–848 AD, an Arab trader named Ibn Hordadbeh visited Srivijaya. He wrote that the king of Zabag was called Maharaja, and his rule included the eastern islands. Other Arab traders, Ibn Rosteh and Abu Zayd, also mentioned the wealth and crops of the land of Zabag. Jambi had connections with India, according to some ancient findings in the Batanghari River basin.

A bronze Divalaksmi statue was found at the Koto Kandis site on the banks of the Batanghari River. The discovery of this Divalaksi statue indicates the presence of Indian ships visiting Jambi. Archaeological findings regarding ancient boats found at the Ujung Pelanju Site, Suak Kandis Site, and Lambur I Site show that these ancient boats still used a technique known as the arrangement of planks and boat keels connected by pegs and palm fiber ropes. This shows the role of boats as a means of transportation and shipping in Jambi waters during the classical period. The manufacturing technique combines traditions from Southeast Asia and China (Utomo, 1985).

C. Jambi Malay sultanate settlement

The manuscript that explains the history of the Jambi Sultanate since 700 Hijri, written by Ngebi Sutho Dilogo Priyayi Raja Sari, explains how Islam entered Jambi. Datuk Paduko Berhalo, an Islamic preacher from Istanbul, Turkey, gave an explanation of the entry of Islam. Datuk Panduko Berhalo married Putri Selaro Pinang Masak, the daughter of King Baremah of the Pagaruyung Kingdom (Andaya, 2016). Their ancestors were kings of the Jambi Sultanate, and they had four children. The process of Islamization in Jambi began in the 15th century AD. During this time, the Hindu-Buddhist kingdom turned into an Islamic kingdom. Jambi kings and nobles embraced Islam and built mosques for worship and education (Sagala, 2021). Another opinion about the spread of Islam in Jambi is that an Arab “Alawiyin” named Habib Husein Al Baraqbah from Tariem, Hadramaut, Yemen, brought Islam to Jambi. He started his journey from Yemen to India, then to Aceh and Palembang, before finally arriving in Jambi. He married the daughter of the Malay king, Princess Rajo Bungsu. Trade relations between Islamic countries in the Middle East, India, Persia, and Turkey were some of the factors that influenced the development of Islam in Jambi. This relationship influenced the teachings and culture of Islam in Jambi. Then the Jambi Sultanate, which embraced Islam and implemented Islamic law and government systems, emerged. The role of ulama and mubaligh was in spreading da’wah and Islamic knowledge to the people in Jambi through langgar, maktab, madrasah, and pesantren. In addition, a unique and tolerant Islamic identity was produced by cultural acculturation between Islam and the customs of the Jambi people (Chatib et al., 2011).

Along with its reign, the Sultanate of Jambi, which consisted of various ethnicities, continued to grow. Since the days of the Hindu-Buddhist Malay Kingdom in Jambi, Arabs, Chinese, and Indians have lived there. They played a role in building the sultanate. At that time, Jambi was home to indigenous Jambi people or Jambi Malays, as well as people from other countries such as Java, Minangkabau, and Banjar. During the sultanate, the Dutch East Indies, and after Indonesia’s independence, settlements continued to develop. Jambi City became the center of government and the capital of the Jambi Sultanate during the sultanate period. Around the palace, there were also residences for nobles and palace officials, each of which was located at different distances from the palace according to their level of nobility. The upstream and downstream areas of the Jambi Sultanate were controlled by the sultan. Assisted by the Jambi port, Jambi is not only the center of government but also the center of the economy.

For a long time, Jambi Port, which is located on the banks of Batanghari, has been an important trading center. Jambi Port was filled with traders from all over the archipelago and foreign traders who carried out export-import trade (Irawan, 2014). Economic development in the Jambi region besides the Jambi Port is also supported by the Batanghari River. This river connects the Jambi region and even becomes an important means of transportation to transport agricultural products, fisheries, and handicrafts to the capital city.

D. Settlements during the Dutch colonial rule

In the late 19th and early 20th centuries, Jambi became more important politically and economically for the Dutch East Indies. Around Jambi Harbor, the Dutch East Indies government established the offices of the resident, assistant resident, and kontrolir. In contrast, the palace was destroyed after the Dutch army captured it. The Dutch East Indies government then built official houses, also known as elite official houses. Its location on relatively high flat land ensures security, beauty, and cleanliness, and it has luxurious housing facilities and official cars (Budihardjo, 2001). The location of these offices and official houses became the center of the Dutch East Indies government. The Sultanate of Jambi was then incorporated into the Palembang Prefecture by the Dutch East Indies Government in 1901, and became a separate prefecture in 1906. Jambi Prefecture was divided into several afdeelings and onderafdeeling. Onderafdeeling Jambi is a subdivision of Afedeeling Jambi, which is further divided into settlements on the right and left sides of the Batanghari River, as well as settlements in the capital and coastal areas of Jambi. The Dutch East Indies government also made Jambi a city as an economic center by building several economic networks around the Jambi Port, such as trade offices or representative offices, storage warehouses, government-owned bank offices, as well as markets and shops to meet the daily needs and secondary goods of the population. The port location and its surroundings are also the central business district (Karmila, 2011).

As rubber cultivation in Jambi increased and rubber was traded overseas through Jambi Port from the 1920s until just before the world economic depression in 1930, Jambi became increasingly important economically (Wellan, 1932). As almost all small-scale rubber holdings were located in areas with easy river access, the Batanghari River became an important factor in the expansion of smallholder rubber cultivation in Jambi at that time. The river was used to transport rubber that was widely grown in the upstream areas. The increasing frequency of shipping and rubber

trade has encouraged economic growth in Jambi City (Margaretha Barus, 2018). This situation made Jambi City a center of population concentration, making it more advanced and developed and characterizing city life. To support the growth of Jambi City, the Dutch East Indies government also built many roads, land transportation, settlements, schools, hospitals, and post offices. The urban focus was more concentrated in the city of Jambi (Lindayanti, 2013). The Tungkak area on the Jambi coast was part of Jambi City during the Dutch East Indies. After Indonesia's independence, Tungkak became the capital of West Tanjung Jabung. The city eventually expanded to the east coast of Jambi. These are the two areas that used to be the onderafdeeling of Jambi in the Dutch East Indies. Currently, the two largest port cities in Jambi are West Tanjung Jabung Regency and East Tanjung Jabung Regency (Ali, 2008).

Developing Stage of Jambi Region Settlements

The Jambi region began to be divided into small zones, such as housing estates or factories, when it was in its teens. As mentioned earlier, two important events occurred after Dutch colonial control of the Jambi Sultanate. The Jambi government was formed by the Dutch colonials with their political power after these events. This period is considered the starting point for the emergence of modern development in the Jambi region in the form of canals in the sultanate related to shipping, agriculture, and defense. The stone buildings that appeared in Jambi during the Dutch administration showed progress in the past (Budihardjo, 2001). In addition, the stone buildings show the condition of settlements at that time, which was related to the stratification of society in the Jambi region. The rich had the privilege of living in houses made of ironwood or tembesu, which were expensive woods. Here, the nobles who came from the families of the kings and sultans of Jambi are referred to as the noble class. In addition to these two groups, people who specifically reside in the Jambi Region are people who work in the industrial sector, known as "toke" from the Chinese ethnic group, and are under the command of superiors. However, some of these members are subordinates; some of them act as leaders of larger groups. The location where this group lives varies according to their occupation (Purwanto, 1997).

At this point, ethnic settlements were organized by race. Because of this organization, locations are designated by race and immigrant ethnicity. Neighborhoods were grouped by race. The sultanate society and colonial administration were centered on the Great River, Sungai Bantang Hari. This expansion divided the river into two parts.

The settlement of Gedang during the sultanate was located on the right side of the river. This was the center of government in Jambi (Zulqaiyyim, 2019). After the Dutch colonial government took control of Jambi, the right side remained under Dutch rule. This further strengthened the suspicion that the Dutch controlled Jambi because the area that was once considered sacred had been controlled. All the facilities needed by the Jambi regency government were built in this place to facilitate the Dutch colonial government. In addition, many Europeans lived in this area (Budihardjo, 2001).

The left side of the Jambi territory was used to eradicate the Jambi nobles and Jambi ethnic groups who were expelled from their territory. The Dutch government gathered the Jambi nobles to live there in order to easily control their economy. In addition, this side of the Batang River is now home to migrants from various countries: Chinese, Arabs, Javanese, Minang, Palembang, Banjar, and others. They also settled on the east coast of Jambi, where the Bugis people came and settled in Jambi. In addition to showing stratification, this rule was also used to control foreigners who came to the area. Most of them came to the region in the 17th to 20th centuries to trade various types of commodities. They settled along the Batanghari River to the coastal areas of the East Coast of Jambi, such as in the Tungkal and Sabak areas (Pradjoko & Utomo, 2013).

Mature Stage Settlements in the Jambi Region

Well-organized residential areas, commercial areas, and industrial areas indicate the maturity of the area in the third stage. Currently, the Jambi region has been divided based on its function and morphology. Most of the Jambi plains are wet and brackish forests. The land in most places tends to be wet throughout the year and prone to flooding. A collection of land where people live near rivers that flow in the lowlands, the land profiles of the embankments, valleys, swamps, and gutters in this area reflect different ecological variations. The colonial government at least used these different conditions as a basis for understanding modernity in this area. They wanted a more land-oriented development concept. However, the very wet physical conditions of this area made it difficult for the government to conceptualize the land area because it was difficult to determine the right location to build office areas, trade areas, and so on. In fact, before the colonials took power, development had already begun on the mainland of this region, especially in the Pematang area (Budihardjo, 2001).

After the Dutch colonials took control of the Jambi region, they used the pre-existing buildings as residences and partly as defense sites. The water tower, built in 1928, is one of the most striking signs of modernity from this era. The building is a testament to the colonial government's attention to health conditions. They found that the quality of clean water in the area was so poor that they utilized the water tower building as a source of clean water. The colonial government not only wanted to build water towers but also wanted to build infrastructure on land that could provide more sophisticated living facilities (Tideman, 1938). However, the country faced obstacles to regional development due to lack of funds. The paving of roads in the 1920s and the construction of entertainment venues and theaters as a sign of exclusivity were other signs of modernity. Laborers from Java were used to construct the roads and buildings. The large number of lower-middle-class people who came to Jambi to work on development projects added to the diversity of the Jambi population. The colonial government had not yet fully modernized the region (Wellan, 1932). Compared to regions such as Padang, Medan, and Palembang, infrastructure progress was still very slow. The infrastructure built was still concentrated in regional centers and around Western communities. However, the Dutch colonial conquest in 1904 had an impact on the politics and overall growth of the Jambi region (Purnomo, 2020).

The sultanate's palace was demolished, and the housing estate inhabited by the Priyayi was confiscated by the Dutch colonizers. The palace was turned into a residence and fortress for the colonizers and their military forces. Dutch officers occupied housing around the palace that was previously inhabited by the Priyayi. Meanwhile, the Priyayi moved to the area around the settlement in the Seberang Jambi area. There was a division of traditional settlements during the Dutch colonial period. Although there were some differences, such as ethnic Chinese and Arabs, the same changes were experienced by foreign residents and local residents (Zulqaiyyim, 2019). The colonial government allowed them to build houses and expand their trading areas into the interior of Jambi. As a result, many ethnic Chinese houses were located near the market. The Arabs, who were better off, had houses made of stone and luxurious pyramid houses. Dutch colonial views and experiences during their stay in the Jambi region became the basis for regional development planners (Aldiansyah & Nareswari, 2019).

Sustainable Regional Development of Jambi East Coast Port City

Eventually, the Jambi people moved to coastal areas. There was a decline in the role of rivers as ethnic settlements at the end of the 20th century. The physical development of the Jambi region was also influenced by changes in the concept of the region over time. The ideas that emerged during each period of government influenced these developments. The development of the Jambi region was also influenced by the shift in people's habits from river life to land life. Currently, the welfare of people in the Jambi region is also inseparable from where they live. People who live near the river are considered to have a lower level of welfare than people who live far from the river (Asnan, 2016). The eastern coastal area of Jambi has rapid settlement development. During the sultanate and Dutch colonial periods, this area was only a road to the main area of the city of Jambi Harbor. The number of ethnic communities was also limited. The role of coastal Jambi as a port city was strengthened following local political dynamics after Jambi became a province in 1957 (Ali, 2008). The leaders of the east coast of Jambi fought for the independence of Jambi as a province and wanted economic equality. To achieve equity, Tanjung Jabung Regency was established in 1965. This step was taken to fully support the development of the east coast (Lindayanti & Witrianto, 2014). As the region grew from a sub-district to a regency of great influence, infrastructure development that was once limited became very flexible. The port city on Jambi's east coast developed thanks to the construction of offices, ports, markets, schools, hospitals, and land routes. The east coast of Jambi became crowded with settlements of various ethnicities due to these developments (Maroky et al., 2011).

Starting in 1967, Javanese people came to Rantau Rasau, and the transmigration program helped to increase the population. They were not only Javanese but also Banjar, Bugis, Ambon, Bali, and Chinese. In the seaport area of Jambi, various religions such as Christianity, Catholicism, Confucianism, and Buddhism emerged and developed (Haeran, 2020). Nearby mosques, churches, and temples show ethnic harmony with various beliefs, reflecting interfaith harmony and tolerance. The slogan "one paddle together to the destination" shows a shared commitment to advancing the east coast port city of Jambi. This slogan symbolizes the cooperation of people from various ethnicities and religions to improve the welfare of the city. The seaport city of Jambi continued to grow so that in 1999 the administrative area of Tanjung Jabung Regency was divided into two: West Tanjung

Jabung Regency (functioning as the parent regency) and East Tanjung Jabung Regency (a result of expansion) (Hartadita, 2015).

Sustainable development planning on the east coast of Jambi is accelerated by the presence of this port city. In the spatial development plan of Jambi Province, the highlands function as a source of raw materials, the central part as a production area, and the east coast as the main distribution area. Around the east coast of Jambi, a tidal farming system has been implemented, which increases opportunities for settlement growth in the Jambi seaport city area. In addition, the east coast of Jambi is home to various plantation commodities, including areca nut, coconut, oil palm, rubber, and marine fishery products. Jambi's east coast marine fishery products are the main source of food for the Jambi Province region. It has a paper and wood processing business. The mining sector, especially the oil and gas mining sector, is the most superior in the Jambi east coast seaport city (Hartadita, 2015).

Jambi Province receives the largest financial contribution from the coastal port cities of the East Coast of Jambi. The two ports are very active in supporting sustainable development planning. The two ports are Tungkak Port and Sabak Port. Tungkak Port receives goods and passengers, and Sabak Port receives goods from all over Sumatra as well as from other countries. The east coast port city of Jambi has a very strategic position because it is in front of the economic growth area known as the Indonesia, Malaysia, and Singapore Growth Triangle (IMS), as well as close to the Singapore, Batam, and Johor trade cross-region (SIBAJO). Most of the eastern coastal areas of Jambi are growing settlements. In the end, this area became the center of Jambi's transportation by sea (Hutchinson & Chong, 2013).

Conclusion

The sustainable settlement pattern of the Jambi port city community from ancient to modern times is an ethnic identity that continues to develop from before and after the influence of the Hindu-Buddhist period, the Islamic period, the Dutch Colonial period, and the independence period. Based on the search for archaeological, historical, and toponymic findings on inscriptions, also verified through searches and research, there are currently areas that were once ancient to modern settlements. The area of small and large rivers, including the Batanghari River is a settlement that has had a great influence on civilization with the establishment of the Jambi Malay Kingdom,

which has a government, such as the Jambi city area and Muaro Jambi. This is supported by many archaeological findings and sites, such as the discovery of temples and settlement sites. Muaro Jambi is an area with a very dense settlement and is the largest temple complex in Southeast Asia, with an area of 3,981 hectares, precisely on the edge of Batanghari.

The existence of ancient settlements in cities and regencies in Jambi Province to this day is evidence of the local community's ability to protect the environment. The distribution of settlements in the Jambi region in the past has taken into account the potential and natural conditions of the environment. In terms of geohistory, ancient settlements in the Jambi region are located in the highlands near the Batanghari River area, which has a very strategic position and was very influential as a settlement area during the Ancient Malay period in Jambi, 7–13 centuries AD, whereas, the coastal area, especially along the watershed to the east coast of Jambi, is an area that has experienced development and has developed into the economic center of Jambi. The formation of port cities such as West Tanjung Jabung Regency and East Tanjung Jabung Regency. Both of these areas are multiethnic settlements and continue to develop into large port city areas, accelerating the economic development of Jambi Province. In the 15th century, Islamic proselytizing from Turkish and Arab preachers began to enter Jambi, transforming the Hindu-Buddhist kingdom into the Sultanate of Jambi, which embraced Islam. This shift marked a major change in the social and religious structure of Jambi society.

The entry of the Dutch in the late 19th and early 20th centuries brought another major change. Jambi became politically and economically important to the Dutch East Indies. The Dutch established a resident's office, elite official houses, and a government center around Jambi Port, turning it into a significant trading center. The rubber trade became the backbone of Jambi's economy during this time. Jambi's cultural diversity is also the result of acculturation between indigenous people and immigrants from India, China, Arabia, and other nations. This acculturation shaped Jambi's unique identity, which can be seen in the development of religion and culture in the region.

During this colonial period, the Dutch government implemented a special policy towards the Jambi Sultanate and ethnic Jambi Malays, giving them a certain space and place. However, if there were policies or actions that were not in line with the wishes of the Dutch government, some groups chose to leave the region. The eastern coastal region of Jambi became very heterogeneous due to the migration of Bugis, Banjar, and Minang people. These ethnicities supported the Jambi Sultanate due to

strong trade relations. Jambi Port, located on the east coast, became the center of this activity.

This regional heterogeneity developed because of the colonial government's policy of giving space to the Jambi Sultanate. The sultanate family was given an area that could be controlled by the colonial government. If they could not be tamed, they would go to inland areas such as Bangko, Tebo, Bungo, and Sarolangun. However, the east coast remained part of the Sultanate's territory. Some people chose to migrate to other areas, including Sabak.

Jambi Malays who disliked segregation, tended to spread out, thus adding to the heterogeneity of the region. In addition to tribes such as the Tungkal, Minang, Banjar, and Bugis, Javanese were also imported and employed in the Jambi Sultanate area. In contemporary times, during the independence period, the territory of Jambi City was administratively restricted. Nevertheless, the coastal areas in the contemporary period still maintain and uphold Jambi Malay customs.

Jambi's rich natural resources, such as gold, forest products, and spices, made it a trading center that attracted traders from various countries. The port of Muara Sabak and the Batanghari River became important routes for international trade. Overall, the history of Jambi shows a significant transformation from a simple agrarian society to an important center of trade and government, influenced by various aspects – religion, culture, and colonial powers.

Through this research, policies are needed to support the socialization of ancient settlements in Jambi so that they do not lose their history and identity. Ideally, there are central and regional regulations that provide a binding legal umbrella for regional development, especially in Jambi and Indonesia in general, so that development does not encroach on cultural and historical aspects. Jambi is the core of the Malay community in Indonesia.

However, this paper has several limitations. First, the research used primary sources in the form of written literature. The sources used are colonial literature such as *staatsblad* and research results, both in the form of reports and books. Previous studies, which contained reviews related to what is discussed in this research, were also used. As for the post-independence period, sources from both central and regional governments were used. This research has not used oral sources in the form of oral tradition or oral history. Secondly, there is the potential that this research looks at the outlines of both spatial and temporal aspects. The spatial aspect of this research discusses settlements that later became cities. Meanwhile, the temporal aspect of this research is historical research with a very long period of time, starting from pre-Hindu-Buddhist, to Hindu-Buddhist, Islamic, colonial, and post-independence.

Despite the limitations and shortcomings, this research attempts to provide a picture and explanation of settlement transformation over a long period of time. Future research or studies on settlements in the areas mentioned in this research are still very wide open, including even small ethnic settlements, for example, settlements based on ethnic communities include riverbank settlements, inland, upland, coastal, and harbor settlements. Of course, there are still many aspects that can be explored in the various communities and settlements in Jambi, which are also enriched by traditional and oral sources.

Conflict of Interest

The authors declare that they have no conflicts of interest.

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