

# The Moral Values of The Bima Community in The Bima Land Customary Law (Hukum Adat Tanah Bima/HATB)

Amalia Magfira<sup>1</sup>, Suyitno<sup>2</sup>, Raheni Suhita<sup>3</sup>

{amaliomagfira98@gmail.com<sup>1</sup>, suyitno52@staff.uns.ac.id<sup>2</sup>, rahenisuhita@staff.uns.ac.id<sup>3</sup>}

Indonesian Language Education Master's Degree Study Program, FKIP Postgraduate School Universitas Sebelas Maret<sup>1</sup>, Indonesian Language Education Master's Degree Study Program, FKIP Postgraduate School Universitas Sebelas Maret<sup>2</sup>, Indonesian Language Education Master's Degree Study Program, FKIP Postgraduate School Universitas Sebelas Maret<sup>3</sup>

**Abstract.** The Bima Land Customary Law (HATB) is a cultural heritage of the Bima region, NTB province which was sentenced to be threatened with extinction and forgotten. Referring to its positive value content, therefore this study aims to examine the moral values in the HATB, manuscripts that are still very rarely studied. This research is a qualitative type that focuses on content analysis. Research data in the form of articles collected by document analysis techniques. Data analysis was carried out by transliterating language with study literature and interview, and then analyzed based on the theory of moral values. The analysis activities are data collection, data reduction, data presentation, and conclusion. Based on data analysis, the HATB contains religious moral values, social moral values, and individual moral values. But, Social moral values dominate, because the purpose of implementing HATB is to maintain a balance in the lives of the Bima people.

**Keywords:** moral values, Bima Sultanate, the text of the Bima Land Customary Law (Hukum Adat Tanah Bima/HATB)

## 1 Introduction

The Unitary State of the Republic of Indonesia is said to have quite a lot of ancient manuscripts [1]. Ancient manuscripts are used as important things in their time. Manuscripts can be interpreted as works, initiatives, and creations or made by elders containing history, customs, customs and traditions, science, and culture in handwritten form Bahar dan Mathar [2]. Manuscripts are included in the cultural heritage which must be protected in accordance with Undang-undang No. 11 of 2010 [3] regarding cultural heritage objects. The manuscripts in this study are written documents which contain the feelings and thoughts of the ancestors in the past which were used as rules to regulate all aspects of people's lives at that time, becoming the main source of law which became an absolute necessity to live together/in

groups [4]. Ancient manuscripts or manuscripts are a form of cultural existence owned by Indonesia, in addition to natural wealth and beauty.

The Bima area or known as *Mbojo*, in ancient times was under the rule of the Bima Sultanate which inhabited Sumbawa Island, West Nusa Tenggara Province. Among the sultanates in the archipelago, the Bima Sultanate is one that has a long history. After declaring itself as an Islamic territory for more than four centuries, a legal umbrella was imposed which was influenced by the teachings of Islamic jurisprudence. The Manuscript of *the Bima Land Customary Law* (abbreviated as HATB) is one part of the big book, namely the Book of *Bo'* (Royal Records) which contains provisions on all rights and obligations of the community, both physical, property and honor. The aim is to achieve a balance of interests between citizens and Indigenous Peoples, then subject to fair and wise sanctions [5]. So, it can be said that the text of *the Bima Land Customary Law* contains positive values such as moral values that are guided by Customary Law and Islamic teachings.

Building community morality based on religious teachings gains significance because religious morality outlines guidelines for behavior that are appropriate or not with experience and belief in God, both in personal, social and spiritual life. Religious morals provide motivation and inspiration for religious people to comply with values and norms based on faith, so that violations of moral teachings mean sin before God [6]. The more developed and advanced the era, moral decadence is increasingly happening. Cases of murder, harassment, bullying, theft, promiscuity, and so on are increasingly common. Supported by technological developments and information that is easily accessible to anyone. Therefore, it is necessary to have social boundaries and controllers other than law, namely moral awareness. Moral values themselves can come from various things. One of them is an ancient manuscript, namely the text of *the Bima Land Customary Law*.

Referring to history and its contents which are sacred and have positive value, *the Bima Land Customary Law* which is a combination of Customary Law and Islamic teachings is one of the historical objects that needs to be preserved. The HATB manuscript is not just any worthless object, it contains various information about the life of the Bima Sultanate era which is rich in human and divine values. The content of the HATB manuscript can be used as a source of knowledge and the foundation of life for the community, especially the owner of the manuscript. An important aspect contained in ancient manuscripts that needs to be known is the representation of the morality civilizations future as long as they do not conflict with state law and Islamic beliefs.

Research on morality is certainly not new, several researchers such as Annas (1992) have examined ancient ethics and modern morality. Using newspapers as objects, Barger (2003) examines the moral language in newspaper comments. Wijayanti (2018) who examines the moral values in the *Galunggung Mandate* and their application in character education. In the same year, Car (2018) examined modeling in narrative literature and art. In addition, Mayuni, Triguno, and Sutrisno (2020) examine the construction of moral discourse in *Putru Pasaji* which is considered to hold a wealth of knowledge and wisdom from the archipelago's ancestors regarding Hindu eschatology. So, it can be ascertained that this research is a new and different research and gives birth to new findings in the form of moral values contained in the text. Salahuddin (2016) is the only researcher who discusses the text of *the Bima Land Customary Law* but from the perspective of Islamic law. While this research examines the

moral values in it. Therefore, this research is important as an effort to conserve ancient manuscripts and protect the local wisdom of the ancient Bima people.

Messages and moral values can be obtained from anywhere, both in the formal and informal environment, both in humans and in a text. Moral can be interpreted as an impulse that causes humans to act as a form of obligation to values and norms. Hazlitt (1964:51) states that morality is a system of principles that is accepted by everyone to the exclusion of self-interest. In line with that, Darusuprta (1991:1) suggests that moral teachings are related to actions and behavior which are essentially a reflection of morals or character (in Nikmah, 2013:19-20)[7]. Moral is the quality in human actions or behavior that shows that the action is right or wrong, good or bad. De Vos [7] explains that moral values are not only related to human behavior with other humans. However, it is also related to human behavior with God, humans with nature, and humans with themselves. This is based on human activity that cannot be separated from these four things. Based on the previous description, it was concluded that there are three kinds of moral values that will be discussed, namely reflection of morality in human relations with God, reflection of morality in human relations with humans, animals, and reflection of morality in human relations with himself.

## **2 Research Methods**

This research is a descriptive qualitative research. Qualitative research aims to understand human and social problems more deeply [8]. The qualitative research method in this study is non-interactive, namely conducting studies based on document analysis, so this type of qualitative method is also known as analytical research [9]. The research data are articles sourced from *the Bima Land Customary Law* manuscript. The manuscripts currently in the Samparaja Bima museum are manuscripts written in Arabic-Malay script written on paper sent directly from the Netherlands and China. The manuscript numbered 120 articles and was written by the palace clerk, namely Khatib Luqman on the orders of Sultan Abdul Kahir. Data collected by document analysis method. This method is used because a large number of facts and data in this study are in the form of documentation in the form of manuscripts. In this method, researchers collect data, process data, and document data. The data analysis activity used in this research is the qualitative data analysis model of Miles and Huberman. According to Miles and Huberman [10] there are three steps in qualitative data analysis, namely (1) *data reduction*, referring to the activities of selecting, focusing, simplifying, abstracting, and transforming raw data based on the observation process; (2) *data model (data display)*, namely displaying selected data and conducting analysis; and (3) *drawing/verifying conclusions*, the researcher concludes the results of the analysis.

## **3 Results And Discussion**

The text of *the Bima Land Customary Law*, totaling 120 articles, was formed based on deliberations and consensus by the Sultan, the King Talks with officials, nobles, and the Traditional Council at the mosque hall and *Oi Ule* (Ule Beach). The manuscript is one of 229 manuscripts describing events that occurred in the Bima Sultanate from the 17th to 19th centuries. *The Bima Land Customary Law* manuscript is one of several manuscripts that are part of *the Book of Bo* and is estimated to be more than 226 years old because it was written in 1796. In the Bima language, this manuscript is also known as "The Law of Speech", as written in the records of the Bima kingdom. *The Bima Land Customary Law* manuscript was

re-copied with the aim of commemorating the message of the first Sultan of the Bima region who embraced Islam, so that all levels of government adhered to Islamic teachings, and to re-enforce the customary laws that were in effect previously. The moral values contained in each article are a representation and existence of local customary law combined with sources of Islamic teachings. The legal sources of *the Bima Land Customary Law* consist of four, namely Syara, Adat, Aqli, and Resmi. Based on data analysis using content analysis techniques based on the theory of moral values, there are three reflections of the moral values of the Bima people in the text of the *the Bima Land Customary Law* there are religious moral values, social moral values, and individual moral values.

#### 1) Reflections on morality in human relations with God (Religious Moral Values)

Reflections on morality in human relations with God or religious moral values that are related to the commands of Allah SWT. The Manuscript of *the Bima Land Customary Law* opens with an article which demonstrates that the purpose of implementing law enforcement is to maintain and protect religion as a reference and guideline for community life in the Bima Sultanate. Government adheres to the principle that officials are symbols of law. In addition, obedience to law and religion started from the palace environment because the palace was a symbol of the power of law. Therefore, the word "harden" becomes an obligation, that is, religion is applied equally to all government officials and the people of Bima country regardless of rank, social status, economic situation, and so on. Religious moral values are contained in the following article.

[2] *Pertama bahwa hendaklah raja janeli tureli dan sekalian gelarang mengerasi agama Islam seperti mendirikan sembahyang, dan puasa, dan mengeluarkan zakat, dan memelihara syahadat dan iman, dan mengetahui akan halal, dan haram fardu, dan sunat, sah, dan batal, makruh, dan mabah. Maka barang siapa tiada mendirikan yang demikian dimurkai Allah subhanahu wa taala.*

Meaning: First, *King Jeneli Tureli* must adhere to and carry out Islamic teachings such as praying five times a day (salat), fasting, issuing zakat, and reading the two sentences of creed, strengthening faith, knowing what is lawful and unlawful in actions and food, knowing what is fard. and what is circumcission, knowing what is legal and what is not, and knowing what is invalid and what is not. Thus, whoever does not carry out as described will be sinned and hated by Allah SWT.

[49] *Sebagai lagi titah Yang Dipertuan Kita menyuruh mengerasi pada segala raja-raja dan orang besar-besar bersedekah pada bulan Maulud itu. Pertama-tama pada sehari bulan bagian Jeneli Rasana'e dan dua/h/hari bulan bagian Jeneli Sape, pada tiga hari bulan bagian Tureli Donggo, pada empat hari bulan bagian Tureli Belo, pada lima hari bulan bagian Tureli Nggampo, pada enam hari bulan bagian Yang Dipertuan Kita yang kerajaan, dan pada tujuh hari bulan bagian Jeneli Bolo, dan pada dualapan hari bulan bagian Jeneli Woha, pada sembilan hari bulan bagian Jeneli Monta, pada sepuluh hari bulan bagian Jeneli Parado, sebelas hari bulan bagian Sangaji Bolo, dan pada dua belas hari bulan bahagian Yang Dipertuan Kita lagi, tiga belas hari bulan bagian Tureli Woha, empat belas hari bulan bagian Tureli Sekuru, lima belas hari bulan bagian Tureli Parado, enam belas hari bulan bagian Jeneli Rasana'e lagi, tujuh belas hari bulan bagian Jeneli Sape lagi, dan pada dualapanbelas hari bulan bagian Tureli Donggo lagi, pada sembilan belas hari bulan bagian Tureli Bolo lagi, dua puluh hari bulan bahagian Tureli Nggampo lagi, pada selikur hari bulan bagian Yang Dipertuan Kita lagi, pada dua likur hari bulan bahagian Jeneli Bolo lagi, tiga likur hari bulan bahagian Jeneli Woha lagi, empat likur hari bulan bahagian Jeneli Monta lagi, lima*

*likur hari bulan bahagian Jeneli Parado lagi, pada enam likur hari bulan bagian kadi lagi, tujuh likur hari bulan bagian syahbandar, pada dualapan likur hari (bulan) bagian Bumi Jara Ngoco, sembilan likur hari bulan bahagian Bumi Luma Rasana'e tiga puluh hari bulan bagian Bumi Luma Bolo, demikianlah kehendak Yang Dipertuan Kita (se)nantiase pada tiap-tiap tahun.*

Meaning: Based on the King's order, it is explained in the article above that every official or government employee of the Bima Sultanate, especially royal ministers and regional heads (Tureli and Jeneli), has a schedule for giving alms. This law is certain and must be carried out every year, namely in the month of Mulud. Every day in turn the officials mentioned above give alms as appropriate.

In these two articles, nine religious moral values are contained, namely: establishing prayers, fasting, paying zakat, maintaining the creed and faith, distinguishing what is lawful and unlawful, knowing what is fardu and sunnah, learning what things are legal and what can be canceling worship, knowing what is makruh and mubah, and issuing more zakat in the month of Mawlid for the upper middle class. In general, the religious in *the Bima Land Customary Law* include the moral values of carrying out the pillars of Islam in addition to performing the pilgrimage and the religious moral values of giving more alms than usual in the month of Mawlid. Verses 2-3 of Surat Ash-Shaff inspired the enactment of the obligation to maintain religion within the Bima Sultanate for all people [5]. Mulud coincides with the month of Rabiul Awal in the Islamic calendar and is 30 days long. In this month, Muslims generally celebrate the birth of Prophet Muhammad SAW. or better known as the Birthday of the Prophet. In Indonesia itself, the traditions of the Prophet's Birthday are very varied [11].

## 2) Reflection on morality in human relations with other creatures (Social Moral Values)

In the text of *the Bima Land Customary Law* there are very many articles that regulate human relations with other creatures, be it humans or livestock such as horses and buffaloes. More specifically, the attitude and behavior of the Bima people as a social community living in the same area. Apart from that, the highest punishment given to those who committed mistakes at that time, as stated in the text, was the death penalty. This shows that humans get legal protection. The law becomes the controller and guardian of humans in living a social life. Human relations with other creatures are also called social moral values.

The social moral value found in the text of *the Bima Land Customary Law* is that there is a prohibition on negative behavior and developing positive behavior. The positive attitude that should be possessed is helping others, holding back anger, forgiving each other, and deliberating to reach a consensus in resolving cases. Meanwhile, the prohibition of negative behavior can be broadly classified as follows.

- a. Do not hurt other people to kill, either physically or psychologically. When living in society, you should treat others as you treat yourself. Therefore, in customary law, hurting someone is the same as hurting yourself [12].

*[8] Sebagai lagi hal orang suanggi itu, meski banyak orang lain membawa/h/ perkataan tiada boleh diterima oleh raja memegang bicara, melainkan gelarang atau orang besar pada negeri itu tentu/lah/[kan] saunggi itu. Dan orang yang membunuh orang lain, daripada senjata, demikian juga hukumannya, maka anaknya masuk pada salahnya itu maka yaitu anak perempuan serumah dengan dia dengan segala artinya. Jika [anak] negeri didenda/h/ nya oleh jeneli tureli maka dibagi tiga, sebagi[an] pada tureli dan dua*

*bagi[an] kepada jeneli. Dalam pada itu Yang Dipertuan Kita (dapat) seorang juga. Jika seorang, raja jeneli tureli saja mengambil dua, jika hamba orang suanggi itu, jika ada/h/ anaknya tuannya mengambil dia.*

Meaning: Government officials who will pass sentences on people who are caught committing witchcraft. The punishment for those who cheat and kill others without a sharp weapon is the same. His daughter and slaves will be detained by the government. If any child in the country is given a punishment by the king of Tureli, then the punishment is divided into three. The first part of *the king tureli* himself who gave the punishment, the second and third parts were left to *the king jeneli*. For one person, *the king of tureli* will punish him and his son if it is true that he does sorcery or witchcraft.

- b. Do not create a commotion that disrupts the activities of the people in the country and triggers concern. In line with the results of research found by Ilma, Junarti, Nuraedah [13], that all groups of people, both parents and children who make a fuss in the village will receive a customary fine.

*[11] Sebagai lagi jikalau ada/h/ anak raja-raja me(ng)gemparkan negeri dendanya dualapan puluh riyal, jika ada/h/ anak raja-raja mengikut dia dendanya dua puluh riyal, jikalau hamba orang menggemparkan negeri dendanya lima belas riyal, jika hamba orang mengikut dia dendanya lima riyal. Dan jika orang baik-baik menggemparkan negeri dendanya dua puluh lima riyal, dan jika orang baik-baik mengikut dia dendanya sepuluh riyal. Dan segala senjata yang dipegangnya pada ketika menggemparkan negeri itu diambil oleh jeneli tureli yang empunya negeri digemparkan itu serta dendanya.*

Meaning: If there are children of the king who commit domestic crimes, they will be fined 28 riyals (Rp 115,926.45), and if the king's children only participate in these acts, they must pay a fine of 20 riyals (Rp 82,804.61). If a commoner acts domestically then he has to pay a fine of 15 riyals (Rp 20,702.83). If a very good person in the country causes a riot in the country then he has to pay a fine of 25 riyals (Rp 41,405,66). In addition, all weapons used to create riots will be taken by the king as the leader of the country.

- c. Does not violate the laws that have been set. Parents have an important role to emphasize to children that anyone who violates the rules will be fined accordingly. These rules must be obeyed by all people, such as being careful in speaking or keeping words. Do not slander each other which causes division and commotion.

*[40] Sebagai lagi tiada boleh sekali-kali dibicarakan lagi hal yang dahulu dari/pada/perjanjian di mesjid atau di Oi Ule. Maka barang siapa yang berbantah/k/an hal yang demikian itu yang telah tersebut itu seperti orang kecurian hambanya atau hartanya atau sebab bandang atau kebun dan barang sebagainya, maka barangsiapa lagi berbantah/k/an lagi hal yang tersebut itu dan jika patut dibunuh, bunuh, dan jika patut didenda/h/, denda/h/, dan jika patut ia dita'jir, demikianlah hukumnya orang itu.*

Meaning: If someone brings up the King's decisions that have been made in the mosque hall or in Oi Ule (Ule Beach). If he did, he would be sentenced to death. However, if the error is not too fatal, he is only subject to a fine. If you have to, it will be subject to additional penalties. Such provisions are also contained in other chapters.

- d. Do not harm others in any way, such as burning private property, killing livestock, and stealing. As in Islamic teachings which strongly protect individual ownership [14].

*[18] Sebagai lagi jikalau ada/h/ orang yang menikam kuda/h/ atau kerbau atau barang sebagainya, baik mati atau baik hidup, denda juga dua[puluh de]lapan riyal. Dalam pada itu hendaklah orang yang empunya tanam-tanaman itu memelihara segala tanam tanamannya, demikian juga pada yang empunya kuda /h/ dan kerbau.*

Meaning: In this case the owner of the plant must take good care of all the plants, as well as the owner of the horse or buffalo who must also take care of his property. If a plant owner stabs a horse, buffalo or other animal, whether the animal is dead or alive, he must pay a fine of 28 riyals (Rp 115,926.45).

- e. Not greedy in anything such as wealth, power, and respect. The term "morality of life" is one of the barriers so that humans are not greedy, greedy, and greedy in any case. For example in managing natural resources. Keep in mind that too much is not good.

*[78] Sebagai lagi tiada boleh diambil baginya sungai dan(pe)labu(h)an oleh Bumi Soro, dan juru bahasa segala Jeneli Tureli, dan Bumi Na'e, dan Bumi Nggeko, dan Bumi Sancuwe. Anangguru Suba kelimanya itu, dan lafiris dan surian.*

Meaning: Officials of lower rank than the king are prohibited from controlling rivers and harbours. Apart from that, officials, Bima soldiers, and even lieutenants and sergeants may not control it. The rivers and harbors were completely under the king's authority.

### 3) Representation of morality in human relationships with themselves (Individual Moral Values)

Moral is related to one's manners in interacting and living in society. Individual moral values are related to the human relationship with himself or the way humans treat and position themselves in social life. Examples of individual moral values such as honesty, courage, patience, hard work, self-sacrifice, responsibility, humility, and lying [15]. These moral values form the basis of the guideline for the life of the Bima people, which are decrees and rules that must be instilled in oneself and applied to one's life. The following data represents the morality of the Bima community in human relations with themselves or also known as individual moral values.

- a. The moral value of obedience.

*[2] Pertama bahwa hendaklah raja janeli tureli dan sekalian gelarang mengerasi agama Islam seperti mendirikan sembahyang, dan puasa, dan mengeluarkan zakat, dan memelihara syahadat dan iman, dan mengetahui akan halal, dan haram fardu, dan sunat, sah, dan batal, makruh, dan mabah. Maka barang siapa tiada mendirikan yang demikian dimurkai Allah subhanahu wa taala.*

The quote above is one of the chapters in the text that requires the King and all government officials to obey the teachings of Islam as ordered by Him. In addition to the chapter above, the moral value of obedience is quite a lot contained in the text of the Customary Law of the Land of Bima. Most of the chapters require the King, officials, and the people to be obedient to the teachings of Islam and local customary law. Each chapter requires them to obey and obey the orders and rules that have been set. Another example is in the following chapter.

*[7] Sebagai lagi jikalau ada /h/ ra''iyat yang tiada mau /h/ mengerjakan seperti ada ra''iyat yaitu tiada mau /h/ mengeluarkan upetinya atau tiada ma/h/u mengerjakan kerja raja yang kerajaan atau lari kepada raja kerajaan yang lain, maka gelarang membawa/h/ kepada raja Bumi Luma, maka Bumi Luma membawa /h/ kepada Raja yang bicara, kerana orang yang demikian itu dengan segala artinya bukan bahagian raja janeli tureli melainkan Yang Dipertuan Kita dengan raja yang memegang Bicara /h/ jua/h/ memerintahkan dia, barang siapa tidak mengerjakan segala perkataan dalam surat ini dimurkai oleh Tuan kita dengan raja yang memegang bicara/h/.*

- b. The moral value of respecting and respecting

[4] **Sebagai lagi** orang dalam negeri bernama ra"iyat itu tiada boleh sekali-kali diperhambakan sama ra"iyat, meski lebih daripada harga dirinya sekalipun melainkan ia berhutang juga namanya.

Basically all humans are equal, both in the eyes of customary law and in the view of Islamic religious teachings. Therefore, in the above article fellow citizens are not allowed to enslave each other. Even though he owes money, the act is not good. The people must instill a sense of mutual respect and respect for one another in order to create a better balance of life. It's the same thing as respecting guests by serving food and treating them well [16]. Like the Hadith of Muslim History which reads, "*Indeed Allah does not look at your likeness and wealth. But what Allah sees is your heart and your deeds*" (HR. Muslim).

c. The moral value of controlling anger

[17] **Sebagai lagi** jikalau ada/h/ kuda/h/ atau kerbau yang makan tanam-tanaman, tiada boleh sekali-kali dibunuh, melainkan diambil ditambatkan kuda/h/ atau kerbau itu oleh orang yang empunya tanam-tanaman itu maka diberinya tahu segala orang yang dalam negeri itu akan jadi syahidnya. Maka ditebus oleh orang yang empunya kuda/h/ jantan yang patut naik sesuku pada seekor; dan kuda/h/ betina dan kerbau tiga uang juga pada seekor tetapi membayar tunai.

An action if it is based on anger or negative feelings will certainly have bad consequences, because individual attitudes in controlling anger are very important in social life. In line with the opinion of Prasetya and Wirajaya [17], being calm and not being rash in dealing with a problem is one of the keys to success in life. Based on the above article, the people of Bima must have an attitude of controlling anger, otherwise they will be fined. This moral value of controlling anger is contained in the teachings of Islam, namely from Urwah As-Sa'di, the Prophet SAW. said: "*Indeed, anger is from Satan, and Satan was created from fire, and fire can be extinguished with water. If you are angry, he should perform ablution.*" (Narrated by Ahmad and Abu Dawud).

d. Moral values are responsible

[18] **Sebagai lagi** jikalau ada/h/ orang yang menikam kuda/h/ atau kerbau atau barang sebagainya, baik mati atau baik hidup, denda juga dua[puluh de]lapan riyal. Dalam pada itu hendaklah orang yang empunya tanam-tanaman itu memeliharakan segala tanam-tanamannya, demikian juga pada yang empunya kuda/h/ dan kerbau.

The moral value of being responsible in the chapter above leads to the act of being obliged to bear and bear what belongs to him. Responsibility is human self-awareness of ownership, behavior, and actions, whether intentional or not. In addition, the responsibility must be guilty from within and one's own will which is realized by action [15]. In the chapter above, farmers must be responsible for their livestock while farmers must be responsible for their own crops. If both parties are aware of their respective responsibilities, then undesirable things will not happen.

e. Moral value of honesty

[67] **Sebagai lagi** jikalau ada/h/orang mencuri harta orang dan barang sebagainya maka ia lari singgah pada rumah orang pura-pura menjual membeli daripada takutnya ia diketahui kecuriannya itu, dalam yang demikian itu maka datanglah orang mencari kepada rumah orang yang disinggahkan itu serta bertanya kepada orang yang empunya rumah itu hal orang mencuri itu, jikalau ia berkata benar tiadalah masuk hukum mencuri kepadanya, jikalau disembunyikannya orang itu atau hartanya disembunyi(kan)nya, hukum bersama-sama juga dengan orang mencuri itu kepadanya.



Honesty is the basis of trust that will determine the relationship between individuals. It can be said that honesty is the capital of social life to be trusted by others. Honest means telling the truth, according to the word and the heart. In chapter [67], the people in the country of Bima must tell the truth and tell the truth. Honesty is a must in conveying the truth even though it can make others disappointed. As in the chapter above, even if his own family commits a crime, it should not be hidden.

[90] *Sebagai lagi jikalau ada orang berjanji barang sesuatu hal, jikalau sama rida keduanya, teguh juga perjanjiannya itu, tetapi jikalau mungkir seseorang keduanya itu, maka yang berdiri dengan saksinya yang sungguh perkataannya.*

The chapter above regulates the promise and prohibition of breaking it, as in Islamic teachings. From Ali bin Abi Talib radhiallahu 'anhu, the Prophet sallallahu 'alaihi wa sallam said, "Whoever does not keep the promise of a Muslim, then he gets the curse of Allah, angels, and all humans. Repentance and ransom are not accepted from him" (Narrated by Bukhari, 1870, and Muslim, 1370). It is also supported by Firwan's [18] explanation which states that adherents of Islamic teachings must follow and imitate the behavior of the Prophet Muhammad SAW.

#### **4 Conclusion**

The Manuscript of *the Bima Land Customary Law* is a manifestation of the culture and local wisdom of the Indonesian people which is unique, unique and sacred. *The Bima Land Customary Law* manuscript provides guidelines for behavior, rules for individual and social life and state administration within the scope of the Bima Sultanate government. The text is present because of the real needs of life, ways of life, principles, and views of life which are entirely a representation of the customs and traditions of the Bima people centuries ago. In the *the Bima Land Customary Law* script, horses and buffaloes are important animals because of their usefulness. Wild horse milk is good for health and the tradition of horse racing is a cultural heritage that is still being preserved. In addition, the buffalo used its power to plow the fields before the existence of tractors. Sultan Abdul Kahir, as the first King of the Bima Sultanate who embraced Islam, was the pioneer of the birth of the manuscript. Supported by Islamic religious teachings which are more acceptable than other religious philosophies. This script lives among the people as a social controller. Indigenous people and immigrants, both Muslim and non-Muslim, voluntarily accepted the manuscript.

The Bima region is one of the areas that is the center of economic circulation in the shipping and trade sector, causing the existence of Islamic religious teachings to develop rapidly and immigrants are increasingly mushrooming in the Bima Sultanate. Sultan Abdul Kahir made the country of Bima an Islamic territory at that time. The text which was copied again in the 18th century (1796) had a strong aim to regulate the life of the Bima people by maintaining their safety, welfare, and their personal rights and honor as a people. It is known that the original manuscript which was written and enforced since the 17th century is no longer found for some reason. If understood more deeply, *the Bima Land Customary Law* is basically based on a philosophy and principles of justice and humanity that should be studied and presented again in order to strengthen the current legal basis. Implementation of Customary Law is carried out in stages based on the type of violation committed, with the responsibility of each village head, official, nobleman, up to the King of Customary Law Holders (King of Speech).

The text is dominated by social moral values because its aim is to regulate the balance of social life within the Bima Sultanate. It is known that there are no cases that cannot be resolved properly so that the Bima Sultanate is strong and safe. This manuscript describes local wisdom during the Sultanate era which added to the richness of Indonesia's cultural heritage. Positive moral values are not only internal but apply to other regions, and it can be seen that the traditions of raising livestock, farming and celebrating the Maulid month have existed since ancient times in Indonesia, although there are differences from now. Through this manuscript it is also known the development and existence of unwritten original Indonesian law, namely Customary Law. In addition, it is known how the spread and development of Islam in Indonesia. Indonesian people have always accepted it, so it is not surprising that Indonesian religion has become the religion with the most adherents in Indonesia.

### **Acknowledgments**

All authors would like to thank the Masters Program in Indonesian Language Education, Sebelas Maret University for their support and participation in this research.

### **References**

- [1] Sopian, R.: Potensi Pemaknaan Aksara Sunda Kuno Melalui Naskah Bima Swarga 632. *Jurnal Jumantara* Vol. 2 No. 1. Pp. 1 (2011).
- [2] Bahar, H. & Mathar, T.: Upaya Pelestarian Naskah Kuno di Badan Perpustakaan Arsip dan Daerah Provinsi Sulawesi Selatan. *Jurnal Khizanah Al-Hikmah*, Vol. 3, No. 1, Juni. Pp. 91 (2015).
- [3] UU Republik Indonesia Nomor 11 Tahun 2010 Tentang Cagar Budaya.
- [4] Salahuddin, S.M.R.: Hukum Adat Tanah Bima dalam Perspektif Hukum Islam: Kajian Unsur-unsur Keadilan dan Kemanusiaan. *Al-Ittihad: Jurnal Pemikiran dan Hukum Islam* Vol. 2 No. 2 (Jul-Des) 2016. Pp. 1-17 (2016).
- [5] Salahuddin, S.M.R.: Naskah Hukum Adat Tanah Bima dalam Perspektif Hukum Islam. Pp. 2. Samparaja Bima, Bima NTB (2021).
- [6] Mayuni, A.A.I., Triguna, I.B.G.Y., & Sutrisno, N.: Kontruksi Wacana Moral dalam Putru Pasaji. *Kamaya: Jurnal Ilmu Agama*, Vol. 3 No. 3. Pp. 328 (2020).
- [7] Nikmah, T.: "Kajian Filologi Sêrat Wulang Maksiatan". Yogyakarta: Skripsi Universitas Negeri Yogyakarta. Pp. 19-20 (2013).
- [8] Gunawan, I.: Metode Penelitian Kualitatif Teori dan Praktik. Pp. 85. PT Bumi Aksara, Jakarta (2016).
- [9] Hamdi, A.S., & Bahrudin, E.: Metode Penelitian Kuantitatif Aplikasi dalam Pendidikan. Pp. 11-12. Deepublish, Yogyakarta (2014).
- [10] Emzir: Metodologi Penelitian Kualitatif Analisis Data. Pp. 129-133. Rajawali Pers, Jakarta (2014).
- [11] Nadia, Z.: Tradisi Maulid pada Masyarakat Mlangi Yogyakarta. *Jurnal Esensia*, Vol. XII, No. 1 Januari (2011). Pp. 367 (2011)
- [12] Wirawan, I. K: Hukum Adat Bali. Pp. 3. [simdos.unud.ac.id](http://simdos.unud.ac.id).
- [13] Ilma, I., Junarti, J., & Nuraedah, N.: Perspektif Masyarakat Terhadap Hukum Adat Sala Baba dan Sala Mpale di Desa Kumbasa Kecamatan Sindue. *Nosarara: Jurnal Pendidikan dan Ilmu Sosial*, 8(2). Pp. 137-146 (2020).
- [14] Sufriadi, Y.: Konsep Hak Kepemilikan Berdasarkan Hukum Adat dan Hukum Islam. *Syiar Hukum: Jurnal Ilmu Hukum*, 19(1). Pp. 1-24 (2021).
- [15] Soulisa, I., & Lubur, K.: Analisis Nilai Moral dalam Film Keluarga Cemara Karya Yandi Laurens. *J-Mace Jurnal Penelitian*, 2(1). Pp. 16-29 (2022).

- [16] Dhofir, R.: Kajian Filologi Nilai-nilai Moral dalam Naskah Kitab Nur Buwat”, Malang: Tesis Universitas Islam Malang. Pp. 12.
- [17] Prasetya, B.A. & Wirajaya, A.Y.: Nilai-nilai Moral dalam Naskah “Kitab Pengajaran”. Madah: Jurnal Bahasa dan Sastra, Vol. 11, No. 2 Oktober 2020, hlm. 183-194.
- [18] Firwan, M.: Nilai Moral dalam Novel Sang Pencerah Karya Akmal Nasrey Basral. Jurnal Bahasa dan Sastra Volume 2, Nomor 2. Pp. 2 (2017).
- [19] Annas, J.: Ancient Ethics and Modern Morality. The Journal of Philosophical Perspectives, Vol. 6, Ethics. Pp. 119-136 (1992).
- [20] Barger, W.: Moral Language in Newspaper Commentary: A Kohlbergian Analysis. Journal of Mass Media Ethics, 18(1). Pp. 29-43 (2003).
- [21] Wijayanti, Y.: Moral Values in Galunggung Mandate Manuscript for Character Education. Journal of Wahana Pendidikan, Vol 5, No 4 (2018).
- [22] Carr, D.: Moral Exemplification in Narrative Literature and Art. Journal of Moral Education, (2018).