

Application of the Adat Principles Barenti ko Syara', Syara' Barenti ko Kitabullah in Sumbawa Regency

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Abstract

The existence of indigenous peoples has been regulated in Article 18B paragraph (2), which states that the state recognises and respects customary law community units and their traditional rights as long as they are still alive and by development. Society and the principles of the unitary state of the Republic of Indonesia are further regulated in law to provide recognition and respect for customary law communities as a basic concept or pillar of the application of customary law in Indonesia. There is much evidence of traces of the spread of Islam left by their ancestors, both in ancient manuscripts, historical buildings, customs, arts, and various other cultural products, including in the Sumbawa district, which until now apply established principles in everyday life. The regional regulation establishes a traditional institution as a body or institution whose job is to preserve customs in Sumbawa which have been ingrained and rooted in the life of the Sumbawa people, accommodating businesses such as customs for marriage, inheritance, land management, and several other customary norms which have the motto of the Adat principle. Barenti ko syara', syara' barenti ko kitabullah.

Keywords: Application, Adat, Barenti, Syara', Syara', Barenti, Kitabullah, Sumbawa.

Preliminary

The existence of indigenous peoples in Indonesia has existed since the time of their ancestors until now. Indigenous peoples are territorial or genealogical community units that have their wealth, have citizens who can be distinguished from members of other legal communities and can act internally or externally as a legal entity (legal subject) independent and self-governing.¹ Customary law community is a technical juridical understanding that refers to a group of people who live in an area (ulayat) where they live and live in a particular environment, have wealth and leaders who are tasked with protecting the interests of the group (outside and inside), and have a legal system (system) and government. Every province in Indonesia has customary law community units with characteristics that have existed for hundreds of years.

The 1945 Constitution of the Republic of Indonesia has regulated the existence of indigenous and tribal peoples, namely in Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia as a result of the second amendment, which states that the state recognises and respects customary law community units along with their rights tradition as long as it is still alive and by the development of society and the principles of the unitary state of the Republic of Indonesia, which are regulated by law. Therefore, Indonesia is a country in the form of a unitary state. Provide recognition and respect for customary law communities (adatrechtgemeenschappen), a fundamental concept or cornerstone of customary law.² At the implementation level, various problems arise related to the weak recognition of indigenous peoples as legal subjects who have unique and special rights, so there are widespread violations of the rights of indigenous peoples by the state, including in the recognition and strengthening of traditional values encoded syara', syara' is encoded by the book of Allah in Indonesia.

¹Husein Altung, Legal Dynamics in the Recognition and Protection of Indigenous People's Rights to Land, Yogyakarta, 2010, p.31

²Abdurrahman, The Role of Customary Law in the Application of National and State Life in National Law Magazine No. 1 of 2007 p.191 BPHN Ministry of Law and Human Rights of the Republic of Indonesia

When viewed from the perspective of the history of the Muslim community in the archipelago, there is much evidence of traces of the spread of Islam left by their ancestors as the predecessors of today's society, whether in the form of ancient texts, historical buildings, customs, arts, and various other cultural products. Islam entered Indonesia through several theories put forward by different domestic and foreign scientists who have lived in Indonesia for a long time.³ Christian Snouck Hurgronje, for example, is a prominent Dutch orientalist who had served as an Advisor on Arab Affairs and Indonesian Sons of the Earth. Hurgronje stated that the Islamization of Indonesia began to take place approximately half a century before the city of Baghdad was conquered by the Mongol king Hulagu in 1258 AD. This theory further emphasised that no state power intervened in the process.

The conversion of coastal communities on the islands of Sumatra, Java, Kalimantan, Sulawesi and other small islands was solely the work of Muslim merchants and settlers from countries in Muka India. Before Islam's advent, they were traditional traders who established trade relations from India to all the islands in Indonesia. In several kinds of literature, the author finds that several areas use a philosophy whose sentence structure is the same as the philosophy of Adat Barenti ko Syara', Syara' Barenti ko Kitabullah. For the people of Gorontalo, we can find the same philosophy, namely adat bars and syara, syara barsandi Kitabullah. This is part of the form of influence from spreading Islam by the Bugis and Ternate tribes mingling with the Gorontalo people.

In other literature, the history of the Minangkabau Pagaruyung palace is found in the history of the Marapalam Hill Agreement. There it is explained that this agreement is between the clergy and traditional leaders in determining the position of religion and custom for the community. Almost all Minangkabau chroniclers mention this agreement as related to the relationship between adat and belief in people's lives. Then in Syafar in 1650, M Sheikh Burhanuddin with his four friends (Tuanku Bayang from Bayang, Tuanku Kubung Tigo Baleh Solok, Tuanku Buyung Mudo from Bayang Pasisir and Tuanku Padang Ganting Batu Sangkar) also called Lima Serangkai, accompanied by Rajo Rantau nan eleven. The Marapalam Hill Agreement later gave birth to the Marapalam Hill Charter. The concrete manifestation of the agreement is outlined in a customary philosophy which is more popularly known as the familiar saying: Adat Barenti ko Syara', Syara' Barenti ko Kitabullah, (customs must be based on religion, religion (Islam) is based on the Book of Allah (Al-Qur'an). Syarak mengato adaik mamakai, (Islam gives a customary fatwa that implements it)

Thus, the traditional philosophy of syara, syara, and Kitabullah, both those that apply to the Bugis community in Makassar, Gorontalo, Minangkabau, and Sumbawa, certainly requires in-depth research to find valid data about the process of spreading and using this philosophy in society. Who influenced whom, who propagated what, and who propagated the Adat Barenti ko Syara' philosophy, Syara' Barenti ko Kitabullah until its existence was recognised by Muslims spread across several regions in Indonesia.

Especially in Sumbawa, if it is related to the early arrival of Islam to Sumbawa and it became the kingdom's official religion, it means that the process of inspiration is close to the incident on the hill of Marapalam. The events of the Marapalam hill with the official year of Sumbawa becoming the sultanate system were in the same century, namely in the 17th century. Islam entered Sumbawa via Sulawesi. From the Giri Islamic boarding school, Islam was first spread to Maluku and then to Sulawesi. This distribution took place between 1604 – 1610. In H. Zollinger's statement that Gowa conquered Sumbawa in 1623. The peace treaty between the kingdom of Gowa and the kingdom of Sumbawa stated that adat and Rapang would not be damaged and emphasised not to forget to say two sentences creed and adhere to Islam.

A monumental legacy for the people of Sumbawa in their commitment to upholding the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah philosophy is the Old Palace in Loka. The spirit of Islamic values that are integrated into the customs of the people of Sumbawa is contained in the architectural idea of the largest stilt house, one of which we can see is the number of 99 pillars that depict Asmaul Husna. Likewise, the customary practices that still apply, both from royal circles and ordinary people, have Islamic values, for example, the oral tradition of the Sumbawa people, known as the old pamuji. It contains traditional poetry about praising Allah SWT and all of his creations. Therefore,

³ Roy Marhandrain <https://rehal.id/adat-barenti-ko-syara-syara-barenti-ko-kitabullah/diunduhdate>, January 9, 2021

Discussion

A. Interaction of the Principles of Customary Law with Islamic Law.

Principles or values are levels, qualities, and essential characteristics for humanity; value means having a price, value, quality, and value. ^{At the same time,} the notion of local wisdom is the superiority of specific/local community values that function to organise the social life of its citizens⁴. Therefore, one of the primary sources of the value system that is lived and adhered to by a person or society that can shape mental attitudes and patterns of thinking has been used for various interests, laying down or regulating guidelines about what is prohibited and, otherwise, what is permissible. So that human beings do not make mistakes against themselves, the Qur'an emphasises that every individual must treat himself, especially regarding his honour, mind, soul and body, and property correctly. This principle and moral teachings aim to glorify themselves as social beings (human beings) and special servants of Allah, guaranteeing safety and happiness in this world and the hereafter⁵ for each individual.

The consistency of statements from Allah regarding moral principles and values can be seen in the very fundamental actionology of the Qur'an, especially in the description of human beings, the concept of a value system and the superiority of the meaning of moral goodness. The definition of human beings in the Qur'an covers comprehensive aspects; the teachings of Islam are a religion that significantly respects and glorifies the human race. The following is Ahmad Syafii Maarif quoting the verses of the Qur'an: "And indeed we have glorified the children of Adam, and we raised them on land and at sea, and we risked them with good food, and we prioritised them over most of our creatures that other."⁶In essence, the glory given to humans, Ash-Shiddieqy, concluded into 3 (three), first: personal prize (karamah fardiyah) in the Islamic sense of maintaining ma'nawi personality and material personality (Maddy), second: community glory (karamah ijtimaiyah), in which the status of human equality is fully guaranteed, third: political glory (karamah siyasiyah).⁷

By the grace of glory given to man, he has been made vicegerent on earth⁸ by obliging humanity to worship Allah.⁹ Therefore, as a human obligation and responsibility to God who created it, he must maintain and build the world for the prosperity of humans on earth. The maintenance of a harmonious life on earth, is required everyone to strive for truth and virtue both with life and wealth (al-Maaidah (5): 35). To reach the intended target in the just struggle for truth and integrity in the management of natural resources (soil resources), then cultivating moral principles and values or "local wisdom" is the main and foremost.

The definition above in the legal literature is called "legal culture". Therefore, culture is a normative structure referred to as "design for living"¹⁰ or by Williams stated that the value advantage is a "blueprint of behaviour"¹¹ from the behaviour of citizens. This statement is in line with what was stated by Harsja W. Bachtiar, a writer who does not come from the legal sciences, saying that if you want to develop law and develop law knowledge, you need to examine the actions that are realised by members of the community in their relationship with one another. each other.¹² Therefore it becomes essential to apply the perspective of principles and values of local (social) wisdom in the study of law, in which, among other things, the relation between law and culture must be studied. Repeatedly stated by Satjipto Rahardjo in various newspaper articles and other writings, for example, in his inaugural speech, he said that "the best way to understand the law is to try to grasp it completely

⁴Taking into account the history of pre-Islamic Arabic law, it actually originates from local wisdom or originates from customs. As in the field of muamalah, among their habits is the permissibility of barter transactions, buying and selling, agricultural cooperation (muzara'ah), and not allowing usury. Apart from that, among them there are also speculative buying and selling, such as bai'al-munabadzah. (Jaih Mubarak, 2000, "History and Development..... Op.cit, pp. 21-22)

⁵Surat al-Baqarah (2): 201

⁶Ahmad Syafii Maarif, 1984, "Islam and State Administration Issues", LP3S Publisher, Jakarta, p. 169

⁷Ibid.

⁸Surah Al-Baqarah (2):30.

⁹Azzariyaat Letter (51): 56

¹⁰Ralph Linton, 1936, "A Study of Man", Appleton-Century, New York, p. 397.

¹¹Robin M Williams, 1976, "American Society, A Sociological Interpretation", Second Edition, Revised, Alfred A Knoph, New York, p. 399.

¹²Harsja W. Bachtiar, in TO Ihromi, 1989 "Some Notes Concerning the Development of Legal Anthropology as an Academic Discipline in Indonesia", Indonesian Anthropology Magazine, Faculty of Social and Political Sciences, University of Indonesia, No. 47 Th XIII, Publisher of the Department of Anthropology FISIP UI, page 15.

in social, cultural, political, economic networks, especially in its human dimension."¹³ Legal experts, especially those who conduct in-depth studies on the perspective of Indonesian law, say that every cultured society must have a law because the law is the essential part of the superiority of the value system of the community in question.

So the law is an integral part of the overall value system, studied as a social process in people's lives. Therefore, the value system is a substantive behaviour that appears in all sectors of life, including law, because the value system in the overall sense (aspirations, ideals, the world of values) remains an independent variable that also determines the final appearance of the law. As stated by F. van Benda-Beckmann: "All these conceptions, and I am using the word conception as a collective term for those specific types of ideas generally called norms, rules, principles, standards, concepts, etc. contain propositions about how things are (cognitive conceptions) or about how they may or ought to be (normative conceptions)."¹⁴

In principle, the law is seen as part of a value system that provides guidelines for citizens regarding what is permissible and what is not (cognitive) and in what cases (normative), so the two concepts (cognitive and normative) are not always the same. Therefore it is necessary to realise that the normative system or "law" is an aspect of culture. To understand the position of law in the structure of society, one must first understand the culture and social life of the community. This statement aligns with Hoebel's view: "We must look at society and culture at large to find the place of law within the whole structure. We have some idea of how the organisation works before we can fully understand the law and how it works."¹⁵

Suppose the statement from Bahtiar, Benda-Beckmann and Adam Hoebel relates to the legal behaviour of land dispute resolution at the research location. In that case, there is a tendency for the disputing parties to choose the model of dispute resolution they mutually desire. They have entrusted religious leaders and community leaders/traditional leaders to resolve inherited land disputes that have yet to be divided into inheritance. According to the results of interviews with religious leaders and community leaders who were used as informants/ respondents, most dispute settlements used a system of values or principles based on Islamic civil law and local wisdom values based on customary law. From the description above, it is clear that the legal life of the people of Sumbawa Regency adheres to more than one value system, even though, in reality, a value system is dominated based on Islamic civil law. However, the value system based on customary law still exists and applies. This situation, according to Benda-Beckmann, has shown the interaction of two or more value systems in legal life simultaneously and in line to achieve the desired goals.¹⁶

Based on the results of an interview with one of the intellectuals in the field of law in Sumbawa Regency, he stated that he acknowledged the positive influence of customary law principles, where almost no land disputes were brought to court by the disputing parties. The settlement of their arguments is not brought to formal institutions such as courts because the community prefers guarantees of eternal legal certainty (the world and the hereafter) for the rights that Allah has established in Islamic civil law (Check: QS an-Nisaa' (4): 7)¹⁷

The measurement above shows that the highest measure of dispute resolution outside the court is dominated by moral evaluations and principles that adhere to Allah's law's provisions. Humans have realised that they have been made caliphs on earth (Sura al-Baqarah (2): 30), so with all the consequences, every human being must uphold "principles" in every step and action. Therefore from the point of view of principles in human life has a dual status, on the one hand, he is the caliph of Allah, and on the other hand, he is His servant (al-abid) (Sura Azzariyaat (51): 56). In this case, humans are required to act reasonably, wisely and wisely to build prosperity on earth. Of course, all that will work and be achieved.

The occurrence of legal interactions between Islamic law and other local wisdom values (often called Customary Law) in Indonesian multicultural society is difficult to separate. Even a Dutch legal expert in the

¹³Ibid, p., 13-14.

¹⁴F. Von Benda Beckmann, 1986 "Anthropology and Comparative Law", in Keebet Benda Beckmann and F. Strijbosch (ed), Anthropology of Law in the Netherlands, p. 96.

¹⁵E. Adamson Hoebel, 1954 "The Law of Primitive Man, A Study in Comparative Legal Dynamics", Atheneum, New York, p. 5.

¹⁶ **von Benda Beckmann**, in Yanis Maladi, 2007, "National Land Registration and Community Legal Life (Perspectives of Social Theories)", Crown Publishers Said, Yogyakarta, p.61.

¹⁷**Has been established** for men there is a right to share in the inheritance of their parents and close relatives; and for women there is the right to share (also) from the inheritance of their parents and relatives, whether a little or a lot according to a predetermined portion (Surat. An-Nisaa' (4): 7).

19th century, van den Berg, put forward the theory of "reception in complex". According to this theory, the customs and laws of a group (law) of society are the entire 'reception' of the religion that is adhered to by that group of people. More clearly: a group of people's (customary) law results from the unanimous acceptance of the religious law they adhere to.¹⁸

The theory of "reception in complex",¹⁹ in fact, still exists today, from the acquisition of field data shows that between community leaders and religious leaders, the extended family of Sumbawa Regency always unites their views and perceptions when they want to give a decision on the settlement of land disputes submitted to them, that those who hold the authority to settle disputes outside the court are the leader's religion and traditional leaders, through deliberation or mediation. Settlement by reflection is the highest decision in Islamic civil law for the community; this has been made into a legal culture for Muslim communities wherever they are.

The combination of principle norms (originating from religious norms) and examples arising from local wisdom values, which are "received" from religious norms as stated by van den Berg above, has shown that there is a legal interaction (von Benda-Beckmann) in which each source is different. In the state law theory, the two interacting laws are non-straws, but their respective positions are solid legal.

B. The essence of the Adat Principles Barenti ko Syara', Syara' Barenti ko Kitabullah.

1. Meaning of Adat Barenti ko Syara', Shara' Barenti ko Kitabullah

Adat barent ko syara', syara' barent ko kitabullah is a series of words that form a sentence and have a single meaning. In this sentence, four main words, namely Adat, Syara, and Kitabullah, are connected by the phrase barenti. Each word has a meaning: Adat in the Big Indonesian Dictionary (KBBI) has several meanings, namely 1) Rules (actions and so on) that have been commonly followed or done since ancient times, 2) Ways (behaviours and so on) that have become habits, and 3) the form of cultural ideas consisting of cultural values, norms, laws, and rules that are related to one another to form a system.

The keywords in the meaning of custom are rules, habits, and cultural ideas. While the meaning of the word syara in Islam is often associated with the word law, we will often encounter this when studying Ushul Fiqh. Etymologically, the word syara means the streets usually passed by water, meaning the path humans take to Allah SWT. Syara' can be interpreted as a set of rules based on God's provisions regarding human behaviour that are recognised and believed to apply and are binding on all Muslims. The word book in language means everything written or something collected, containing a collection of data and information. In contrast, the word kitabullah means the notes spoken by Allah to the prophets and messengers. Muslims must believe in Allah's book in the third pillar of faith. The books revealed by Allah to the prophets and messengers, as we all know:

The book of the Torah was revealed to Prophet Musa Alaihis Salam, the text of Psalms was revealed to Prophet David Alaihis Salam, the Bible was revealed to Prophet Isa Alaihis Salam, and finally, the closing book as a complement to the previous books, namely the Al-Quran which was revealed to Rasulullah Muhammad SAW. In the Sumbawa language dictionary, the word Barenti, which has the root word enti, means to hold and gets the prefix bar to become barent, which means to hold on. The use of the phrase barenti in the customary philosophy of Barenti ko Syara', Syara' Barenti ko Kitabullah certainly has a reason. Why must the conjunction that connects these vital components use the word barent. Why, for example, do you not use the phrase "barema" (together), "santurit" (to follow), or "ketong" (to stick, perch)? So far, the author has yet to find any official records about this.

Therefore, according to the author's point of view, if we try to interpret it from a semiotic point of view, the word barent is a sign. Charles Sander Peirce and Ferdinand De Saussure emphasised the need for sign reconstruction and deconstruction. Human life is full of characters, including human life in the oral tradition

¹⁸Bushar Muhammad, 2003, "The Principles of Customary Law an Introduction", Publisher, PT Pradhya Paramita, twelfth printing, Jakarta, pp. 3-4.

¹⁹This theory was initiated by Salomon Keyzer which was later corroborated by Christian van den Berg (1845-1927). The purpose of this theory is that the law follows the religion one adheres to. If that person embraces Islam, Islamic law applies to him. In other words, this theory states that for indigenous people what applies to them is their religious law. However, it is important to note that Islamic law still applies in matters of family law, marriage and inheritance. (Amiur Nuruddin and Azhari Akmal Tarigan, 2004, "Islamic Civil Law in Indonesia", Critical Study of the Development of Islamic Law from Jurisprudence, Law No. 1/1974 to KHI, Prenada Media Publisher, Jakarta, pp. 9-10.

community. In communication semiotics, sign production is emphasised, not a sign system, which selects signs from existing sign raw materials and combines them to produce a meaningful language expression.²⁰

Enti is a sign production which is a meaningful language expression. The word enti, the root word of the phrase “barenti”, is a sign where a person's hand is attached to a particular object. Holding something, of course, starts with the intention first and then does the holding activity. Holding activity is a symbol that means wanting something, keeping something from being separated, and uniting something previously separated.

In the holding activity, of course, there is also the activity of releasing the grip. When the hand's position is no longer attached to a particular object, the work is terminated and can be said to be removed from the grip. Barenti or holding is the position of the hand holding something. Suppose the word “barenti” links adat, syara and the book of Allah. In that case, the “barenti” has a big responsibility in implementing the values of Allah in everyday life. According to the author, the connecting word baranti has several meanings, namely:

1. The nature of the verb enti or hold is that the handle will be released one day and will bring consequences if released. Customs that are detached from syara, then syara are separate from the book of Allah, resulting in the essence of human life's purpose will lose its direction.
2. Shows respect for a process. Customs that apply in society, both old and new, when faced with conditions that are permissible or not permissible, appropriate or inappropriate, and good or not suitable, then it is relevant to adhere to the applicable law, and the applicable law must originate from the Koran.
3. The connecting words baranti as a form of implementing Allah SWT's commands contained in the letter Ali Imran 103 "And hold fast all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favour upon you when you were enemies (the Jahiliyah era) enemies, then Allah united your hearts, then you became because of the grace of Allah, people who are brothers; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided."

2. Meaning of the Book of Allah

The book of Allah came from Arabic: كتاب الله, which means kitāb Allāh), namely the notes spoken by God to prophets and apostles. Believing in the Book of Allah is one of the pillars of deep faith in Islam. 104 Books of Allah have been revealed. However, Muslims only obligated to believe in the four major books, namely Torah, Zabur, Gospel, and Al-Qur'an.²¹

1) Torah

Torah is a written language. The Hebrew contained the true Shari'a (law) and beliefs and was passed down through Moses around the 12th century BC. The main contents of the Torah are the ten words of God for children. In addition, the Torah contains the history of the previous prophets up to Moses and a collection of laws.

"He sent down to you (O Muhammad) the Holy Book (Al-Quran) containing the truth, which validated the contents of the Holy Books that had been sent down before him, and He also sent down the Torah and the Gospels." (Ali 'Imran3:3)

2) Zabur

The Psalms contain psalms (songs of praise to God) sung through David, who spoke Qibti, in about the 10th century BC. This book does not contain Shari'a because David was ordered to continue the Shari'a that Moses had brought.

"...and we have given the Psalms to the Prophet Dawud." (*Women'4:163*)

3) Gospel

Gospel first time was written using Syriac through Isa's disciples to Israel as a fulfilment of the teachings of Moses. The Bible was revealed at the beginning of the first century AD. The word Bible itself comes from language Greece namely Evangelion, which means "good news". The Gospels do not systematically discuss

²⁰Sibarani Robert, (2012). Local Wisdom, Nature, Role, and Methods of Oral Tradition: Oral Tradition Association.

²¹ <https://id.wikipedia.org/wiki/Kitabullah>, downloaded on November 06, 2022.

one particular theme or theme,²² even though it has much to say about it. Today's Gospels contain the word of God and the history of Jesus, all written generations after Jesus.

"... and We followed their footsteps (the prophets of the Children of Israel) with 'Isa son of Maryam, confirming the previous Book, namely: the Torah and We have given him the Gospel while in it (there are) guidance and light (which illuminates), and confirmed the previous book, namely the Torah, and became a guide and teaching for those who are pious." (Al-Ma'idah 5:46).

4) Al-Qur'an

The Qur'an is a collection of words Allah gave as a single book as a guide for life for all Muslims. According to Islamic law, this book is declared as a book that does not doubt it, is always protected from mistakes, and is a guide for forming human piety.

"In the month of Ramadan in which the Qur'an was sent down as a guide for mankind." (Al-Baqarah2:185)

The appearance of the Qur'an is considered unique because it is in the form of rhythmic prose, epic poetry, and symphonies in a beautiful text integration. The content of the Qur'an is also considered unique in the form of a combination of universal philosophy, historical records, warnings and entertainment, legal principles, and prayers. For Muslims, it is not prescribed to study the current contents of the Torah, Zabur, and Bible because, according to Islamic teachings, they contain various incorrect interpretations. ^{And} because the contents of all the books that are still needed have been included in the text of the Qur'an. However, there is no need to try to attack or blame the contents of the Torah, Psalms, or the Bible, because they contain God's verses.

In the word of Allah, verse Al Imraan 3 verse 4:

"Before (the Qur'an) became a guide for humanity, and He sent down the Al-Furqaan. ²³Verily, those who disbelieve in the verses of Allah will receive a severe punishment; Allah is Mighty and has a reward (punishment)." (Al Imran3:4)

Then An Nissa 4 verses 136 and 163:

"O you who believe, keep believing in Allah and His messenger and in the book that Allah sent down to His messenger and the book that Allah sent down before him. Whoever disbelieves in Allah, His angels, His books, His messengers, and the day after, has indeed gone astray as far as possible." (Women'4:27)

"Verily We have given revelation to you as We have given revelation to Noah and the prophets who came after him, and We have given revelation (too) to Abraham, Isma'il, Isaac, Ya'qub and their descendants, Isa, Job, Yunus, Aaron and Solomon, and We gave Zabur to David." (Women'4:163)

According to sources based on authentic hadiths from Imam Ahmad, all of these holy books descended on the moon on Ramadan, the suhuf of Ibrahim descended at the beginning of the first night of Ramadan, the Torah came down on the sixth day of Ramadan, and the Bible on the thirteenth day of Ramadan. ²⁴The Qur'an was revealed in the month of Ramadan based on one surah in the Qur'an, which reads:

"The month of Ramadan in which the Qur'an was sent down, as a guide for mankind and an explanation for that guidance, as well as a separator between truth and falsehood." (Al-Baqarah2:185).

Kathir said that Allah praised the month of Ramadan above the other months by choosing it as the month in which all the holy books were revealed. According to Islamic teachings, Allah will bestow His mercy from the sky by sending down rain, and His mercy will appear from the earth by growing plants with abundant fruit to people who are honest, straight, and do not deviate from the truth. For example, in verse:

²² History of the New Testament (Encyclopedia of Bible Facts)

²³ Al Furqaan are the previous books that distinguish between right and wrong.

²⁴ Rasulullah ﷺ said, "Shuhuf Ibrahim descended on the first night of the first month of Ramadan, and the Torah came down on the sixth day of Ramadan and the Gospel on the thirteenth day of Ramadan." (Hadith narrated by Imam Ahmad).

"...and if they had carried out the (laws) of the Torah and the Gospel and (the Qur'an) which were revealed to them from their Lord, they would have received food from above and from under their feet. There is a group of the middle ones, and how bad is what most of them do." (Al-Ma'idah 2:66).

All Muslims believe there is a progressive revelation; God's revelation develops with time and the different societal groups. The Qur'an justifies the prohibition of working on the day Sabbath in the Torah, but the Qur'an allows work and rules it out.

At the beginning of Muhammad's prophetic year, a revelation was announced to him: "Say: O People of the Book, you will not be considered religious until you uphold the teachings of the Torah, Psalms, Gospel and Al-Qur'an which were sent down to you from your Lord...(Al-Ma'idah 5:68).

Adherents of Islam believe this sentence that the conversion of the old religion to Islam begins with all sincerity by following the word of God from the holy books before the Qur'an to the Al-Qur'an currently being an imam in the life of the Islamic religion, including being a guideline for people's lives the Sumbawa regency which is known as the Adat Principles Barenti ko Syara', Syara' Barenti ko Kitabullah.

C. Application of the Adat Principles Barenti ko Syara', Syara' Barenti ko Kitabullah in Sumbawa Regency.

Throughout the history of the Indonesian Muslim community, we can find many traces of the spread of Islam left by its predecessors, whether in the form of ancient texts, historical buildings, customs, arts, and other cultural products. Islam entered Indonesia through several theories put forward by different domestic and foreign scientists who have lived in Indonesia for a long time.²⁵

Christian Snouck Hurgronje, for example, is a prominent Dutch orientalist who had served as an Advisor on Arab Affairs and Indonesian Sons of the Earth. Hurgronje stated that the Islamization of Indonesia began to take place approximately half a century before the city of Baghdad was conquered by the Mongol king Hulagu in 1258 AD. This theory further emphasised that no state power intervened in the process. The conversion of coastal communities on the islands of Sumatra, Java, Kalimantan, Sulawesi and other small islands was solely the work of Muslim merchants and settlers from countries in Muka India. Before Islam's advent, they were traditional traders who established trade relations from India to the islands of the Indonesian Archipelago.

We can find theories about the entry of Islam into Indonesia (Farid 2013) in some literature, for example, Gujarat (India) Theory. This theory states that the Gujarat people brought the arrival of Islam to Indonesia, and the second is the Bengali (Bangladesh) theory. SQ Fatimi put forward this theory. This theory says that the Muslims who came to the archipelago came from Bengal. This theory is based on the prominent figures in Pasai who are descendants of Bengalis. Next is the Persian Theory. Supporters of this Persian theory are PA Husein Jayadiningrat and M. Dahlan Mansur. According to the Persian theory, Islam entered Indonesia brought by the Persians. The basis of this Persian theory is the existence of associations of Persians in Aceh since the 15th century.

Another theory is the theory of the Coromandel Coast (India). Thomas W. Arnold and Morrison put forward this theory. According to this theory, Islam came to Indonesia via the Coromandel, Malabar (India), and the Arab theory. This theory states that Islam in Indonesia comes from the source directly, namely the Arabs. This theory is supported by Rosita Baiti, Buya Hamka, Keyzer, M. Yunus Jamil, and Crawford. The basis for this theory is the information which states that in the 7th century, Arab Muslims already existed on the west coast of Sumatra. In addition, there are similarities between the schools of thought adopted by the Arabs and Indonesia. They also used the title al-Malik on the kings of Samudra Pasai, according to the names of the Sultans in Egypt.

There are similarities that we can find in various records of the spread of Nusantara Islam, namely regarding the contact between ancestral traditions and Islam. Before Islam entered and took root in most parts of the archipelago, the indigenous people living there were influential with animism and dynamism. Belief in spirits and other unseen things has been integrated into every movement of the supporting community.

²⁵ Roy Marhandrainhttps://rehal.id/adat-barenti-ko-syara-syara-barenti-ko-kitabullah/diunduhdate, January 9, 2021

Islam entered, and came to offer views of life, manners, behaviour, hopes, ideals, how to govern the country and solutions to other life problems. Its entry does not necessarily suppress teachings that are contrary to the values of the Al-Quran. Sycchs from the Middle East came to Indonesia not only to spread Islam itself but then merge into one with society, giving teachings and helping with all matters related to trade, agriculture, and medicine so that their presence is not considered strange in the dynamics of life. Public.

We know Sufism as a teaching that adapted to the archipelago's customs at that time. Sufism is teaching to learn and draw closer to Allah to gain a direct conscious relationship with Allah SWT and gain His pleasure. Sufism is one of those that play a role in shaping the social life of the Indonesian nation. This is possible because of the nature of Sufism which provides convenience in studying its teachings because it is adapted to the people's minds. We can find this evidence from the History of Banten, Babad, Tanah Jawi, and Hikayat Raja-raja Pasai.

In several historical kinds of literature, the author finds that several regions use a philosophy whose sentence structure is the same as the philosophy of Adat Barenti ko Syara', Syara' Barenti ko Kitabullah. For the people of Gorontalo, we can find the same philosophy, namely adat barsandi syara, syara barsandi Kitabullah. This is part of the form of influence from spreading Islam by the Bugis and Ternate tribes mingling with the Gorontalo people. A complete note regarding this is the history of the Pagaruyung Minangkabau palace, which has a history of the Bukit Marapalam Agreement. There it is explained that this agreement is between the clergy and traditional leaders in determining the position of religion and custom for the community.

In the month of Safar in 1650, M Sheikh Burhanuddin with his four friends (Tuanku Bayang from Bayang, Tuanku Kubung Tigo Baleh Solok, Tuanku Buyung Mudo from Bayang Pasisir and Tuanku Padang Ganting Batu Sangkar) also called Lima Serangkai, accompanied by Rajo Rantau nan eleven. The Marapalam Hill Agreement later gave birth to the Marapalam Hill Charter. The concrete manifestation of the agreement is outlined in a customary philosophy which is more popularly known as the typical saying: Adat Basandi Syarak, Syarak Basandi Kitabullah, (customs must be based on religion, religion (Islam) is based on the Book of Allah (Al-Qur'an). Syarak mengato adaik mamakai, (Islam gives a customary fatwa that implements it)

The notes presented by historians and academics on current campuses regarding the customary philosophy of syara, start and Kitabullah, both of which apply to the Bugis community in Makassar, Gorontalo, Minangkabau, and Sumbawa, certainly require independent research to find valid data about the process the dissemination and use of this philosophy amid society, who influences whom, and who spreads the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah philosophy so that Muslims in Indonesia recognise its existence.

Suppose it is related to the early arrival of Islam to Sumbawa, and it became the kingdom's official religion. In that case, it means that the process of inspiration is close to the incident on the hill of Marapalam. The events of the Marapalam hill with the official year of Sumbawa becoming the sultanate system were in the same century, namely in the 17th century. Islam entered Sumbawa via Sulawesi. From the Giri Islamic boarding school, Islam was first spread to Maluku and then to Sulawesi. This distribution took place between 1604 – 1610. In H. Zollinger's statement that Gowa conquered Sumbawa in 1623. The peace treaty between the kingdom of Gowa and the kingdom of Sumbawa stated that adat and rapang would not be damaged and emphasised not to forget to say two sentences creed and adhere to Islam.

If Islam officially became the kingdom's religion in 1963, it would not necessarily mean that the kingdom also made such a fundamental decision at that time. Islam has been processed before, lived and grown within certain groups of people, and spread in each region in Sumbawa. These small groups also became the strength of the hearts of the leaders at that time to emphasise Islam as the kingdom's religion. A pretty monumental legacy for the people of Sumbawa in their commitment to upholding the philosophy of Adat Barenti ko Syara', Syara' Barenti ko Kitabullah is the Old Palace in Loka. Likewise, the customary practices that still apply, both from royal circles and ordinary people, have Islamic values, for example, the oral tradition of the Sumbawa people, known as the old pamuji. It contains traditional poetry about praising Allah SWT and all of his creations.

The dynamics of the traditional life of the Sumbawa people today is a form of actualisation of the values of the customary philosophy of barente ko syara syara barent ko kitabullah. It's just that in society, some practices

are still being contested regarding customary law that still applies in society today. Say it is like life cycle ritual activities such as those that develop in the community (birth celebrations, traditional wedding processions, maulidan, tahlilan, taziah, salvation, etc.). These various rituals are an ancestral legacy in which spirit, hope, and of course, the values of wisdom were stored as a bond between our ancestors at that time. The mixing of customs with the teachings of Islam by our predecessors, in principle, has the same goal, namely as a form of servitude to the creator and love for the Prophet.

Today we are faced with a mission to save the traditional values of the Sumbawa people, which are almost extinct. Preserving these almost extinct traditional values is part of efforts to strengthen the identity of the Sumbawa people. The history of the civilisation of the people of Sumbawa in the past can be a reflection, a basis for today's generation to move more confidently for the future.

Apart from that, what is equally important is that we are obliged to protect these Islamic religious values from their purity according to the Al-Quran and Hadith so that we are saved from things that smell of superstition, bid'ah, superstition, and shirk. Pre-Islamic practices mixed into it, and we still see social behaviour that deviates from Islamic teachings today. Allah SWT said: "And let there be a group of people among you who call to goodness, order those who are good and prevent those who are wrong; they are the lucky ones." (QS. Ali-Imran: 104)

In several ways, as a manifestation of the development of modern society's thinking, traditional practices considered shirk have begun to be abandoned by the people of the Sumbawa tribe. The ritual of salvation is by bringing offerings to sacred places, for example, we rarely find. Even though some still do celebrations and Thanksgiving with a magical smell, they are just ordinary rituals. They are not accompanied by the belief that there are intermediaries of jinn, spirits, spirits/supernatural beings and the like in determining one's fate.

In the mission to save the archipelago's culture, the meeting between adat and Islam is expected to run dynamically without contradicting the principles. Therefore, it is necessary to have a kind of complete about Sumbawa customs and the contents of the values therein so that they can then be reviewed from an Islamic perspective. This is not a tool to erase the traditions of the Sumbawa people in the past in the memory of the Sumbawa people. However, it is still important and essential in determining attitudes and policies regarding the true philosophy of Adat Barenti ko Syara', Syara' Barenti ko Kitabullah.

At the LATS Musakara, held at the Dalam Loka Palace, Sumbawa Besar, Sunday, October 30, 2022, Din Syamsuddin explained the meaning of the adat barenti ko syara' and syara' barenti ko Kitabullah. According to the former General Chairperson of PP Muhammadiyah for the two periods, barenti or principles contain substantive meaning, namely, to move the power of thought and behaviour, which later became a vital element of the life of the Sumbawa people or tau Samawa, officially declared as the gronslag of the Sumbawa Sultanate by Sultan Harun Alrasyid I in 1674.

Sultan Harun Alrasyid, in various Dutch literature, said Din is called Dewa Mas Bantan Datu Loka. He was the first King of Sumbawa, called by the name Sultan. The kings of Sumbawa were previously only called Koning Van Sumbawa, or Kings without the title of Sultan. "The addition of Datu Loka in the name because he abdicated in the middle of the road and handed over power to his son, Dewa Mas Madina. Datu Loka is to distinguish him from Datu Baru," said the grandson of the High Priest/Religious Advisor of the Sultan of Sumbawa in the era of Sultan Muhammad Kaharuddin IV, who died.

Din Samsudin then compared the Adat basendi Shara' and the Shara' basendi Kitabullah in Minang. That comparison is not only because he is a Sumbawanese, so he says that barenti or holding on to basendi or based on indeed has a strong meaning of barenti'. Because the argument is so, "*man tamassaka bisunnati*". Din Samsudin explained, the word used is masaka yamsaku or hold on. So to the book of Allah and sunnah, we must "tamassuk", which means holding on or barent'. This shows the depth of religious knowledge of the Sumbawa people 348 years ago, to the point where they chose barent diction rather than relying on it.

Barenti in the Qur'an is also called the ritual or worship itself. So baranti ko sara' is not only a declaration to hold fast to the book of Allah and the sunnah but also means a commitment to carry out worship according to the provisions of the Qur'an and Sunnah. Adat barent ko syara' syara' barent ko Kitabullah followed by "takit ko Nene', kangila boat lenge krik selamat Tau to Tana samawa". If someone asks, continued Din, what is the

traditional Tana Samawa rapang, then the answer is takit ko Nene kangila boat lenge. Takit ko Nene means to have faith in Allah; there are many arguments in the Qur'an, "ittaqullaha haqo tuqotih", Takit ko Nene is takit, fearing Allah with true piety.

The consequence of takit ko Nene' is kangila boat lenge, "Al haya' minal faith" shame is part of faith. Even the choice of words, kangila was born from a very deep exploration of the text and theorem. Kangila, Al haya', sai to' dua ila' are the virtues (virtue/wisdom) of the Sumbawa people. This virtue is the khuluqiyah of Tau and Tana Samawa. Khuluqiyah, or behavior, comes from the word khuluqun, plural of akhlaq. Akhlaq is adab edab tau (Makhluq) in relation to Kholiq (Nene'). So the parents of the Kalanis Tau Samawa were born as the derivation of something high and noble, which was taken from the expression of adab edab in the relationship between Tau and Nene'. This Parenti Kalanis is the vital ethos or elan that transforms into the spirit of life for the Sumbawa people, such as Kangila Lara,

Thus, based on the results of the discussion above, it can be seen that the application of the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah principles in Sumbawa district continues to apply and carry out the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah principles in everyday life. This is evidenced by a regional regulation in force, namely the Regional Regulation of Sumbawa Regency Number 10 of 2015 concerning the Tana Samawa Traditional Institution. The law regulates traditional institutions as bodies or institutions that preserve adat in Sumbawa, accommodate everyday marriage customs, and manage indigenous people's lands, as well as several other norms.

Conclusion

Based on the results of the discussion above, it can be concluded that applying the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah principles in Sumbawa district always applies and carries out the Adat Barenti ko Syara', Syara' Barenti ko Kitabullah principles in everyday life. This is evidenced by a regional regulation that has been in effect, namely the Regional Regulation of Sumbawa Regency Number 10 of 2015 concerning the Tana Samawa Traditional Institution. The provincial law establishes a customary institution as a body or an institution whose job is to preserve customs in Sumbawa which have been ingrained and rooted in the life of the Sumbawa people, accommodating businesses such as customs for marriage, inheritance, land management, and several other customary norms. By adhering to Adat Barenti ko Syara' principles, Syara' Barenti ko Kitabullah.

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