

# CRITICAL DISCOURSE ANALYSIS STUDIES IN CUSTOMARY LAW TEXT OF THE BIMA LAND: NORMAN FAIRCLOUGH MODEL

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## ABSTRACT

Ancient manuscripts are one of the historical relics that must be preserved in existence. Along with the development of science, the field of critical discourse analysis is increasingly in demand. But unfortunately, ancient manuscripts are still rarely studied with this field of ilmu. Therefore, this study aims to present a critical discourse analysis on ancient manuscripts, namely the Bima Land Customary Law (HATB) manuscript belonging to the Bima (Mbojo) regional community in the province of West Nusa Tenggara. The presentation was delivered descriptively with Norman Fairclough's Model Critical Discourse Analysis Method. The research data is in the form of quotations of verses in the HATB manuscript. Data is collected by Listening Methods and Document Analysis Techniques. At the data analysis stage, the Norman Fairclough Model Critical Discourse Analysis is used by putting into practice all elements of its structure. In addition, data analysis activities utilize interactive analysis according to Miles and Huberman. Next, the data is presented by formal and informal methods. Based on the data analysis, it was shown that Fairclough divided the discourse analysis into three dimensions, namely text, discourse practice, and sociocultural practice. In the text of the Customary Law of Bima Land, these three things are integrated and sustainable. The manuscript was made by the people, because of the people, and in the interest of the people. The verses in the HATB text are representations of the relationship between man and God, man with man with other beings, and man with himself.

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## INTRODUCTION

Ancient manuscripts are one of the few objects left by ancient times. In addition, ancient manuscripts or manuscripts are one of the forms of cultural tensions owned by Indonesia in addition to the richness and beauty of nature. Manuscripts can be interpreted as the result of works, karsa, serta creation or made by elders containing history, customs, customs and customs, science of tighteninguan, and culture in handwritten form (Bahar & Mathar, 2015).

According to (Primadesi, 2012), manuscripts are all forms of handwriting, both in the form of expressions of thoughts and feelings as a result of culture in the past. In addition, in the Cultural Heritage Law (No. 5 of 1992, Chapter 1 Article 2) which is also quoted in (Primadesi, 2012), ancient manuscripts or manuscripts are works of past writings that can provide informasi

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about thoughts, feelings, and various aspects of people's lives including the rules that prevailed at that time. So, it can be said that dreams of ancient manuscripts generally contained life values related to humanity and divinity.

Naskah itself is included in the cultural heritage that must be protected in its existence in accordance with Law No. 11 of 2010 concerning cultural heritage objects. The manuscript in this study is in the form of a written document containing the feelings and thoughts of 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 that became an absolute necessity for living together/in groups (Salahuddin, 2016).

The Bima area or known as Mbojo, there was an ancient time 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 of the sultanates that has a fairly long history. Meanwhile, one of the most recognizable historical objects left by the Bima Sultanate is the Bo Sangaji Kai (Royal Records) ledger. According to Chambert-Loir and Salahuddin, BO Sangaji Kai is one type of Jawi manuscript owned by the Bima area (Sila, 2018). As a valuable ancient manuscript, the Bo Sangaji Kai contains events, teachings, values, norms, and so on regarding life in the royal era. The original manuscript of BO Sangaji Kai was written in the form of Bima script. However, in the 19th century the manuscript was remade using the Arabic-Malay script (Salahuddin, 2016).

One of the manuscripts that became part of the BO Sangaji manuscript was the text of the Customary Law of The Land of Bima. The text of the Customary Law of Tanah Bima is a source of law in the form of provisions for all rights and obligations of the community, both physical, property, and honor. The goal is to achieve a balance of interests between citizens and indigenous peoples. Then subject to fair and prudent sanctions based on the Bima Land Customary Law and certain considerations in the event of violations (Salahuddin, 2016).

Due to its history and content that is positive and sacred, the text of the Customary Law of Tanah Bima or HATB for short is one of the historical objects that need to be maintained. The text of the Customary Law of the Land of Bima is not just any worthless object. Therefore, the aspects contained in ancient manuscripts can be studied by critical discourse analysis. In critical discourse analysis (CDA), discourse is not only understood as the study of language, but also relates to context (Sobur, 2009).

Research on the study of critical discourse analysis is certainly not new. Some researchers have done so such as (Bangha & Orsini, 2010) once researched political discourse and Islamic leadership in the script, (Agustin, 2013) analyzed a knightly novel. Several international researchers have also used critical discourse analysis studies such as (Shi-xu, 2014) with the theme in cultural dialogue with Critical Discourse Analysis/ CDA. (Zhu, 2021) sees something quite interesting, namely the neoliberal reformation or the rise of ancient healing as a traditional critical analysis of Chinese coronation discourse on Chinese television. (Liu, 2005) utilizing critical discourse analysis to analyze Chinese textbooks. In addition, other researchers, namely (Tupper, 2008), (Gavriely-Nuri, 2010), and (Bouvier & Machin, 2018) have also utilized critical discourse analysis theory with different research objects.

Throughout the observations made, no researcher has analyzed the text of the Customary Law of the Land of the Milky Way using a Norman Fairclough model of a critical discourse analysis/AWK scalpel. It is known that (Mukhlis, 2005) once analyzed the text of the Bima Land Customary Law, but used different theories so that the objectives and findings of the research were certainly different. Therefore, it can be said that this study is a new and different study.

(O'regan, 2006) states one of the reasons Critical Discourse Analysis/CDA calls itself critical is because the perspective of its discourse and society comes largely from critical social theory. Critical discourse analysis is an attempt or process of deciphering and interpreting a text. The purpose is to explain why and how the text is generated by someone. Texts are produced based on social reality that tends to have a certain purpose, namely to obtain what is desired (Eriyanto, 2001). One of the characteristics of AWK is that it does not focus on the elements or structure of the text alone, but rather there are social practices and sejdirections behind the discourse.

According to Fairclough (2010), critical discourse analysis has three basic properties, namely relational, dialectical( dialectical), transdisciplinary (transdisciplinary), because the main focus is not on entities or individuals but rather on social relations that they think are dialectical so that CDA is a form of transdisciplinary analysis that connects disciplines, theories, and frameworks in a discourse. It can be concluded that analisis critical discourse of the Fairclough model also connects the text with context and sees discourse practice and sociocultural practice. Therefore, this study makes use of a critical discourse analysis of norman fairclough's model.

The ancient manuscript of the Customary Law of the Land of Bima was chosen as the object of research because it contains its positive value, its value, sacredness, as well as its endangered and forgotten existence. In line with (Salahuddin, 2016). He regretted that today the people of Bima no one knows about the content of the HATB nashkah. In fact, the content of the manuscript should be known because it regulates the relationship between the government / leaders and their people, the duty of their respective obligations in maintaining order and balance of life , togetherness and harmony, respect for each other, and limiting the prohibitions of doing things that can harm others (Salahuddin, 2016). He revealed that ancient manuscripts are one of the important cultural heritages and characteristics, both academically and socio-culturally. The writings made by (Khadijah et al., 2021) also show that ancient manuscripts containing history must be preserved for the benefit of the nation even in the term a long time. One way is to analyze the manuscript and perpetuate it into a scientific work.

In addition to the above problems, researchers are encouraged to explore the theory of critical discourse analysis with different objects. Based on searches, it is known that quite a lot of researchers use the theory of critical discourse analysis to research news texts in a medium. Among them were performed by (Supriyadi & Zulaeha, 2017), (Sholikhati & Mardikantoro, 2017), (Cenderamata & Darmayanti, 2019), and (Magfira et al., 2021). However, while it is very rare to take advantage of the theory of critical discourse analysis to dissect manuscripts or ancient manuscripts.

## **METHOD**

This research is an alimissive study that describes the results of data analysis. The data collected does not emphasize numbers, but in the form of words or images (Sugiyono, 2018). Qualitative research aims to understand human and social problems more deeply (Gunawan, 2022).

Broadly speaking, qualitative research methods are divided into two types, namely interactive qualitative and non-interactive qualitative. The interactive qualitative method is an in-depth study in which data collection techniques are carried out directly from informants (people). The non-interactive qualitative method conducts studies based on document analysis, so this type of qualitative method is also known as analytical research (Hamdi & Bahruddin, 2015) (Musfiqon, 2016). This research itself is included in the non-interactive qualitative method because it analyzes manuscripts and does not require field study activities.

In this study, there are: 1) manuscript text data; 2) *discourse practice* data; 3) *sociocultural practice* data. Data sources are other things that are inseparable from a study. In the data source there are problems related to population, sampel, and informants (Mahsun, 2017). The source of the data in this study is an ancient manuscript of the *Bima Land Customary Law* (HATB) owned by the Bima (*Mbojo*) community and has been transliterated (translated) into Indonesian. Counted in the text of the *Customary Law of the Land of Bima* there are 120 verses. These verses will later be analyzed thoroughly based on the theory and data analysis methods used.

**Table 1**  
**Data and Research Data Sources**

<b>Data Source Data</b>
The meaning of the text of the text of the <i>Text of the Customary Law of Tanah Bima</i>
<i>Discourse practice</i> of The <i>Bima Land Customary Law</i> Manuscript
<i>Sociocultural practice</i> of The <i>Bima Land Customary Law</i> Manuscript

According to (Moleong, 2010) certain techniques are generally used to utilize densely packed documents. The technique that is usually used by researchers is content *analysis*. The content analysis method or documentation study is the main and important data collection method in this study. This research method is used to obtain research data so that it can find results up to the stage of drawing conclusions in order to get answers to the formulation of research problems.

Data analysis in this study was carried out using Norman Fairclough's model theory of critical discourse analysis. He sought to combine text analysis at the micro level with a larger social context, namely *sociocultural practice*. Text analysis is aimed at expressing meaning by critically analyzing the language. *Discourse practice bridges* the text with a *sociocultural context* (*sociocultural practice*). That means the relationship between the two is indirect and is connected by *discourse practice*.

The data analysis activities used in this study are qualitative data analysis of Miles and Huberman's model. According to Miles and Huberman (1984:21-23 in Emzir, 2014:129-133) there are three steps of activity in qualitative data analysis, namely (1) *data* reduction, referring to *the activity* of choosing, focusing, simplifying, abstracting, and transforming raw data based on the observation process; (2) *data model* (*data display*), namely displaying the selected data and conducting analysis; and (3) *drawing/ verifying conclusions*, the researcher concludes the results of the analysis.

## **RESULTS AND DISCUSSION**

### **Text Analysis of the Text of the Customary Law text of Tanah Bima**

Textual studies in the critical discourse analysis of Norman Fairclough's model are to analyze the manuscript from a linguistic point of view by looking at how the relationship between objects is defined. The basic elements that need to be considered are the elements of representation, relationships, and identity.

#### **1. Representation**

This element of representation itself is divided over several parts. First will be presented the representation in the child sentence. This aspect has to do with how a person, group, peritiswa, and an activity are displayed in the text. Some things to note are vocabulary and grammar. In the text of the *Customary Law of The Land of Bima*, the representation of the child of this sentence is found in several verses. One of them is in the 2nd verse.

[2] **Firstly** that let the king of janeli tureli and all the titles **of islam** be as establishing prayers, and fasting, and issuing zakat, and keeping the creed and faith, and knowing of halal, and haram fardu, and circumcision, sah, and void, makruh, and mabah. So whosoever does not establish such a thing as Allah subhanahu wa taala.

The "hardening" vocabulary which means to force or treat harshly indicates that as a leader, the king of tureli (equivalent to a minister; one of the highest ranks in the Government of Bima) must uphold the value of divinity by upholding and carrying out His commands. It can be seen in the above sentence, the word "harden" leads to a mandatory command to be carried out. In addition, the vocabulary of a "first" indicates that the above paragraph is the opening rule of the other regulations contained in the text of the *Customary Law of the Land of Bima*.

[120] **Again** if any /h/ man kills a man though two three, which one is the tree he will kill as well, and who follows it but fined /h/ to him.

The thing to note is the use of the word "as again". The vocabulary is used as an opening in each verse, starting from the 3rd verse to the last verse, which is the above sentence. Dapat is seen as the vocabulary "as again" as a link between the verses that shows the interrelationship of each verse as well as the sustainability of the rules. Vocabulary "as again" can be likened to the word later and or subsequent.

Another aspect in the representation is the representation in the child combination of sentences. In the HATB script, it can be seen that quite a lot of verses are part of the representation as in the 2nd, 3rd, 7th, 12th, 17th, 19th, and others.

[19] Again, if there is a horse that is herded then remove the /h/ horse from its place, then if it is not tied up in that day until it enters the sun, then it is inserted in this /h/ speech. If he had obtained it on a day it would not have been redeemed but taken away. If there is a /h/ plant-plant the man is eaten by the loose horse /h/ approximately then the price of those crops, then paid by the owner of the horse /h/ it. If the price of the crops has not been paid, the horse cannot be taken by the owner of the horse /h/ it. So if he dies or loses a horse /h/ or a buffalo in his hands which has planted those crops, then he pays half the outside of the redemption. So it is determined that the price of a horse /h/ male four riyals and a horse /h/ female and buffalo costs two riyals, that's the price in this /h/ talk.

It can be seen in the sentence above that between one child the sentence and the child the other sentence is interrelated so as to form a statement that can be interpreted. It is also seen, that basically reality is formed through the process of merging between several sentence children. The merger forms local coherence so that the above sentence has meaning. The above sentence can be interpreted as if there is a dispute between the horse breeder and the farmer must be resolved fairly and wisely as stated in the source of law which apply.

The representation in the intercalimate series relates to which part in the sentence is more *tonjol kan* compared to the other parts. However, in the text *of the Customary Law of the Land of Bima* every sentence and every verse is highlighted because it is an inseparable whole. Each sentence and verse has its own meaning and position that has a fundamentally important role. Therefore, the representation section in the intercalitic series covers all the verses in the text, which is 120 verses. The passages of the verse cannot be highlighted asan while others are marginalized.

## 2. Relationship

The relation in Norman Fairclough's theory of critical discourse analysis relates to how the relationship between the author and the audience. In this hal, the focus on the element

of relations is the relationship between the government of the Bima Sultanate and the Bima people of its time. Related to the analysis of this relationship, the role of the Government of the Sultanate of Bima is very important and meaningful, especially if it is connected to the social context, because the government of the Bima Sultanate is one of the parts of indigenous peoples that had an important role in the social, religious, and cultural life of the Bima people in their time. The government of the Bima Sultanate became the ruling social controller at that time.

At the beginning of the 17th century or in 1609 Islam entered the land of Bima and had an effect on aspects of life, marked by the order of the first sultan who adhered to Islam, namely Sultan Abdul Kahir. He ruled from 1611 to 1640. It was during his reign that the text *of the Customary Law of Tanah Bima* which was sourced from Islamic law was written and enacted. "That every official is highest to the lowest and the whole people must cling to the teachings of the Islamic religion," according to the order contained in the HATB text. Based on the order of the first sultan, it can be seen a picture of the relationship between the government as the author and the people of Bima as the audience. As the first person in the land of Bima, the Sultan's order was mandatory for all officials and the people. However, based on Hindu philosophy the King and the people were very careful in accepting the socio-cultural and political order. Therefore, Hinduism has no effect because it is not fully accepted by society (Michaels, 2004).

Along with the development that occurred in the Bima Sultanate, it was a form of adaptation to the changing times. The Bima Sultanate still prioritizes customs based on deliberation and kinship. Therefore, it was said that Masyarakat Adat as an advisor to the Sultan and mediator between the government and the people. The King or Sultan is not the incarnation of God who should be worshipped and worshipped like God. The Sultan is a leader who is elected and appointed by the people for the benefit of the people as well.

The people at that time were not servants or slaves who were in charge of worshipping and worshipping their Sultan. This is where indigenous peoples play a role, if there are things that are beyond understanding, the task of mereka is to remind the King to stay in line with the philosophy of life of the Bima people, namely *tono mpa ra nabu sura dou malabo dana*. That is, prioritize the interests of the people and the country over personal interests, out of ga, and class. In addition, based on the analysis of the manuscript, it can be seen that despite serving as a leader, it is not justified if the Sultan and his family live in wealth and live in luxury while the people are unnoticed and live miserable lives. Sultans, nobles and their subordinates who are classified as government circles as the originators of the text of the *Customary Law of the Land of Bima* must live as the philosophy of life adopted and the text the HATB is written, that is, living with simplicity and tolerance. If they live excessively and sideline the interests of the people then The Adat Society will reprimand and even sanction.

In the end it can be concluded that the analysis of critical discourse on this element of relations shows that the relationship between the author and the audience leads to the philosophy of life of the Bima people that the Sultan is a leader who must not abuse his power and the people must still carry out his tugas, namely obeying the Sultan's orders and carrying out his duties as the people of the Bima Sultanate. The Sultan together with the people and accompanied by indigenous peoples uphold the teachings of the Islamic religion combined with local customary law based on deliberation and kinship. The term in the Bima language that describes the relationship between the government and the people is "*karawi kaboju*", meaning mutual aid.

### 3. Identity

The identity aspect in the view of the critical discourse analysis of the Norman Fairclough model is to examine how the identity of the journalist/writer is displayed and constructed in the text or manuscript. According to Fairclough, the interesting thing in this section can be seen in how journalists/writers position and classify themselves with the social groups involved or problems yang ada (Eriyanto, 2001). Related to this aspect of identity, it can be referred to the writings of (Siswanto & Febriana, 2017) which analyze the representation of Indonesia in *Stand Up Comedy* presented by comic Pandji Pragiwaksono. It was found that the identity of the comic as a person who had a relationship in the material he conveyed.

Based on the analysis of the text of the manuscript, the visible aspect of identity is that the government of the Bima Sultanate as the author of the Bima land customary law manuscript places and identifies himself as a person involved in social groups. There is no difference in position and sanctions received if you violate the applicable law. The Government of the Sultanate of Bima positioned itself as part of the people who wanted a balance of life based on Islam and local laws. In general, the purpose of regulating and enacting this law is to achieve balance and interests between citizens, governments, and indigenous peoples.

In addition to relating to journalists/writers, identity also has relevance to participants or audiences, namely how they are identified. In this regard, the Bima community as a whole accepts well the enactment of the *bima land customary law* text when compared to the Hindu philosophy that its existence denies. In addition to being firmly committed to the teachings of the Islamic religion, the Bima people also obey the *Bima Land Customary Law* (which is abbreviated as HATB). Hatb's script as a controller is effective and spreads evenly without exception. The message conveyed by Sultan Abdul Kahir to all nobles, government ranks, and the people to practice the teachings of Islam truly. Therefore, the text of *the Customary Law of Tanah Bima* was born and enacted as a combination of Islamic law and local customary law. So that the message of Sultan Abdul Kahir was carried out, but the local law was not forgotten. This is the advantage of the text of the *Customary Law of The Land of Bima*.

#### **Discourse Practice of Customary Law Manuscripts of Tanah Bima**

Discourse practice analysis focuses on the process of text production and text consumption. The text is seen as a form of discourse practice that ultimately has an effect on how the text is produced and consumed. In line with (Sarawati, 2017). Therefore, in the analysis of *discourse practice* they expose the results of an interview with one of the members of the social group that produced the analyzed text. In this regard, in this study the interviewee was an expert on the Culture of the Bima region, because the text analyzed was written during the Bima Sultanate era.

Naksah *Hukum Adat Tanah Bima* is one of several manuscripts that are part of the Book of Bo. This manuscript was written by the court's scribe Khatib Luqman by order of Sultan Abdul Kahir. The HATB script is thought to be 226 years old because it was written in 1796. In the Bima language, this manuscript is also referred to as the "Law of Speech", as written in the records of the Bima kingdom. According to the source, the original manuscript *of the Bima Land Customary Law* was written in the Bima script, but there was a fire in the palace that caused the original manuscript to catch fire. So that the manuscript in the Samparaja Bima museum today is a manuscript written with Arabic-Malay script on paper sent directly from the Netherlands and China. This HATB text was re-copied with the aim of re-warning the message of the first sultan of the Bima region so that all levels of government adhere to the teachings of



Islam, and to re-establish the customary laws that were previously in force and brought in accordance with the teachings of Islam. Naskah HATB and the main Book of Bo which is now kept in the Samparaja Meseum are under the supervision of Mrs. Maryam atau Ina Ka"u Mari who is a descendant of the Bima sultanate .

The text *of the Customary Law of The Land of Bima* was produced on the grounds of the importance of customary law in building and becoming the life of the Bima people. In addition, it was the teachings of Islam that were very influential at that time. Initially, this manuscript was devoted to Muslim communities located in the Bima Sultanate, because at that time the majority of the people were Muslims. However, over time and the Bima area was entered by various ethnic and religious other migratory regions such as Chinese, Arabs as well as people who were Christians and Hindus. Therefore, the HATB script must be enforced evenly and thoroughly, regardless of natives or migrants.

There are three important elements related to how the text production process is. First, from the individual side of the journalist/writer himself. In this regard, Khatib Luqman as the author is known as a poetic man, therefore in the Book of Bo he wrote inserted the proverb Bima. Second, the side of how the journalist/writer relates to the organizational structure of the media (in this case the government). As a court clerk Khatib Luqman was a member of the government of the Sultanate of Bima who was in charge of following all directions from Sultan Abdul Kahir. The government is known to have good relations, and is deliberating to formulate the text *of the Customary Law of the Bima land*. Third, the work activity of the production of the manuscript, one of which is the writing part. In this section, the script is rewritten using the Malay Arabic script with regular grammar because Malay is the root language Modern Indonesia. In addition, the Bima sultanate was the center of economic activity at that time. Many merchants from other regions including Pattani, Malay, Minangkabau, Aceh, Banten, China, and others visited the Bima Sultanate.

With regard to the consumption of texts, this manuscript was well received by the people of Bima, both people who are muslims and people who come from other ethnicities and religions. As long as the article in the text of the Customary Law of the Land of Bima does not conflict with worship. The combination of these various legal sources resulted in the HATB manuscript which was adopted for centuries in the territory of the Bima Sultanate. The text succeeded in establishing a solid legal empire that protected the interests of society and fulfilled the principles of justice and humanity in general.

### **Sociocultural Practice of Customary Law Texts of The Land of Bima**

The third dimension in Fairchough's theory of critical discourse analysis, also called macrostructural analysis, is divided into three parts, namely situational, institutional, and social. The basis for the analysis of *sociocultural practice* is that the social context that exists outside the production of the text has an effect on the process of discourse that is presented by a media, journalist or writer. As did (Cenderamata & Darmayanti, 2019), who analyzed online media coverage of a celebrity.

In the text *of the Customary Law of The Land of Bima*, it is clear that there is a situational aspect. The manuscript is produced in a distinctive, unique condition or atmosphere, so that the manuscript becomes sacred, has power, and is different from other manuscripts. Discourse is understood as an action and the text of *the Customary Law of Tanah Bima* was present as a response to the actions of Sultan Abdul Kahir as the King of the Bima Sultanate who at that time adhered to Islam. The HATB text is a manifestation of the existence of Islam at that time besides being present as a need for a balance of life between world affairs and the Hereafter.



The institutional level looks at how institutions or organizations influence in discourse-making practices. In this case, the institution clearly involved in the process of producing manuscripts is the government of the Bima Sultanate. In addition to having internal external forces, such as economic influence and political influence, as a whole as an institution that was in control at that time the government of the Bima Sultanate have the power to create and enforce the HATB scripts they produce.

Social factors have a great influence on the circulating discourse. One of the things affirmed by Fairclough is the change in society in influencing the discourse present. At the social level in the text *of the Customary Law of Tanah Bima*, cultural, economic, religious, and other circumstances determined the development of the HATB text at that time. Social aspects such as culture, economy, and religion at that time were dominated by Islam, so the manuscript was produced in part from Islamic law which was more accepted than philosophy other religions. Although the territory of the Bima Sultanate eventually led to changes in society such as the emergence of immigrants from other ethnicities and religions, the text of the *Bima Land Customary Law* was well received by them.

## CONCLUSION

Based on the results of the study, it is known that critical discourse analysis is present as a perfection of discourse analysis which is still limited to linguistic analysis only. Critical discourse analysis is present as a need for the development of science and the development of increasingly complex times. Norman Fairclough's model theory became one of the theories of critical discourse analysis that could be used to analyze news texts, manuscripts, novels, and other works, that these things were discourses that were present from forms of social practice that could not separated from aspects of discourse practice and sociocultural practice.

Linguistic analysis of the text shows that the transliteration of the Text of the Customary Law of Tanah Bima contains a fairly complex language and is a little difficult to understand because it is a translation from Arabic-Malay. In addition, the mixing of several Bima language terms and Bima proverbs made the manuscript difficult to understand, especially by the Bima people and outside the Bima area. This is because, the terms used are arkais language that is not in the dictionary or the internet. However, in total, every verse and chapter in the manuscript contains all the rules and regulations of life in the territory of the Bima Sultanate at that time. Another point, the text is a representation of the teachings of the Islamic religion and the customary law of the Bima people which are a single entity and cannot be separated every sentence, verses, and chapters.

In the aspect of analyzing the dimensions of discourse practice and sociocultural practice, the government of the Bima Sultanate as the institution that produces the text of the Customary Law of The Land of Bima does not present the manuscript casually but on the basis of a common need based on the principles of humanity and divinity. By combining the sources of Islamic law and local customary law, this text is known to be able to protect the territory of the Bima Sultanate free from civil wars, conflicts between peoples, and disputes. between the people, the government, and the people. The text of the Customary Law of the Land of Bima which generalizes members of the government, nobles, and people without any differences in social status and rank is well received and thoroughly.

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