

The Basic Values of *Pi`il Pusenggighi* in the Kuntara Rajaniti Jugulmuda Law

Bunyana Shalihin*

UIN Raden Intan Lampung
Email: bunyanashalihin@radenintan.ac.id

Maimun*

UIN Raden Intan Lampung
Email: maimun@radenintan.ac.id

Agus Hermanto*

UIN Raden Intan Lampung
Email: gusher.sulthani@radenintan.ac.id

Hepi Riza Zen*

UIN Raden Intan Lampung
Email: hepirizazen@radenintan.ac.id

Abstract

This article is the result of a study of the local wisdom values of the Lampung indigenous people (*Pi`il Pusenggighi*) in the ancient manuscripts of Kuntara Rajaniti and Jugulmuda. More specifically, this article wants to know the basic values of the social philosophy of the Lampung indigenous people are in the ancient text and how the content of Islamic teachings on the husband and wife rules. The research was conducted using a socio-philosophical approach and content analysis theory to answer this question. As a result, there are many Islamic values contained in the ancient manuscripts of Kuntara Rajaniti and Jugulmuda and the basic values of the social philosophy of the indigenous people of Lampung (*Pi`il Pusenggighi*). Another conclusion is that the basic values of the social philosophy of the Lampung indigenous people are full of Islamic values. Especially in the introduction to describe the Prophet Muhammad. Besides that, it also applies the analogy proposition similar to the *Qiyás* proposition in Islam.

Keywords: *Pi`il Pusenggighi*, Social Philosophy, Lampung, Ancient manuscripts, Kuntara.

* Jl. Letnan Kolonel H.Jl. Endro Suratmin, Sukarame, Kec. Sukarame, Kota Bandar Lampung, Lampung 35131

Abstrak

Artikel ini merupakan hasil kajian tentang nilai-nilai kearifan lokal masyarakat adat Lampung (*Pi`il Pusengighi*) dalam naskah kuno Kuntara Rajaniti dan Jugulmuda. Secara lebih spesifik, artikel ini ingin mengetahui apa saja nilai-nilai dasar falsafah sosial masyarakat adat Lampung dalam teks kuno dan bagaimana kandungan ajaran Islam tentang aturan suami istri. Untuk menjawab pertanyaan tersebut, penelitian dilakukan dengan menggunakan pendekatan sosio-filosofis dan teori analisis isi. Akibatnya, banyak nilai-nilai Islam yang terkandung dalam naskah kuno Kuntara Rajaniti dan Jugulmuda serta nilai-nilai dasar falsafah sosial masyarakat adat Lampung (*Pi`il Pusengighi*). Kesimpulan lainnya adalah nilai dasar falsafah sosial masyarakat adat Lampung sarat dengan nilai-nilai keislaman. Terutama dalam pendahuluan untuk menggambarkan Nabi Muhammad. Selain itu juga menerapkan dalil analogi yang mirip dengan dalil Qiyas dalam Islam.

Kata Kunci: *Pi`il Pusengighi*, Filsafat Sosial, Lampung, Naskah Kuno, Kuntara.

Introduction

Based on historical observations of several kingdoms in the archipelago, there are several legal rules that have been enforced throughout the kingdom's territory. There are even several legal rules that have been enforced in several areas of royal power, such as the rule of law that was enforced throughout the Majapahit Kingdom by Prabu Satmata called the *Igama*.¹ There is also a law that was enforced in the Lampung region by Ratu Anglangkara called Kuntara Rajaniti Jugulmuda.²

The manuscript that is used as the object of study in this research is an ancient manuscript entitled *Kuntara Rajaniti Jugulmuda*. The Kuntara Rajaniti Jugulmuda manuscripts are ancient manuscripts that were once applied as laws for the ancient Lampung people under the rule of *Queen Anglangkara*.³ An interesting issue to study is the Assumption that the normative values contained in these regulations are very thick with the values of the social philosophy of the Lampung indigenous people (*Pi`il Pusengighi*). Thus, the problem to study in

¹ Bunyana Shalihin, *Terjemahan Naskah Kuntara Rajaniti Dan Jugulmuda*, (t.t: t.p.), 3.

² *Ibid.*, 3.

³ *Ibid.*, 10.

this research is: Whether the basic values of the social philosophy of the Lampung indigenous people accommodated in the draft of the *Kuntara Rajaniti Jugulmuda* legislation or not?

Due to the many branches of law, the core theme in this study is more focused on the articles relating to husband and wife rules. The purpose of this research is to know whether the social philosophical values of the Lampung indigenous people (*Pi`il Pusenggighi*) were loaded in the *Kuntara Rajaniti Jugulmuda* legislation. This research was conducted through The *Socio-Philosophical approach* using *Content Analysis Theory* as an analytical method, so that the existence of the basic values of social philosophy of the Lampung indigenous people (*Pi`il Pusenggighi*) can be found within the scope of the *Kuntara Rajaniti and Jugulmuda* legislation or not.

Throughout a review of several sources, it turns out that no research has ever been conducted on the scope of the *Kuntara Rajaniti and Jugulmuda* legislation on the basic values of the social philosophy of the Lampung indigenous people (*Pi`il Pusenggighi*). There were only 3 studies found regarding *Kuntara Rajaniti and Jugulmuda*, but there were differences in the problems that were the focus of the discussion as follows:

First, research conducted by M. Shobir with the title *Research Ethical Values in the book Kuntara Raja Niti*. The object of study in this research is related to the Ethical Values (Axiology) contained in the book of *Kuntara Rjaniti Jugulmuda*. This study aims to reveal the historical background of the book of *Kuntara Raja Niti*, provide a philosophical basis, and ethical values. While the type of this research is library research, and it is added with interviews with various representative parties. The methods used are factual historical methods, comparisons, and hermeneutics. The research conducted by M. Shobir is only focused on the Ethical values stored in the *Kuntara Rajaniti Jugulmuda Law*, while this research will reveal the theme of the scope of the *Kuntara Rajaniti and Jugulmuda Manuscripts* regarding the basic values of the social philosophy of the indigenous people of Lampung (*Pi`il Pusenggighi*).⁴

Second, research was conducted by Citra Ayyuhda and Karsiwan IAIN Metro with the title *Values of Local Wisdom from the Book of*

⁴ M Shobir, *Nilai-nilai etis dalam kitab Kuntara Raja Niti*, (Tesis S2 Ilmu Fisafat UGM, 2002), v

Kuntara Raja Niti as Guidelines for the Behavior of the Lampung Community. This study focuses on the content of Islamic values in the behavior of the Lampung people in their activities based on the rules in the Kuntara Raja Niti Book. The results of the study show that there are Islamic values in the Kuntara Raja Niti Book. Thus the research conducted by Citra Ayyuhda and Karsiwan focused on Islamic values in the behavior of the Lampung people based on the content of the rules in the Kuntara Rajaniti Jugulmuda Book.⁵

Third, Bunyana Sholihin's research, this research reveals the spirit and sense of justice of the Indonesian nation in the classical statutory texts of Lampung Kuntara Rajaniti and Jugulmuda. The focus of the discussion is on the essence of the spirit of law and the spirit of legal justice for the Indonesian nation and its existence in the Kuntara Rajaniti Jugulmuda Law Manuscript. With this study, it was found that the spirit of law and the sense of justice of the Indonesian nation was reflected in its existence in the text under study. The focus of the problem is on the spirit of law and the spirit of Indonesian legal justice in the Classical Laws of Kuntara Rajaniti and Jugulmuda. Meanwhile, this research will raise the scope of the Kuntara Rajaniti Jugulmuda Laws on the basic values of Social Philosophy of the Lampung indigenous people (*Pi'il Pusenggighi*).⁶

None of the three previous studies examined and explored the scope of the Kuntara Rajaniti and Jugulmuda Laws on the basic values of Social Philosophy of the Lampung indigenous people (*Pi'il Pusenggighi*) specifically on the rules of husband and wife.

Kuntara Rajaniti Jugulmuda's Ancient Legislation Manuscript

The manuscript that is used as the object of study in this research is an ancient manuscript entitled *Kuntara Rajaniti Jugulmuda*. The manuscript is written in greenish black ink and fully uses the ancient Banten language. This manuscript is written on *Halim Bark Sheets* measuring 16 x 16 x 0.5 cm, totaling 67 bark plates consisting of 2 faces, namely Face A and Face B. Face A meets 67 faces of the slab and face

⁵ Citra Ayyuhda dan Karsiwan, "Nilai-Nilai Kearifan Lokal Kitab Kuntara Raja Niti Sebagai Pedoman Laku Masyarakat Lampung Social Pedagogy", in *Journal of Social Science Education*, Vol. 1, No. 1, (2020), 11-18.

⁶ Bunyana Sholihin, "Menyingkap Jiwa Dan Rasa Keadilan Hukum Bangsa Indonesia Dalam Naskah Klasik Beraksara Lampung (Undang-Undang Kuntara Rajaniti Dan Jugulmuda)", in *ASAS*, Vol. 11, No. 02, (2019), 37-48.

B only fills 66 faces slab. This manuscript is written on 67 slabs of bark on 2 back and forth without being given a page number. A total of 67 slabs of bark were strung together with thread following the order of their contents. It also hasn't rung because it hasn't been sounded and it's still original written in ancient Lampung script.⁷

As for when and where it was written, it cannot be known, because the author does not include the number of the year of writing and the place of writing. However, based on the age of the manuscript which is quite old, which is marked by the number of letters that have been lost on the edges of the manuscript along with the loss of the edges of the writing pad due to age, besides the many expressions of belief before Islam, it can be estimated that the *Kuntara Rajaniti Jugulmuda* manuscript was written in the early period Islam entered Lampung, which was around the 14th century.

As for where the scriptwriter was writing, it cannot be known with certainty, because the author did not state where the manuscript was written at all. The classic manuscripts of Kuntara Rajaniti Jugulmuda are one piece of legislation that has been in force in some parts of the archipelago for quite a long time. As stated in the manuscript, that the book of *Kuntara Rajaniti Jugulmuda* is book of legislation that apply in the three major kingdoms, namely Majapahit, Pajajaran, and Lampung (As this text says, this is a legislation book that prevailed in three big kingdom regions): the Majapahit, Pajajaran, and Lampung kingdoms).⁸

The manuscript contains various rules of social life, namely rules regarding criminal, civil, traffic transportation, each complete with its procedural law. The articles also regulate procedures for boating and how to use water, even about how a man visits a woman's house when her husband is not at home. Each rule does not only contain regulations, but also complete with sanctions for those who violate these regulations.

Islamic Values in Kuntara Rajaniti Jugulmuda Ancient Manuscripts

The Kuntara Rajaniti Jugulmuda manuscripts actually not just contain ceremonial customary procedures, such as wedding ceremonies, deaths, etc., but it also contain social regulations or what is more accurately called legislation. As a legal text or legal basis for

⁷ Bunyana Sholihin, *Menyingkap Jiwa Dan Rasa Keadilan Hukum...*, 37-48.

⁸ Bunyana Sholihin, *Terjemahan Naskah...*, 10.

social life, the book was written systematically. Each discussion is organized into chapters.

In the first chapter, discussing about *Qiyâs*. *Qiyâs* is something that must be in the law, which involves three issues, namely 1. Kuntara, 2. Rajaniti, 3. Jugulmuda.⁹ Furthermore, the book explained, among the kings who had the authority to carry out the three legal policies were King Satmata from Majapahit, King Pakulun Sandikara from Pajajaran and King Anglangkara from Lampung.¹⁰

In chapter II, contains the history of the King of Majapahit and his majesty.¹¹ From this chapter, it can be said that this manuscript was greatly influenced by the greatness of the Majapahit Kingdom. Chapter III contains an explanation of three legal points among the legal principles contained in Kuntara Rajaniti, namely *Igama*, *Dirgama* and *Karinah*. *Igama* is the one who is punished, meaning something that is real and visible, can be acknowledged by everyone.¹² *Dirgama* is conscience, namely the laws contained in the Kuntara Rajaniti book according to the conscience. *Karinah* is related to the actions performed. With the provisions of these three points of law, it was explained that the existing laws can be classified; The real law is Kuntara, the law according to conscience is called Rajaniti, while the law related to the cause and effect of an action is called Jugulmuda.¹³

In the fourth chapter, discusses the legal rules that exist in Chapter III. Chapters VIII to XVII contain detailed legal products or regulations, namely: Chapter VIII, explains the laws of husband and wife. Chapter IX, discusses the rules of buying and selling. Chapter X, describes about the land. Chapter XI, discusses about debt. Chapter XII, on pawns and wages. Chapter XIII, contains the procedures for visiting and staying overnight. Chapter XIV, contains the prohibition of bringing up problems. Chapter XV, talking about the agreement. Chapter XVI, on divorce. And The last, chapter XVII, discusses on accounts payable.

This is the complete scope of legal material contained in Kuntara Rajaniti Jugulmuda. Taking into account its content and scope, the Kuntara Rajaniti Jugulmuda Manuscripts are confirmed to be the result

⁹ Bunyana Shalihin, *Terjemahan Naskah...*, 3.

¹⁰ *Ibid.*, 13.

¹¹ *Ibid.*, 5.

¹² Muljana, Slamet, *Perundang-Undangan Majapahit*, (Jakarta: Bhadrata, 1967), 14.

¹³ Bunyana Shalihin, *Terjemahan Naskah...*, 11-13

of the formulation of a team of legal experts who were deliberately formed by the rulers of their time to apply to society as legal subjects and objects of their time. Thus the resulting legal formulation can be accepted by all groups because it is in accordance with the spirit of law and the spirit of justice of the people,¹⁴ and the Islamic law update demand appears in varying advanced civilizations.¹⁵

According to those all we can say that Kuntara Rajaniti Jugulmuda's legislation includes ancient Islamic texts with syar'i nuances. Because at the beginning of the manuscript described the genealogy of the Prophet (Muhammad) to the ancestral genealogy of the ancestor of Majapahit, Prabu Satmata.¹⁶ It is stated to have a syar'i nuance because in the Kuntara Rajaniti Jugulmuda legislation it applies the *Qiyâs* (analogy) interpretation¹⁷ as Imam Shafi'i applies *Qiyâs* to the interpretation of Criminal Law.¹⁸ For Shafi'i, *Qiyâs* is the last of the four arguments he holds.¹⁹ Thus, it can be understood that the Kuntara Rajaniti Jugulmuda legislation is an Islamic law based on Syafi'i principles.

Pi`ll Pusenggighi as a Philosophy and a Way of Life for the People of Lampung

The Lampung tribe is an ethnic indigenous tribe that inhabits the Lampung area. The ethnic Lampung tribe has for centuries built a certain system of social life which is characterized by the uniqueness of its local cultural traditions which are quite interesting. The specificity and uniqueness of Lampung's traditional cultural traditions are reflected in the unique culture of language and script that have existed and have been used since the existence of the Lampung tribe itself, as well as by the social philosophy and way of life that they adhere to, namely *Pi`ll Pusenggighi* which is full of religious values, attached and unified in the practice of everyday life.

¹⁴ Agus Hermanto, "Konsep masalahat dalam menyikapi masalah kontemporer (Studi Komparatif al-Tufi dan al-Ghazali)", in *Al-'Adalah*, Vol. 14. No. 2, (2017), 433-460.

¹⁵ Aibak, Kutbuddin, *Penalaran Istislahi sebagai Metode Pembaharuan Hukum Islam*, in *Al-Manahij: Jurnal Kajian Hukum Islam*, Vol. 7, No. 2 (2013), 169-182.

¹⁶ *Ibid.*, 1-3

¹⁷ *Ibid.*, 4

¹⁸ Muhammad bin Idris al-Shafi'i, *Al-Risâlah*, (Mesir: Muṣṭafa al-Hilabi, 1940), 513.

¹⁹ Muhammad bin Idris al-Shafi'i, *Al-Umm Juz VII*, (Bairut: Dâr al-Fikr, 1983 M./1404 H.), 313.

As a philosophy of life, *Pi`il Pusengighi* is the ideal of living together with the people of Lampung. As a view of life, *Pi`il Pusengighi* is the basic foundation for thinking, acting in filling the life of both individuals and groups in society. Thus *Pi`il Pusengighi* as a way of life for the people of Lampung contains the basic values of life, both individual and social life. The basic values contained in *Pi`il Pusengighi`'s* philosophy of life view there are 4 basic values as follows, namely; *Nemui Nyimah*, *Nengah Nyampogh*, *Bujulug Buadog* and *Sakai Sambayan*.²⁰

Nemui Nyimah is the basic value of the spirit of openness without suspicion and prejudice and the spirit of giving without expecting in the practice of social life. The basic value of '*Nemui Nyimah*' comes from the noun '*temui*' which means guest, then becomes a verb, namely '*nemui*' which means to visit or receive guests. While '*Nyimah*' comes from the noun '*Simah*' which means '*Give*' then becomes the verb '*Nyimah*' which means '*likes to give*'.²¹ *Nemui Nyimah* means always open to receiving guests, likes to give something sincerely to other parties and at the same time as a symbol of expression of conscience and an expression of intimacy.²²

In Islam, the teachings of this kind of value are very important teachings in social life. As stated in hadits from Abu Hurairah r.a. Verily, the Messenger of Allah said:

"Whoever believes in Allah and the Last Day, let him say good or remain silent. Whoever believes in Allah and the Last Day, let him respect his neighbour, and whoever believes in Allah and the Last Day, let him honor his guest (Bukhari and Muslim)".

This hadith teaches that a Muslim must respect others (neighbours and guests) in his social life.

Likewise, visiting in Islamic teachings is a reflection of friendship. Therefore, visiting is synonymous with friendship. In addition, visiting each other or mutual friendship illustrates togetherness, like a building, carrying and mutually reinforcing one another. Thus there is an equivalence of the basic values of *Nemui Nyimah* with the basic

²⁰ Hilman Hadikusuma, *Adat Istiadat Daerah Lampung*, (Jakarta: Depdikbud, 1977), 77.

²¹ Himyari Yusuf, *Filsafat Kebudayaan, Strategi Pengembangan Kebudayaan Berbasis Kearifan Lokal*. "Bandar Lampung: Harakindo Publishing (2013). , 129

²² *Ibid.*, 129

values of Islamic teachings.

Nengah Nyampokh is the basic value of the spirit of togetherness, participation, participation and mingling in community life activities. The basic value of '*Nengah Nyampogh*' contains a philosophy that requires humans to realize that they are and must exist in the midst of human society and other universal realities.²³ Also the values contained in '*Nengah Nyampogh*' include the value of life which includes intellectual values, sociality values, morality values and solidarity values, which are driven by awareness of religiosity-spirituality values.²⁴

Intellectual value is related to the necessity of having knowledge. Islam strongly encourages humans to demand and master knowledge, as Allah says in the QS. Al-'Alaq [96]: 1-5. The philosophy of the al-'Alaq chapter, especially the verses 1 to 5, clearly shows the similarities with the values contained in *Nengah Nyampogh*.

Bujulug Buadog is the basic value of mutual respect and tolerance in the practice of social life. *Bujulug Buadog* is the basic value of exemplary and morality based on divine values, religious values, and intellectual values.²⁵ *Bejulug Buadog* is the identity and true identity of the people of Lampung. People who already have *Julug* and *Adog* must have high morals and be an example for the people around them.

On the other hand *Bujulug Buadog* apart from being a person's identity, is also synonymous with leadership. A counterweight to someone who has held the highest customary title), as well as the status of a leader, at least a leader in his lineage. So a leader must be an example and must have commendable morality. Thus it can be ascertained that the values contained in *Bujulug Buadog* have conformity with the basic values of Islamic teachings.

Sakai Sembayan is the basic value of the soul to help and help each other in the social practice of social life. The term *Sakai* means mutual, while *Sambayan* means help, so *Sakai Sambayan* means liking to work together and help each other.²⁶ *Sakai Sambaian* is very relevant to Islamic teachings.

²³ Himyari Yusuf, *Filsafat Kebudayaan....*, 134

²⁴ *Ibid.*, 140

²⁵ Yusuf, Himyari, *Filsafat Kebudayaan....*, 129.

²⁶ *Ibid.*, 140.

Analysis the Scope of the Kuntara Rajaniti Jugulmuda Manuscript on the Basic Values of Pi`il Pusenggighi on the Rules of Husband and Wife

In this text, in fact, if examined carefully, it will lead to laws that are beneficial as the goals of Islamic law itself are normative, such as the law of Husband and wife contained in this text, as follows:

On pages 209-211:

“Lamun ana wong kang tatukaran pada wadon mangka salah sawiji wong iku ambabangkilaken jinah mangka ora suka kang din babangkilaken jinah aneda hukum mangka ora angaku kang ambabangkilaken jinah sakehhi tatanggane lanang wadon gede cilik, mangka mupakat pangaweruhhi yen nyayi anu ambalangkilaken jinah maring nyayi anu, mangka andappadu ne kang ambabangkilaken jinah kapidana limawelas Riyal serta kang din bakilaken iku asapata ing ruangnge pangaweruhhi salar, karana salar iku pada kalawan sahid lanang sawiji ruang kalawan sapata.”²⁷

(If someone argues with another woman, then one of them is accused of adultery, then the person accused of adultery does not accept it and prosecutes it legally, the person accused of adultery does not admit it, all his neighbors, male, female, big, small, do not admit that he has committed adultery, so as far as his neighbors know earlier, when a woman accused another woman of adultery, if it was legally processed, she would be subject to a criminal penalty and a fine of 15 Reyal. and based on as far as is known the existence of evidence, because evidence is the same as a male witness).

This legal stipulation provides legal threats for people who accuse without evidence and witnesses, they will be subject to criminal penalties and fines. This gives a message to speak well to each other and not to speak dirty to hurt. The provisions of this article carry the message of *Bujulug Buadog's values*, namely respect for each other in speaking and behaving, so as not to cause offence among others.

On pages 211-214 it reads;

Lamun ana wong wadon abiti pada wadon pada sawiji mangka salah-sawiji ora nana kang tatu, iku ora nana pidanane, salagi tatu satunggal, mangka kapidana kang natukake pidanane sapatuting tatu cicil kulit metu getih teka ing daging, utawa teka ing babalung utawa cicil babalung utawa mongkono maning wong biti pada wadon mangka din kurubuti wong sawiji dining wong wadon utawa dining wong papatutan utawa wong sapuluh, mangka kang angrubuti iku pada kapidana atujuvellah rong Riyal wong sawiji pidanane yen kang angrubuti iku karo biyangnge, utawa kapat anakke pada wadon mangka kapidana jam pitunggal

²⁷ Naskah Kuntara Rajaniti Jugulmuda, (t.tp., t.p., t.th), 209-211.

*pada kalawan pidana ne wong sawiji. Lamun ana wong anyinyilih barang rupane kang din silih atawa ngellet angelin-eline mangka rusak atawa ilang, sasudane regane barang rupane kang din silih.*²⁸

(If a woman accuses each other of her own woman, then one of them does not have a witness, then there is no punishment. As long as there is a witness, the witness shall be punished. The appropriate punishment for witnesses is to pinch the skin to the flesh or to the bones to bleed, or to pinch the bones. Or similarly, if a woman fights with other women, then a woman is ganged up by a group of women, or ten people, then those who gang up are subject to a 72 riyal sentence. Or assisted together with their daughters, then each of them is sentenced to the same punishment as the main perpetrator. If someone borrows an item, the borrowed item is used for his needs, so that it is damaged or lost, the ransom is the price of the item borrowed).

The provisions of this article remind not to be reckless and impartial in togetherness, not to make togetherness for things that are not good and harm others. Then the witness who takes sides and the person who omitted the loan item is subject to a criminal and a fine. This article carries the message of the value of *Nengah Nyampogh* as the basic value of the philosophy of togetherness and the value of *Sakai Sembayan* as the basic value of the philosophy of cooperation.

On pages 214-217:

*Lamun ana wong momorogol amarani wong wadon kang lalegan parawan atawa wong wulanjar atawa rangda mangka wong lanang iku manjing ing ngumahhe si wadon din cekel wong wadon iku ucul saking panyekelle mangka wong wadon kang din cekkel iku malayu maring hukum sakakingtan sukane atawa wong ngatuwane si wadon malayu maring hukum ora suka anake din porogol mangka kang morogol iku kapidana sapuluh Riyal salagi kacekkel wong wadon iku ana ing tanganne kang amorogol mangka katur maring hukum mangka din kawinnaken serta si lanang kapidana sapuluh Riyal yen parawan mangka kapidana sapuluh serta kalawan ---- lawad dudut tapih sapanjenneng serta kenna lamar ing hukum suruh jambanja wadah sapatute kang din lamar.*²⁹

(If someone who rapes comes to a woman who is still a girl, or is a teenager, or a widow, then a man enters his house and holds the woman, but the woman escapes from the hands of the rapist and runs to report to law enforcement, or her parents took him to the law because he did not like his child to be raped, then the rapist was sentenced to ten reyls. As long as the woman is found in the hands of the kidnapper, law enforcement will marry the woman to a man and impose a fine of ten reyls. If you are a

²⁸ *Ibid.*, 211-214

²⁹ *Ibid.*, 214-217

virgin, you will be sentenced to ten as well, the woman must be proposed according to the merits and abilities of the raping man).

The provisions of this article remind each other to respect each other and not to underestimate others who are considered weak, so men who abuse women here are threatened with a fine of ten riyals. But if there are signs of seriousness on the part of the man, such as the woman is still in his grasp, then it is necessary to give tolerance for marriage with a fine of ten riyals outside the dowry as an appreciation for his sincerity. This article carries the message of *Bujulug Buadog's* value, as the basic value of the philosophy of mutual respect and tolerance in the practice of social life and treating things according to their place.

On pages 217-219:

Lamun ana wong ikral atawa perjanjian barang rupa ning perjanjian mangka atata lisan serta apa saksine wong kang paryuga kang dadi saksi lebi mudin wong kang tuwa-tuwa kang paryuga wong kang alim-alim wong kang adil serta maradika yen wong ngika oradatu tulisan mangka ana diya dadi padu ora wini carakaken dining hukum salagi atutulisane anae ya dadi padu mangka ing ngukuman padune dining hukum serta pinariksa sahida kang kalebbu ing dalem surat, mangka lamun ilang tutulisanne mangka din gelis gelis anunulis maning kaya kang wus ilang iku.³⁰

(If someone makes a vow or makes an agreement, all kinds of agreements are carried out in writing and witnessed by a wise person. Preference will be given to witnesses who are old, knowledgeable, fair, and independent. If that person does not do it in writing, the case will become a dispute and be processed legally. Coincidentally, there is also no written evidence, then the legal dispute resolution will be examined by the witnesses contained in the letter. If the written evidence is lost, it is immediately rewritten as it was lost.)

The provisions of this article remind of the importance of placing all affairs in their proper place. All contracts, regardless of the model of the contract, must be in writing and equipped with qualified witnesses. This article also contains the message of the basic values of *Bejulug Buadog* as the basic values of the philosophy of mutual respect and tolerance in the practice of social life and treating things according to their place.

³⁰ *Ibid.*, 217-219

On pages 219-221

Lamun ana wong laki-rabi mangka rabine angungsi hukum angaku din peggat dining lakine mangka lakine ora angaku amegattaken mangka tinakonon wong wadon iku lamun saksine iku wong wadon roro lanang sawiji iku ora dadi pasaksine. Lamun wong lanang sawiji serta adil dadi pasahide tatapi serta supata wong wadon iku serta anuhun Qur`an saingsurring mimbar.³¹

(If there is a husband and wife, then the wife files a lawsuit claiming that she was divorced by her husband, but her husband does not admit to divorcing her. Because of the woman's testimony, there were two female witnesses and one female witness. If a man and just as a witness and that is according to the provisions of the Qur'an).

The provisions in this article remind of the importance of the position of witnesses. then the witnesses recognized here are witnesses who are in accordance with the guidance of the Qur'an, namely male and fair. This article also reminds us of the basic values of *Bejulug Buadog* as the basic values of the philosophy of mutual respect and tolerance in the practice of social life and putting things in their place.

On pages 221-222:

"Anapun kang ingngaranan talak raj`i iku kang urip kalawan kang siya-siya kaya ujarre lanangnge maring rabine samangsane tiba haudan utawa samangsane lunga sahking umah utawa amamangun mangka tiba talak isun sawiji. Mangkonon iku tiba talak tatapi kena bali ora serta nikah".³²

(Meanwhile, what is called talak raj'i, which is divorce from life, is ignored by her husband for a certain time, like he leaves the house by dropping one divorce. That is a divorce but can return back without marriage).

The provisions in this article open up opportunities for each party to take part freely for a specified period of time to be able to receive and give each other at the time of the meeting again. This article carries the message of the value of *Nemui Nyimah* as the basic value of the philosophy of the spirit of openness without prejudice and the spirit of generosity and sincerity to give.

On pages 222-223:

"sahingga lamun talak tiga iku ora kenna bali najin kawinne maning ora kena bali maring rabine agawi ya ellet elet alaki liyanne sawusing pegat lan lakine kang anyar maka kena kita bali maning serta kalawan kawin".³³

³¹ *Ibid.*, 219-221.

³² *Ibid.*, 221-222.

³³ *Ibid.*, 222-223.

(Unlike triple talaq, an ex-husband cannot return to his ex-wife before marrying another man, after a divorce occurs, it is permissible to return to the marriage process).

The stipulation of this article in addition to being in accordance with the provisions of the third divorce in Islamic law also reminds husbands to easily declare or do divorce, because talaq is something that is permissible but is most hated in the sight of Allah. Thus the statement or act of divorce is an inappropriate statement or act.

Thus, this article is also not empty of the message of the basic values of Bejulug Buadog as the basic values of the philosophy of mutual respect and tolerance in speaking and acting in household and social life and putting things in their place.

On pages 223 - 224:

*“Utawi lamun ana wong ngalaki rabi aduwe utang mangka wong iku pepegatan kalawan lakine mangka utange iku anawuri kang lanang, anawuri saparo ning utang kang wadon”.*³⁴

(Or if there is a husband and wife who have debts and then divorce occurs, then the debt is the one who pays the male and the female pays the other half).

This article describes the spirit of helping each other to solve common problems and responsibilities. Thus, in this article, the basic values of *Sakai Sembayan* are reflected as the basic values of the philosophy of helping and mutual cooperation in all matters of responsibility, both in the sphere of personal, family and community life.

The text shows that there are several problems of marriage law in the form of civil law, however, a holy marriage when it is tainted with adultery, it will have an impact on the realm of criminal law with several consequences, so in the text it has been regulated in order to maintain the sanctity of religion, and for the sake of saving lives, as a logical law, reason plays a role in legal analogies, as well as the importance of kinship to be protected and property, this is actually very relevant to Islamic teachings, meaning that in the case of taking benefit and eliminating benefits (*Li jalb al-mashâlih wa daf' al-mafâsid*) is the main goal of the Shari'ah.

³⁴ *Ibid.*, 223-224

In principle, the mission of religion is to free people from various forms of anarchy and injustice.³⁵ Because God is Just, it is impossible in His holy book to contain concepts that do not reflect justice. If there are values or norms that are not in line with the principles of justice and universal human rights, then those values need to be actualized in their interpretation, so that contemporary thinkers argue that if the statement of a holy book contains the impression of injustice, then it must be resolved by two things. *First*, read the book comprehensively. If it turns out to be clear and firm, then the second element needs to be considered, namely that perhaps what is wrong is human perception in defining a concept of justice.³⁶

On pages 214-217 it is explained “Whoever touches a married woman forcibly” contains the message of “*Bujulug Buadog*” value. On pages 217-218 it is explained “A written agreement with the witness requirements” contains a message of value “*Sakai Sembayan*”. On pages 219-220 says “The wife admits to being divorced by her husband, while the husband does not admit to divorcing her, a witness is needed according to the guidance of the Qur’an” containing the message of value “*Nengah Nyampogh*”. On page 222 explains about divorce *raj’i* gives a message of value “*Nemui Nyimah*”. If this was reviewed in *Maqâshid al-Shari’ah*, then it is very relevant to the purpose of Islamic law itself, namely *Li jalb al-mashâlih wa daf’ al-mafâsid*, all would refer to seek a legal base (*al-‘illah*) of a law³⁷ which is done to protect religion, soul, mind, lineage and property.³⁸ The legal norms contained in this manuscript are relevant and bring benefits.

Based on that it all turned out that the article by article in the manuscripts of Kuntara Rajaniti Jugulmuda carry the basic values of the social philosophy of the Lampung indigenous people (*Pi`il Pusengighi*) which are collected especially on the articles concerning husband-wife rules in accordance with the orderly order of in the philosophy of *Pi`il Pusengighi* are as follows:

³⁵ Masdar F. Mas’udi, *Islam dan Hak-Hak Reproduksi Perempuan*, Edisi Revisi, cet. 1, (Bandung: Mizan, 2010), 197.

³⁶ Huzaimah Tahido Yanggo, *Fikih Perempuan Kontemporer*, (Bogor: Ghalia Indonesia, 2010), v.

³⁷ Nurdhin Baroroh, *Metamorfosis Illat Hukum Dalam Sad Adz-Dzari’ah Dan Fath Adz-Dzariah (Sebuah Kajian Perbandingan)*, in *Al-Mazahib: Jurnal Pemikiran Hukum* Vol. 5, No. 2, (2018).

³⁸ Khoiruddin Nasution, *Metode Pembaruan Hukum Keluarga Islam Kontemporer*, dalam *UNISIA* Vol. 30. No. 66, (2007).

On page 222 explains about talak raj'i, it carries the message of the value of "Nemui Nyimah". On pages 219-221 it states "The wife admits to being divorced by her husband, while the husband does not admit to divorcing her, then a witness is needed according to the guidance of the Qur`ān", this carries the message of the value of "Nengah Nyampogh". On pages 214-217 it is explained "Whoever touches a woman forcibly married", this carries the message of "Bujulug Buadog" value. On pages 217-218 it is explained "A written agreement with witnesses who meet the requirements", this carries the message of the value of "Sakai Sembayan".

All of this is done to protect religion, soul, mind, lineage and property. The legal norms contained in this manuscript are relevant and bring benefits. In fact, the Kuntara Rajaniti Jugulmuda manuscripts, which were the regulatory texts for the Lampung people at that time, were very relevant to the complete and perfect norms of Islamic teachings, which were always oriented towards benefit.³⁹ The norms contained in the Kuntara Rajaniti Jugulmuda manuscripts are very valuable local wisdom. they should be an input for legal reform efforts in Indonesia, and at least become a privilege for the people of Lampung.

Conclusion

Moving on and starting with an analysis of the data, it can be concluded that the ancient Law Manuscripts of Kuntara Rajaniti Jugulmuda contain and adhere to the basic values of the social philosophy of the indigenous people of Lampung (*Pi`il Pusengighi*). The recommendation in this study is that related institutions in efforts to develop national law should refer more to the treasures and culture of the nation's legal thought that was once institutionalized in the archipelago and the nation's community.[]

Bibliography

Aibak, Kutbuddin. "Penalaran Istislahi sebagai Metode Pembaharuan Hukum Islam." in *Al-Manahij: Jurnal Kajian Hukum Islam* 7.2 (2013).

³⁹ Yayan Sopyan, et al, "Degradation of Customary Inheritance Law in the Sai Batin Lampung Tribe", in *Al-'Adalah*, Vol. 17 No. 2, (2020): 295-314.

- Asy-Syafi'i, Muhammad bin Idris, *al-Risâlah*, (Mesir: Mushthafa al-Hilabi, 1940).
- _____, *Al-Umm Juz VII*, (Bairut: Dâr al-Fikr, 1983 M. / 1404 H).
- Ayyuhda, Citra dan Karsiwan, "Nilai-Nilai Kearifan Lokal Kitab Kuntara Raja Niti Sebagai Pedoman Laku Masyarakat Lampung". In *Social Pedagogy: Journal of Social Science Education* Vol. 1 No. 1, (2020).
- Baroroh, Nurdhin. "Metamorfosis "Illat Hukum" Dalam Sad Adz-Dzari'ah Dan Fath Adz-Dzariah (Sebuah Kajian Perbandingan). In *Al-Mazahib: Jurnal Pemikiran Hukum* 5.2 (2018).
- Hadikusuma, Hilman. *Adat Istiadat Daerah Lampung*, (Jakarta: Depdikbud, 1977)
- Hermanto, Agus. Konsep maslahat dalam menyikapi masalah kontemporer (Studi Komparatif al-Tufi dan al-Ghazali). In *Al-'Adalah*, 14.2 (2017).
- Huzaimah Tahido Yanggo, *Fikih Perempuan Kontemporer*, (Bogor: Ghalia Indonesia, 2010)
- Mas'udi, Masdar F, *Islam dan Hak-Hak Reproduksi Perempuan*, Edisi Revisi, cet. 1, (Bandung: Mizan, 2010).
- Muljana, Slamet, *Perundang-Undangan Majapahit*, (Djakarta: Bhratara, 1967).
- Naskah Kuntara Rajaniti Jugulmuda, (t.tp., t.p., t.th)
- Nasution, Khoiruddin. Metode Pembaruan Hukum Keluarga Islam Kontemporer. *UNISIA* 30.66 (2007).
- Shobir, M, *Nilai-nilai etis dalam kitab Kuntara Raja Niti*, (Tesis S2 Ilmu Fisafat UGM), 2002.
- Sholihin, Bunyana. Menyingkap Jiwa Dan Rasa Keadilan Hukum Bangsa Indonesia Dalam Naskah Klasik Beraksara Lampung (Undang-Undang Kuntara Rajaniti Jugulmuda). *ASAS Jurnal Hukum Dan Ekon*, (2019)
- Sholihin, Bunyana, *Terjemahan Naskah Kuntara Rajaniti Dan Jugulmuda*, (t.p., t.t.).
- Sopyan, Yayan, et al. Degradation of Customary Inheritance Law in the Sai Batin Lampung Tribe. In *Al-'Adalah*. 17.2 (2020).
- Yusuf, Himyari. "Filsafat Kebudayaan, Strategi Pengembangan Kebudayaan Berbasis Kearifan Lokal." *Bandar Lampung: Harakindo Publishing* (2013).