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**Cek Bocek Selesek Reen Sury**

**Traditional Legal Community In Sumbawa (1512 – 2023)**

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***Abstract*** *This research aims to determine the history of the Cek Bocek indigenous community in Sumbawa and the fundamental differences between the general community in Sumbawa. This research uses the historical method. In this case, all documents considered important in the Cek Bocek traditional community will be used as one discussion narrated by taking the essence or main points. The existence of the Cek Bocek traditional community in Sumbawa began in 1492, and in 1512, the form of government of the Selesek chiefdom led by Dewa Datu Awan Maskuing began. The fundamental difference between the Cek Bocek Selesek Reen Sury indigenous community and other communities in Sumbawa lies in the language used, called the Berco language. The Cek Bocek indigenous communities have traditional institutions and mechanisms for meeting meetings, which are referred to as Rapulun Adat and are led by one traditional leader as tribal head, and have a jointly protected customary area which is outlined in a participatory map approved by the village government, and has different traditional rituals such as NABAR (Tulak Bala), Pungka Inu (customary forest welfare), zakat alms every post-harvest season, Enang Uran (asking for rain) in Tiu Mareng. Also, customary law rules and property are left behind to maintain ancestral traditions.*

***Keywords:*** *history, customary law communities, Cek Bocek, Sumbawa.*

***Abstrak*** *Penelitian ini bertujuan untuk mengetahui sejarah keberadaan masyarakat adat Cek Bocek di Sumbawa dan perbedaan mendasar dengan masyarakat pada umumnya di Sumbawa. penelitian ini menggunakan metode Sejarah. Dalam hal ini semua dokumen-dokumen yang dianggap penting dalam masyarakat adat Cek Bocek akan dijadikan satu bahasan yang dinaratifkan dengan mengambil inti sari atau hal-hal yang pokok. Keberadaan masyarakat adat Cek Bocek di Sumbawa dimulai pada Tahun 1492, dan tahun 1512 mulai bentuk pemerintahan kedatuan Selesek yang dipimpin oleh Dewa Datu Awan Maskuing, Perbedaan mendasar masyarakat adat Cek Bocek Selesek Reen Sury dengan masyarakat lainnya di Sumbawa adalah terletak pada bahasa yang dinamakan Bahasa Berco. Masyarakat adat Cek Bocek memiliki pranata adat dan mekanisme pengabilan rapat adat yang disebutkan dengan Rapulun adat dan dipimpin oleh satu pemimpin adat sebagai kepala Suku, dan memiliki wilayah adat yang dilindungi secara bersama-sama yang dituangkan dalam peta partisipatif yang disahkan oleh pemerintah desa, serta memiliki ritual adat yang berberbeda seperti NABAR (Tulak Bala), Pungka Inu (kesemalatan hutan adat), sedekah zakat setiap musim pasca panen, Enang Uran (minta huja n) di tiu Mareng. Selain itu memilkik aturan hukum adat dan harta benda yang tinggalkan sebagai bentuk mejaga tradisi leluhur*

***Kata kunci****: sejarah, masyarakat hukum adat , Cek Bocek, Sumbawa.*

**INTRODUCTION**

The state recognizes customary law community units and their traditional rights as long as they are still alive in accordance with the development of society and the principles of the Republic of Indonesia as regulated in the Law (1945 Constitution Article 18 B paragraph 2). The land of Sumbawa is thought to have been experienced by ancient humans precisely at the end of the Pleistocene, namely the last geographical period when the polar regions and high mountains were covered with layers of ice (Wahyu Sunan Kalimati, 2005). Before changing its status to Sumbawa district, which was previously a sultanate and groups of customary law communities, it had previously been inhabited by groups of customary law communities which developed according to the principles of civilization. However, as time goes by, the small histories (original history) of customary law communities simply disappear, with only stories from various groups and in fact only fragments of the stories are known by the members of the indigenous community themselves, only to the people old age does not extend to the younger generation. Thus weakening their knowledge of their historical understanding. This is due to the lack of power to write history from generation to generation among the customary law community itself.

It is interesting to research the existence of indigenous communities in Sumbawa. Because the term indigenous people in Sumbawa is not very common because the Sumbawa people only know the Samawa people or the Sumbawa people in general. So I don't know what other indigenous peoples in Sumbawa are. However, recently the Cek Bocek Selesek Reen Sury indigenous community has begun to be widely discussed from various circles in Sumbawa when demanding rights to their land from the PT company. Newmont Nusa Tenggara at that time. Around 2000 to 2004 and culminating in 2008, the actions of the Cek Bocek Selesek Reen Sury indigenous community to the government, both district and provincial and central government. So it is strange for the government and society in general that there are indigenous peoples in Sumbawa even though Sumbawa people do not know what indigenous peoples are except for the Sumbawa kingdom which started in the 17th century, where the Sumbawa kingdom was started by the Makassar people. This historical existence was indeed real until the end of the government after the independence of the Republic of Indonesia and the implementation of official government in the regions. Even though the reign of the kingdom/sultanate in Sumbawa has ended, the history of the sultanate still exists today. This is proven by various historical relics, including the Dalam Loka Palace or Bala Kuning as well as the Trah Sultanate which is currently called the Khaharuddin IV Sultanate or called Daeng Ewan.

So that the history of the kingdom/sultanate is possible for all the people of Sumbawa to know its existence and be aware of its history. However, it is different from the existence of indigenous communities, or more specifically the Cek Bocek Selesek Reen Sury indigenous community. Is this an ordinary organizational group? Or is it indeed the entity of community groups in general? Or indeed what is called an indigenous community is what makes them fundamentally different from other general communities in Sumbawa.

However, it has been made explicit in the history of Sumbawa as expressed in the book Sumbawa in the past, a historical review of Lalu Manca's essay in 1984. Where the book briefly mentions on page 23 in Chapter II about population development it is explained that the oldest inhabitants of Sumbawa were the live in the mountains Ropang, Lunyuk and Batu Lanteh. And their unified language is the Samawa language, but on the coast it is known as Ropang language, Suri language, Selesek language, Lebah language, Dodo language, Beru language, Jeelu language, Tanganam language and Geranta language (Lalu Manca, 1984). And the development of the population transformed into groups and finally transformed into kingdoms such as the kingdom of Dewa Mas Kuning in Selesek (Ropang). And other kingdoms in Sumbawa, including Moyo Hulu, Utan, Lape, Sateluk, Brang Kolong, Empang and so on.

With the development of these kingdoms, that is where the forerunner of the Sumbawa sultanate was built. So that the people of Sumbawa in general are more familiar with the kingdom or sultanate and are not familiar with the terms other customary law communities. Moreover, the indigenous people called Cek Bocek Selesek Reen Sury were never known to the people of Sumbawa. In fact, it is completely untouched by what is actually called an indigenous community. Many previous researchers only focused on research talking about the history of kingdoms and sultanates in Sumbawa from time to time. And no one has ever focused on research on the history of the Cek Bocek Selesek Reen Sury indigenous people in Sumbawa. Previous and previous research in Cek Bocek, many of which talked about research regarding the conflict between indigenous communities and gold mining companies, the conflict between the indigenous communities of Cek Bocek and the local government regarding government recognition and the conflict between indigenous communities and the Tana Samawa Traditional Institution which did not recognize the the existence of the Cek Bocek Selesek Reen Sury indigenous community who considers it to be destroying the order of the Sumbawa sultanate.

So currently researchers want to focus specifically on exploring the history of the existence of the Cek Bocek indigenous people in Sumbawa from time to time. And I wanted to see what the basic differences were between the Cek Bocek indigenous community and the general community in Sumbawa. It is hoped that the results of this research will gain a new understanding of who the Cek Bocek indigenous people are, what the basic differences are between the Cek Bocek indigenous people and other communities in Sumbawa, both in terms of language and other social practices. It is hoped that the researcher's contribution will ultimately enrich knowledge about the history of the Cek Bocek indigenous people, and that the government can provide recognition and protection for the history of the indigenous people.

**METHOD**

The method of this research is to use the historical research method, the historical research method is a research process on past sources which is carried out critically-analytically and systematically with the end being the construction of imagination which is presented in writing. Ismaun (1990: 12-136), reveals several steps that must be taken in carrying out the historical method, namely: 1. Heuristics (collecting historical sources) 2. External and internal criticism (assessing historical sources) 3. Interpretation (interpreting historical sources) 4. Historiography (historical writing)..

**RESULT AND DISCUSSION**

The Cek Bocek Selesek Reen Suri indigenous people are a group of indigenous people who live from generation to generation, who live in a certain geographical area which is regulated by a lifestyle based on their own customs. The Cek Bocek indigenous community consists of 300 families located in Lawin village, Ropang sub-district, Sumbawa Regency. The Cek Bocek Selesek Reen Suri Indigenous Community is a traditional community unit of the Berco Tribe. Geographically, it is located between 117◦ 18' East Longitude to 117◦30' East Longitude and between 8◦ 52' South Latitude to 9◦ 04' South Latitude:

* The north is in the upstream area of the Lang Remung River Watershed
* To the south it borders the Indonesian Ocean.
* To the west, it crosses the upstream areas of the Babar River Watershed, Lampit River Watershed and Presa River Watershed.
* East side across the Sengane river.

**The History of Cek Bocek Selesek Reen Sury Traditional Community in Sumbawa**

**1492: Datu Awan Mas Kuning came to Sumbawa**

In 1492, the Gili Koana sailing ship captained by Dewa Datu Awan Mas Kuning (carrying crew members from the Malayu Tribe, East Plowe Tribe, Surabaya Huja, Selaparang and Lahat South Sumatra) stopped on the south coast of Sumbawa Island. The sailing ship Gili Koana first docked at Tanjung Senare (Telok Sedo Liang Song) near Boa Ptesa and unloaded all its cargo. Dewa Datu Awan Mas Kuning ordered all his crew to carry out regional orientation to choose a suitable location as a place to live, even inland. Apart from that, the sailing ship Gili Koana carried out searches in the coastal area to the east as far as Sengane Bay. As a result of their orientation, they met indigenous groups (9 groups) with a hunting and gathering lifestyle (in the Berco language it is called Bajompang). Dewa Datu Awan Mas Kuning decided to settle and develop agricultural cultivation at the Lar Uma Balik location (Kebon Talo) as well as spread the word of Islam in the area.

This phase is the first precursor to the formation of settlements and the formation of government. However, forming a government is not as easy as turning the palm of your hand. Because building interactions requires a very deep understanding. Moreover, these groups do not understand religion at all. So Awan Maskunig was not easily accepted by this group. After a period of approximately 20 years, they were able to form a government and even then carried out the process of moving to Lang Lede in 1512

**1512: Moving to Lang Lede**

 In this phase, the indigenous people open up new agricultural land, however, in the agricultural business carried out by the indigenous people, they experience many challenges, namely being attacked by pests, namely starting to carry out agricultural business with spiny frogs and large rats or what the indigenous people say is (Loho Kukut) whose population is very high. Lots. Several years later, the indigenous people moved again, because here the indigenous people's agricultural land was again attacked by poisonous mushrooms which, when eaten, humans could die. So there is always interference in carrying out agricultural activities. So as a result of the traditional deliberation, Datu Awan Maskuning was asked to move to a better location, namely to Lang Baha or as the traditional community term is "Lower". Here, they are not very strong in surviving because various obstacles are facing the traditional community, namely the traditional residents are hit by strong, dusty winds. So, bearing in mind that the Lang Baha area or the lower part is no longer conducive to living, they move again to the Selesek area which is the starting point for the formation of traditional villages. In the Selesek area, the group led by Dewa Datu Awan Maskuning met with the Bajompang group.

Dewa Datu Awan Mas Kuning's group held deliberations with the Bajompang people represented by Jompang Kuang Bira, Jompang Malinger, Jompang Jaluar, Ai Kalenang, Lang Songe, Rangajam, Pasura, Tajamu and Tungkus Udat. In this deliberation they asked for permission to settle in Selesek and live side by side with the Bajompang people. It seems that the Bajompang people welcomed the intention of Dewa Datu Awan Mas Kuning's group to settle and live side by side, even though they had different beliefs. The Bajompang people still adhere to the beliefs of their ancestors, while the group of Dewa Datu Awan Mas Kuning are Muslims who worship Allah, the Almighty.

Living side by side had not lasted long, then these two large groups held discussions again to form a larger settlement. The deliberation's decision resulted in the names of the settlement locations, namely Dodo Aho (seen far away), Dodo Baha (far seen from below), Selesek, Suri, Lebah, Beru, and Jeluar.

**1520: Establishment of the Dewa Awan Mas Kuning chiefdom**

In 1520 a government system was formed with the name Awan Mas Kuning chiefdom government which supervised 7 settlement groups. The head of government is led directly by Dewa Datu Awan Kuning and his deputy is Cek Bocek. Based on the mandate from Dewa Datu Awan Mas Kuning, in running the government, Cek Bocek formed a ministry, namely; Ministries of Teme Dodo, Selesek (Cek Bocek), Kota Kedatuan Suri, Lebah (Kanurunan Bee) and Beru – Jeelu (Panyeberu). Meanwhile, Dewa Datu Awan Mas Kuning received a new name, namely Balang Kelap. The entire running of this government is controlled by the deputy head, namely Cek Bocek.

**1622: Will of Dewa Datu Awan Mas Kuning**

In 1622, Dewa Datu Awan Mas Kuning made a will in the Berco language, the contents of which stated as follows: He….reko, ahi, anak, lar lamat ka aSegalabere'kakili pestilence of the fort. sempu pituKaseratan Datu Awan Mas Kuning, Wilaya suri reen selesek kakili nelu thousand telu rates five pulu baluTin istambul datu awan mas kuning nyan tana selesek origin kakili buin lalaJendre buin racen dryking, pamali, tuhhung, ai nunuk, kamisar, samaning, teme, salaparang, rain, batu balamung, garden, talo uma balik lang lede, selesek dodojangka pestilence then do...do...jangka do. Sury, Leba, Baru, Jeluar, Lawanggrare, Kamilas, Sampar Bull, Lar Lamat Ka Ka Kakili Datu Cloud Mas Kuningpanjang Maika Stay Yes Singing Customs CEK BOCEK

**1623: Goa Kingdom attempts to unite the Sumbawa kingdoms**

Until 1623, the Kingdom of Goa in Sulawesi, led by Karaeng Maro Wanging, had the initiative to unite the small kingdoms in Samawa (Sumbawa), including the Government of Dewa Datu Awan Mas Kuning. Then all the small kingdoms in Samawa, including the Government of Dewa Datu Awan Mas Kuning, attended the invitation (notification). In short, the Dewa Datu Awan Mas Kuning Government refused to be unified on the grounds that the Dewa Datu Awan Mas Kuning Government was a government based on the customs of several tribes and was not a form of kingdom or sultanate. The Kingdom of Goa and other small kingdoms in Samawa made an agreement which was outlined in an agreement, namely "The Kingdom of Goa will never destroy the Customs of Government of the Awan Mas Kuning chiefdom and the Goa Kingdom, please rule according to its form," and Islam is the foundation.

**1628-1692: Change of leadership by M. Hatta**

In 1628 Dewa Datu Awan Mas Kuning died. Then the government was continued by his first son, namely Dato M Hatta. Dato M Hatta's government lasted for 62 years. In 1692, Dato M. Hatta died, then his reign was continued by his first son, Pua' Dayu Usman.

In his government, Pua' Dayu Usman made policies regarding "territorial defense and strengthening relations with his community". This policy or strategy received a positive response from the community. From here, interaction continues to be built by continuing to strive to maintain traditional activities.

**1692-1807: Dayu Usman's reign**

With the death of M. Hatta, the traditional government was continued by his grandson Dewa Datu Awan Maskuning, namely Dayu Usman. Dayu Usman is often called Pua Adat by the indigenous people of Cek Bocek Selesek Reen Sury. Why is it called Pua Adat because all traditional government systems are starting to reduce their governmental areas. The center of government is the Suri chiefdom. So that it divides the government area, the Suri region is the western part of Sampar Benteng, Jeluar, Beru, Bee, Selesek, Suri Dodo, the southern part to the south coast. Meanwhile, the eastern part reaches Batu Balamung, while the northern part is Bolon Tenga, Batu Beranak, Srihi, Kemilar Suir Manis.

This is where the territories of the Cek Bocek traditional community become part of and support their livelihood. Even the newcomers mingled with the indigenous community, such as those who came, Dato Bala Balong, Dato Apit Ai, who had the sultanate title of Jalaluddin Syah 1, often came to the area of the Cek Bocek Selesek Reen Sury indigenous community. There was even a gold sports competition held which was won by Amasa Samawa. So there are many events that occur apart from taking care of the interests of indigenous communities as well as other activities that are developed among indigenous communities. Indigenous communities continue to multiply, adding to the population, the population is starting to get denser. Until finally Dayu Usman died and the generation of traditional leadership was continued by his son Tunru Bin Usman.

**1807-1905; Tunru Bin Usman's Government**

As usual, Tunru Bin Usma just continues with customary governance as usual, customary laws are applied. The objection relationships are increasingly strengthened by each other. In this era, it is often known that customary law is increasingly being applied by indigenous peoples. The development of indigenous communities is increasingly rapid, the number of people's houses is increasing. Agricultural and plantation areas are increasingly expanding. So that indigenous peoples increasingly feel comfortable living in their territory. There are not so many natural disturbances anymore, both for agricultural and plantation pests. The activities of indigenous communities are increasingly being demonstrated with various activities.

**1905-1959: the period of the H. Damhuji customary rule**

After Tunru's death, the government of the indigenous people was continued by Damhuji. During Damhuji's reign, many disturbances began. Because cultural development is increasingly rapid. The influence of culture and customs became stronger, both from the Sumbawa kingdom and from the Dutch who came to and fro in the territory of the Sury chiefdom.

In the Sury Selesek chiefdom area, H. Damhuji's reign was not very long, because he had to move to the newest area, namely Lawin Village at this time. So to be precise, in 1935 it was officially occupied by the Selesek - Rensuri traditional community called "Karang", however the Ne' traditional leadership of H Damhudji was still coordinated. After the settlement was established, which numbered approximately 140 houses, including a mosque, to make the wheels of government run smoothly, the residential areas were divided into coral (hamlets), each coral was separated by a main road called Raren Rango (road). The division of corals is based on the region of origin (from Selesek – Rensuri), namely Suri coral, Beru coral, Selesek coral, Aho coral, Pandeng coral. At each coral location there is a leader based on his origins who was brought from the old village called Ne' Karang (turner). After the traditional government system was running normally, in 1959, H Damhudji bin Tunru died and was buried in the Jepan cemetery, Karang Selesek (Lawin). Ne' adat H. Damhudji bin Tunru led the new location (Lawin) for 24 years, during which time Ne' adat H Damhudji has left behind results in organizing agricultural businesses, organizing settlements and government systems. After his death, Tuan Raja Hasbullah bin H Damhudji continued to lead Karang Lawin from 1959 - 1996.

**1959 – 1996; traditional leadership of Mr. Raja Hasbullah bin H Damhudji**

During the customary government period of the son of H. Damhuji Raja Hasbullah, during which time Beliu's traditional government reigned. It could be said that the wheels of administrative government are running effectively. So many people follow the directions of the district government. Including really supporting the programs of the Sumbawa district government. Both in terms of developing public facilities and in creating food security for indigenous communities.

The main program developed by Mr. Raja Hasbullah is opening road access to make it easier for his community to connect with outside areas and then every year a soul census is carried out. Apart from that, every family is required to build a rice barn for food security in the event of a famine. In terms of education, Mr. Raja Hasbullah also founded a school in 1964 which was called a particular school, the writing instrument used was kalam batu (slate), the school location was in Tihu Lompa, Karang Lawin. In 1968, a larger school was built in Karang Lawin at the initiative of the residents, then after the school was established the West Nusa Tenggara Provincial Government upgraded the school's status to Lawin State Elementary School. To sell agricultural produce, the residents of Karang Lawin use horses as a means of transportation which is marketed to the Sumbawa market. Until 1974 the government system was changed, namely Karang Lawin became Lawin hamlet which was attached to Labangkar village, at that time M. Talib and Rusdi Kafli.

Until 2004, Lawin hamlet was upgraded to a preparatory village headed by Suhardin Manja. In 2007 it became a definitive village with an area of 33.31 km based on the Regent's Decree No. 12 of 2006. Since the enactment of a hamlet/village government item in 1974, there has been dualism in leadership, however each government runs hormonally. Outward and administrative matters are carried out by the hamlet/village government, but inward matters which regulate administration and governance are carried out by adat. Even though the Selesek - Rensuri community has settled in Lawin, they still carry out activities to process the production of brown sugar (palm sugar/bejalit) in Selesek - Rensuri. However, in 1986, the head of Lebangkar Village (H.Syamsuddin Mursyid) and the head of Lawin Hamlet (Rusdi) had a disagreement with the community. The village/hamlet government prohibited the residents of Lawin and Lebangkar from engaging in lewd activities in Selesek – Reensuri and Dodo, on the grounds that a survey would be carried out at these locations by the Dutch (white people). But some Lawin residents and Lebangkar residents continued to engage in debauchery, when they came across the Survey Team. It turned out that the survey team was a representative from a mining company, which caused conflict with residents who were carrying out illegal businesses. Since then, the traditional community led by Tuan Raja Hasbullah has experienced disputes with the village government. Structurally, villages must carry out tasks mandated by the regional government, individually village/hamlet heads have no disputes in daily life, on the other hand, traditional communities adhere to the rules that have been inherited by their ancestors. Village/hamlet heads have to stand on two feet, so disputes occur. The emergence of disputes is increasing, the household businesses of Lawin residents and Lebangkar residents are increasingly inadequate because they are prohibited from being involved.

In 1993 the community began to revolt and resume bajalit activities, but these activities were detected by the Sumbawa Regency Government. So the illegal activities in Selesek – Rensuri and Dodo violate the law, because these areas have become Mining Concessions. But the Lawin and Lebangkar communities fought back against mining concession permits in their customary areas, so the conflict became sharper. Because the Lawin and Lebangkar communities continued to fight back, many parties got involved, whether individually, institutions or institutions, companies or from the sultanate. The increasingly sharp upheaval and conflict both between community members and with parties who wanted to control Selesek - Rensuri and Dodo, Tuan Raja Hasbullah was summoned by the Almighty in 1996.

**1996-2023; Leadership of Datu Sukanda RHD**

For 38 years Mr. Raja Hasbullah led the community from Selesek – Rensuri to Lawin. Then, based on his lineage, leadership was continued by his son, Datu Sukanda RHD, to this day

From 1996 until now, Dato Sukanda RHD has led the customs of the Cek Bocek Selesek Reen Sury indigenous community. In the era of traditional leadership in the modern era, government has long been in the form of administration. Indigenous community affairs continue to be carried out as usual. Nothing has changed from the habits previously carried out by the ancestors of the indigenous people. Even though the Cek Bocek indigenous people are currently in Lawin. Traditional roles are still being carried out, in fact the existence of traditional communities is increasingly being demonstrated in the modern era. In fact, it is becoming increasingly clear what constitutes customary affairs and village government or state government affairs. Village affairs are related to administration, while traditional affairs are more part of traditional affairs.

In the government of Dato Sukanda, RHD also began to reorganize customary structures, customary community programs and up to customary decision makers called customary Rapulung. Apart from that, there are also other matters in the maintenance of customs that have been carried out by mapping of customary areas which was carried out in 2010 as well as the protection of indigenous communities which has been strengthened in Lawin village regulation No. 1 of 2020 concerning Recognition and Protection of Indigenous Peoples Cek Bocek Selesek Reen Sury.

The activities of the indigenous community are increasingly developing and rapidly following the times, but what cannot be lost from the Cek Bocek indigenous community is the sense of unity and the language that unites them which is part of the Berco Tribal Language. Apart from the traditional institutional arrangements, the name of the Traditional Institution is the Parenta Ne Adat Cek Bocek Selesek Reen Suri Institution, this institution is staffed by a set of important figures in the traditional community, some of whom are in the mosque law, village government and in other organizational apparatus. The traditional structure is very applicable to the structural pattern of village development, because the people who function within the traditional structure are also the people who function in running the government.

Likewise, in terms of building traditional houses and villages, the Cek Bocek Selesek Reen Sury traditional community built them together. So that indigenous communities continue to exist as usual. And the social life of indigenous peoples, including carrying out traditional activities, farming, animal husbandry and gardening, continues to be carried out as it should. And now the Cek Bocek Selesek Reen Sury indigenous community is currently domiciled in Lawin Village, Ropang subdistrict, Sumbawa Regency, to be precise, in the southern part of Sumbawa from 1935-2023.

**Uniquely of The Cek Bocek Selesek Reen Sury ss Traditional Law Community**

**Indigenous peoples have their own language, namely Berco Language**

In everyday life, the Cek Bocek Selesek Reen Sury indigenous people use Berco as their language of interaction. The Berco language is the ancestral language of indigenous peoples which has been passed down from the time of the Awas Mas Kuning chiefdom until today. Berco language is very different from Sumbawa language, Sumbawa people cannot speak Berco language, but people from the Cek Bocek indigenous community are very good at using Sumbawa language and the Cek Bocek indigenous community does not use Samawa or Sumbawa language in their daily interactions. So this is a striking difference between the Cek Bocek indigenous community and the general community in Sumbawa.

Table 1. Differences between the Sumbawa language and the Berco language

|  |  |  |
| --- | --- | --- |
| **No** | **Samawa Language** | **Berco Language** |
| 1 | Melako mu nawar | Melai si kelma a |
| 2 | Apa boat mu nengka adi | Apa imu si jaka ali |
| 3 | Apa jangan mu mangan | Apa bobor si makan |
| 4 | Pidan ka sa datang | Pilan kasunting teka |
| 5 | Ada tau pang bale mu ke | Ara tau nyan uma si re |
| 6 | Sai dengan kamu lalo | Sai re kas se |
| 7 | Bakuda leng kau si | Bakuda long bis re |
| 8 | Pida kode ayam mu | Pila kodeng manuk si |
| 9 | Nonda mukatemung ke pamanku ke | Naha kas katemung leng podeng re |
| 10 | Bakuda kak badamu na talok nti boat bau nom dadi lenge. | Bakula kak basan si na kaluk si nti imu ahu nam dadi lenge |

Source: processed by researchers, 2023

The table 1 explains the differences between the Sumbawa language and the Berco language used by the Cek Bocek indigenous people. Where the two languages are very different. So the indigenous people of Cek Bocek Selesek Reen Sury do not know Sumbawa language at all in daily conversation, they only know Berco language. The Berco language is the unifying language of the Cek Bocek indigenous people. Meanwhile, Sumbawa language is the Samawa language which is generally used by the Samawa people. The difference between these two languages lies in the way they are spoken which are very different. This Berco language cannot be said to be the language of Sumbawa, Lombok, Balinese, Bima or other regional languages.

**Indigenous Peoples Have a Common Traditional Territory**

Apart from history and language, the Cek Bocek Selesek Reen Sury indigenous people have a traditional territory. Where this traditional territory for the Cek Bocek indigenous people is an area entrusted to them by their ancestors which is still guarded and preserved. A form of guarding customary territory for the Cek Bocek indigenous community is by carrying out participatory mapping of the customary territory which is carried out jointly with fellow members of the indigenous community. Mapping of customary areas began in 2010 and was ratified in Lawin village regulations in 2020.



Map 1. The Cek Bocek traditional area, 2020

The Cek Bocek Selesek Rensuri Traditional Territory (Berco Tribe) is located in the central to southern part of the Sumbawa Regency area with an area of 28,975.74 Ha (289 km2) or around 3.46% of the Sumbawa Regency area of 837,403.18 Ha.

**Indigenous communities have customary institutions, customary legal rules and customary rituals**

The Cek Bocek Selesek Reen Sury indigenous community has a very strong traditional role, this traditional role is reflected in the traditional structure where the composition of various traditional structures is very determining in the running of the customary system among the Cek Bocek indigenous community. Where the peak of traditional leadership is led by a tribal chief and the mechanism for making traditional decisions is known as Rapulung Adat. Meanwhile, traditional rituals are rarely found in general in Sumbawa society, such as the Zedakah Zakat, Eneng Uran in Tiu Mareng, Nabar or Tulak Bala traditional rituals and the Pungka Inu traditional forest safety ritual.

The existence of the customary community institution Cek Bocek Selesek Reen Suri is an inseparable part of the unity of the customary law community itself. This institution plays a very important role in making customary decisions which are taken through the customary rapulung mechanism. The customary rapulung is the highest customary decision-making mechanism, where customary meetings must be attended by the traditional tribal chief (chief). Because if it is not attended by the traditional head then it cannot be called a traditional rapulung.

The name of the traditional institution is the Parenta Ne Adat Cek Bocek Selesek Reen Suri Institution, this institution is staffed by a set of important figures in the traditional community, some of whom are in the mosque law, village government and in other organizational apparatus. The traditional structure is very applicable to the structural pattern of village development, because the people who function within the traditional structure also function in running the government.

**Indigenous Peoples Have traditional heritage assets**

What other communities rarely have are traditional heritage assets. The Cek Bocek Selesek Reen Sury indigenous people still have historical heritage properties currently being preserved from generation to generation. As for the names of these traditional property relics: Name of object Quantity, Machete 2 piece, Kris 1 piece, Chief Woven Cloth 2 piece, Jar 1 piece, and Kre Sesek 1 piece.

**CONCLUSION**

The Cek Bocek Selesek Reen Suri indigenous community is an indigenous community of the Berco Tribe which began to settle in the administration of Lawin Village, Ropang District, Sumbawa Regency since 1935. Geographically, it is located between 117◦ 18' East Longitude to 117◦30' East Longitude and between 8 ◦ 52' South Latitude to 9◦ 04' South Latitude: The North is in the upstream area of the Lang Remung River Basin, the South is bordered by the Indonesian Ocean, the West is across the upstream area of the Babar River Basin, the Lampit River Basin and the Region The Presa River flows to the East across the Sengane River. And indigenous peoples have around 300 heads of families.

 The historical journey of the existence of the Cek Bocek indigenous people in Sumbawa began in 1492, and in 1512 the form of government of the Selesek chiefdom, led by Dewa Datu Awan Maskuing, and continued from the year when the change of leader was discovered, in 1628-1692, the reign of M. Hatta, in 1692-1807 Dayu Usman traditional leadership, 1807-1905 Tunru traditional leadership, 1905-1959 H. Damhuji traditional leadership, 1959-1996 during Tuan Raja Hasbullah traditional leadership and 1996-2023 Datu Sukanda RHD.

The fundamental difference between the Cek Bocek Selesek Reen Sury indigenous community and other communities in Sumbawa lies in the language used, where the Cek Bocek indigenous community uses Berco language while the Sumbawa community uses Sumbawa language in general. Both Cek Bocek indigenous communities have traditional institutions and mechanisms for meeting meetings. adat which is referred to as Rapulun adat and is led by one traditional leader as tribal head, and has a jointly protected customary area which is outlined in a participatory map approved by the village government, and has different traditional rituals such as NABAR (Tulak Bala), Pungka Inu (customary forest welfare), zakat alms every post-harvest season, Enang Uran (asking for rain) in Tiu Mareng, apart from that, there are customary law rules and property left behind as a form of maintaining ancestral traditions.

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