

# Cross-Cultural Communication in Lombok Society's Writing Tradition: Babad Lombok Manuscript

**Suryo Ediyono**

Faculty of Cultural Sciences  
Universitas Sebelas Maret  
Surakarta, Indonesia  
ediyonosuryo@yahoo.com

**Tri Yanti Nurul Hidayati**

Faculty of Cultural Sciences  
Universitas Sebelas Maret  
Surakarta, Indonesia

**Muhammad Ridwan**

Faculty of Cultural Sciences  
Universitas Sebelas Maret  
Surakarta, Indonesia

**Abstract**— this study is basically a library research or more precisely literature studies. This study contains observations of Lombok texts found in the field, then explained through various related literature. Thus, this study uses a qualitative approach by observing and examining Lombok ancient manuscripts found on Lombok Island to identify, describe, and analyze the state of the text, the aspects of the text contained in it. Data collection methods used in this study are literature study methods or field studies, interviews, observation, and recording. It is expected that the results of this study can expand the repertoire of science in order to enrich reference material in the field of historical and philological studies. The methods used in this study are the method of the combination and grounding method. The results show that the number of manuscripts scattered in the Lombok community, not only the Sasak language which is the language of the Sasak tribe in Lombok, but there are those which use Java, Arabic, Malay, Balinese, Bugis, and a little Sanskrit. Taking into account the many manuscripts and varied languages used in the Lombok texts, it indicates that the kingdom of Islam in Lombok has played an important role in building civilization and intellectual traditions within the Sasak community. This article reveals how the history of the use of various languages in the Sasak texts in Babad Lombok, in this case will see further the relationship of the kingdom which once ever lived in Lombok with other areas whose language is used in the writing of Sasak texts; and how the factors that affect so many manuscripts scattered in the community.

**Keywords**— *Babad Lombok; manuscripts; kingdom; Islam; writing tradition*

## I. INTRODUCTION

Manuscripts in the archipelago spread throughout the Indonesian country, written not only in foreign languages such as, Arabic, Sanskrit, but also using local languages. This indicates the occurrence of vernacularisation (*pribumisasi*) of Islam so that it can be understood more easily by the communities in every region in Indonesia (Azra, 2004, p. 2). By a wide variety of languages spoken, there is a considerable number of manuscripts in Lombok which manifest important information, and various fields of life, such as literature, religion, history, law, politics, customs, pharmacology, prophesies, and so forth. The text of the manuscript, taking into account the breadth of the scope of the cultivated area, is very likely, because many factors support its development. These texts are portraits of Sasak civilization that has been achieved in the era of the Islamic empire in Lombok which presents a picture of the reality of people's life at the time the text was composed.

Local wisdom can be customs, institutions, words of wisdom, proverbs, how to apply the natural and social environment so as to provide benefits for the community itself and some other local wisdom. The local wisdom of the Sasak community in teaching and educating children begins at prenatal or pre-natal times until the child reaches adulthood and enters the household. In the process of customary marriage, Sasak people have their own rules that become one of Sasak cultural richness and this is still applied up to the present time. The Sasak tribe used to be a creative and artistic (aesthetic) society because it was able to present literary works like other communities in the archipelago. Literary work presented by the Sasak community is quite a lot.

The many manuscripts found among the Lombok people, with the various languages used, certainly raises the questions, how this can happen, so in this paper I will try to see the traditions of Lombok. For that purpose, this paper will outline how the role of the kingdom in the use of language in the texts that exist in Lombok. This paper will reveal and review historical data in relation to the literature and traditions of the Sasak community.

Indeed, for traditional communities or indigenous peoples, the manuscript is considered as a guidance to life and / or a way of life for the community itself. For traditional communities or customary texts is a work that is highly obeyed and glorified in the view of the community and its followers. Because that's where the values of life come to the end of the age. Even though ancient manuscript investigations are numerous, the existence of ancient manuscripts must be maintained. Many functions contained in ancient manuscripts. Still ancient manuscripts must be preserved for further investigations.

## II. METHOD

This study is basically a library research or more precisely literature studies. This study contains observations of Lombok texts found in the field, then explained through various related literature. Thus, this study uses a qualitative approach by observing and examining Lombok ancient manuscripts found on Lombok Island to identify, describe, and analyze the state of the text, the aspects of the text contained in it. Data collection methods used in this study are literature study methods or field studies, interviews, observation, and recording. It is expected that the results of this study can expand the repertoire of science in order to enrich reference material in the field of historical and philological studies. The methods used in this study are the method of the combination and grounding method.

In general, the reading chosen in this edit is the majority reading because of the general consideration that the large number of texts is a witness of correct reading. Minor readings are recorded in the apparatus criticus. If there are special considerations, minority readings may be chosen for inclusion in edits and majority readings are recorded in the apparatus criticus. When there is doubtful reading because the number of texts that represent certain readings is the same, other considerations are used. Among them is the suitability of the language method, other relevant sources, such as history, religion, culture, and other factors that support the reading choices used.

This method is used if according to the values interpretation of the text is clearly different, therefore, there is one or a group of texts that stand out in quality. If all descriptions have been examined in terms of the language, literary, historical, or other, then the manuscript that has the best reading with a large number can be considered the best text and can be used as a foundation or basic text. The way this method works is to compare texts that are word for word, then the basic text is chosen according to the provisions in advance, while the variant of other manuscripts can be recorded in the apparatus criticus. Then, basic script reading is replaced, added, added, or subtracted if there is a basic script reading that is not clear, lags, or there is an inappropriate addition. The reading of basic manuscript being replaced or reduced is also recorded in the apparatus criticus. Thus, it is important, in case there is nothing replaced, added, or reduced it turns out to be wrong or inappropriate, then the data from the correct reading is not lost because it has been recorded in the apparatus criticus..

## III. RESULT AND DISCUSSION

### A. *Lombok and the Leading Kingdom*

Lombok known as *Gumi Selaparang*, because in Lombok at that time was once led by the kingdom of Selaparang. Selaparang is a great kingdom and a symbol of the glory of Islam in Lombok two centuries ago. As a kingdom Selaparang has a very big role in building Islamic civilization in Lombok. This can be seen from the many manuscripts or manuscripts scattered in the community. The texts not only use the Sasak language which is a Sasak language in Lombok, but some use Javanese, Arabic, Malay, Balinese, Bugis, and a little Sanskrit. Taking into account the many manuscripts and varied languages used in the texts in Lombok, indicating that the Islamic kingdom in Lombok has played an important role in building civilization and intellectual traditions in the Sasak community.

Around the 14th century, a kingdom called Selaparang was originally named Watu Parang. This kingdom was initiated by Raden Maspahit, a Prince of Majapahit Kingdom who did not dare to return for marrying the daughter of the king of Lombok, the prospective empress of the king of Majapahit. For that reason, the Raden Maspahit and the kingdom of Lombok invaded by Majapahit. The kingdom of Lombok was destroyed, but Raden Maspahit had fled into the forest. After escaping from hiding Raden Maspahit built the Hindu Selaparang Empire with its center in Peresak village, Selaparang now (Jamaluddin, 12 & 154).

After the kingdom of Selaparang was conquered by the Empu Nala in the mid-fourteenth century, another Mumbul empire emerged based in the former kingdom of Lombok. Its location is very strategic, it is the main port at that time. In the Purrawisaya reign there was a civil war. Some Demung, Ranggadan Nyaka rebelled for retaliating for the murder of Patih Sandubaya who was killed on his orders (Wacana, 1974, p. 70-96). The rebellion of Demung, Rangga, and Nyaka Brangbantun against the center of the kingdom is described at length, from the background, the process (war) that occurred, until the end of rebellion.

King Purwawisesa himself died, because of suicide which was later replaced by Prabu Rangkesari (Wacana, 1974, p. 99). During the reign of Rangkesari, Islam entered Lombok. The Kingdom of Lombok is a coastal kingdom, Lombok has been formed into a port city and royal city before the advent of Islam. So that Lombok at that time crowded visited by traders from outside, such as: Java, Bali, Palembang, Makassar, and Maluku, did not even close the possibility of foreign merchants like China, Arab, and others also had come to Lombok at that time. In some places in the archipelago the formation of Muslim cities through a long process namely, Islamization of the population, then the formation of Muslim villages, followed by the formation of Islamic government, then the formation of Muslim cities, as happened in Samudra Pasai. In contrast to that occurred in Lombok. The existence of Muslim cities in Lombok along with the converted kings of Lombok to Islamic religion. In Lombok has stood the port cities and cities the center of the kingdom. With the entry of Islam in the kingdom of Lombok then these cities by themselves into Muslim cities and the central city of the Muslim kingdom.

#### *B. Political Relations and Language Use in Sasak Manuscripts*

The number of manuscripts found in Lombok, indicating that the tradition of writing in the community has been well developed since the Sasak people know the writing. Some of the writings (script) used in manuscripts in Lombok are Javanese, Arabic, Balinese script and some (rarely found) Bugis. Likewise with the language, there are at least seven kinds of languages are often used, namely, Ancient Java, Sansekerta, Java, Sasak, Bali, Arab, and Malay. The manuscripts in Lombok mostly use Javanese language Madya. In the course of this search I have encountered manuscripts that were copied into the mid Javanese language. Even the Arabic manuscripts of the Sasak script, translated, are ordered into the Javanese language. Malay is translated into Javanese or into Sasak. This is because during the Islamic kingdom of Javanese became the language *Ilmiah*, the language of communication in the procession of customary activities in the community.

There is no much writing to explain when writing of the manuscripts was done, moreover, many of the rare Lombok texts written in colophons (Chambert-Loir, 2004, p.3), if any, is often incomplete as for example the following information, (usually written so) "this text finished on the 5th day of Friday", without mentioning the year. In addition to that reason many manuscripts later evidently have been in the form of a copy of the umpteenth time. So even if there is a number of years, can not be standardized in determining when the script was first written. In the study of manuscripts or the science of philology (Tahqiq al-Nushush) known as the *stema* method (Ras, 1968, p. 78-80; Sudjiman, 1981, p. 86-92), namely the method used to find the original manuscript, or find the genealogy of a manuscript.

Taking note of the characters and language used, the strong notion that the tradition of writing has begun since the relationship with many countries or regions outside Lombok. Of course, in relation to this, it is an area that has known the writing culture, so the relationship of Lombok with other countries outside of this context will not be discussed, even if the relationship has existed 2000 years ago with some countries especially in cultural influences. In terms of language it seems that the influence of Java and Bali is quite strong. But for the first, some sources say that is the origin of the ancestors of the Sasak tribe (Jamaluddin, 2004, p. 28), so the influence of Java in the Sasak community was quite visible. A number of names of villages in Lombok share similar names with the name of the village in Java, such as Surabaya, Gerisak (Geresik), Mataram, Kediri, Wanasaba, and so forth. Likewise, some of the early kings who reigned in Lombok were also from Java, such as Ratu Mas Panji, king of the Sasak kingdom, presumably located in Blongas in the present (Gerung district) (Jamaluddin, 2004, p.36; Wacana, 2002, p. 20).

Some other evidence of this connection and at the same time strengthening the existence of the kingdom is the discovery of a bronze pentacle in Pujangan Tabanan, which informs of the Balinese royal victory over the country of Sasak, which was supposedly made after the Wungsu child (XI century), reinforced by the Lutungan inscription mentioning the purchase 30 buffaloes by Wungsu's son, from the Desert. According to R. Goris the intended Desert is the Island of Lombok (Gerung) (Poesponegoro and Notosusanto, 1993, p. 353), and several other inscriptions such as Belanjong inscription (Ibid, p. 293).

According to Goris R., (1936) "Sasak" etymologically, comes from the word "*sah*" which means "go" and "*shaka*" which means "ancestor". That way Goris concluded that sasak meant "going to ancestral land". It is from this understanding that the ancestors of the Sasak people are Javanese. Other evidence refers to the Sasak script used by the Sasak people referred to as "*Jejawan*", a script originating from Java, in its development, this script was well received by poets who gave birth to the Sasak literary tradition. Another opinion questioned Sasak's etymology, assuming that the word came from the word *sak-sak*, which in sasak means *sampan*. This understanding is associated with the arrival of the Sasak ancestors by using a canoe from the west. Another source that is often associated with Sasak etymology is the Nagarakertagama book which contains a record of 14th century Majapahit power, written by Mpu Prapanca. In the Nagarakertagama book there is the phrase "*lombok sasak mirah adi*" which is more or less interpreted as "honesty is the main gem". This meaning refers to the word sasak (sa-sak) which is interpreted as one or main; Lombok (Lomboq) from the Kawi language which can be interpreted as honest or straight; mirah is defined as a jewel and adi means good.

#### *C. The Role of Interrelational Civilization in the Tradition of Sasak Society*

Considering the relationship of Lombok with other areas, it is clear that in the past, around the 9th century Lombok has been in contact with the outer regions, it is natural that then from the side of the language will look very strong influence in the society

Sasak. Likewise with the tradition of writing, with some of these inscriptions can be found that the country of Bali in this case who have a relationship with Lombok has been familiar with the tradition of writing. Thus the interaction between Bali and Lombok, at least has introduced writing to the people of Lombok. Or between Java and Lombok, although in this case there are differences, where Java communication with Lombok in the 9th or 10th centuries, has not found a written inscription written as in Bali, but the strong allegations of Java has a crucial role, this can be seen in the use of ancient Javanese, Sanskrit, in those days.

The location of the island of Lombok is in a very strategic position in the trade routes in the archipelago making it as a liaison for trade between east and west. The involvement of Lombok in trade routes can not be considered small for the development of regional and international trade. At the beginning of the opening of trade routes along the archipelago of the archipelago in this case Java emerged as the kingdom of Maritime Hindu-Tarumanegara in West Java which controls the trade routes north of Java Island until Sulawesi which ends in the 7th century. Then the trade route moved to the Straits of Malacca under the hegemony of the Hindu-Srivijaya maritime kingdom, until the 11th century. So since the 12th century trade routes along the northern coast of Java island to the east until the end of the archipelago again crowded along with the emergence of a new adi empowerment of Hindu Hindu-Buddhist kingdom of Budha Majapahit (Jamaluddin, 2004, p. 50-51).

Lombok's relationship with the kingdoms in the archipelago before the Majapahit era is more to the trade relationship. Then the trade zone changes also affect the relationship. Noting the location and involvement of Lombok in this regard, it is not surprising that the influence of Java has its own impression for the Sasak people. The use of Old Javanese has begun since the commercial contact between the Sasak people and the Javanese merchants, and more than that it could be the Javanese language that had once become language of the traders at the time.

Old Javanese includes a language family known as the Nusantara languages and is a sub-section of the Austronesian linguistic group. Among the languages of the archipelago there are at least 250 kinds of languages (Zoetmulder, 1985, p.8), including all languages found in the archipelago. For some writings such as Sanskrit found the oldest inscription shows the number of years 732 AD (Charles Damais, 1995, p. 9). This inscription uses the final Pallawa letter, found on Mount Wukir Canggal, Magelang. Sedangkan Old Javanese ancient inscriptions found in Sukabumi show the number of years 804 M (Zoetmulder, 1985, p. 3). For the Malay language, the oldest written writing works from about 1600 AD, then the language of Aceh Batak, Minangkabau, Sunda, Bugis, Bali, Sasak, and so on. Among the languages Javanese occupies a special place, because the works are from the 9th and 10th centuries (Achdiati, no year, and p.10-12) in other words that Old Javanese is used in the oldest works (Zoetmulder, 1985, p.4). As no other evidence has been found older than the above manuscripts, our standard for establishing the year of writing tradition in the Sasak community is 1353 AD. When the manuscript was written. For Arabic or Malay Arabic characters became known by the Sasak people after the Islamization in Lombok. As for Balinese script and Balinese script developed among Balinese tribe who inhabited the island of Lombok in the West, since the conquest of the ruler of Bali over the Islamic empire in Lombok around the beginning of the 18th century, or may be earlier than expected, as some Balinese sources say the Balinese had come to Lombok long before the invasion, beginning in the 17th century, which made settlements in the western part of the island of Lombok (Anak Agung Gde Agung, 1989, p. 102-103).

#### IV. CONCLUSION

Lombok's history seems inseparable from the alternation of power and war at that time. Either the war between the kingdoms in Lombok itself, as well as the wars caused by the expansion of power from other regions. The relationship between Lombok and other regions of the archipelago has given birth to manuscripts of various languages and characters. Thus Selaparang is transformed into the central city of the kingdom and also a trading city. In the north of Selaparang the construction of settlements for outsiders is still being found in some old villages, possibly at that time a settlement for migrants, as some of the names of places on the island of Lombok are in the village, even if it is now a village. In the centers of the kingdom developed a tradition of writing that gave birth to works of literature and copying works from outside, such as Arabic, Malay, and Javanese into Sasak language or writing. In the palace was built mosques with Islamic architectural style at that time. Its development centers are in Muslim cities, in the eastern part of the whole Selaparang region), middle (Pejanggik kingdom), and north (Bayan) and a small part of the land.

## References

- Achdiati. (No Year). Peradaban Manusia Zaman Peradaban Kuna. Jakarta: Gita Karya, 10-2.
- Azyumardi Azra, Naskah dan Rekonstruksi Sejarah Sosial-Intelektual Nusantara, an article delivered in *Simposium Internasional Pernaskahan Nusantara VII dan Munas Manasa III*, Wisma Syahida Syarif Hidayatullah Jakarta, 26-28 Juli 2004, 2.
- Berg, C.C.. (1995). *Gambaran Jawa Pada Masa Lalu dalam Historiograf Indonesia: Sebuah Pengantar*, Ed. Soedjatmoko, et.al. (Jakarta, Gramedia PustakaUtama.
- Chambert-Loir, Henri (2004). Kolopon, Makalah disampaikan pada *Simposium Internasional Pernaskahan Nusantara VII dan Munas Manasa III*, Wisma Syahida Syarif Hidayatullah Jakarta, 26-28 Juli 2004, 3 Damais, Louis-Charles. (1995). *Epigraaf dan Sejarah Nusantara*. Jakarta: Ecole Francaised 'Extreme-Orien
- Goris, R. (1936). 'Aantekeningen over Oost-Lombok', *Tijdschrift voor Indische Taal-Land-en Volkenkunde*, 76: 196-248
- Ide Anak Agung Gde Agung. (1989). *Bali Pada Abad XIX: Perjuangan Rakyat dan Raja-Raja Menentang Kolonialisme Belanda 1808-1908*. Yogyakarta, Gajah Mada University Press
- Jelenga, Lalu. (2000). *Keris di Lombok*. Mataram, Yayasan Pusaka Selaparang
- Jamaluddin. (2004). Islam Sasak: Sejarah Sosial dan Keagamaan di Lombok (Abad XVI-XIX). *Academic Thesis*. Jakarta: UIN Syarif Hidayatullah Jakarta
- Marwati Djonet Poesponegoro dan Nugroho Notosusanto. (1993). *Sejarah Nasional Indonesia*. Jakarta: Balai Pustaka
- Ras, J.J. (1968). *Hikayat Banjar dan Kotawaringin: A study in Malay Historiography, Bibliotheca I*. The Hague: Martinus Nijhoff, pp. 78-80.
- Sudjiman, Panuti. (1981). *Memahami Cerita Rekaan*. Jakarta : Pustaka Jaya..
- Sudjiman, Panuti. (1995). *Filologi Melayu*. Jakarta: Dunia Pustaka Jaya
- Tim Proyek pengembangan Media Kebudayaan Direktorat Jenderal Kebudayaan Departemen Pendidikan
- Uka Tjandrasmita. (2000). *Pertumbuhan dan Perkembangan Kota-Kota Muslim di Indonesia Dari Abad XIII sampai XVIII Masehi*. Kudus: Penerbit Menara Kudus,
- Wacana, Lalu. *Babad Lombok* (Jakarta: Proyek penerbitan buku bacaan dan sastra Indonesia dan Daerah, Depdikbud, 1974), 70-96, bait 303-534
- Zoetmulder, P.J. (1985). *Kalangwan*. Jakarta: Jambatan